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THE JEWISH NATION

DURING

THE PERIOD

OF

THE SECOND TEMPLE.



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P R E F A C E .

THERE never has existed, upon earth, a nation whose history is so deserving of our attention, as that of the Jews. From their origin, until this day, an extraordinary Providence has been exercised towards them. For more than two thousand years, they continued to be the peculiar and chosen people of God; and although they were often rebellious, and sometimes severely chastised, yet, during this long period, they were never entirely cast off. But after their enormous impiety, in the rejection and crucifixion of the Messiah, they, as a nation, were utterly rejected of God; exiled from the promised land; dispersed among all the nations of the earth, and abandoned to every species of persecution and cruel oppression. This has been their miserable condition for nearly eighteen centuries. But still, an extraordinary Providence attends them; not only in the awful dispensations of Divine displeasure in the fulfilment of the prophecies, but also in their preservation as a distinct people, in the midst of so many hot fires of persecution, and during so long a period of cruel oppression, such as no other people ever endured. Their remaining unamalgamated with the various nations of the earth among whom they have had their residence, is itself a prodigy, and has been

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denominated, “standing miracle,” in confirmation of the truth of God. Certainly it is not too much to assert, that it is a most remarkable verification of the divine predictions delivered by Moses, almost four thousand years ago; and as a dispensation of Providence, it is unique, and can only be accounted for, by referring it to the Divine will.

Every impartial observer must admit, that there is something truly wonderful in the history of this people; and it is not easy to see how any candid mind can evade the conviction, that the history of the Jews alone, is sufficient to establish the divine origin of the Bible.

The history of this people, until after their return from the Babylonish captivity, is contained in the sacred books of the Old Testament. These are accessible to all, and it is hoped will become more and more an object of general attention. During this whole period, no other writers arose whose works have reached our times. On them alone, therefore, should we depend for information respecting the early history of the Hebrew nation; and it may better be read there, than in any narrative of human composition. But from the time of Ezra and Nehemiah, until the commencement of the Evangelical history, a period of nearly five centuries, no inspired writer has recorded the revolutions, and extraordinary events, which occurred, in the Jewish nation; and yet, the history of this period contains the fulfilment of many important prophecies recorded in the Old Testament; and the origin of that political, moral, and ecclesiastical, state of things, which we find in

existence, at the time of the advent of Christ. Without the knowledge of the events which occurred in this period, the intelligent reader must be utterly at a loss to account for what he reads in the New Testament. Here, he finds a king in Judea, while the nation is in fact subject to the Romans. Various sects and religious institutions are familiarly spoken of, concerning which we read nothing in the Old Testament. It is exceedingly important to have this chasm filled up; and this has been attempted by several; but has been accomplished by none so satisfactorily, as by the learned Doctor Prideaux, whose *CONNEXION*, is a work of great research and inestimable value to the Biblical student; but is at once, too learned and too voluminous, for the common reader; and, indeed, the style is so involved and obscure, and so little regard is paid to lucid order in the arrangement, that the work is far less read, even by the learned, than it deserves to be. The object of the compiler, of the little volume which is now presented to the public, has been, to furnish what he believed to be a desideratum, to aid the Biblical studies of young persons, and common readers. And, after examining other authors, on this period of Jewish history, he was of opinion, that all that was needful could be extracted from the above-mentioned work of Dr. Prideaux, as far as his history extends. But as this learned writer brings down his account of the Jews no lower than the *ADVENT*, it was necessary to derive the narrative of the remaining interesting period, from other sources; especially from the history of Josephus and the Collections of Lardner, have been the

principal. And this is the reason why this work has not been entitled, an abridgment of Dr. Prideaux's Connexion; and, also, because, in some instances, the opinions and statements of others have been preferred; but it is desired that it may be understood, that the materials for by far the largest part of this volume, have been derived from this learned author.

A. A.

Princeton, N. J.

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CHAPTER I.

HISTORY OF THE JEWS, FROM THE EDICT OF CYRUS PERMITTING THEIR RETURN TO THEIR OWN LAND, TO THE FINISHING OF THE SECOND TEMPLE.

1. CYRUS, king of Persia, having taken Babylon, and become the sole sovereign by the death of his uncle, who in Scripture is called Darius the Mede, made a decree, that as many of the children of Israel as chose should return to Judea, and rebuild their city and temple.

2. To aid them in this pious and patriotic work, he directed that supplies should be granted them from his own revenues; and, also, that they should be at liberty to receive donations from their brethren who chose to remain in Chaldea.

3. It is said, that Cyrus was induced to resolve on this measure, by having the remarkable prophecies which related to himself, shown to him by Daniel the prophet, who was still alive at Babylon, though very old.

4. The decree of Cyrus for the rebuilding of Jerusalem was issued about five hundred and thirty-six years before the birth of Christ.

5. On this occasion, Cyrus brought out all the vessels which Nebuchadnezzar had taken from the temple at Jerusalem, and gave them into the hands of the

leaders of the Jews, who were about to return to their own land.

6. The chief leaders were Zerubbabel, who was of the royal seed, and Joshua, who was by regular descent, the high priest of the nation.

The number of vessels of gold and silver, delivered by Cyrus into the hands of Zerubbabel and Joshua, was five thousand four hundred.

7. They who returned to Judea, at this time, were not all from the tribes of Judah and Benjamin carried captive by Nebuchadnezzar; but some of the other tribes, carried away by Tiglath Pilezer, Salmanezer, and Esarhaddon, also returned with their brethren.

8. The whole number of this first company was fifty-two thousand three hundred and sixty; whereas, they who are numbered in the book of Ezra and Nehemiah, as belonging to Judah, Benjamin, and Levi, amounted to no more than thirty thousand.

9. Of the twenty-four courses of priests instituted by David, no more than four returned, making up the number of four thousand two hundred and eighty-nine persons. The rest either remained, or had become extinct. But to keep up the ancient number of courses, each of these four divided itself into six, and took the names of those which had become extinct.

10. The first work to which they addressed themselves, after their return, was, the erection of an altar of burnt-offerings; so that the daily service of God, according to the law of Moses, might immediately be resumed.

11. Next, they proceeded to lay the foundation of the temple. This they erected exactly on the site of the old edifice, and made it of the same length and breadth, and according to the same plan; but as they

were poor and few in number, the building fell very far short of the glory and riches of the first temple, built by Solomon. So that when it was finished, many of the old men, who had seen the former edifice, wept aloud, on account of the meanness of this second temple, when compared with the glory of the first.

12. The Jews are accustomed to say, that five things were wanting in the second temple, which existed in the first. These were, 1. Urim and Thummim. 2. The ark of the covenant with its sacred contents. 3. The holy fire on the altar, enkindled from heaven. 4. The Schechina, or visible symbol of the divine presence, over the mercy seat. 5. The spirit of prophecy. To which might be added as a 6th, The holy anointing oil, made by Moses for the consecration of the priests, and of the kings.

13. It is a tradition among the Jews, that all the copies of the Holy Scriptures were lost; and that Ezra, by inspiration, restored the whole. But this is manifestly incorrect; for Daniel had the books of the Prophets, and "Ezra was a ready scribe in the law of his God;" and as soon as the people returned, we find, that they had copies of the law. The autographs of these books, preserved in the temple, were doubtless lost, and many new copies were probably now made under the direction of Ezra; and from these circumstances, probably, the tradition just mentioned, took its rise.

14. When the ten tribes were carried away from the land of Israel, the king of Assyria brought inhabitants from other countries, to occupy their place. These were Heathen, and worshipped various false gods, but knew nothing of the worship of Jehovah. Being greatly infested with beasts, they attributed this judgment, to their not knowing "the manner of the god of

the land." Whereupon, the king of Assyria ordered, that one of the priests who had been carried away from that land, should return and teach the people how to serve the god of the country. This priest took up his residence in Bethel, and having brought with him a copy of the law of Moses, instructed the people how Jehovah should be worshipped: nevertheless, they did not abandon, at first, their former deities, but united the worship of them, with that of the true God. In process of time, these foreigners became incorporated with the poorer people of Israel, who were left in the country; and the mongrel race received the name of Samaritans, which name the few who remain there to this day, still retain. The Samaritans were more despised by the Jews, than the heathen themselves. They were also called Cutheans, and no greater reproach could be cast on any one by a Jew, than to call him a Samaritan or a Cuthean. After some time, they seem to have abandoned their gross idolatry, and pretended that Mount Gerizzim was the place originally appointed by God for his worship. They preserved among them the law received from the Israelitish priest, copies of which, in their peculiar character, have come down to our times; but the other books of the Jewish Scriptures they did not receive.

15. Upon the return of the Jews to rebuild their temple, the Samaritans came to them, and expressed a great desire to unite with them in the work, and in the worship of God; pretending, that ever since the days of Esarhaddon, they had been worshippers of Jehovah. But Zerubbabel and Joshua, and the elders of Israel, utterly refused to have any connexion with them, and informed them that the decree of Cyrus related only to the Jews. This refusal to admit the

Samaritans to their communion, was, because they suspected them of insidious designs, and knew, that whatever they might now profess, their religion was corrupt. The Samaritans were greatly offended at this repulse, and set themselves, by every means, to obstruct the building of the house: and, although, they could not alter the decree of Cyrus, yet by bribes and other underhand dealings, they had influence with his ministers, to cause many hindrances to be thrown in the way of the Jews. By this means the animosity between the two nations was enkindled to a flame; so that, ever afterwards, no people ever hated each other with a more bitter hatred; which is sufficiently evident in the gospel history.

16. Daniel, although living, when the Jews returned to build Jerusalem, was too old to revisit his native country. He must at this time have been eighty or ninety years of age: for he was carried away from Jerusalem by Nebuchadnezzar, and was then a young man; since which time, seventy years had elapsed. He was a man greatly honored by God, and had great influence and authority, both during the reign of the Chaldean and Persian kings.

Josephus informs us, that he built a famous palace at Susa, which, he says, was remaining in his time; and finished it with wonderful art; in which it became the custom, to bury the Persian and Parthian kings; and in honor to the founder, it was always committed to the custody of members of the Jewish nation. Here, according to tradition, Daniel died and was buried, where they pretend to show his sepulchre to this day. The place is now called Tuster. The year of his death is uncertain, but, he did not long survive the restoration of his countrymen: and the loss of such a

wise and influential friend at the court of Persia, must have been great indeed to all the Jews; but especially to those engaged in the arduous enterprise of rebuilding the temple at Jerusalem.

17. But about seven years after this work commenced, the Jews met with a still heavier loss, by the death of Cyrus himself. Concerning the place and circumstances of the death of this extraordinary man, we have no record in the Sacred Writings, and other historians are so entirely disagreed, that we cannot speak with certainty. Xenophon makes him die in his bed in Persia, when a little above seventy years of age; but Herodotus, Diodorus Siculus, and Justin, relate, that he made an unsuccessful attack upon Scythia, where being defeated and slain by the queen of that country, his head was cut off, and placed in a barrel of blood.

18. Cyrus was succeeded by his son Cambyses, who is thought by some to be the Ahasuerus of Scripture, the husband of Esther. This man was exceedingly different in character from his father; and, indeed, during his whole reign, acted more like a madman, than a person in his senses.

Having taken offence at Amasis, king of Egypt, he marched a powerful army into that country, which he subdued. Amasis, however, was dead before his arrival, but he prosecuted the war with great violence, and having got possession of Memphis the capitol, put the young king, the son of Amasis, to death, by causing him to drink bullock's blood. The body of Amasis he dug up, and treated with the greatest indignity. The stratagem which he used to take Pelusium, was, to place cows, cats, dogs &c., before his army, and thus march up to the walls; these being objects of wor-

ship with the Egyptians, they chose rather to be conquered, than to run the risk of killing any of the venerated animals.

He made a second exhibition to Ethiopia, which was unsuccessful. At this time he sent forty thousand men to destroy the temple of JUPITER HAMMON, all of whom were overwhelmed in a storm of sand. Finding the people of Memphis rejoicing on account of the discovery of the bull Apis, he commanded that he should be brought to him, and on seeing the animal which the superstitious people adored, he ran his sword into the thigh of the bull, of which wound he died. The priests, he ordered to be whipped, and in every way manifested his contempt and detestation for the superstitions of the people; for the Persians worshipped no idols, but only the sun and fire.

It is related, that the king of Ethiopia sent Cambyses his bow, with a message, that when the Persians could bend such a bow, they might think of invading Ethiopia. Smerdis, the son of Cyrus, and brother of the king, being the only man in the army who could with ease bend the bow, Cambyses became jealous of him, and sent him off to Persia, where, in consequence of a dream, he had him put to death.

He had one beautiful sister, the daughter of Cyrus, whose name was Meroe; her he married, contrary to all law and usage. From her is derived the name of an island in the Nile, between Egypt and Ethiopia. This woman he was accustomed to take with him in all his expeditions. But on a certain occasion, in a fit of passion, he struck her a blow, which, she being pregnant, caused her death.

Cambyses, having reigned nearly eight years, and

being on his return from Egypt, a herald from Shushan, the palace of the kings of Persia, met the army, and proclaimed Smerdis, the son of Cyrus, king. Now Smerdis had already been put to death, secretly, by the order of Cambyses, as stated above; but the case was this, the prince whom Cambyses had left to govern Persia in his absence, had a brother who bore a remarkable resemblance to Smerdis. This young man the crafty Magian set upon the throne, having learned the secret of the death of the true Smerdis. Cambyses seized the herald, and after a careful examination having ascertained that his own brother was really dead, and that this pretended Smerdis was the brother of the governor, set forward with his army to dethrone the impostor, and punish the governor; but as he mounted his horse, his sword slipping from its scabbard, gave him a wound in the thigh, of which he died in a few days. The Egyptians considered this as a special judgment on the king for his impiety, in killing Apis; for they remarked, that the part of his thigh into which the sword entered, was the same which he had wounded in the bull.

19. During the reign of Cambyses, the work of rebuilding the temple, we have reason to believe, advanced very slowly. The Samaritans, we know, sent a petition to obtain an order to have the building arrested; but how it was received, or whether it produced any effect, we are not informed.

20. The pretended Smerdis reigned only seven months. By profane historians he is called by several other names; but in Scripture, he is named Artaxerxes. As soon as he was settled on the throne, after the death of Cambyses, the Samaritans wrote a letter to

him, setting forth, that the Jews were rebuilding their city and temple, at Jerusalem; and that, as they had always been a rebellious people, there was much reason to suspect, that as soon as the work was accomplished, they would withdraw their allegiance from the king. For proof of what they alleged, they referred to the ancient records of the kingdom; requesting, that search might be made, whether the facts stated by them were not true. Upon which, Artaxerxes having ascertained that the Jews had carried on obstinate wars with his predecessors, and that their city had been taken and destroyed by Nebuchadnezzar, gave order, that the building should cease; whereupon, the Samaritans came immediately to Jerusalem, and by force caused them to desist from the further prosecution of the work.

21. Smerdis or Artaxerxes, endeavored by every method to ingratiate himself with the people; and, with this view, remitted all the taxes due to the government. And to secure himself on the throne, he took to wife Atossa, daughter of Cyrus, who had before been the wife of Cambyses her brother.

At length, however, it began to be suspected among the nobles of Persia, that this was not the true Smerdis. One of them whose name was Otanes, undertook to make a discovery, by means of one of the wives of the king. He had ascertained, that the Magian who resembled Smerdis, had, on some occasion, lost his ears; wherefore this woman was to find out whether her husband had ears or not. It being found that he had none, it became certain that he was an impostor. Otanes, then, associated six others of the nobles of Persia with him, who entering into the palace slew the king, and his brother Patizethes, who had been

the contriver of the whole plot; and bringing out their heads, shewed them to the people, and laid open the whole imposture. Such was the indignation of the multitude against these men, that they slew all the Magians whom they could find.

22. The idolatry of the world, at this time, was divided between the worshippers of images, who were called Sabeans, and the worshippers of fire, who were called Magians. The Magian sect, who were followers of Zoroaster, prevailed greatly in Persia, and a few of their successors are still found in the mountains of that country, under the name of Gauri, or fire-worshippers.

23. Smerdis being now out of the way, a consultation was held by the nobles of Persia, respecting the form of government which should be adopted. Otanes was in favor of democracy, Megabyzus of aristocracy, and Darius Hystaspes, of monarchy. The last mentioned opinion prevailed, and Darius himself was advanced to the throne. He was the son of Hystaspes, a noble Persian, who had followed Cyrus in all his wars. The other nobles concerned in this revolution, stipulated that they should enjoy peculiar privileges, one of which was, that they should always have free access to the royal presence, without ceremony, except when the king was in his harem.

24. The building of the temple having been arrested by an edict of Smerdis, the work was not immediately resumed upon the accession of Darius. The remissness of the Jews in prosecuting this sacred object, occasioned severe judgments on the land; and to awake them from their apathy, Haggai the prophet was sent to them with a message from Jehovah, which is recorded in the book which bears his name. This solemn exhortation, had

the effect of stirring up the leaders and the people to return to the work of rebuilding the temple. Towards the close of the same year, another message was sent to the Jews, by the same prophet, announcing that the glory of the second house should be greater than the glory of the first; and that **THE DESIRE OF ALL NATIONS** should come, and that this temple should be filled with the glory of Jehovah.

Zechariah the prophet, was also commissioned to preach to the people, at the close of the same year.

25. At the beginning of the second year of Darius, the work was recommenced; but the Samaritans betook themselves to their old malicious practices; and to obstruct the work, applied to Tatnai, who had been appointed governor, on this side the river. They alleged that the Jews were acting wholly without authority in this business. Tatnai, to satisfy himself, came to Jerusalem, and upon being shown a copy of the edict of Cyrus, did not forbid the work, but wrote an account of the whole matter to the king. Whereupon, search being made, the decree of Cyrus was found among the rolls, in the royal palace at Ecbatana, in Media. Darius, upon this, ordered, that the decree of Cyrus should be carried into complete effect, and threatened severe punishments against any who should dare to obstruct the work.

26. The seventy years captivity predicted by Jeremiah, may be considered as commencing either in the fourth year of Jehoiakim, when the first Jews were carried captive to Babylon, and then the end of this period will be in the first year of Cyrus: or, eighteen years afterwards, when Jerusalem was destroyed and the temple burnt by Nebuchadnezzar, and then the

close of the seventy years will be on this second year of Darius, when the decree of Cyrus was renewed and republished, and all obstructions to the carrying on the work taken out of the way.

27. The kings of Persia having removed their residence from Babylon to Shushan, the inhabitants of the former city began to think of a revolt from the dominion of the Persians. For several years they were employed in collecting and treasuring up provisions, within the walls of the city. In the fifth year of Darius, the revolt took place; the Babylonians openly renouncing their allegiance. Darius now collected a mighty army and besieged the city; but the walls were so thick and high, and the gates so strong, that all attempts to reduce it by force must have been ineffectual: and there was so much vacant ground within the city and so large a store of provisions had been accumulated, that there seemed no prospect of reducing it by famine. The desperate determination of the besieged was also manifested in a very extraordinary way. In order to lessen the number of consumers of their stock of provisions, they resolved to put to death all persons who could not be useful in the defence of the city; especially, all the females were slain, except one for each family. And the probability was strong that they would have been able to defend themselves successfully against the Persian army, had it not been for the device of a nobleman, by the name of Zopyrus, who having cut off his own ears and nose, fled to the Babylonians, pretending that he had been thus cruelly treated by Darius. They received him confidently, for there seemed to be no room to suspect treachery, in such a case; and, by degrees he so insinuated himself into their favor, that they

gave him the command of the city; upon which he immediately opened the gates to the Persians. Darius took signal vengeance on the leaders of this rebellion, by crucifying no less than three thousand of the nobles. And to prevent the danger of a second revolt, he almost levelled the walls of the city, reducing them from two hundred, to fifty cubits; and took away the hundred brazen gates, by which the entrance had been guarded. The reign of Darius was long, but turbulent. He invaded Scythia with an army of seven hundred thousand men, but the expedition was not prosperous. He succeeded, however, in subduing Macedonia, and in bringing under his authority some of the western provinces of India. Towards the latter part of his reign he was involved in wars with the Ionians who had revolted, and with the states of Greece; which disputes led on to the great war between the Greeks and Persians, which was so signal, in the reign of his successor.

28. In the sixth year of Darius, according to the Jewish computation, the temple of Jerusalem was finished, and was dedicated with great joy and solemnity, in the month Adar.

Twenty years had elapsed from the second of Cyrus to the seventh of Darius; so long was the second temple in building. At this dedication, it seems, that the 146th, 147th, and 148th Psalms were sung; for in the Septuagint version, they are called the Psalms of Haggai and Zechariah, by whom they were probably composed, for this solemn occasion.

The decree of Darius for finishing the temple having been granted at Shus'nan, the eastern gate, in memory of that event, received the name *Shushan*; on which

was engraved a picture of that city, which remained until the final destruction of the temple, by the Romans.

29. On the 14th of Nisan, the next month after the dedication of the temple, the passover was celebrated at Jerusalem. This was a season of great rejoicing to the Jews who had returned to Judea.

CHAPTER II.

THE HISTORY OF THE JEWS, FROM THE COMPLETION OF THE BUILDING OF THE TEMPLE, TO THE MISSION OF NEHEMIAH.

30. THE Samaritans, when the temple was finished, refused to pay the tribute for carrying on the building which had been first assigned for this purpose, by Cyrus, and afterwards, by Darius.

The Jews, therefore, sent Zerubbabel the governor, with Mordecai and Ananias, two principal men among them, to make a complaint to Darius, of the injury which they sustained, in being deprived of the king's bounty, contrary to the edict which he had made in their favor. The king, upon hearing this complaint, issued an order to his officers in Samaria, requiring them to see to it that the Samaritans obeyed his edict, in paying their tribute to Jerusalem, as formerly, and give the Jews no further cause to complain of them.

31. The Tyrians, after the taking of their city by Nebuchadnezzar, having been reduced to a state of servitude, continued under the yoke for seventy years, agreeably to the prophecy of Isaiah, xxiii, 15—17. But when this time was expired, Darius permitted them again to have a king of their own, which favor seems to have been granted, because of the service rendered to him, in his naval expeditions. After this

restoration, they arose speedily to a state of prosperity and power.

32. Darius lived to be an old man, and was a prince distinguished for wisdom, clemency, and justice. Before his death, being desirous of fixing the succession to the throne, he appointed Xerxes the son of Atossa (the daughter of Cyrus) to be his successor; for, although, he had other sons who were older than Xerxes, yet they having been born before Darius ascended the throne, he judged that it was most proper to grant the kingdom to him who was first born after his accession to royal authority. And no doubt, the influence which Atossa had over Darius was the principal reason of this determination. But it deserves to be remarked, as an uncommon fact, and much to the honor of the parties concerned, that while this matter was under consideration, it created no alienation of the affections of the competitors for the crown, from each other. And, when Xerxes was raised to the throne, Artabazanes, the eldest son, gave no indications of envy or dissatisfaction, but treated his brother with all affection, served him with fidelity in his wars, and at last died in his service, being slain in battle.

Darius did not long survive the settlement of the succession to the throne upon his son Xerxes. He died in the thirty-sixth year of his reign, and four hundred and eighty-six years before the birth of Christ.

The tradition of the Jews is, that in the last year of Darius, died the prophets Haggai Zechariah and Malachi, from which time the spirit of prophecy ceased from among the children of Israel.

33. Xerxes, having ascended the throne, confirmed to the Jews all the privileges granted by his father; especially, the right to the tribute from Samaria, for

furnishing the temple with sacrifices for the service of God, according to the law of Moses.

The Egyptians having revolted before the death of Darius, Xerxes went against them with an army; and, in a short time, the rebels were reduced again, and their yoke made heavier than before.

34. Xerxes, being much elated by his success against the Egyptians, listened the more readily to the counsel of his son-in-law Mardonius, and others, who persuaded him, to undertake an expedition against Greece. Three years were spent in making preparation for this war, and troops were collected from every part of the Persian empire. In the fifth year of his reign, which was the four hundred and eighty-first before the Christian era, he led his enormous army towards Asia Minor, and took up his winter quarters at Sardis.

To distract the attention of the Greeks, Xerxes entered into a league with the Carthaginians, who it was agreed, should fall upon the Greeks who dwelt in Sicily and Italy.

The army with which Xerxes marched into Greece, was much the most numerous recorded in history. The infantry alone, are said to have been one million seven hundred thousand men; and the cavalry, eighty thousand; which, with the necessary drivers of the chariots and camels, must raise the number of his land-army, to one million eight hundred thousand men. His fleet consisted of twelve hundred and seven ships, besides galleys, transports, &c., which were three thousand more: manned by five hundred and seventeen thousand, six hundred men.

It was, moreover, reckoned, that the nations who submitted to him on the way, and after he crossed the

Hellespont, increased his army by the addition of three hundred thousand men, besides those on board of the two hundred and twenty ships added to his fleet, who were calculated to be at least twenty-four thousand, more. Herodotus says, the whole number of fighting-men were two millions six hundred and forty-one thousand, six hundred and ten; who, with the servants, sutlers, mariners, women and children, make the whole number of persons, not less than five millions. Other historians make the number smaller; but no one makes it less than two millions.

35. Xerxes occupied a whole week, day and night, in crossing the Hellespont, by two bridges of boats; the army passing upon one, and the carriages and beasts of burden, on the other.

36. At the straits of Thermopylæ, he was met by LEONIDAS, king of Sparta, who, with a band of six thousand men, had the desperate resolution to oppose the progress of this mighty host; and for three days, this devoted band of patriots actually hindered the Persian army from proceeding, and killed twenty thousand of their men. But at length a passage was effected over the dead bodies of the devoted Spartans, who determined to perish, rather than see their country laid waste by a hostile army. The Persian monarch had the pusillanimity to treat the dead body of the brave Leonidas with dishonor, by cutting off the head, and suspending the trunk upon a gallows.

Xerxes would not have succeeded so soon in forcing his way through the straits of Thermopylæ, had not a secret path been pointed out by a treacherous Greek, by means of which, the Persians were enabled to attack the Greeks in the rear. Upon this, all fled except LEONIDAS, and three hundred of his followers, who

had resolved to devote themselves, for their country. Besides, the twenty thousand Persians slain on this occasion, Xerxes lost two of his own brothers.

37. The fleets of the belligerents soon met in conflict, and naval battles occurred, in which much blood was spilt, and much execution done; but nothing decisive took place, until the battle of Salamis: in which the Grecian fleet, under the command of Themistocles, gained a great and decisive victory. To witness this action, Xerxes had ascended an eminence on the neighboring promontory, where, seated on a splendid throne, he had the mortification to see the utter ruin of his great fleet; and fearing lest his retreat should be cut off, he hastened to recross the Hellespont; but, upon his arrival, found, that the bridges, which he had erected with so much labor and expense, had been broken by a storm; so that he was forced to cross in a common fishing boat, and betake himself immediately to Sardis.

38. On the same day, according to Herodotus, on which the victory of Salamis took place, the Carthaginians, the confederates of Xerxes, met with a dreadful overthrow at Panormus in Sicily; where their fleet was burnt, their general, Hamilcar, slain, and one hundred and fifty thousand fell in the field of battle. Others, however, maintain, with more probability, that this defeat occurred on the day in which LEONIDAS arrested the progress of the Persian army at Thermopylæ.

39. Mardonius, the general of Xerxes, being left in Greece with three hundred thousand men, (the rest of the army having followed the king to Sardis,) endeavored to make peace with the Grecians; but they, elated with victory, and confident in their own strength, declined all negotiation, and collected an army of one hundred and

twenty thousand men, on the isthmus of Corinth. Mardonius, however, although his army was now not less than three hundred and fifty thousand, withdrew from their neighborhood. The Grecian army, under the command of Pausanias the Lacedemonian, and Aristides the Athenian, pursued him, and, at the city of Platea, a decisive engagement took place; in which Mardonius was slain, and the Persian army cut to pieces. Artabazus, one of the Persian generals, foreseeing the event of the battle, made his escape, with forty thousand men: all the rest were destroyed, except about four thousand. On the same day, a naval action took place, at Mycale, in which the Persian fleet was burnt.

40. Thus was this vast armament, the greatest which the world ever saw, almost annihilated by a mere handful of men. Xerxes returned home, chagrined and mortified; and taking Babylon, on his way to Shushan, plundered the temple of Belus, and carried away the dedicated treasures; and, especially, a golden table, which Darius had not ventured to remove.

41. Scaliger, is of opinion, that Xerxes was the Ahasuerus of Scripture, in which he is followed by many, especially by Jahn, in his history of the Hebrew commonwealth. One principal reason alleged in favor of this opinion, is derived from the name of one of Xerxes' queens, which was Hamestris, between which and Esther there is a strong affinity; but Prideaux objects, that Xerxes had a son by Hamestris, who was of marriageable age, according to Herodotus, in the seventh year of his reign: whereas, Esther was not married to Ahasuerus until the seventh year of his reign; and the putting away of Vashti, occurred, in the fourth year of his reign, when Esther was first selected, among other virgins, for the king's purposes.

It seems, therefore, impossible, that Hamestris the wife of Xerxes, and Esther the wife of Ahasuerus, were the same person. Moreover, Hamestris was a woman of licentious character, of which many instances are given by the Greek historian; but no such thing can be said of Esther. But Jahn, considers Xerxes to be not only Ahasuerus, of the book of Esther, but also the Artaxerxes, of the book of Ezra, as he is mentioned next after Darius Hystaspes; and observed, that the names Ahasuerus and Artaxerxes, were given to many kings, and that Daniel, (c. ix. i.) calls Astyages, of the Median line, Ahasuerus. The opinion of Usher is, that Darius Hystaspes, was the Ahasuerus of Scripture, and that Atossa the daughter of Cyrus, was Vashti, and Artysona, the Esther of the Scriptures; but according to Herodotus, this queen was also the daughter of Cyrus, but Esther we know was a Jewess. Moreover, he informs us, that Atossa, before she was divorced, had four sons and one daughter, all born after Darius was king, which is altogether inconsistent with what we read in the book of Esther—that Vashti was put away in the fourth year of the reign of Ahasuerus.

42. Josephus mentions, that there were many Jews in the great army of Xerxes, which marched into Greece, and the same may be inferred from the description of the various nations and languages, composing this immense army, by Herodotus; and, as a great multitude of Jews were still resident in Babylonia and Media, it would be strange, if this had not been the fact.

43. The restored Hebrews do not appear, during all this time, to have been in a prosperous condition. They seem to have had no stable and regular government, and the administration of justice was exceedingly defective.

44. Xerxes, after many unsuccessful efforts to subdue

the Greeks, relinquished all further attention to this war, and gave himself entirely to a life of voluptuous ease; in consequence of which, he fell into contempt with the people. Artabanus, the captain of his guards, formed a conspiracy against him, and having slain him, in his bed, went to Artaxerxes, his third son, and charged the murder on his elder brother, Darius; which the young man believing, went immediately to the chamber of Darius, and, by the assistance of Artabanus, slew him, also. The second son, Hystaspes, was absent; Artabanus, therefore, had no difficulty in placing Artaxerxes on the throne; but his real object, in this plot, was to secure the kingdom for himself and his sons, of whom he had seven, all occupying stations of importance. The young king, however, discovered his design, and prevented its execution, by cutting him off with his adherents. Artaxerxes is said to have been the handsomest man of the age, in which he lived; but was surnamed Longimanus, or *long-handed*; because, when he stood upright, his hands reached as low as his knees. He is said to have been a prince of mildness and clemency. Notwithstanding all that has been said in favor of other hypotheses, it is much most probable, that Artaxerxes Longimanus was the husband of Esther; and this is expressly asserted by Josephus. The Septuagint version, also, uniformly renders Ahasuerus by Artaxerxes; and the apocryphal additions to the book of Esther, call him by the same name. This opinion has many advocates among both the ancients and the moderns; is more free from difficulties than any of those already mentioned; and accords entirely with the extraordinary kindness towards the Jews, manifested in his sending, first Ezra, and then Nehemiah, to their assistance.

Jahn, however, seems to think, that Ezra was sent to Jerusalem in the reign of Xerxes, who, he supposes, is called Artaxerxes, as well as Ahasuerus; but this is improbable.

45. Artaxerxes Longimanus, having put Artabanus out of the way, was still exposed to danger from two quarters. First, the seven sons of Artabanus still lived, and had great power; and, secondly, his brother Hystaspes, whose birth-right the throne was, had an army in Bactria, and would, doubtless, claim his right. He soon, however; mastered the first difficulty, by taking signal vengeance upon all who had any connexion with the murderers of his father. To subdue his brother, he sent an army into Bactria; which, though at first repulsed, succeeded, the next year, in reducing him.

46. It seems to have been in consequence of having conquered all his enemies, that he made the festival, mentioned in Esther, which was prolonged for one hundred and eighty days. This feast was celebrated in Shushan; on which occasion, his queen, Vashti, refusing to exhibit herself, was divorced; and, soon afterwards, Esther was selected to become queen in her place. Her uncle Mordecai, was of the number of those carried captive from Jerusalem, in the reign of Jeconiah; and having no children of his own, had undertaken the education of Hadassah or Esther, the daughter of his deceased brother. This young woman, being exceedingly beautiful, was among the virgins selected by Hegai, the king's chamberlain; and after undergoing a year's purification, was introduced to the king; and being, by him, preferred to all the rest, was advanced to the dignity of queen. By her interposition, the Jews, scattered throughout the Persian

empire, were secured from total destruction, which had been prepared for them by Haman, the favorite of the king.

47. In the seventh year of the reign of Artaxerxes, and the 458th B. C., Ezra received an ample commission to return to Jerusalem, and to take with him as many of his nation as were willing to accompany him; with full authority to regulate and reform the Jewish commonwealth, according to their own laws. This great favor was probably granted in consequence of the request of Esther, who, before this, had been introduced into the king's harem. This Ezra, was a descendant of Seraiah, the high priest, who was slain by Nebuchadnezzar, at the time when Jerusalem was taken. He is, indeed, called in Sacred Scripture the son of Seraiah; but it is scarcely probable that he was a son of the first generation, and we know that the Hebrews call all descendants, sons. He was a holy man, and profoundly skilled in the knowledge of the Scriptures. In the king's commission, Ezra is called "a ready scribe in the house of his God." He left Babylon, for Jerusalem, on the first day of the month Nisan, and Stopping at the river Ahava, until all his company should come up, he there proclaimed a day of solemn prayer and fasting, to implore the blessing of God on their journey. On the first of the fifth month, he arrived at Jerusalem, and presented the various gifts, with which he was intrusted, for the service of the temple.

48. The Egyptians, ever impatient of a foreign yoke, revolted, again, in the beginning of the reign of Artaxerxes, and called in the Athenians to their assistance; who, having at that time a fleet, of two hundred sail, at Cyprus, gladly laid hold of the op-

portunity of crushing the Persian power in Egypt: Artaxerxes intended to go himself at the head of the expedition against Egypt; but being dissuaded from exposing his own person, he sent one of his sons; or, as some say, one of his brothers, Achæmenides, who marched with an army of three hundred thousand men, and encamped on the banks of the Nile; but, in the mean time, the Athenians had beaten the Persian fleet at sea, sailed up the Nile, and joined Inarus, whom the Egyptians had set up for their king; and falling on the Persian army, defeated them in a great battle; killing one hundred thousand men, and, among the rest, Achæmenides, the general; whereupon, the remainder of the Persian army fled to Memphis; but were immediately pursued by the Egyptians and Athenians, who took two parts of the city. The Persians, however, kept possession of the other part, which was the largest and strongest, when they suffered a siege of nearly three years; during which time, they valiantly defended themselves against their assailants, until, at length, they were succoured by the arrival of a reinforcement from Persia.

49. Themistocles, the famous Athenian general, who had gained so glorious a naval victory at Salamis, being banished from his own country, by the ostracism, sought refuge in the Persian court, where he was received with great kindness, and treated with much attention. Artaxerxes being now resolved to send an army into Attica, that he might divert the Athenians from Egypt, selected Themistocles to be the general of this expedition, against his own country. The Athenian general, not willing to disoblige the king from whom he had received so many favors, and, at the same time, abhorring the idea of making

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war on his native country, determined to put an end to his own life; and therefore inviting all his friends together, and having sacrificed a bull, he drank its blood and died.

50. An army of three hundred thousand men was sent against Greece, under the command of Megabyzus. This general, when Inarus, the king of Egypt, submitted, had promised a general amnesty, which was confirmed by Artaxerxes; but the latter, at the instigation of his mother, was at length induced to put Inarus, and fifty other leading Egyptians, to the death of the cross. Megabyzus was so much displeased at this want of good faith in the king, that he revolted with the troops under his command, and twice defeated the royal forces sent against him; but was afterwards, received again into favor.

51. The Peloponesian war, so famous in Grecian history, between the Lacedamonians and Athenians, commenced in the thirty-fourth year of Artaxerxes. This war, so destructive to the power of Greece, lasted for twenty-seven years; but, although application was made to Artaxerxes for aid, by the Lacedemonians, he prudentially declined all interference in the contest. The miseries brought upon Greece by this war, were greatly increased by the desolating plague which prevailed, especially, at Athens.

52. Ezra exerted himself greatly at Jerusalem to have the worship of God completely restored; but the work for which he has been most celebrated, both by Jews and Christians, was, the collection and revision of the Sacred Books. In this work, it is said, he was assisted by the Great Synagogue of one hundred and twenty men, among whom the Jews reckon Daniel and his three friends, the prophets Zechariah and Hag-

gai, and Simon the Just; but between the first and last of these, there was an interval of two hundred and fifty years. It, seems, therefore, more reasonable to suppose, that the Great Synagogue were not all contemporaries, but a succession of learned men, who devoted their attention to the preparation of correct copies of the Scriptures.

There is a story (already referred to) in the second apocryphal book of Esdras, and believed by most of the Christian fathers, that all the Sacred Books were lost, during the captivity; but this is directly contradicted by Scripture. No doubt, the autographs preserved in the temple, were destroyed with the ark; but that all copies were destroyed, is a groundless opinion. It is probable, however, that correct copies were, at the restoration, few in number; and, therefore, Ezra, who was a "ready scribe," and an inspired man, took pains to prepare authentic copies of all the Sacred Books, and collected them into one volume, that the people might have the opportunity of becoming acquainted with the whole of that revelation, which God from time to time, had caused to be penned under the inspiration of the Holy Spirit.

But as many of the people who returned from captivity had lost the knowledge of the Hebrew tongue, by so long a residence in a foreign country, Ezra appointed certain persons, who were skilled in both the Hebrew and Chaldean languages, to give a version or paraphrase, of the lessons which were publicly read, from the Scriptures. These paraphrases, at first, were not written, but the Sacred Text was explained to the people by the interpreter, sentence by sentence, as the reader proceeded; but in process of time, several

persons undertook to commit them to writing; a number of which have come down to our times under the name of Targums, or Chaldee Paraphrases; which are nothing else than a free translation of the Hebrew into the Chaldee, with explanatory remarks. The oldest and best of the Targums, are those of Onkelos on the Law, and Jonathan on the Prophets; the language of which is purely Chaldaic, and approaches near to the style of Chaldee found in the book of Daniel and Esther. The language of the later Targums is impure, being much mixed with foreign words and idioms.

No authentic history of the origin of these Paraphrases has reached us. They seem to have been altogether unknown to Origen and Jerome, the only persons among the fathers who understood Hebrew. From this, some learned men have argued, that they were written after the fourth century; but considering the style of the oldest of them, this opinion is destitute of all probability. It seems most reasonable to believe, that the Targums, at least those of Onkelos and Jonathan, were written in Babylonia, where a large number of Jews resided from the time of the captivity, until long after the Christian era. This supposition best accords with the style of these paraphrases, and accounts for the ignorance of the fathers, above mentioned, in relation to them. As to the age in which they were written, nothing can be said with certainty. They are commonly referred to the first century, or a period somewhat earlier; but this is matter of mere conjecture. They may have been written long before the Christian era; but however this may be, they probably contain the old hereditary comment of the Jews.

who lived before the time of Christ, and are therefore of great importance in controversies with the modern Jews.

53. About this time also, it is probable, commenced the synagogues of the Jews, of which we read so much in the New Testament, and which to this day, form so conspicuous a part of the religious institutions of the Jews. As the custom of reading a portion of the Law every Sabbath now took place, it would soon be found convenient to have houses set apart, every where, for this purpose. In the public reading of the Law it was the custom to go over the whole of the books of Moses, in the course of the year, which led to a division of the Pentateuch, into sections or lessons; which division is still found in all Hebrew Bibles.

The reading of the prophets in the synagogue was not customary until the time of Antiochus Epiphanes, when the Jews being forbidden any longer to read the Law, introduced the reading of certain select portions from the prophets, which was continued after the reading of the Law was resumed.

54. In the latter part of the administration of Ezra, great distress and confusion, arose from the transgression of the people, in taking strange wives who were not of Jewish extraction.

Many of the priests and leaders of the people were involved in this great guilt. Ezra was deeply afflicted on this account, and wept bitterly for the sins of the people, casting himself prostrate on the ground. He also assembled around him all who trembled at the word of the Lord; and with them he prayed, and lamented, and fasted, "because of the transgression of them that had been carried away."

At length, proclamation was made by authority,

that all who would not, within three days, according to the counsel of the princes and the elders, come and put away their strange wives, should be punished with the forfeiture of their substance, and should, moreover, be themselves separated from the congregation of the Lord.

This severity had the desired effect, for the people being generally assembled at Jerusalem, and being solemnly and tenderly warned by Ezra, made public confession of their sin, and agreed to put away their strange wives. And for a warning to future ages, the principal persons who were guilty in this affair, were recorded by name. (See Ezra, c. x.)

CHAPTER III.

THE HISTORY OF THE JEWS, FROM THE ARRIVAL OF NEHEMIAH, TO THE INVASION OF ASIA BY ALEXANDER THE GREAT.

55. IN the twentieth year of Artaxerxes Longimanus, Nehemiah, the cupbearer of the king, obtained permission to visit Jerusalem, and bringing a commission from the king, to act with plenary authority as governor, he of course superseded Ezra, and took the supreme direction of all affairs into his own hands. Nehemiah was a man of uncommon piety; and, immediately, on his arrival, devoted himself to the business of repairing, or rather rebuilding the walls of Jerusalem, and setting up the gates, for which work he had obtained an express commission from the king. That which stirred up the heart of this good man, was the reports brought to him of the desolate condition of the holy city, and the deep affliction of the people, there.

56. It is altogether probable, that his petition to the king, was rendered successful, in a great measure, by queen Esther; for it is particularly mentioned, that the queen was sitting by the king. (Neh. ii 6.)

A royal decree was issued for the rebuilding of the walls of Jerusalem; and the king to give honor as well as safety to the mission of his favorite courtier, sent with him a guard of horse. Still, however, the Ammonites, the Moabites, and the Samaritans, continued

to cast obstructions in the way of the execution of this work. Not only were they influenced by their old hatred of the Jews, but during the captivity they had seized on their vacant lands, which they were now required to relinquish. But Nehemiah, in spite of all opposition, pushed on the work, distributing to particular persons and companies, the several parts of the wall; so that, in fifty-two days after the commencement of the work, the wall was finished.

Sanballat the Horonite, Tobias the Ammonite, and Geshem the Arabian, were the men who continually endeavored to obstruct the work in which Nehemiah was engaged. They laid many snares for his life, which by his courage and wisdom he was enabled to escape. During part of the time, however, the people were obliged to work on the wall with their weapons in their hands; and as they were far separated from each other, on different parts of the wall, the Tirshatha or governor, gave orders, that in case of attack, the trumpet should sound, and all hands should immediately resort to him. After the walls were finished and the gates set up, a public dedication was celebrated with great solemnity, by the priests, Levites, and all the people.

57. The people having much public work to perform, and many of them being poor, were under the necessity of borrowing money, of which necessity avaricious usurers took advantage, by lending out their money at exorbitant interest; by which means, multitudes were ruined in their circumstances, and were forced to mortgage their lands, and sell their children for bondmen, to obtain bread for their subsistence.

Nehemiah was much displeased, upon hearing of this iniquity, so contrary to the Jewish law. He,

therefore, set himself with energy to correct the abuse. After expostulating with the transgressors, he had a decree enacted in a full assembly of the people, that all money exacted for usury should be returned, and that all mortgaged lands should be restored, and thus the yoke of oppression was broken off from the necks of the poor.

58. Nehemiah having spent twelve years at Jerusalem, prepared to return to the Persian court, for he had received permission to be absent only for a limited time. Having arranged affairs as well as he could, and appointed Hanani and Hananiah to be governors of Jerusalem, he returned to Persia. This fact is not stated in the sacred text, but it may be inferred from the appointment of the aforementioned persons as governors, which could not have been necessary, had he continued there.

59. His object in returning to Persia, was not to remain there, but to obtain a new commission from the king, to carry on the reformation of the Jewish church and state.

It seems probable, that he was not absent much more than one year, after which, he came back to Jerusalem, and continued his pious and useful labors, by establishing a strict and regular police in the city. But observing that the number of inhabitants was still too small to occupy the place, he invited the rulers and great men of the nation, to build houses in Jerusalem, and dwell there; and also caused every tenth man of the tribes to be taken by lot, whom he compelled to make this the place of their residence. Every thing being now well regulated, and the city well supplied with inhabitants, it arose rapidly to a state of prosperity; so that Herodotus, the historian, who visited it not long after this

time, compares it to Sardis, the Metropolis of Asia Minor.

60. Nehemiah now addressed himself to the work of having the genealogies of the people, and especially of the priests, correctly made out; which was necessary, not only for the regulation of the landed property of the nation, but also for the service of the temple; so that no person, not of the sacerdotal race might be permitted to officiate there. He, therefore, searched for the genealogies of those who first returned from captivity, under Joshua and Zerubbabel, and from these he formed new tables, by striking out such families as had become extinct, and inserting the names of those who had returned since that time. This will account for the discrepance, between the genealogies recorded in the book of Ezra, and in that of Nehemiah.

61. Although after the arrival of Nehemiah, at Jerusalem, the government devolved upon him; yet Ezra continued his Biblical labors; and by the time that Nehemiah made his second visit, he had copies of the Scriptures corrected and prepared, and began the public reading of them at the feast of Trumpets. This occurred on the first day of Tisri, which had always been reckoned the first month of the year, until the time when the Israelites left Egypt, after which they were directed to commence their year with the month Nisan. Still, however, for all merely civil matters, Tisri was reckoned the beginning of the year. At this festival, the people being assembled from all parts at Jerusalem, Ezra was requested to bring out the law and read it. A pulpit, or scaffold of wood, was erected, that he might be elevated above the people, and that there might be room, this pulpit was set up in the widest street of the city. And so intent were the

people on hearing, that they assembled for the same purpose, the next day; and although, there fell a hard rain during the time, they remained in their place.

When Ezra had read as far as to the twenty-third chapter of Leviticus, it was found, that the law of God required the people to make booths of the branches of trees, and for seven days to celebrate a feast. Upon the hearing of which, they determined, that when the appointed day arrived, (the fifteenth of Tisri,) they would literally comply with the requisitions of the law; which, accordingly they did, and celebrated this feast with a solemnity, exceeding any thing which had been witnessed since the days of Joshua.

At this festival, also, Ezra took advantage of the collection of all the people, and went on with the reading and expounding of the law, which had been commenced at the feast of Trumpets; and, during the whole seven days, he read to the people out of the law.

The people, on hearing the precepts and commandments of the Lord, were greatly troubled on account of their transgressions, which they now found were very numerous.

Ezra and Nehemiah, to improve the present convictions and penitent feelings of the people, proclaimed a fast, immediately, after the feast was over. At this time they engaged the people to enter into solemn covenant with God; obliging themselves, 1st. Not to intermarry with the Heathen. 2. To observe the Sabbath, and the Sabbatical years. 3. To pay their annual tribute for the support of the temple.

The conviction which the people now felt, that their transgressions were very much owing to their ignorance of the law, was the occasion of that frequent reading

of it, which eventually led to the building of synagogues, wherever a sufficient number of Jews were settled to bear the expense, and conduct the worship.

62. Artaxerxes died 424 B. C. after a reign of forty-one years and a few months, and was succeeded by Xerxes, the only son that he had by his queen. By his concubines he had seventeen sons, among whom were Sogdianus, Ochus, and Arsites.

Xerxes having made himself drunk at a public feast, and having retired to his chamber, Sogdianus taking advantage of it, went in and slew him, when he had sat but forty-five days on the throne. The mother of Xerxes died on the same day.

63. Sogdianus having rendered himself odious to the people, by the murder of his brother, and also by that of one of his father's most faithful eunuchs, found himself very unsafe on the throne, which he had obtained so unrighteously; whereupon, he grew very jealous of his brothers, and especially of Ochus, whom he sent for to come to him. But Ochus apprehending some mischief, drew together a large army, and marched against him, professing that it was his purpose to avenge the death of his brother. Upon which, many of the nobility revolted from Sogdianus, and went over to Ochus, and having put the royal diadem on his head declared him king.

Sogdianus finding himself abandoned, entered into negociation with Ochus, who, having got him into his hands, put him to death, by throwing him into a furnace of ashes.

64. As soon as Ochus had possession of the throne, he changed his name to Darius. Among the Greek historians, he is known by the name of Darius Nothus.

He, for a while, yielded himself up to the direction of his eunuchs, and his wife. He ascended the throne 423 B. C. His brother Arsites revolted against him; but was unsuccessful, and being taken, was, like Sogdianus thrown into a furnace of ashes;—a cruel death in use among the Persians, in which the person died of suffocation, very gradually. Another insurgent, named Pysuthnes, was executed in the same manner. About the year 410 B. C., the Egyptians threw off the Persian yoke, and made one Amyrtaeus king. With the aid of the Arabians, they expelled the Persians from Egypt, pursued them as far as Phenicia, and maintained their independence, sixty-four years.

Ochus or Darius, sent another army into Egypt, which, marching through Judea, inflicted many evils on the Jews.

65. Eliashib, who was high priest when Nehemiah came to Jerusalem, died, 413 B. C., and was succeeded by his son Joiada. He had continued in the office of high priest, for no less than forty years.

66. About his time, Diagoras the Melian, who had settled himself at Athens, was condemned for teaching atheism; and though he made his escape, the sentence was pronounced on him, while absent, and a talent offered to whomsoever should kill him, wherever he might be found.

About twenty years before this time, the Athenians had proceeded against another philosopher, called Protagoras, for only expressing a doubt concerning the existence of God.

67. According to Dr. Prideaux, the first of the seventy prophetic weeks of Daniel, ended with the fifteenth year of Darius Nothus; for then the restora-

tion of the Jewish state, and the worship of the temple was completed. The last act of Nehemiah, which is recorded, (Neh. xiii. 23—31,) was just forty-nine years after the work had been begun by Ezra, in the seventh year of Artaxerxes Longimanus. This last act was the separation of those from their heathen wives, who had transgressed the law in regard to marriage, and the prohibition of all such alliances forever after.

But it seems to have been impossible to prevent the continual repetition of this evil, and that by men in the highest stations; for Manasseh, as he is called by Josephus, the son of Joiada, married the daughter of Sanballat the Horonite, and when Nehemiah was using his utmost power to enforce the law, and cause the people to put away their strange wives, Manasseh rather than comply, left the nation; and relinquishing all his prospects of distinction, he took up his abode with his father-in-law, the governor of Samaria.

68. This event gave rise to an important transaction, which perpetuated the hatred between the Jews and Samaritans. Sanballat obtained leave from Darius Nothus, to build on mount Gerizim, at Samaria, a temple, in imitation of the temple at Jerusalem, of which he made his son-in-law, Manasseh, the high priest.

Josephus places this event much lower down in another reign, but he has probably fallen into a chronological mistake.

Samaria having now a rival house of worship, became the asylum of all renegado Jews.

This ready reception of rebellious, and excommunicated persons, produced a bitterness of hatred in the Jews against the Samaritans, which induced them to

denounce against them an awful curse; and reject them from every sort of friendly intercourse; and even prevented their exercising towards them the common rites of humanity, of which there is sufficient evidence in the Gospels, as has been said before.

The Jews went so far in their anathemas against the Samaritans, that they excluded them from all part in the resurrection, and would on no account receive them as proselytes.

69. After their temple was built, the Samaritans pretended that this was the mountain which God had chosen for his place of worship. They asserted, that here Abraham and Jacob offered sacrifices and built altars; and that Joshua, when he brought the people into Canaan, caused the blessings to be pronounced from this mountain, and on it built an altar of the twelve stones taken out of Jordan; and that very altar, they averred, was the one on which they sacrificed. But in regard to this they were guilty of a sacrilegious impiety, in changing the sacred text in their copies; for, in the Hebrew Scriptures, it is said, that Ebal was the mount, on which the altar was built, for which the Samaritans substituted, Gerizim. This corruption, the Jews loudly charge upon them; but they with equal violence retort it upon the Jews; insisting, that they are the corruptors of the Sacred Text; and bring for argument, that Gerizim being the mount appointed for the pronunciation of the blessings, was a fit place for the altar, but not Ebal, from which the curses were pronounced. But all other copies of the Pentateuch, and all versions are against them. They have also added, in Exod. xx., after the tenth commandment, a command to erect an altar, in Gerizim.

70. These two mountains are in the tribe of Ephraim. In the valley between them is, Shechem, now called Naplous. This place the Jews by way of reproach called Sichar, which means, *drunken*. Near this was the field which Jacob gave to his son Joseph, and Jacob's well, where our Saviour asked water of the Samaritan woman.

71. The opinion is entertained by some, that Nehemiah did not return to Jerusalem until towards the close of the reign of Darius Nothus, when he was growing old. Josephus relates that he lived to a very advanced age; and this opinion, which brings down the second administration of Nehemiah to a much later period than the date commonly assigned, will accord with the facts recorded in the xiii c. of Nehemiah; for, it can scarcely be conceived, that so great abuses could have crept in, during one year: such as, the profanation of the temple; the violation of the Sabbath; the neglect of sending in the tythes and prescribed offerings; and various abuses, in the official duties of the priests. All that the Scriptures say, in regard to the absence of Nehemiah, is, "But in all this time was not I at Jerusalem; for in the two-and-thirtieth year of Artaxerxes, king of Babylon, came I unto the king, *and after certain days*, obtained I leave of the king; and I came to Jerusalem," &c. The expression, "after certain days," literally is, *at the end of days*; a phrase which, according to the idiom of Scripture, may signify a longer or shorter time.

Jahn, who adopts the above opinion, supposes, that the second administration of Nehemiah was contemporaneous with the events referred to in the book of Malachi, where the desolations of Edom or Idumea are spoken of, which he thinks were occasioned by the

perpetual wars carried on, during this period, between the Persians and Egyptians; whose armies often marched through this land, and laid it waste. It is expressly asserted that Joiada was high priest during the last administration of Nehemiah, (Neh. xiii.,) and the Alexandrian chronicon, places the death of Eliashib, the father of Joiada, in the eleventh of Darius Nothus, which answers to the 412 B. C. The second arrival of Nehemiah must, therefore, be placed much later, and is by Dr. Prideaux referred to the fifteenth year of Darius Nothus; but even this date is, probably, too early.

72. We have now arrived at a period where we can derive no further aid from the Scriptures of the Old Testament, for the xiii. of Nehemiah, contains the latest history found in the sacred record; and the prophecy of Malachi closes the canon of the Old Testament, which, as was observed, refers to the same state of things as is referred to in the closing chapter of Nehemiah. There is, it is true, in the xii. c. of Nehemiah, an extension of the genealogy of the high priests, for a long time after this, even to Jaddua, who was in office when Alexander the Great visited Jerusalem; but, undoubtedly, the high priests who came after Joiada, were added by some one, after the canon was closed; most probably, by Simon the Just.

73. How long Nehemiah lived, is nowhere said, but he must have been about seventy years of age, at the time when the facts occurred, which are last recorded in his book. After him, the king of Persia appointed no one to be governor of Judea, but seems to have annexed this country to the province of Syria.

74. Darius Nothus continued to have wars with the Egyptians, until they were subdued; and also with

Medes, who had revolted, and whom he brought under a heavier yoke than before.

75. His policy towards the Lacedemonians and Athenians, in the Peloponesian war, was, to leave them to waste, and destroy each other; occasionally directing his generals to assist the weaker party, so that the war might be the more prolonged. The general who was intrusted with the management of this delicate and difficult business, was Tissaphernes, a man of great talents.

76. In the seventeenth year of his reign, (407 B. C.,) the king sent his younger son Cyrus, to be commander-in-chief of all the provinces of Asia Minor. Cyrus must have been, at this time, a very young man, scarcely above sixteen years of age. On receiving his commission, he was directed by his father, contrary to the policy pursued by Tissaphernes, to help the Lacedemonians. The impolicy of this course was soon manifest, for the Lacedemonians, by the aid of the Persians, soon became completely victorious over the Athenians; and being, thenceforward, released from this troublesome war, they turned their forces against the Persians themselves, and actually sent several armies to invade the country; one of which was commanded by the famous Agesilaus.

77. Cyrus gave great offence to his father, while he resided at Sardis, by putting to death two of his own cousins, sons of a sister of Darius, for no other reason, than because they, upon meeting him, did not wrap up their hands in their sleeves, as was customary on meeting with the king. An order was therefore sent for the recall of Cyrus, by his father; but assigning as the reason, that he was sick.

78. Cyrus, before he set out on his return, had sent to

Lysander, the Lacedemonian general, subsidies, which enabled him to put his fleet into such a condition as to gain over the Athenians that decisive victory at the Goats' river, on the Hellespont, which put an end to the Peloponesian war.

79. Soon after the return of Cyrus, Darius Nothus died, after a reign of nineteen years. By the interposition of his mother, Cyrus was reconciled to his father; and, not contented with this, she entreated to have her favorite made king, on the same principle as Xerxes was, because he was the first born after the accession of his father. Darius, however, would not yield this point, but gave the crown to Arsaces, the eldest son of Parysatis the queen, who, on ascending the throne, took the name of Artaxerxes, and to whom the Greeks gave the name of Mnemon, on account of his extraordinary memory.

80. It is said, that when the father was near his end, this son, appointed his successor, asked him to inform him, by what art he had been able to manage the government, so prosperously. To which he is reported to have made the following memorable reply. "BY DOING, IN ALL THINGS, THAT WHICH WAS JUST TOWARDS GOD AND MAN."

81. Cyrus, being disappointed in his ambitious views, of ascending the throne quietly, as soon as his father was out of the way, began to plot against the life of his brother; which, being discovered, he was taken into custody, and condemned to die; but his mother, again interposing in his behalf, prevailed on the king to send him back to the government of Asia Minor, which had been left to him by his father's will.

82. But no sooner did this ambitious young man find himself at liberty, and invested with authority

again, than he began, on various pretences, to raise an army; and the cities under the government of Tissaphernes revolting from him, joined themselves to Cyrus, which occasioned a war between them. This served as a pretext for what Cyrus now did, in collecting forces; as Artaxerxes supposed, that the only object was to oppose Tissaphernes; and to blind the king yet more, he wrote letters to him, complaining bitterly of the conduct of Tissaphernes, and entreating him to grant him aid against him. He now applied to the Lacedæmonians, who were under great obligations to him, for the subsidies afforded them for the aid of their fleet, which they readily granted. All this time, Artaxerxes seems to have had no suspicion of the true designs of Cyrus.

83. When he had raised and mustered his forces, he threw off the mask, and marched his army directly against his brother. It consisted of thirteen thousand Greeks, who were the flower of his army, and about a hundred thousand besides, drawn together from all parts, under the command of Clearchus.

84. With this force, Cyrus marched forward without meeting with much opposition, until he came to the plains of Cunaxa, in the province of Babylon, where Artaxerxes met him, with an army of nine hundred thousand men, and a decisive battle was fought, in which Cyrus was slain, at the very moment when his auxiliary Greeks were on the point of gaining a great victory.

85. These Grecian troops, of whom about ten thousand remained, were now left in a most embarrassing situation, in the midst of the Persian empire, in the presence of a vast hostile army, and with a long distance between them and home; the inhabitants

of the intervening countries, being all inimical to the Greeks. But by valor and consummate generalship, they succeeded in reaching one of the Grecian cities, on the Euxine sea, after a march of two thousand three hundred and twenty-five miles. This is the most famous retreat of which we have any account in history, and of which, Xenophon, who was their leader, has given us so lively and interesting a description, in his work, entitled ANABASIS.

86. The death of Cyrus, and the retreat of the Ten thousand, occurred in the fourth year of the reign of Artaxerxes Mnemon, (401 B. C.,) being the very year in which Socrates was put to death, at Athens.

87. The reign of Artaxerxes Mnemon was long, extending to forty-six years; that is, from the year 404 to 358 B. C. He carried on wars with the Lacedemonians, Egyptians, Cadusians, &c., but no great success attended his arms.

88. Shortly before his decease, he appointed his son Darius his successor, but on discovering that he was engaged in a plot against his life, he had him executed. The second son by the queen destroyed himself by poison. The succession to the crown, then fell to Ochus, in the year 358 B. C. He assumed also the name Artaxerxes, which seems to have been among the Persian kings, what Pharaoh was with the Egyptians; but in history, this monarch is known by his own proper name of Ochus.

89. During the greater part of the long reign of Artaxerxes Mnemon, the Jews enjoyed peace; except when the Persian armies marched along the coast of the Mediterranean, into Egypt. On one occasion, there were assembled on their borders, no less than two hundred thousand barbarian soldiers, and twenty

thousand Greeks, together with a vast fleet, which rendezvoused at Acre.

90. The high priest Joiada died in the thirty-second year of Artaxerxes Mnemon, and was succeeded by his son Jonathan or Johanan or John, who held the office for thirty-two years, and was the occasion of much trouble to his country.

91. The brother of the high priest Johanan, whose name was Joshua, having ingratiated himself into the favor of Bagoses governor of Syria, through his agency and influence obtained a royal order, that he should be made high priest, instead of his brother. Johanan not yielding to this, a contest took place between the two brothers, within the temple, when Joshua was rashly murdered by Johanan. Bagoses, on hearing of this outrage, came to Jerusalem to examine into the affair, and demanded to be admitted into the temple, where the murder was committed; and when this was refused, on account of the sanctity of the place, he answered with indignation, "What! am not I as pure as the dead carcass which lies in your temple," and immediately forced his way into the interior, where Joshua had been slain. As a punishment for the murder of Joshua, he inflicted a fine of fifty drachms on every lamb which should be offered up in the temple. Some say the mulct was five hundred drachms, but this has arisen from a manifest mistake in the text of Josephus. This tax continued no longer than during the government of Bagoses, a space of about seven years.

92. Ochus, upon ascending the throne, was guilty of shocking cruelties towards his own relations.

As soon as the death of Artaxerxes, and the accession of Ochus, were known in Asia Minor, all the provinces in that quarter revolted.

93. In the third year of his reign, (356 B. C.,—100th Olympiad, and 385 after the building of Rome,) Alexander, surnamed the Great, was born at Pella, in Macedonia, on the same day that Erostratus attempted to immortalize himself, by setting fire to the temple of Diana, at Ephesus.

94. About the fifth year of Ochus, died Mausolus, king of Caria; an event rendered famous in history by the extraordinary grief of his wife, Artemisia, who was also his sister. For having gathered together his ashes, and powdered his bones, she took a portion of them every day in her drink, till she had, in this manner, drank them all; thus making her own body the sepulchre of her deceased husband, and in two years pined away with grief. But before her death she erected for him that famous monument at Halicarnassus, which was reckoned among the seven wonders of the world, and from which all monuments of unusual splendor, are called, *Mausoleums*.

95. In the eighth year of the reign of Ochus, the Sidonians and Phenicians revolted, and entered into a confederacy with Nectanebis, king of Egypt. He sent to their aid a large body of Grecian mercenaries, by whose assistance the Persians were driven entirely out of Phenicia. The Jews also seem to have taken part in this revolt of the Phenicians.

96. The Cyprians, too, encouraged by the success of the Phenicians, threw off the Persian yoke, and joined the confederacy.

97. Ochus, perceiving that his wars with the Egyptians had been badly managed by his generals, determined to go in person at the head of his army; and having collected three hundred thousand foot, and twenty thousand horse, marched into Phenicia. Mentor,

who commanded the Grecian mercenaries, being terrified at the approach of so great an army, sent privately to Ochus, offering to deliver up the city of Sidon to him, and engaged Tennes, the king of Sidon, in the same treachery. Ochus was rejoiced at this proposal, and promised them their own terms. The Sidonians, to cut off all hope of escape from the inhabitants, that they might make a more desperate resistance, had purposely burned all their ships. When they found that they were betrayed, and that the enemy was within their walls, retired to their houses, and setting fire to them, perished in the flames, to the number of forty thousand; and among the rest, Tennes their king, whose treason did not save him. This was the commencement of the destruction of that ancient and famous city, predicted by the prophets in such glowing language. The Phenicians, terrified with the overthrow of the Sidonians, submitted to the conqueror without a struggle.

98. Ochus, having subdued the Sidonians and Phenicians, marched into Judea, besieged and took Jericho, and carried many of the Jews into captivity, taking some with him into Egypt, and sending many others into Hyrcania. The latter were planted near the borders of the Caspian Sea, where some modern travellers think they have discovered their posterity, at this day. (See Morier's Travels.)

99. Not wishing to be diverted from Egypt, on which his attention was fixed, Ochus made peace with the Cyprians, by relieving them from some of the burdens of which they complained.

100. Ochus, arriving with his army in Egypt, besieged Pelusium, while a part of his fleet sailing up the river, encamped in an advantageous spot, and

being attacked by the Grecian mercenaries in the service of the Egyptians, defended themselves, and slew a large number of the enemy. Upon which Pelusium capitulated, and Nectanebus fled to Memphis, his capital; but on the approach of Ochus, he retired from Egypt into Ethiopia, thus abandoning his country, to which he never afterwards returned. He was the last native king who reigned in Egypt, for ever since, that devoted country has been in the hands of foreigners. By this a remarkable prophecy of Ezekiel is fulfilled.* Ezekiel xxix. 13—16.

101. Mentor the Rhodian, having been of great service in this war, Ochus rewarded him with a hundred talents, and made him governor of the provinces in Asia Minor, where he acted with great fidelity to the king, and brought over to him his two brothers, Memnon and Artabazus, who were also men of extraordinary talents, who had been engaged in the war against Ochus. These brothers were of the greatest service to the king's interest, by bringing back to their allegiance, many revolted provinces.

102. In the eleventh year of Ochus, (348 B. C.,) which answers to the 108th olympiad, died the celebrated Athenian philosopher, Plato. Among his scholars, Aristotle was by far the most eminent, the founder of the Peripatetic sect. This man was born at a small town on the river Strymon, called Stagira; on which account, he is often called the Stagirite. But the successor of Plato in the school, was Speusippus. Aristotle, after the death of his master, went into Asia, and lived with the king of Atarna, a city of Mysia, whose niece he married; but after the death of this person, he went to Mytilene, and from thence to Macedonia, and be-

* See Newton on the Prophecies.

came preceptor to Alexander the Great, with whom he remained eight years. After this he returned to Athens and taught the Peripatetic philosophy, for twelve years, in the Lyceum. But being accused of teaching something contrary to the established religion of the State, and being unwilling to expose himself to the fate of Socrates, he retired to Chalcis, a town in Eubæa, where he died two years afterwards, in the sixty-third year of his age.

Josephus informs us, that Aristotle, while he resided with Hermias, in Mysia, became acquainted with a learned Jew, from the upper parts of Asia, who had come there on business. This fact, he says, he learned from a book written by Clearchus, one of Aristotle's principal scholars.

103. After Ochus had brought Egypt and all his other revolted provinces into subjection, he gave himself up entirely to ease and luxury, and took no more concern about the government of the empire, which he committed to Bagoas, his favorite eunuch, and Mentor the Rhodian.

104. In the eighteenth year of this reign, (341 B. C.,) died Johanan or John, the high priest of the Jews, after holding the office for thirty-two years. He was succeeded by his son Jaddua, who held it twenty years.

105. Ochus came to his end by means of poison, administered by his favorite eunuch Bagoas, (338 years B. C.,) after a reign of twenty-one years.

106. Bagoas, after the death of Ochus, having the whole power in his hands, raised Arses, the youngest of the kings sons to the throne, and then murdered all the rest; thinking to free himself from all control, by placing one upon the throne who was a king merely in name.

107. About this time, Philip, king of Macedon, having made himself master of all Greece, determined to carry on war against the Persians, by an invasion of their country. With this view, he called a general assembly of the States of Greece, at Corinth, where he caused himself to be chosen captain-general of the Grecian forces, and required every city to furnish a certain number of men. But while he was making these preparations, intending shortly to put himself at the head of his troops, he was slain, at the nuptials of his daughter Cleopatra with Alexander king of Epirus. The assassin was Pausanias, a young Macedonian, who, having received great injury from one of the king's favorites, and obtaining no satisfaction from Philip, he watched his opportunity, and slew the king as he was passing in great pomp to the theatre. He was succeeded by his son ALEXANDER; then only twenty years of age.

108. Bagoas, finding that Arses whom he had placed on the Persian throne, began to suspect his villainy, resolved to be beforehand with him, and accordingly destroyed him. After producing a vacancy in this iniquitous manner, he elevated to the throne Codomanus, who assumed the name of Darius, after he was made king. He was descended from Darius Nothus. As Ochus, on his accession to the throne, had killed nearly all the descendants of Darius Nothus, it is not certainly known how Codomanus escaped. The first appearance which he makes in history is, in the character of *astanda*, or courier, in the early part of the reign of Ochus. When this king was engaged in a war with the Cadusians, a champion of that nation challenged the whole Persian army, to send out a man to fight him, in single combat. When all declined

this challenge, Codomanus accepted it, and killed his antagonist; as a reward for which, he was made governor of Armenia.

109. Bagoas, however, finding that Darius was not a man to suit his purpose, determined to put him out of the way, as he had done his predecessors; but the king being informed of his purpose to poison him with a certain potion, when it was brought, forced Bagoas to drink it himself; and thus the traitor fell by his own artifice. In regard to personal appearance, courage, and bodily strength, Darius had no superior in all his empire. He was also, it is said, of a mild and generous disposition; but it was his misfortune to have to contend with that irresistible conqueror, **ALEXANDER THE GREAT.**

CHAPTER IV.

THE HISTORY OF THE JEWS DURING THE REIGN OF ALEXANDER THE GREAT—THE INVASION OF ASIA BY ALEXANDER—THE CONQUEST OF THE PERSIAN EMPIRE—SIEGE AND CAPTURE OF TYRE—ALEXANDER'S VISIT TO JERUSALEM, TO PUNISH THE JEWS—IS MET BY JADDUA AND THE OTHER PRIESTS IN THEIR PONTIFICAL ROBES—HIS STRANGE BEHAVIOUR, SAID TO HAVE BEEN OCCASIONED BY A DREAM, WHICH HE HAD IN GREECE—HIS KIND TREATMENT OF THE JEWS—CONDUCT TOWARDS THE SAMARITANS—DEATH OF DARIUS—INVASION OF INDIA—VOYAGE OF NEARCHUS—CAPRICIOUS AND VIOLENT CHARACTER OF ALEXANDER—HIS DEATH.

110. ALEXANDER, having been appointed successor to his father, as generalissimo of all the forces of Greece destined to go against Persia, after subduing all his enemies at home, set off for Persia, with no more than thirty thousand infantry and five thousand horse. Encountering the Persian army at the river Granicus, he totally defeated it, though five times more numerous than his own. His victory put him in possession, not only of all the treasures of Darius, in Sardis, but all the provinces of Asia Minor came over to him, or were subdued by force.

111. Before he went into winter quarters, he gave permission to all his newly married soldiers to return home, and spend the winter with their wives; which

custom being found among no other but the Jews, it is probable that it was borrowed from them.

112. Darius finding his empire so seriously menaced, exerted himself to prepare for the approaching contest, and mustered six hundred thousand men, near Babylon. He also had recourse to policy, for knowing that the Grecian States, were not friendly to Alexander, he sent Memnon, the wisest of his generals, with a fleet, to the Grecian seas, where the Athenians and Lacedemonians would have been ready to join him; but after taking possession of a few islands, he died, and the scheme was not prosecuted.

113. Darius, contrary to the advice of some of the most experienced and skilful of his generals, who advised him to wait for Alexander, in the champaign country, marched to get possession of the straits, which led from Cilicia into Syria. In consequence of the unfavorableness of the ground, Darius was able to bring but a small part of his immense host into the field, at once; and the Macedonians soon broke the first lines of the Persian army, and drove them back on the second, and then on the third; and thus the whole was soon thrown into perfect confusion. Such was the press of the crowd, in the narrow defiles of the mountains, by which they were enclosed, that more perished that day, by being trodden to death by their own men, than were slain by the enemy.

114. It was with the greatest difficulty that Darius made his escape; but his camp and baggage, with his mother, wife, and children, fell into the hands of the enemy.

This battle was fought at Issus, in Cilicia, towards the close of the year. The result of this victory was the conquest of all Syria, and its capital Damascus,

whither Darius had sent his most precious treasures, with his concubines, and most of the ladies of his court. The governor of this town, as soon as he heard of the flight of Darius, delivered it up to Alexander, who sent Parmenio to take Possession.

115. Alexander now pursued his march through Phenicia, where all submitted to his arms, except the Tyrians; who refused him admittance into their city, depending on its insular and inaccessible situation. Alexander, naturally impetuous, and now flushed with victory; resolved, that cost what it might, he would take the place. The first thing he attempted, was to raise a bank, between the main land, and the island on which Tyre was now built; and by this means, after some delay he took the city. In making this causeway, he employed the rubbish of the old town, which had stood on the continent, before it was destroyed by Nebuchadnezzar. Since the time of Alexander, the island has disappeared, or rather forms a part of the main land.

116. Among the captives taken at Damascus, there was one, who, by her extraordinary beauty, captivated the conqueror of the world. This was Barsena, the widow of Memnon, a famous Persian general, of whom mention has already been made. Her, Alexander married, and by her had a son whom he named Hercules.

117. Tyre, being altogether devoted to commerce, was dependent on other countries for her supplies of grain; which were commonly obtained from Galilee, Samaria, and Judea. Alexander, therefore, during the seige, was obliged to look to the same quarter, for supplies for his army, and ordered the inhabitants to furnish him with all necessaries. The Jews pleaded, that they

were bound by an oath to Darius, and refused to obey Alexander's commands. This answer greatly provoked him, who, as soon as he had finished the siege of Tyre, marched his army directly towards Jerusalem, with the intention of punishing the Jews as severely as he had done the Tyrians, for not obeying his orders.

118. In this exigence, Jaddua the high priest, and others who had now the chief authority in Jerusalem, being in great perplexity, and all Jerusalem with them, had no other resource, but to throw themselves on the merciful protection of God. Accordingly, they earnestly sought his favor, by prayers, sacrifices, and oblations. In answer to which, it is reported by Josephus, that God appeared to Jaddua by night, in a dream, directing him to go forth to meet Alexander, dressed his pontifical robes, accompanied by all the priests in their sacerdotal habits, and all the people of Jerusalem, clothed in white garments. This divine admonition they obeyed, and marched in procession to an elevated spot, not far from Jerusalem, called Sapha, where they arranged themselves in solemn order, and waited for the coming of Alexander; who, when he saw them, was struck with a solemn awe, and bending down, saluted Jaddua, with profound and religious veneration. All his attendants were astonished at this conduct, and the enemies of the Jews in his train were greatly disappointed, for they expected nothing else but to see the Jews devoted to destruction.

119. Parmenio could not refrain from asking him the reason, why he, whom all adored, should pay such reverence to the Jewish high priest. He answered, that he did not worship the priest, but that God whom he served. For he said, that when he was at Dio in

Macedonia, and was hesitating about undertaking this expedition, this very person had appeared to him in a dream, in the very same robes, in which he now appeared, and had encouraged him to pass boldly into Asia; promising him, that God would guide him during the whole expedition, and would make him master of the Persian empire.

120. Alexander then kindly embraced Jaddua, and entered Jerusalem with him in a friendly manner. Here Jaddua showed him the prophecies of Daniel, which predicted the overthrow of the Persian empire by a Grecian prince; (see Dan. c. viii.) This, it is said, inspired him with the utmost confidence of success; not doubting but that he was the person intended in the prophecy. All which disposed him to treat the Jews with great kindness, so that when they petitioned for the freedom of their country, laws, and religion, and exemption from tribute every seventh year, he readily granted them all their requests.

121. No sooner had he left Jerusalem, than the Samaritans met him with great pomp and parade, and begged that he would also visit their city and temple. Now the Samaritans had a strong ground for their plea, because when the Jews refused to send supplies to the army of Alexander, the Samaritans readily complied with his orders; and moreover, sent eight thousand men to assist him in the siege. Alexander answered them kindly, and told them that he was then hastening to Egypt, but on his return, would consider their petition, and grant to them what they desired, as far as was consistent. They then requested freedom from tribute, every seventh year. Upon which he asked them whether they were Jews, to which they answered they were Hebrews, who observed the same laws as the

Jews; and neither sowed nor reaped, in the seventh year; and that as this immunity had been granted to the **Jews**, they hoped it would not be withheld from them. Alexander not being at leisure to make the necessary inquiries, deferred a decision, on this point also, to his return.

122. On coming to Gaza, he found it strongly garrisoned, under one of Darius's eunuch's, named **Betis**, a valiant and faithful man, who defended the city for his master as long as he could: as it was at the very entrance into the country claimed by Egypt, he could not pass, until he had taken it. But notwithstanding, all the force and art by which it was assailed, it detained Alexander two whole months. This delay, together with two dangerous wounds received during the siege, led him to treat the commander and inhabitants with inexcusable cruelty. He put to death ten thousand of them, and sent all the rest into slavery.

123. Alexander, now marched immediately to Egypt. When he arrived at Pelusium, the Egyptians flocked to meet him, as a deliverer; for such was their hatred to the Persians, that they were ready to welcome any other master. He was, therefore, received with open arms, and Egypt was possessed without a struggle. Even the Persian governor at Memphis, seeing that it was in vain to resist such a torrent, submitted to Alexander.

124. From Memphis, he projected a journey through the desert to the temple of **JUPITER HAMMON**, situated in the sands of Lybia, at the distance of two hundred miles from Egypt. The famous temple erected here was probably in honor of Ham, the first settler of Egypt. Alexander's errand to this place was very foolish and vainglorious. It was no other, than to get himself

acknowledged as the son of the god called Jupiter Hammon. In order to effect his purpose, he had sent before him messengers to bribe the priests, so that when he came, the oracle might declare what he vain-gloriously and impiously wished.

125. On his way, his sagacious eye observed a spot near the coast, over against the island of Pharos, very suitable for a city. He immediately resolved that one should be built, which he intended to make the capital of his empire, and called it Alexandria, after his own name. According to the course of trade, in those days, no situation could be more eligible; for it has before it the Mediterranean, and behind it the Nile, with a short and easy communication with the Red sea. But the state of the world as to commerce, is now entirely changed, and at present, Alexandria is famous for nothing, but its ruins, the remains of its former grandeur.

126. Having laid out the city, he left the work in the hands of the famous architect, Democrates, the builder of the celebrated temple of Diana, at Ephesus; while he went on his projected journey, to the temple of Jupiter Hammon, where he received from the oracle the answer which he wished, that he was the son of the god worshipped in that temple. Upon which he returned in great triumph. In making this journey, his army ran great hazards in passing through the sands, for two hundred miles; where Cambyses, as we have before mentioned, lost an army of forty or fifty thousand men. In one instance, he was preserved from death, by a seasonable, but almost miraculous shower of rain.

127. On his return, he collected inhabitants from all quarters to people his new city, and among the rest, invited many Jews to settle there, offering them the free

exercise of their own laws and religion ; and even granting them, the same privileges as were conferred on the Macedonians, themselves.

Varro relates, that about the time of building Alexandria, the use of the papyrus, as a material for writing on, was discovered.

128. While Alexander was gone to Egypt, he left as governor of Syria and Palestine, a special favorite, whose name was Andromachus, who had his residence at Samaria.

The Samaritans, it would seem, chagrined at not receiving equal privileges with the Jews, or on some other ground, set fire to the house of the governor, who was consumed in the flames. At this, Alexander was exceedingly exasperated, and on his return, put to death all who had taken any part in this affair ; drove the rest out of the city, replaced them with Macedonians, and gave their land to the Jews. Those who escaped, went and settled at Sichem, under Mount Gerizzen, which has been ever since the principal residence of the Samaritans.

129. Darius, having several times in vain solicited peace from Alexander, at last determined to make a mighty effort, and collecting a vast army, marched towards Ninevah, where he was pursued by Alexander, and overtaken at an inconsiderable village called Guggimola, where a great battle was fought, and Darius' army entirely defeated, though it was twenty times as numerous as that of Alexander ; and where he had all the advantage of an extensive plain, to bring his whole force into active operation. This battle is usually named, not from the obscure village where it was fought, but from the city of Arbela, which was at no great distance.

130. Any one may see in these events, how remarkably the prophecies of Daniel were fulfilled, which relate to "the ram and the he-goat," and which were interpreted to mean the kings of Persia and of Grecia. (See Dan. vii. 6. viii. 5—7, 20, 21.) Darius now fled to Media. Alexander pursued him as far as Arbela, where he took all his treasure and royal equipage, which was of very great value. Alexander then turned his course to Babylon, which city was given up to him at once by the governor.

131. Alexander now gave himself up to feasting and every species of dissipation. When inflamed with wine, he often acted like a perfect madman, as an example of which we may mention, that, one night to gratify the caprice of a famous Athenian courtesan, he, and all his companions, seizing torches, set fire to Persepolis, and burnt it to the ground.

132. Hearing that Darius was collecting another army, in Media, Alexander pursued after him; and on his arrival, finding that he had fled to Parthia, he continued his pursuit. This unfortunate monarch, being thus driven from country to country, and subjected to great privations and sufferings, grew desperate, and refused to proceed further. Upon which his attendants inflicted several mortal wounds on him, and left him; in which situation he was found by one of Alexander's generals; but breathed his last before Alexander himself arrived. When he saw the dead body of so great a prince, thus forsaken and mangled, the conqueror wept, and throwing his cloak over it, commanded that it should be conveyed to Susa, and be honored by a royal burial.

133. Thus ended the Persian empire, after it had

endured from the first year of Cyrus, two hundred and nine years.

134. The enterprize of conquering India was another example of the excessive vain glory of this prince. Having read in the fabulous histories of Greece, of the heroic exploits of Hercules and Bacchus, in the invasion of this remote country, he was ambitious of equalling them, as he now gave himself out to be the son of Jupiter, and began to require divine honors to be paid to him. One of his worst actions was the putting Callisthenes, the philosopher, to death, because he remonstrated against this foolish expedition. About the same time, also, he put Clitus to death with his own hand.

135. When Alexander crossed the river Indus, he gave orders to build ships, with the view of sending them down the river, and along the coast, until they should reach Persia. This fleet was committed to Nearchus, who coasted along the southern shores of Asia, until he reached the gulph of Ormus, in Persia, much about the same time that Alexander arrived in those parts, in his dreary march by land, through the barren sands of the southern parts of Persia. In this march, which was also in imitation of Hercules and Bacchus, he lost more than half his men.

136. After his return, he married the eldest daughter of Darius, and gave the youngest to Hephestion his chief favorite; and most of his leading generals were married, at the same time, to noble Persian ladies.

137. The mind of Alexander was capable of the most enlarged and comprehensive views, and he was full of grand projects, which few others would have conceived. One of these was the circumnavigation of Africa; another, the restoration of Babylon, which had

suffered greatly, from the time that Cyrus removed the mounds which restrained the waters of the Euphrates in their channel. A third was a survey of the Caspian sea. But when unoccupied with his wars, he gave himself up to luxury, especially to hard drinking, in which he would often spend whole days and nights; until, at length, he brought on a fever by his excesses, which in a few days, put an end to his life, at Babylon.

138. The death of Alexander occurred, in the first year of the 146th olympiad, (323 B. C.) As is very common, in regard to the end of great princes, his death was attributed to poison, and this report was not only current, but fully believed among the Macedonians: and to give plausibility to the story, a great many particular circumstances, as to the manner in which the poison was concealed and administered, were circulated.

139. After the death of Alexander, great confusion ensued, about the succession. But eventually the supreme authority was divided among his four principal generals, Cassander, Lysimachus, Ptolemy, and Seleucus. Cassander had for his allotment, Macedonia and Greece; Lysimachus, Thrace, and those parts of Asia which lay along the Hellespont and Bosphorus; Ptolemy, Egypt, Lybia, Arabia, and Syria; and Seleucus all the rest.

Thus the prophecy of Daniel (c. vii. viii.) respecting the breaking of the horn of "the he-goat," was most exactly and wonderfully verified. The words of the prophet are, "Therefore the he-goat waxed very great, and when he was strong, the great horn was broken, and for it came up four notable ones," taken in connexion with the interpretation, given to Daniel, by the angel. "The ram which thou sawest having two horns,

are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn between his eyes, is the first king. Now, that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." The same events are predicted in c. vii. 5. 6., under a different prophetic emblem. "After that I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl: the beast also had four heads, and dominion was given to it."

CHAPTER V.

THE HISTORY OF THE JEWS, DURING THE TIME OF THE IMMEDIATE SUCCESSORS OF ALEXANDER THE GREAT, TO THE DEATH OF ONIAS THE HIGH PRIEST.

140. INCESSANT wars were carried on between these generals, to give an account of which, is not consistent with our plan, except so far as they are connected with the fortunes of the Jewish people.

141. Perdicas, who was left in Babylon, and to whom was committed the guardianship of the young kings, the half brother and the infant son of Alexander, was a man of great ambition, and very soon began to meditate important conquests. He first invaded Egypt, and then waged war against Ptolemy; but Ptolemy, having governed in Egypt with great wisdom and moderation, was beloved by the people, and even the Grecian soldiers, in the army of Perdicas, were so unwilling to fight against him, that they revolted from their leader and put him to death, after which event all the Macedonians, who invaded Egypt, came over to the side of Ptolemy. This prince, now observing how convenient it would be for him to regain the possession of Phenicia and India, resolved to make himself master of these provinces, which having been assigned to Laomedon the Mitylenian, one of Alexander's captains, in the original division, and confirmed to him in the

second partition made by Antipater, had remained in his undisturbed possession, from the death of Alexander until this time. Ptolemy at first attempted to purchase them, and offered large sums for this purpose; but failing in these measures, he had recourse to war, and sent Nicanor with a fleet, into Syria, while he invaded Phenicia.

142. But while all the country beside yielded to her power, the Jews alone refused to submit, and, for some time, stood out against him. Upon which, Ptolemy marched out against Judea, and besieged Jerusalem. The reason of their opposition was, a conscientious regard to the oath which they had taken to Laomedon. Jerusalem being by nature strong, and being also well fortified, might have resisted long, had not Ptolemy taken advantage of their too strict observance of their Sabbath, and chosen that day for a general assault. The place fell into his hands, because none of the Jews would, on the Sabbath, defend their walls against him. Josephus, indeed, gives a different account of this transaction, but he was probably induced to conceal the truth, for fear of the ridicule of the Greeks. And we know, that until the time of Matthias, the Jews did consider it wrong to fight upon the Sabbath.

143. When Ptolemy got possession of Jerusalem and Judea, he carried away one hundred thousand of the Jews to Egypt; but observing how faithful they were to those whom they served, he chose out thirty thousand of them, to govern those towns which it was most important to preserve. And having recently added Lybia and Cyrene to his dominions, he sent many of them to occupy that country. This was the origin of the Jewish colony, who long resided there,

and who were numerous in the time of our Saviour, and long afterwards.

144. Although the real power of the empire had been usurped by Alexander's generals, yet there was an agreement among them, that Aridæus, his half brother, should have the title of king, and Alexander, the son of the conqueror by his wife Roxana, who was born after his father's death, was also joined with the former, in the title of king, and many wars carried on by those in actual power, were professedly in the name of their kings; the first of whom was an idiot, and the other an infant.

About this time Aridæus, the king, having been carried into Macedonia, was there seized by Olympias, the mother of Alexander the Great, and put to death. After this, the infant Alexander only, had the title of king; but almost all the time that he bore it he was a prisoner, and it was not long before he also was put to death.

145. In the year 312 B. C., Seleucus, one of Alexander's generals, having seized on Babylon, speedily and unexpectedly arose to great power; for by his clemency, justice, and wisdom, he so conciliated the affections of those under his authority, that from being the exact obscure, he became the greatest of Alexander's immediate successors. His name is introduced here, on account of a famous chronological era, called *Seleucidæ*, or the era of contracts, which was made use of all over the East, by Jews, Christians, and Mohammedans. The Jews gave it the name of *the era of contracts*, because while under the Syro-Macedonian kings, they were found to use it in all their contracts; and it grew so much into use, that for a thousand years after Christ, they knew no other

method of computing their time. In the eleventh century, they were driven from the East, and settled in Spain and in other countries, in the West of Europe. The commencement of this era corresponds with 953 of the Julian period. The Arabs call it *Tarikh Dhil-karnain*, the era of the *two-horned*, by which they mean Alexander; whose coins were often impressed with a figure of two horns. In the books of the Maccabees, this era is called *the era of the kingdom of the Greeks*. It corresponds with the year 312 B. C.

146. During the incessant struggles which agitated the empire, Judea had passed out of the hands of Ptolemy into those of Antigonus, whose power in the East had become enormous. Ptolemy, however, again made himself master of the country, and sent his general to seize upon Upper Syria; but the sons of Antigonus defeated him. Upon which Antigonus joined his sons, and they marched against Ptolemy, who not being able to stand his ground withdrew to Egypt, and all these countries fell again under the power of Antigonus. But many of the inhabitants of these regions were so much better pleased with his government, than that of Antigonus, that they followed him into Egypt; and among the rest a great many Jews, which still increased the number of this people there. In Alexandria, which Ptolemy wished to make the capital of all Egypt, they had a particular quarter of the city assigned to them, when it was first built, the inhabitants of which now increased to many thousand families.

147. Among those who went with Ptolemy, to Egypt, on this occasion, was a man eminent for his wisdom and virtues, by the name of Hezekias, of the sacerdotal race. Hecatæus, the historian, who accom-

panied Ptolemy on this expedition, makes particular mention of him, as a man not only of great prudence, but of great eloquence. He, moreover, says, that from him he learned the religion, policy, and manners of the Jews, which, he observed, Hezekias had with him, written in a book. This, doubtless, was no other than the Law of Moses. And from his acquaintance with this person, no doubt, it was, that he entertained so favorable an opinion of the Jews and their religion.

148. This Hecatæus composed a history of the Jews, from Abraham down to his own time; the materials for which, he probably derived from Hezekias. This led a heathen writer, in the time of Trajan, as Origen informs us, to doubt whether Hecatæus ever wrote the history; for he supposed, either that it was written by some Jew, under the name of Hecatæus, or that if he was the true author, he must have been converted to the Jewish religion.

149. Hecatæus was a native of Abdera, a Grecian city of Thrace, memorable as the birth place of several other great men. He was brought up with Alexander, followed him in all his wars, and lived with him in Egypt, where he became acquainted with the history, religion, and customs of the Jews. The book is no longer extant, but Josephus gives several extracts from it, in his first book against Apion. This man must not be confounded with another historian, by the same name, who lived in the time of Darius Hystaspis.

150. Josephus informs us of another Jew, who, about this time, followed Ptolemy, and enlisted in his cavalry. His name was Mosollam. And from Hecatæus he gives us the following anecdote of him. "As I was travelling towards the Red Sea, there was a

certain man in company, called Mosollam, who excelled all the Greeks and barbarians of his time, in archery. While several of us were travelling on together, a certain soothsayer undertook to foretell the fortunes of our journey. He bade us all stand still; on which the Jew asked why we stood. 'Look ye,' answered he, throwing him a bird. 'If that bird stands, ye are to stand. If he rises and flies, ye must go forward; but if he flies the contrary way, ye must all go back.' Upon which the Jew without speaking a word lets fly an arrow and kills the bird: at which the diviner and some others expressed great indignation. 'Are ye not all mad, said the Jew, to make so much ado about a foolish bird? How could that poor creature show us our fortune, who knows so little of his own?' "

151. The Arabs of the desert were, in those times, of the same character as now. They had their stations in the recesses of the wilderness, but their occupation was that of robbers. The Nabathean tribe had Petra for their chief residence. The Hebrews called it Selah, the Arabs Hagar, all which names signify, a rock. Antigonus sent an army against them under Athenæus, who came upon Petra, when the men were all out on a predatory expedition, and carried away the women and children; but the Arabs soon returning, pursued after him, and came upon him, in the dead of night, and slew all of them, except about fifty horsemen, and recovered all that had been taken from them.

152. Antigonus next sent Demetrius to take signal vengeance on these robbers; but they had early intelligence of it, and leaving a strong garrison in Petra, the rest of them took their wives, children, and friends, and buried themselves in the recesses of the wilderness. Demetrius finding it in vain to contend with such a

people, offered them favorable terms of peace, and returned. In his return, it is mentioned, that after travelling thirty-six miles from Petra, he came to the lake Asphaltites, called also, the sea of Sodom, because Sodom once stood there; and, the Dead sea, because of the heavy, stagnant nature of its waters; and in the Scriptures, the Salt sea, on account of its great saltness. Demetrius, observing the vast quantities of bitumen formed here, suggested to Antigonus, the advantage which might result to his revenue, if he would send proper persons to gather it up. With this hint, Antigonus was pleased, and accordingly sent workmen to collect the bitumen; but when they had succeeded in getting it together, the Arabs, to the number of six thousand, fell upon them, and either slew or drove them away.

153. Antigonus, hearing of the rising power of Seleucus at Babylon, sent his son Demetrius to subdue that place; but although successful at first, he was ultimately baffled in his design, and Seleucus retained his power undiminished.

154. In this year, 318 B. C., a treaty of peace took place, between the contending powers; according to which, it was agreed, that Lysimachus should have Thrace; Ptolemy, Egypt, Lybia, and Arabia; Antigonus, all Asia. But this compact was of short duration. The increasing power of Antigonus filled the others with continual alarm, and they set about measures to curtail it, which brought on new wars.

155. The philosopher, Epicurus, began, this year, (312 B. C.,) to disseminate his pestiferous doctrine. He first taught at Mytelene, in the island of Lesbos, and afterwards, at Lampsacus, and the Hellespont; and finally, at Athens, of which city he was a native. Here

he kept his school, in a garden, from the thirty-seventh to the sixty-third year of his age, when he died. The sum and substance of his doctrine, was, that all things exist and take place by chance. He did not deny the being of God, but held that he lived at his ease, having nothing to do either with the creation or government of the world. He taught that this world was man's all; and, therefore, he was wisest who sought and attained the greatest share of earthly pleasure; but, at the same, he taught, that this end was most certainly attained by a life of temperance and virtue.

156. While the power of Antigonus was rising so high in the west of Asia, that of Seleucus was extending itself still more rapidly beyond the Euphrates; so that it now reached the Indus, on the East, and he began to invade the territories of Antigonus, to the West. This brought on war again between these great powers. And while Antigonus was called to the defence of his dominions against Seleucus, Ptolemy thought it a good opportunity for recovering Syria and Palestine. This he soon accomplished, with the exception of Tyre and Sidon, which being well garrisoned, were able to hold out against him.

157. This return of Judea under the dominion of Ptolemy, occurred in the year 301 B. C. In this same year, the armies of Antigonus and Seleucus, came to a battle, in Phrygia, in which Antigonus, then above fourscore, was slain, and his army entirely defeated.

158. This was the period at which that fourfold dominion of Alexander's empire, mentioned before, (123) took place. The other competitors were now out of the way, the nominal kings, as well as almost all Alexander's kindred, being dead. Ptolemy now took undisputed possession of Egypt, Lybia, Arabia, Syria,

and Palestine. Lysimachus took Thrace, Bithynia, and some other provinces along the Hellespont. Cassander, Macedon, and Greece; and Seleucus all the rest of Asia.

159. This division of the empire, into four great kingdoms, did not take place until about twenty-two years after the death of Alexander. These were the four horns of "the he-goat" which came up in the place of "the great horn;" the four heads of the leopard; and the four kingdoms, into which the kingdom of the mighty should be broken, and *divided towards the four winds of heaven*, who should not be of his posterity.

CHAPTER VI.

THE HISTORY OF THE JEWS, FROM THE ACCESSION OF SIMON THE JUST—MEGASTHENES, HISTORIAN OF INDIA—THE BUILDING OF SELEUCIA—DESTRUCTION AND DESOLATION OF BABYLON, AS PREDICTED BY ISAIAH AND JEREMIAH—THE DEATH OF SIMON.

160. IN the year 300 B. C., died Onias the high priest of the Jews. He was succeeded by his son Simon, surnamed the Just, on account of the holiness of his life, and the strict justice which marked all his actions. He was the first of that name who was invested with this office, and continued in it nine years. He is the last, according to the Jewish tradition, of the Great Synagogue, who, they say, assisted Ezra in preparing the sacred books, and settling the canon.

161. After the battle in which Antigonus was slain and his army defeated, Seleucus took possession of the greater part of Asia Minor, and gave himself up very much to the building of cities. Sixteen he called by the name of Antioch, in honor of his father and son, both of whom were named Antiochus. The principal of these was on the river Orontes, about seventy miles from its mouth, which became the most famous city in all the western part of Asia. There Christianity early took root, and flourished under the ministry of Paul, Barnabas and others. Here the disciples were first

called Christians. In the early ages of Christianity it was a metropolitan city, and its bishop held rank with the first four in the world. This city continued to be famous, in the East, for sixteen hundred years.

162. In A. D. 1265, Antioch was taken from the Christians by the sultan of Egypt, soon after which it fell into decline, and since that time Aleppo has become the chief city in those regions; which, however, has itself been recently overthrown by an earthquake.

Another town by the name of Antioch, in Pisidia, is mentioned in the Acts of the Apostles.

163. About this time flourished Megasthenes, who wrote a history of India, some fragments of which are preserved by Josephus, and Eusebius. He is often quoted by Strabo, Athenæus, Arrian, Pliny, Cicero, and Solinus. In this work, mention was made of Nebuchadnezzar and the greatness of his power. But the book is not now extant.

164. In the year 293 B. C., Seleucus built Seleucia, on the Tigris, about forty miles from Babylon. It was situated on the West side of the river, opposite to the place where Bagdad now stands, and soon grew to be a very great city. Pliny tells us, it had six hundred thousand inhabitants. One reason of its rapid growth was, that Babylon becoming every year less habitable, on account of the inundation of the river, which turned its level grounds into a fen, the inhabitants were glad to seek a more commodious habitation. The Babylonians, therefore, flocked in great numbers to the new city. And, moreover, Seleucus having called it after his own name, gave it many privileges, above the other cities of the East.

165. The prophecies of Isaiah and Jeremiah respecting the utter desolation of this great city, have been

most remarkably fulfilled, even to this day. Three hundred years before Christ, it began to be forsaken. Pliny says, that in his time it was exhausted of its inhabitants, and brought to desolation. Strabo says the same. Pausanias tells us, that Babylon, once the greatest city in the world, had, in his time, (second century,) nothing left but the walls. These remained long, for they served as a park for the Parthian kings, for the keeping of wild beasts for their hunting. And in this state it was in Jerome's time, in the fourth century, for he tells us, that "except the walls which were repaired for enclosing wild beasts, all within was desolation." And in another place, "that Babylon was nothing else, but a chace of wild beasts, kept within its ancient walls, for the hunting of the king." For in Jerome's time, a race of Persian kings had possession of this country, who continued until they were dispossessed by the Saracens.

166. From the time of Jerome, no writer speaks of Babylon, for several centuries. How the walls were demolished we know not. Benjamin the Jew, tells us, in his itinerary, that he was on the place, where the old city formerly stood, and found it then wholly desolate. "Only" says he, "some ruins of Nebuchadnezzar's palace were then still remaining; but men were afraid to go near them, by reason of the many serpents and scorpions, that were then in the place."

167. Texeira, a Portuguese traveller, tells us, "that there was nothing then remaining of this old and famous city, but only some faint vestiges; and that there was no place in all the country less frequented than that tract of ground, wheron it formerly stood."

168. Rawolf, a German traveller, who passed that

way A. D. 1574, says, "the village of Elugo lieth on the place, where old Babylon, the metropolis of Chaldea did stand. The harbor lieth a quarter of a league off, where those are to go who intend to travel to the famous city of Bagdad, which is situated further to the East on the river Tigris, at the distance of a journey of a day and a half. This country is so dry and barren, that it cannot be tilled, and so bare that I should have doubted very much, whether this powerful city (which was once the most famous in the world) did stand there, if I should not have known it by its situation and antiquities, that are still standing hereabout in great desolation. First, by the old bridge over the Euphrates, of which some piers and arches are still remaining, built of burnt brick, and so strong, that it is admirable. Just before Elugo is the hill on which the castle did stand, in a plain, were some ruins are still visible. Behind it, and near it, did stand the town of Babylon. This we see still, and it is half a league in diameter; but is so completely ruined and low, and so full of venemous reptiles, that have bored holes through it, that we cannot come near it, within half a mile, but only in two months in the winter, when they come not out of their holes. Among these reptiles, there is a species, in the Persian language called Eglo, that are very poisonous. They are bigger than any lizards."

169. Of the ruins of Babylon on the Western side of the river, none of these travellers makes the least mention, for they speak of Nebuchadnezzar's palace, which we know was on the Eastern side.

170. One reason for introducing, here, a description of the situation of Babylon is, that the reader may compare it with the prophecy of Isaiah, (c. xiii. v. 19—

22.) "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch his tent there, neither shall the shepherds make their folds there; but wild beasts of the desert shall live there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged."

171. Whenever we read of Babylon, as inhabited, after the time of her desolation mentioned above, we must understand Seleucia; for that city is often called by the name of Babylon. At first it was called Babylonia Seleucia, then Babylonia, and finally, Babylon.

172. Simon the Just, high priest of the Jews, died in the year 292 B. C., leaving only an infant son, named Onias. Eleazar, the brother of Simon, therefore succeeded to that high office.

173. Simon, of whom mention has already been made, was certainly a very extraordinary person, as may be gathered from the fiftieth chapter of Ecclesiasticus, where his pious and beneficent acts are set forth. But his chief work was the completion of the canon of the Old Testament. It is evident that the canon could not have been completed by Ezra, for the books of Nehemiah and Malachi were pretty certainly written after his time: and Chronicles, Ezra, and Esther, were probably written by himself. All these, it is probable, were added to the canon, by Simon the Just, who, on account of his attention to this business is mentioned

as the last of the men of the Great Synagogue, concerning which the Jewish writers have so much to say.

174. The main reason, however, for ascribing this work to Simon, is, that the genealogies contained in Nehemiah and Chronicles, seem to reach down near to his time, but none of them go farther. Thus in Neh. xii. we have mention of Jaddua, who was high priest when Alexander visited Jerusalem; and in 1 Chron. iii., we have so many generations of the descendants of Zerubbabel mentioned, that they must in all probability reach to the time of Simon.

CHAPTER VII.

RETROSPECT OF THE SUCCESSION OF KINGS AND HIGH PRIESTS WHO HAD AUTHORITY OVER JUDEA, UNTIL THE DEATH OF SIMON THE JUST—SIMON SUCCEEDED BY ELEAZAR IN THE PRIESTHOOD—BY ANTIGONUS AS PRESIDENT OF THE SANHEDRIM—MISHNICAL DOCTORS—SANHEDRIM—HOW CONDUCTED—CHANGES IN THE JEWISH WORSHIP.

175. HAVING brought the history down to the close of the canon of the Old Testament, it may not be amiss to take a brief retrospect of the several kings and high priests, who were in authority, during this period.

As our history commences with Cyrus, he will of course stand first on the list.

B. C. 536—Cyrus.

529—Cambyses.

522—Smerdis.

521—Darius Hystaspis.

465—Xerxes I.

464—Artaxerxes Longimanus.

424—Xerxes II.

424—Sogdianus.

423—Darius Nothus.

404—Artaxerxes Mnemon.

358—Darius Ochus.

337—Arses.

335—Darius Codomanus.

This last was the Darius, who was conquered by Alexander the Great.

176. The nominal kings, after the death of Alexander, were Aridæus, his half brother, and Alexander Egeus his son by Roxana; the first of whom was put to death about 313 B. C. The latter lived to be only fourteen years of age, and was put to death by Cassander, about 310 B. C.

177. After the death of Alexander, numerous competitors arose from among his officers, who laid claim to whatever countries they were able to seize. Hence arose a confusion of historical facts, which it is almost impossible to reduce to any order.

178. But after a series of revolutions and incessant wars, about the year 313 B. C., the whole empire was divided between four principal successors of the conqueror.

Cassander had Macedon and Greece.

Lysimachus, Thræe, Bithynia, &c.

Ptolemy, Egypt, Lybia, Arabia.

Seleucus, the other Asiatic provinces.

This division of the empire, however, did not continue long.

179. The Jewish nation though they changed masters several times, remained for the most part in connexion with Egypt, and under the government of Ptolemy, by whom, as well as by Alexander before, multitudes of them were transported to Egypt, especially to Alexandria, and also to Lybia, in the region of Cyrene.

180. The high priests, who, in succession, filled that high and sacred office, from the return of the Jews from captivity, on the accession of Cyrus, until the time of Simon the Just, were as follows; though some have

doubted, whether there might not have been others between those here named, of whom we have no account.

B. C. 536—Joshua, who continued in office	49	years.
483—Joakim,	30	“
453—Eliashib,	60	“
413—Jaiada,	40	“
373—Johan an or John,	32	“
351—Jaddua,	20	“
321—Onias,	21	“
300—Simon the Just,	9	“

181. Simon the Just was succeeded by his brother Eleazar, his own son being too young to be invested with the office. Eleazar, the brother of Simon, executed this high office, for fifteen years.

182. Simon the Just was also president of the Sanhedrim, or grand council of the Jews, in which office he was not succeeded by Eleazar, but by Antigonus of Socho, who was advanced to it, on account of his great learning; for he was an eminent scribe in the law of God, and a great teacher of righteousness, among the people.

183. The death of Simon and accession of Eleazar are placed in the year 241, B. C., and in the fourteenth of Ptomley Soter.

184. At this time commences the succession of those called Doctors of the Mishna. The first was Antigonus above mentioned, and the last Judah Hak-kadosh, who committed the Mishna to writing, in the middle of the second century. They were sometimes called scribes, sometimes lawyers, or such as sat in Moses' seat. All these titles mean the same thing, viz.: that they who were honored with them had been brought up in the knowledge of the law of God, and

the tradition of the elders concerning it, as taught in the Jewish schools and synagogues; by which the judgment of the Sanhedrim was regulated.

185. Out of this profession were always chosen the members of the Sanhedrim, and of the court of twenty-three, which existed in every considerable town. Such were Nicodemus, Joseph of Arimathea, and Gamaliel, mentioned in the New Testament. They were also called elders, councillors, and rulers, for to them the judgment and execution of the law belonged.

186. The Jews tell us of great changes which occurred in their worship after the death of Simon the Just; as that before his time the scape-goat was always broken to pieces when cast down from the precipice, but afterwards he escaped and was eaten by the Saracens; and that before the death of this high priest, the lot on the day of expiation always came out on the right hand, but afterwards on the left. In his days the western lamp in the golden candlestick, always continued burning, but after his death sometimes it did not. So, likewise, as long as he lived, the fire on the altar burnt bright and clear, and when they had laid on two sticks of wood, they needed no more all the day. Before this event the blessings of God so attended the distribution of the two loaves waved at the feast of Pentecost, that when they were distributed, every priest after being satisfied, had something left; whereas, afterwards, the quantity was so small, that the modest priests would not take any part, and the greedy were not satisfied. Here we may see at what period the age of superstition commenced among the Jews.

CHAPTER VIII.

THE HISTORY OF THE JEWS, DURING THE REIGN OF PTOLEMY PHILADELPHUS—TOWER OF PHAROS—SEPTUAGINT VERSION—LIBRARY OF ALEXANDRIA.

187. PTOLEMY SOTER, having reigned twenty years in Egypt, from the time of his assuming the title of king, and thirty-nine from the death of Alexander, placed his son Philadelphus, as a partner, on the throne. This event occurred in the year 285 B. C.

188. In the first year of Ptolemy Philadelphus, the famous light house on the island of Pharos was finished. It has been reckoned among the seven wonders of the world. It was built entirely of white marble, and was furnished with lights on the top for the direction of seamen. It is said to have cost eight hundred talents; which if estimated by the value of the attic talent will amount to more than seven hundred thousand dollars, and if according to the Alexandrian, to double that sum. The architect, Sostratus, practised an ingenious fraud to perpetuate his own fame; for being directed to inscribe the name of the king, at whose expense it was erected, deeply in the marble, accompanied with a suitable device, he first inscribed his own name, which he plaistered over with white mortar, and on this he placed the inscription directed by the king; so that for a while nothing else was

was seen, but when the mortar wore away, there appeared the indelible name of the artist. But as an evidence of the transitory nature of all human glory, the building itself is not to be found.

Here it may be mentioned, that what was formerly the island of Pharos is now connected with the main land, of which it forms a peninsula.

189. Ptolemy Soter died in the second year after his son Philadelphus ascended the throne, in the eighty-fourth year of his age. He was the wisest and best of his race, and left behind him an example of prudence, decency, and justice, which none of his successors were emulous to imitate. During his long reign of forty years, Egypt, notwithstanding the continual wars in which she was engaged, was brought into a very prosperous condition.

190. This first Ptolemy was a great patron of learning, to promote which, he instituted a society of learned men at Alexandria, and laid the foundation of that famous library, which was afterwards greatly augmented by his successors. Ptolemy Philadelphus, at his death, left in it no less than a hundred thousand volumes; and his successors went on adding to it, until at length, it amounted to the number of seven hundred thousand volumes.

191. One method of obtaining books for this library was not very honorable. They seized the MSS. of every learned stranger, who came into the country, and had a fair transcript made, which they presented to the owner, while the original was placed in the library.

192. When Julius Cæsar besieged Alexandria, one part of this immense library was burned, containing four hundred thousand volumes. But Cleopatra afterwards augmented it by the addition of two hundred

thousand volumes, brought from Pergamus; and others, until it was fully as large as it ever had been before the disaster above mentioned.

193. This library continued to be famous, until 642. It is said to have been burnt by order of the Caliph Omar, whose memorable reason for this barbarous act is often repeated: "If those works," said he, "contain nothing but what is in the Koran, they are useless; but if they contain something different from what is read there, they are impious:" and accordingly the order was given to commit the whole of them to the flames. They were distributed for the purpose of heating the baths, which end they answered, during a period of six months. By some, however, all this is denied.

194. The person principally depended on by Ptolemy Soter, in the collection and general superintendence of this library, was Demetrius Phalereus. Indeed, according to Plutarch, he was properly the projector of the whole scheme, by whose persuasion Ptolemy was induced to engage in the enterprize.

195. After the death of Ptolemy, only two of the captains of Alexander remained—Seleucus and Lysimachus—both of them above eighty years of age. But old as they were, and wide as the world was over which they ruled, they again engaged in war with each other; the result of which was, the overthrow and death of Lysimachus, which left Seleucus master of all that had belonged to him. This, however, he did not live long to enjoy, for on his way to Macedonia, he was assassinated by Ptolemy Ceraunus, whom he had most kindly received and entertained in his family. A more base act of ingratitude is hardly to be found in the annals of any age.

196. Upon the death of Seleucus, which occurred in

the year 280 B. C., his son Antiochus succeeded him in the empire of Asia, over which he ruled for nineteen years.

197. According to Usher, the version of the Old Testament into Greek, commonly called the Septuagint, was executed in the year 277 B. C., and if we give any credit to the history of Aristæas, it must have occurred about this time; for he tells us that this translation was made while Eleazar was high priest of the Jews, who died about the beginning of the following year. And it cannot be placed at an earlier period, because Eleazar addressed an epistle to Ptolemy, in which, according to the aforesaid author, he speaks of his queen, Arsinoe, to whom he was not married before this year.

198. The account given by Aristæas, and implicitly followed by Josephus, is briefly this. Demetrius Phalereus, while collecting the royal library, of which some account has been given, had heard of the book of the Jewish law, and told the king that it would be desirable to obtain a correct copy of it, and also a version into the Greek tongue.

199. On this occasion, certain persons, of whom Aristæas himself was one, petitioned the king for the release of the Jewish captives, who were held in bondage, alleging that unless they were released, it would be in vain to expect from the Jews a correct copy of their law, or a faithful translation of it. Upon which the king made a decree for the release of all Jewish captives, whose number amounted to more than a hundred thousand, and ordered that an equivalent for their redemption should be paid to their owners, which was computed at four hundred talents; but to this must be added the sum requisite for the redemption of the children of the

captives, which raised the whole amount to the enormous sum of six hundred and sixty talents. An epistle was then addressed to Eleazar the priest, by the king, requesting a correct copy of the Law of Moses, and six elders out of each tribe to translate it into Greek. The messengers sent on this embassy were Aristæas, the author of the narrative, and Andreas, who carried as a present for the use of the temple, one hundred talents, from the king.

200. On their arrival at Jerusalem, they were received with great respect by Eleazar the high priest, and by all the people of the Jews, and their requests were finally granted. A copy of the Law, written in letters of gold, was sent, and six men out of each tribe, well skilled in both languages, to turn it into Greek.

201. When these men arrived at Alexandria, they were received with much honor by the king, and the island of Pharos was selected as a suitable place for their residence, while occupied with the translation. Demetrius attended them all the time, and when by mutual conference, the interpreters had agreed on the version of any portion of the Law, he immediately wrote it down.

202. Thus, in seventy-two days, the work was completed. The king having heard and approved the version, and presented to each of them three suits of garments, and two talents of gold, with a cup of gold of the weight of a talent, sent them back to their own country.

203. The next author who makes mention of this version, is Aristobulus, an Alexandrian Jew, who flourished about 125 B. C. He is said to have written a commentary on the five books of Moses, and to have spoken of the Greek version, made under the superia-

tendence of Demetrius Phalereus, by the command of Ptolemy Philadelphus. This book is not now extant; all that remains are a few fragments, preserved by Clemens Alexandrinus and Eusebius, who cite this author to prove that the Holy Scriptures were partly translated into Greek before the time of Alexander, but that a more perfect translation was made of the whole, by the care of Demetrius Phalereus.

204. The next who speaks of this version, is Philo, also an Alexandrian Jew, who was contemporary with our Saviour. His account agrees with that of Aristæas, as to Ptolemy's sending to Judea for elders to make this version; and their returning to the island of Pharos, all which he undoubtedly took from Aristæas; but he adds this remarkable circumstance, that in their interpretation they all agreed, to a word, whence he concludes they were under the inspiration of the Holy Spirit of God. He also states, that the Jews of Alexandria celebrated the event by a solemn anniversary, when they went to Pharos, and praised God for his divine assistance, in making this version.

205. Josephus, who wrote his Antiquities towards the close of the first century of the Christian era, closely follows Aristæas.

206. The first Christian writer who speaks of the origin of this version, is Justin Martyr, who flourished in the middle of the second century. He had been to Alexandria, and informs us that the account of the wonderful agreement of all the interpreters, as related by Philo, was the common belief of the Jews then residing in Alexandria; and adds, that each interpreter had a separate cell, the ruins of which were shown to him.

207. All the Christian fathers who come after Justin,

and make mention of this subject, agree as to the foregoing facts. But by the time when Epiphanius wrote, the story of Aristæas had gathered new circumstances to render it more marvellous. He says, that the interpreters were shut up in cells by pairs; and that to each pair one book was given, and that the whole of the books of the Old Testament were by them rendered into Greek: that when one pair had finished a book, another was given to them; and so every pair made a separate version of each book; that is, each of the twenty-seven books was translated thirty-six times.

208. By modern critics, the whole story is believed to be fictitious, and to have been written, not by Aristæas, but by some Jew, to give celebrity to the version. And it is probable, that some fabulous circumstances are connected with the history, which were increased from time to time.

But in a matter of historical fact, it seems dangerous to set aside such an array of testimony, Jewish and Christian, on the ground of probable arguments. Leaving out the wonderful facts of this story, there is nothing incredible in the substance of the narrative ascribed to Aristæas. If that history had been entirely fabulous, would it have been so implicitly adopted by Josephus and Philo, and by all the christian fathers? It seems safest to receive ancient facts on the uncontradicted testimony of the ancients, rather than reject them, upon the critical conjectures of the moderns. It should be admitted then, that this version (or at least that of the Law) was made by order of Ptolemy Philadelphus, and by seventy-two men obtained from Judea, for the purpose.

209. But whatever may be thought of the origin of the Septuagint version, there is no doubt entertained

by any, that it was made at Alexandria, and by learned men of the Jewish nation, in the days of the Ptolemies. The only doubt is, whether the whole Bible was translated at once, and by the same interpreters. None of the authors quoted above, say this, except Epiphanius, whose testimony, in such a case, is of little value. Aristæas, Josephus, &c., speak only of the Law of Moses; and there is internal evidence sufficiently strong to convince us, that all the books were not translated by the same interpreters; for there is a marked difference in the style as well as in the words used to express particular things. The faithfulness and skill too, with which the version of the several parts is executed, proves conclusively that the whole is not the work of one man, nor of one set of translators. The probability is, that the five books of Moses were first turned into Greek, in the reign of Ptolemy Philadelphus, about 277 B. C., and that the other books were added after no long interval, by different interpreters, until all the books of the Old Testament were finished.

210. There is no reason, however, to believe that any of these translators were divinely inspired. It has every mark of being a human production; yet its value is great. And this version for a long time was held in the highest veneration by the Jews, not only in Egypt, but also in Judea, where it came into common use in those towns, in which the Greek language was spoken, and was even read in some of their Synagogues. But after the introduction of Christianity, when disputes became common and violent between Jews and Christians, the former thinking that the latter had the advantage from this version, disowned it, and betook themselves to the Hebrew original. But, as many Jews did not understand Hebrew, several persons in the second

century undertook new versions of the Old Testament into Greek. The principal of these translators were, Aquila, Symmachus, and Theodotion. The version of Aquila is servilely literal, and therefore pleased the Jews; that of Symmachus was paraphrastic; and Theodotion's a medium between the two, and more like the Septuagint. In our present copies of the latter, the book of Daniel is from Theodotion's version; for the fathers, finding this very faulty in the Alexandrian translation, substituted the other in its place: the original however is still preserved. But it does not come within the compass of our work to give any history of these versions.

211. The most important fact, in regard to the Septuagint, with which we are concerned, is, that the writers of the New Testament, in their citations of the Old Testament, commonly quote in the words of this version. This fact proves, not only that it was in common use when the books of the New Testament were written, but also that it was considered as sufficiently faithful and accurate to be generally referred to, for the conveyance of inspired truth. It cannot, however, be hence inferred, that the whole of it is sanctioned by these quotations, for sometimes the inspired penmen give a more correct version of what they quote, and in many instances do not exactly follow the Septuagint.

212. Between this version and the Hebrew original, there are some important discrepancies, not commonly affecting doctrines and facts, but names and dates. In chronology, the difference is great, and learned men are still divided in opinion as to this subject; some greatly preferring the Septuagint chronology, while most Christians prefer the Hebrew. But this is not the place for discussing such a subject.

296. Qm78
213. The pretence, however, that the Septuagint must be more correct than the present Hebrew copies, because taken from a copy made probably when the autograph of Ezra was extant, has no weight; because, waiving all doubts which might be started respecting the accuracy of the copy from which the seventy translated, the copies of this version have been subject to as great, and indeed much greater, injuries from the carelessness of transcribers, than the Hebrew copies. We know that as early as the time of Origen, it had become very much corrupted.

214. Still, the value of this version is great, as furnishing proof of the early existence of the prophecies of the Old Testament; as helping us, in some cases, to detect errors which have crept into the Hebrew text; and, above all, as furnishing us with the source whence the writers of the New Testament borrowed their peculiar dialect and use of the Greek language.

CHAPTER IX.

ORIGIN OF THE SADDUCEES—BEROSUS, THE CHALDEAN HISTORIAN—RICHES AND COMMERCE OF TYRE—ALEXANDRIA—ARSINOE, HER DEATH AND MONUMENT—CHARACTER OF PTOLEMY.

215. ANTIGONUS of Socho, already mentioned as the successor of Simon the Just, in the presidency of the Sanhedrim, died about the year 263 B. C. He was also the great master and teacher of the principal theological school in Jerusalem; and also the first of the doctors who gave regular instructions concerning the traditions of the Fathers, which were added to the written law, for the explanation of the ceremonies. These were afterwards called Mishnical Doctors. His successors in the school, were Joseph the son of Joazar, and Joseph the son of John; the first of whom was also president of the Sanhedrim, and the other vice-president.

216. In the days of Antigonus, the sect of the Sadducees took its rise, of which he was the occasion, although not the founder. For he having inculcated the doctrine, that men ought not to serve God from mercenary, but disinterested motives; not from the hope of future reward, but from love to God himself; two of his disciples, Sadoc and Baithus, inferred, that there were no rewards after this life; and separating themselves from the school of their master, they taught that

there was no resurrection, nor future state. Many persons being seduced by this false doctrine, a sect arose, which received the name of Sadducees, from Sadoc, one of its founders.

This, therefore, is the oldest sect which we read of among the Jews. Its commencement must have been more than 363 years before Christ; for in that year Antigonus of Socho died.

217. About this time, flourished Berosus, the famous Babylonish historian. He must have written in the reign of Antiochus Theus, for his history is dedicated to this prince. He was, according to Tatian, a priest of Belus at Babylon; and lived in the time of Alexander, but dedicated his work to the third in succession from him, which was Antiochus Theus; Seleucus Nicator being the first, and Antiochus Soter the second. If this account of Tatian be correct, Berosus must have been of a great age when he published his history; for if he was only twenty years of age when Alexander died, he must have been above four score in the first year of Antiochus. Only some fragments of his history are extant, preserved by Josephus and Eusebius; but these are very important, as without them the series of the Babylonian kings could not be made out, and they cast much light on some passages of the Old Testament.

218. The greatness and wealth of Tyre were owing to her extensive trade, especially her commerce with the East. But now Ptolemy Philadelphus laid his plans to give a new direction to the precious commodities of India, and bring them to Alexandria, which he in a great degree accomplished, by establishing a depot on the western side of the Red Sea, considerably south of its northern termination, where there was a good depth

of water. This place he called Berenice, after his mother. And as the road between the Nile and Red Sea lay through deserts where there was no water, Ptolemy, to remedy this inconvenience, formed a canal from Coptus on the Nile, all along the road, to supply the caravans, which carried their goods, with water, and, at convenient distances, he established inns. To protect the trade, he formed large fleets, both in the Mediterranean and Red Seas. By these wise arrangements, Alexandria became the emporium of most of the commerce between the East and the West. In consequence of which, Tyre began thenceforward to languish, until at length the prophecies, respecting her utter desolation, were completely fulfilled.

219. About the year 249 B. C., a war broke out between Ptolemy and Antiochus, the events of which it is not necessary that we should here relate.

220. Onias, the son of Simon the Just, being an infant at the time of his father's death, could not be invested with the office of high priest, which was therefore, bestowed upon Eleazar, Simon's brother. Eleazar also dying, before Onias was of legal age, the priesthood was given to Manasseh the son of Jaddua, who executed it for six and twenty years, and died in the year 276 B. C. Onias now succeeded to the office.

221. A great revolt having taken place against Antiochus, in the eastern part of his empire, he became weary of the war with Ptolemy, and a peace was made between them, 249 B. C. The condition of this treaty was, that Antiochus should divorce Laodice, his former wife, and marry Berenice, the daughter of Ptolemy. Accordingly, Antiochus put away his wife, who was also his half sister, by whom he had two sons; and Ptolemy having taken his daughter to Seleucia, near

the mouth of the Orontes, and delivered her to Antiochus, the marriage was solemnized with great pomp. Thus was the prophecy of Daniel literally fulfilled. (Dan. xi. 5, 6.) "For the king's daughter of the South shall come to the king of the North, to make an agreement." By South and North in this passage, must be understood Egypt, which lay south of Judea, and Syria which was situated to the north.

222. In the year 248 B. C., Arsinoë, the wife of Ptolemy died, which caused him great grief; for although she was much older than himself, he doted on her. To commemorate her, he formed an extravagant project, which was, to erect a monument, having a vault lined with load-stone, which should, by its attraction, cause an image of her to remain suspended in the air. This design was conceived by Dinocrates, a famous architect of that time; and so pleased Ptolemy that he commanded the work to be immediately commenced; but neither the king nor the artist lived to have it completed. This probably gave rise to the fable so long current respecting the coffin of Mohammed.

223. Ptolemy did not long survive his beloved wife. He was naturally of a weak constitution, which was greatly debilitated by luxurious indulgence; so that when grief for the loss of his wife was added, he sunk under the burden, and expired in his grand climacteric, after having reigned over Egypt thirty-eight years.

224. Ptolemy was the greatest patron of learning and the fine arts, among all the kings of antiquity. Seven celebrated poets of that age are said to have resided in his court. The works of four of these, (Theocritus, Callimachus, Lycophron and Aratus,) are still extant. Manetho, the Egyptian historian, dedicated his work

to him. Zoilus, the snarling critic, who distinguished himself by abusing Homer, also frequented the Egyptian court, but received no countenance from Ptolemy.

225. Ptolemy had also a passion for building. He rebuilt Acco in Palestine, on the Mediterranean, which he called Ptolemais, after his own name. This place has been famous in the history of all ages, especially in the wars of the crusades. It is now called Acre, and in our own times has been famous for the unsuccessful siege which it sustained from Buonaparte.

226. The city formerly famous, under the name of Rabbah, he rebuilt, and called it Philadelphia after his own surname. It has long been desolate. Such was his taste for fine buildings, that it became proverbial, to call an edifice of more than usual magnificence, Philadelphian.

227. Notwithstanding the great expenses, necessarily attendant on his favorite pursuits, he died exceedingly rich, leaving no less than seven hundred and forty thousand Egyptian talents in the treasury. He left also large and well furnished fleets, both in the Red Sea and the Mediterranean.

CHAPTER X.

THE HISTORY OF THE JEWS, FROM THE DEATH OF PTOLEMY PHILADELPHUS—PTOLEMY EUERGETES—BERENICE—PROPHECIES FULFILLED—THE ARUNDELIAN MARBLES.

228. As soon as Antiochus heard of the death of Ptolemy, he put away Berenice, and invited his former wife, Laodice, to return; but she knowing his fickleness, caused him to be poisoned by his servants, and placing a man who greatly resembled him in his bed, to personate him as being confined by sickness, she concealed his death until by orders, forged under her hand, she placed her own son Seleucus on the throne, which he occupied for twenty years. She also pursued Berenice and her son, with unrelenting vengeance, until she had them both put to death by the treachery of some who were about them.

229. And here again we see the fulfilment of the sequel of the prophecy of Daniel before cited. After predicting the marriage of the king of the North, to the daughter of the king of the South, as the band of agreement, he goes on to say: "But she"—that is Berenice—"shall not retain the power of the arm; neither shall he"—that is Antiochus—"stand, nor his arm: but she"—that is Berenice—"shall be given up, and they that brought her"—that is her Egyptian,

friends—"and he that begat her, and he that strengthened her." (Daniel xi. 6.)

230. While Berenice was besieged by Laodice in Daphne, where she had fled for refuge, with her son, her brother Ptolemy Euergetes, who had succeeded his father on the throne of Egypt, marched with a powerful army to her relief; but before he arrived at Daphne, both she and her son were killed.

He avenged himself, however, by putting Laodice to death, and making himself master of all Syria and Cilicia. He even extended his conquests, beyond the Euphrates, as far as the Tigris, and was in a fair way to reduce under his dominion all the Eastern provinces of the Syrian empire, when he was suddenly recalled to Egypt, by a sedition, that had arisen there. He greatly endeared himself to the Egyptian people, on his return from this expedition, by bringing back from Persia their gods, which Cambyses had carried away; and on this account, he received the name, Euergetes, or *Benefactor*.

131. All these events were in exact fulfilment of the prophecies of Daniel, who tells us, that after the queen of the South, with her son and attendants, should be cut off, and her father, who was her chief support, should be dead, "there should one arise out of a branch of her roots, in his estate"—that is, her brother Ptolemy Euergetes—and that "he should come with an army and enter into the fortress of the king of the North, and prevail against him, and carry captive into Egypt, their gods, with their princes, and with their precious vessels of silver and gold; and then come into his kingdom, and return into his own land." Now, how exactly all this was fulfilled, the history of Ptolemy Euergetes most manifestly shows. Again, it is said, in the same

prophecy, that "the king of the South should continue more years than the king of the North," and such was the event, for Ptolemy Euergetes survived Seleucus Callinicus, whom Laodice had placed on the throne of Syria, four years.

232. The wife of Ptolemy Euergetes, also named Berenice, being very apprehensive of danger to her husband in his northern expedition, made a vow, that she would consecrate her hair, of which she was vain, as being very beautiful, if he should return safe. Accordingly it was cut off and sent to the temple, which Ptolemy Philadelphus had built in Cyprus, but, by some accident, was lost, an occurrence, by which Ptolemy was much disturbed. It happened, that Conon of Samos, a distinguished mathematician, was then at Alexandria, who, to relieve the king's mind, and also to ingratiate himself into his favor, pretended that this hair was caught up into heaven; and showed seven stars, near the tail of the Lion, not before connected with any constellation, which he said was the consecrated hair of the queen; which conceit being countenanced by subsequent astronomers, a new constellation was added, called *Coma Berenices*, the hair of Berenice.

Callimachus, the poet, wrote a hymn to celebrate the hair of Berenice.

233. Ptolemy Euergetes, who seems to have been of a devout turn of mind, on his return from his Syrian expedition, took Jerusalem in his way, and there caused many sacrifices, to be offered up to the God of Israel, as an acknowledgment for the great success which he had experienced, in his contest with the king of Syria. And it is not improbable, that the prophecies of Daniel, relative to these events, might have been shown to him.

234. Seleucus, in the years 245 and 244 B. C., entered into new wars with Ptolemy, for the recovery of his lost dominions, but the issue was as unfortunate as before; for being overcome in battle, he was obliged to flee to Antioch, accompanied only by a few of his followers.

In consequence of the broken and disastrous state of his affairs, he invited his brother Antiochus, who was then at the head of an army, to join with him. Antiochus although he was only fourteen years of age, yet being of an ambitious turn, readily accepted the proposal, not so much to aid his brother, as to gain the empire for himself.

235. At this time, the cities of Smyrna and Magnesia, as a testimony of their affection for Seleucus, entered into a combination to assist him with their might, and erected a column of marble, on which their mutual agreement was engraved. And it is a remarkable fact, that this identical marble is now standing in the court-yard of the theatre at Oxford, with the inscription still distinctly legible, in Greek capital letters. It was brought from Asia, by Thomas earl of Arundel, in the reign of Charles the first, and was given, with other marbles, to the University of Oxford, by Henry duke of Norfolk, his grandson, in the reign of Charles the second. These are commonly spoken of under the name of *the Arundelian marbles*.

236. The union of the two brothers against Ptolemy, was attended with no great issue; for the latter made a peace with Seleucus, while Antiochus went on with his preparations for war. These, his brother soon suspected, were intended against himself. He, therefore, marched an army over Mount Taurus, to surprise him. A battle was fought between them, near Ancyra in Asia Minor, in which Seleucus was overthrown, and scarcely escaped

with his life. It fared little better with Antiochus, for the Galatians, or Gauls of Asia, whom he had taken into his service, upon a rumour that Seleucus was slain, immediately plotted the death of the other brother, thinking, that if he were out of the way, the whole empire would fall into their hands. Antiochus having no other method of saving his life, gave all his treasure as a ransom for it.

Eumenes, king of Pergamus, taking advantage of the distracted state of the Syrian empire, made an attack on the Gauls and on Antiochus, and gained a victory over them.

About the same time, Theodotus and Arsaces, revolting against Seleucus in the East, seized Parthia and Hyrcania.

But notwithstanding all these disasters, the war continued. Fraternal discord is the most difficult to be reconciled.

237. The seat of war was now transferred to Mesopotamia; and about this time probably occurred the battle mentioned (2 Maccab. viii. 20.) by Judas Maccabæus, in which he says that eight thousand Jews, with four thousand Macedonians, vanquished the Galatians, and slew one hundred and seventy thousand men.

238. About this time, it was customary for the Jews to hire themselves as soldiers, to all parties, in the wars which were then carried on by the kings of the East; and their services in these wars were held in the highest estimation.

CHAPTER XI.

PTOLEMY EUERGETES AN ENCOURAGER OF LEARNING—SELEUCUS DEFEATED AND TAKEN PRISONER—ORIGIN OF THE KINGDOM OF THE PARTHIANS—REMARKABLE HISTORY OF JOSEPH—GREAT EARTHQUAKE IN THE EAST.

239. **PTOLEMY EUERGETES**, being now relieved from war, devoted his attention to the arts of peace; especially to the promotion of learning, and the increase of the vast library which his father had founded in Alexandria. Of this he made Eratosthenes, a learned Athenian, the keeper, after the death of Zenodotus, who was appointed librarian by Ptolemy Philadelphus. The person now advanced to this office was one of the most learned men of his age, as appears from the manner in which he is frequently referred to, by Pliny, Strabo, and others. He was the author of many works, none of which are now extant. The only writing of his, which still remains, is an important document, preserved by Syncellus, containing a catalogue of all the kings who had reigned at Thebes in Egypt, from Menes or Misraim, down to the time of the Trojan war. It contains a series of thirty-eight kings, and has been of great service in writing the Egyptian chronology. It is one of the most authentic and important documents of remote antiquity, extant in profane history. It was extracted from the most ancient

records of the country, by order of Ptolemy Euergetes, and was probably intended to supply the defects of Manetho's catalogue, which commences exactly where that of Erastosthenes ends.

240. In the year 230 B. C., Seleucus marched against Arsaces, who had seized Parthia and other districts in the East; but the event of this expedition was most disastrous to him, for he was not only defeated, but taken prisoner.

This was the origin of the kingdom of the Parthians, which became so terrible in after times, even to the Romans, who were a terror to all others.

The day on which Arsaces obtained this victory was long celebrated as an anniversary in Parthia. From this time the conqueror styled himself king, and all his successors assumed his name, just as the kings of Egypt, for a long period, took the name of Ptolemy.

241. Onias, the high priest of the Jews, who was a weak and rash man, having neglected to pay the customary tribute to Ptolemy Euergetes, and the arrears continually increasing, the king sent Athenion, one of his courtiers, to demand full payment. The arrival of this minister created a great sensation at Jerusalem; for it did not appear what course could be taken to appease the king's displeasure, as the sum requisite to satisfy the demand could by no means be raised.

242. In this emergency, a young man by the name of Joseph, a near relation of Onias, who was in great reputation among the Jews, for prudence, justice and sanctity, came to Jerusalem from his residence in the country, and going immediately to his uncle, the high priest, expostulated with him freely on the course

which he had pursued, in relation to the tribute; and exhorted him to go immediately to Egypt, and endeavor to satisfy the king. But this was a business for which Onias was by no means qualified; besides, he was now old and feeble. Upon his declining the journey, Joseph offered his own services on the occasion, which were joyfully accepted by his uncle and the people.

Joseph went immediately to find Athenion, whom he took to his own house, and entertained sumptuously while he remained; and so gained the esteem of the Egyptian minister, that he returned to the king with kind feelings towards the Jewish people, and the most favorable impressions of the character of Joseph. He also conveyed to the king the intelligence, that this excellent young man, would shortly attend upon him, to explain every thing which related to the tribute, so long due.

243. Joseph, as soon as the ambassador was gone, began to prepare for his journey, and having provided himself with proper equipage, set off for the court of Ptolemy. On the way he happened to fall in company with some noblemen of Phenicia and Cælo-Syria, who were going to Egypt for the purpose of farming the revenues of their respective provinces. During the journey, he learned much from these persons, of the value of the revenues, which knowledge he afterwards turned to good account. Finding, when he arrived at Alexandria, that the king was at Memphis, he hastened thither, and fortunately met him returning in a chariot with his queen and Athenion. The latter no sooner espied Joseph, than he pointed him out to the king as his young Jewish friend, concerning whom, he had before so often spoken to him. Upon which

the king invited him into his chariot, and conversed freely with him. He complained of the ill conduct of Onias in withholding the tribute, for so many years.

244. Joseph excused his uncle on the ground of his age and weakness, in so handsome a manner, that he not only pacified the king, but gained for himself his particular favor. When they arrived in Alexandria, the king ordered that he should be lodged in the palace, and maintained at his own table.

245. On the arrival of the day for farming the revenues of the provinces, which were set up to the highest bidder, Joseph observed that the highest sum bid for Judea, Samaria, Cælo-Syria and Phenicia, by his companions in travel, was no more than eight thousand talents, and being assured, from their conversation, on the way, that they were worth, at least, double that sum, he bade sixteen thousand talents, exclusive of the forfeitures.

246. Ptolemy was pleased with the prospect of such an augmentation of his revenues, but was doubtful of the young man's ability to give adequate security. When Joseph was asked what surety he would give, he facetiously answered, that they should be persons beyond all exception, and immediately named the king and queen. The king was so delighted with the pleasantness and confidence manifested by this answer, that he trusted him on his own word, dispensing with all other pledges.

247. Receiving now the appointment of receiver-general of the king's revenues, in the provinces above named, he set off on his way home, accompanied with a guard of two thousand men, for his support, in the execution of his office. On his arrival at Askelon, the people not only refused to pay the tribute to him, but

used opprobrious language towards him; whereupon he commanded his soldiers to seize twenty of the ring-leaders, on whom he executed exemplary punishment, and sent their forfeited estates to the king's treasury. The same process was repeated at Scythopolis, by which all the other places in the provinces were so intimidated, that he had no further trouble in collecting the king's revenues.

248. The conduct of Joseph in this high office was so marked with justice and energy, that he was continued in it, not only while Ptolemy Euergetes lived, but during the reign of his successor, Ptolemy Philopater, and also of Ptolemy Epiphanes, until these provinces were wrested from him by Antiochus the Great.

249. Seleucus, who, it has been seen, was taken prisoner in Parthia, remained there in custody; but royally entertained by Arsaces, until the year 326 B. C., when he was killed by a fall from his horse. He left two sons, Seleucus and Antiochus, and a daughter, who was given in marriage to Mithridates, king of Pontus, with Phrygia for her dower.

Seleucus being the oldest of his two sons, succeeded him in the throne, and took the name of Ceraunus. He was a weak prince, and his reign was very short.

250. Antiochus, the brother of Seleucus, was sent to Babylonia for his education, and was there at the time of his brother's death; on which event he was sent for to Antioch, and ascended the throne, which he occupied for thirty-six years. On account of his many great actions, he received the surname of GREAT.

251. In the year before Christ two hundred and twenty-two, there happened a very violent earthquake

in the east, which made great devastations in many places, especially in Caria, and the island of Rhodes. It threw down not only the walls of the city of Rhodes, and the houses, but also the great colossus, which bestrided the harbor, and was reckoned one of the seven wonders of the world. It was a prodigious statue of brass, erected to the sun; one hundred and five feet in height, and every thing else in proportion. Chares was twelve years employed in its erection, and sixty years afterwards it was thrown down. The Rhodians sent ambassadors to all the neighboring countries to beg money for the purpose of raising this colossus again; but after collecting vast sums, they pocketed the money, pretending that an oracle had forbidden there erection of the colossus. There it lay for eight hundred and ninety-four years, when Moawiah, the sixth caliph of Damascus, having taken Rhodes, sold the brass to a Jewish merchant, who loaded with it nine hundred camels; so that it would seem that its original weight could not have fallen greatly short of a million of pounds.

252. Towards the close of the year 222 B. C., died Ptolemy Euergetes, king of Egypt, after having reigned over that country for five and twenty years.

253. He was succeeded by his son Ptolemy Philopater, a very profligate and vicious prince. He was suspected of putting an end to his father's life by poison; and soon after he was seated on his throne, he added the murder of his mother, and of his brother Magas; and also of Cleomenes, king of Sparta, who had taken refuge in the court of Ptolemy Euergetes; and was a person of great wisdom and sagacity.

CHAPTER XII.

ACCESSION OF PTOLEMY PHILOPATER TO THE THRONE OF EGYPT—HIS CONTEST WITH ANTIOCHUS—HIS CRUELTY—VISITS JERUSALEM AND ATTEMPTS TO ENTER THE SANCTUARY; BUT IS PREVENTED—RESOLVES TO EXTERMINATE THE JEWS—THEIR PROVIDENTIAL DELIVERANCE—HE DIES AND LEAVES THE KINGDOM TO HIS SON PTOLEMY EPIPHANES, ONLY FIVE YEARS OF AGE. ANTIOCHUS ENDEAVORS TO CONQUER EGYPT—ENGAGES IN WAR WITH THE ROMANS—MARCHES AN ARMY TO THE EAST, TO COLLECT TRIBUTE—ROBS THE TEMPLE OF BELUS OF ITS TREASURES BUT IS SLAIN BY THE ENRAGED POPULACE—REMARKABLE STORY OF JOSEPH AND HIS SON HYRCANUS.

254. As soon as Ptolemy Philopater ascended the throne, Antiochus formed the design of recovering Syria, which he prosecuted with various success for several years, until about the year 219 B. C., he took Damascus, and reduced all Phenicia, Galilee, and Gilead beyond Jordan, under his dominion.

255. In the year 217 B. C., Antiochus marched for Egypt with a large army, and a great battle was fought between Gaza and Rhinocrura, with the two kings at the head of their respective forces; on which occasion, the presence of mind and masculine courage of Arsinoe, queen of Egypt, was strikingly exhibited, in her encouraging the soldiers, and remaining by the side of her husband, through the whole battle. The result

was, that although the right wing of the Syrian army, commanded by Antiochus in person, drove the Egyptians before them, the contrary occurred on the left wing, where the Syrians gave way and fled, and the Egyptians turning on the flank and rear of the other part of the Syrian forces, gained a complete victory; for Antiochus had, in his ardor, pursued so far, that he did not return in time to give any aid to his routed troops. This battle was fought on the same day that Hannibal defeated Flaminius the Roman general, at the lake Thrasimenus.

256. On the retreat of Antiochus, the cities of Cœlo-Syria and Palestine were forward to make their submission to Ptolemy; for they had been long accustomed to the Egyptian yoke, and were better pleased with it than with the government of Antiochus.

• Many ambassadors presented themselves before Ptolemy, with the submission of their respective cities, and with presents, all of whom he received kindly. Among these, the Jews were not last. Ptolemy now made a progress through the provinces which he had regained, and among the cities visited, Jerusalem was not forgotten. Here he took a view of the temple, and offered many gifts and sacrifices to the God of Israel. But not contented with an exterior view of this sacred edifice, he resolved to enter into the sanctuary, and even into the most holy place. On this occasion all Jerusalem was in an uproar. The priests and Levites were convened to hinder it, and the people to deprecate the impious act. Great lamentations were every where made, and many supplications offered to God, to preserve his sacred house from profanation. But entreaties availed nothing with Ptolemy; the more he was opposed,

the more he seemed resolved to execute his impious purpose. Accordingly, he pressed into the inner court; but here he was struck with such a terror and confusion of mind, that he could proceed no farther, and was carried out, in a manner half dead. On this, he left the city, filled with great wrath against the Jews, and uttering many menaces against the nation.

257. The high priest now in office, who had the courage to withstand Ptolemy, was Simon, the son of Onias the second; for his father having deceased towards the close of the former year, the son had been consecrated in his room. This, therefore, was among the first acts of his pontificate: and it was well that a man of firmness and wisdom was now in authority; for affairs had been negligently managed during the whole of the administration of Onias, who was not only a weak man, but extremely covetous.

258. During the incessant wars between the great Northern and Southern powers, Judea, as lying exactly between the belligerents, suffered exceedingly by the passage of hostile, and friendly armies.

The old hatred of the Samaritans also, was not dormant, during this period; but often when they observed the Jews to be unable to make resistance, they ravaged the country, lying near them; carrying off many of the inhabitants, and selling them into slavery.

259. Antiochus, on his return, finding his own subjects in an unsettled state, thought it best to make peace with Ptolemy, which he effected by resigning all title to Cælo-Syria, Palestine, and Phenicia.

260. When Ptolemy returned to Alexandria, his anger against the Jewish nation was undiminished, and he determined to revenge himself on all those who in-

habited that city. He made a decree, and had it engraven on a pillar at the gates of his palace, forbidding all to enter, who did not sacrifice to the gods he worshipped.

Alexander the Great had, in the division of the people into ranks, placed the Jews in the first, on a level with his own Macedonians; but Ptolemy, now degraded them to the third rank, among the common people of Egypt.

261. But this was not the worst which these devoted people had to suffer. He enacted a law, that they should all be branded with the badge of his god Bacchus, or be reduced to slavery. However, he provided that those who would be initiated into the heathen religion, should retain their privileges. Of the whole number in Alexandria, only three hundred took advantage of this immunity. All the rest stood firm to their religion, rather choosing to suffer the greatest extremities than depart in the least from it. And those who for worldly considerations, had apostatized, were held in the utmost abhorrence, and excommunicated from all intercourse with their brethren.

262. The king, considering their measures as indicative of hostility to him, now determined that he would destroy the whole nation, wherever found. He accordingly sent out orders, that all Jews, who resided in Egypt should be brought in chains to Alexandria. This being executed, he directed that all of them should be assembled in the Hippodrome, a large open space prepared for horse-races, where his purpose was to destroy them by his elephants, and then march to Judea and treat the Jews there in the same manner. But on the day appointed, when all were ready, the king did not make his appearance; for having been up late at a carouse¹ he over slept himself, until the hour for the

intended spectacle was over. It was, therefore, deferred until the next day; but another disappointment occurred, from the same cause.

263. During all this time, the Jews were kept shut up in the Hippodrome; but they ceased not day and night, with uplifted hands and loud voices, to pray to God for deliverance; which he in mercy was pleased to vouchsafe. For on the next day, when, the king being present, the elephants were brought forth drunk with wine and frankincense, that they might with more rage destroy the devoted Jews, they became ungovernable, and instead of rushing upon the Jews, turned upon the spectators, and killed many of them. It is also said, that appearances were seen in the air, which terrified the king and all the spectators.

264. This remarkable interposition of providence, had such an effect on Ptolemy, that he relinquished his bloody purpose, and not only set the Jews at liberty, but fearing the vengeance of heaven, restored them to all their former privileges, and gave them leave to put to death, all those Jews who had apostatized from their religion.

265. It must be confessed, however, that the evidence of the truth of this history is not as satisfactory as could be wished. Josephus, in his *Antiquities*, does not mention it, though he does in his book against Apion; but this we have only in the Latin translation of Ruffin. He also places it in another reign. The narrative here given is from the third book of *Maccabees*, which whole book relates to the persecutions endured by the Jews. It became common, after the name *Maccabees* was given to Judas and his brethren, of whom we shall speak hereafter, for all who suffered for their religion among the Jews to be called *Maccabees*, for which

reason, the third book of the Maccabees, received this title; although it treats of matters which occurred long before their time. This book is found in all the ancient copies of the Septuagint, and also in the Syriac version; but is extant in no copy of the Latin Vulgate. The first authentic mention of it is in the Alexandrian Chronicon. It is also named in the eighty-fifth of the apostolical canons, but their date is altogether uncertain.

266. Antiochus spent seven years on an expedition against Parthia, Bactria, Hyrcania, and other eastern provinces, which had revolted from the empire, and declared themselves independent. In this expedition he discovered great skill and generalship, but finding that there was no prospect of bringing these countries permanently under subjection, he made peace with Arsaces and the other leaders, and returned to Antioch in the year 205 B. C.

267. The next year, 204 B. C., died Ptolemy Philopater king of Egypt, after having sat on the throne for seventeen years. He was a most flagitious and cruel man, and brought himself to a premature end, by his debaucheries.

268. He was succeeded by Ptolemy Epiphanes, his son, a child of five years of age. The people finding that the vile associates of Philopater's guilty pleasures, were plotting against the young king and those who would be likely to oppose their measures, brought them to the Hippodrome, and slew them.

269. The young king was now committed to the care of Sosibius, an old, crafty politician, who had contrived by his cunning, to retain his power in the court for more than sixty years: and who had kept in favor with the late king, by consulting and anticipating all his voluptuous inclinations.

270. Antiochus, king of Syria, and Philip king of Macedonia, on the death of Ptolemy Philopater, entered into a league to conquer Egypt, and divide the kingdom between them; but the rulers of Egypt, to defend themselves against this formidable coalition, sent an embassy to the Romans whose power had now risen to greatness, and who were ever disposed to extend it more and more.

Just about this time, Scipio had defeated Hannibal in Africa, so that the Romans being delivered from a dangerous enemy, were now at liberty to turn their attention to the east. Accordingly, they did not hesitate to take the young king under their protection.

271. The Jewish writers—the worst historians that ever lived—inform us, that in the year 203 B.C., Joshua the son of Perachia, was made president of the Sanhedrim, and Nathan the Arbelite, the vice-president. Of the latter they have given us no information, but of the former they tell a story the most absurd and inconsistent with chronology. The sum of it is, that for reproving Alexander, the Asmonean king, who had slain the doctors at Jerusalem, he was obliged to flee to Egypt; and that Jesus Christ being his scholar, accompanied him thither; whereas, the time which they assigned for this man's entering on his presidency was many years before the reign of Alexander the Asmonean, and two hundred years before the birth of Christ!

272. The war between Antiochus and the Egyptians went on, notwithstanding the Romans had sent a formal embassy to the former, announcing, that they had undertaken the guardianship of the young king; and Antiochus having defeated Scopas the Egyptian general, in a great battle at Paneas, near the sources of

the Jordan, soon got possession of all Palestine and Cælo-Syria.

At this time the Jews were much disaffected towards the Egyptian government; and when Antiochus came with his army to Jerusalem, they received him with gladness, and entertained his whole army and elephants, bountifully, as long as he remained. Antiochus, in return, granted them many privileges, and particularly ordained, that no stranger, of whatever quality, should pass over the sept, into the sacred inclosure of the temple.

273. But Antiochus was no stranger to the Jews, before this visit to Jerusalem. Many of them resided in Babylonia, who were very serviceable to him in his eastern expedition, and of whose fidelity he entertained the highest opinion. And a sedition having once arisen in Phrygia and Lydia, he transplanted two thousand Jewish families from Mesopotamia into those regions, with a view to keep the people quiet, by stationing them in the strongest fortresses. The descendents of these Jews were found in great numbers in Asia Minor, when the gospel was first propagated in those regions, by the labors of the apostles.

274. In the year 195 B. C., Hannibal, the famous Carthaginian general, who had lived quietly at Carthage, being suspected of inimical designs by the Romans, fled to the court of Antiochus. When he arrived, the latter had been debating with himself about engaging in a war with the Romans; which point, however, was soon decided after the arrival of Hannibal, who had, in many battles, vanquished the Romans, and who induced Antiochus to believe, that, with his aid they could be easily overcome.

275. In the same year 195 B. C., Simon the high priest of the Jews died, and was succeeded by his

oldest son, Onias the third, who held that office twenty four years. He had the character of being a worthy good man, but happened on evil times, and perished in them, as shall be related in its place.

276. About this time died Eratosthenes, the second keeper of the famous library of Alexandria, in the 84th year of his age, and was succeeded by Apollonius Rhodius, the author of the Argonautics, who had been a scholar of Callimachus. He was called Rhodius, not because he was born at Rhodes, for he was a native of Alexandria; but he had long resided in that island, from which he was recalled to take charge of the library.

277. Antiochus, having determined on war with the Romans, used a wise policy in strengthening himself, by forming alliances and matrimonial connexions with the kings who might have it in their power to aid or injure him. And if he had listened to the counsel of Hannibal, who would had him land an army immediately in Italy, agreeably to the plan pursued so successfully by himself, there is no knowing what the event might have been. But by some means, the old African general had fallen into suspicion with Antiochus, and his counsels were not followed. On the contrary, it was determined, to commence hostilities in Greece. But in all his designs against the Romans, he was unsuccessful, and at last was forced to retire from all the countries of Europe, and quit all Asia west of Mount Taurus, and pay the whole expenses of the war, which were estimated at fifteen thousand talents. ●

278. Antiochus, finding it very difficult to raise so large a sum of money, marched into the eastern provinces to collect the arrears of tribute which were then due. When he had come into the province of Elymais,

hearing that a vast treasure lay concealed in the temple of Belus, he seized the temple by night, and rifled it of its treasures. On account of this act of sacrilege, the inhabitants actuated by the fury of religious zeal, rose against him, and slew him and all that were with him. In this statement, Diodorus Siculus, Justin, Strabo, and Jerome, agree; but Aurelius Victor says, he was slain by some of his own followers.

279. Antiochus was a prince of clemency, justice, and beneficence; and until the fiftieth year of his age, administered his affairs with much discretion; so that his enterprises were attended with almost uniform success, which obtained for him the name of, GREAT. But in the latter part of his life, declining in wisdom as well as vigor, his course became disastrous, and his bright prospects were greatly clouded over; for being vanquished by the Romans, he was driven out of the best part of his dominions; and was forced to accept very hard and disgraceful terms of peace. And at last lost his life while engaged in an impious enterprize; so that the close of his career formed a perfect contrast to the glory of his early exploits.

280. The prophecies of Daniel, recorded in the eleventh chapter, from the tenth to the nineteenth verse, had their exact fulfilment in the actions of Antiochus.

281. In the year that Antiochus died, Cleopatra his daughter and queen of Egypt, the wife of Ptolemy Epiphanes, having given birth to a son, who afterwards succeeded his father, by the name of Ptolemy Philometor, all the great men and nobility of Cælo-Syria and Palestine, hastened to Alexandria to present their congratulations to the king. Joseph, the king's receiver general, of whom we have spoken before, and

who had continued in office all this time, being now too old to take such a journey, sent his son Hyrcanus, to make his compliments to the Egyptian court.

282. Josephus gives a very curious account of the circumstances connected with the birth of Hyrcanus; a brief outline of which, I shall now lay before the reader.

Joseph, having often occasion to visit Alexandria, in the execution of his office, on one occasion, took with him a brother, by the name of Solymius, who having a very beautiful daughter of marriageable age took her along, probably with the view of obtaining for her a respectable connexion in marriage, with some wealthy Jew of Alexandria. While they were at court, Joseph was desperately smitten with the beauty of a young Egyptian girl, whom he had seen in one of the dances which took place in the palace. Being unable to suppress the violence of his passion, he solicited his brother to endeavor to obtain this beautiful dancing girl as a concubine for him. Solymius, while he seemed to assent to his brother's proposal, yet resolved to prevent his forming such a connexion with a heathen woman; and the method which he took, according to our ideas of propriety, were very unbecoming in the father of a young virgin. For, as Josephus tells the story, instead of introducing to his brother's bed the Egyptian girl, he substituted his own daughter, and the affair was so managed, that for some days the cheat was not discovered. But Joseph becoming more and more attached to his Egyptian concubine, as he supposed she was, expressed his devoted attachment to his brother, who then confessed to him what he had done, and avowed as his motive, the desire of keeping him from violating the law of God, by taking a

strange wife, against which the displeasure of the Lord had been so strongly manifested in the days of Ezra and Nehemiah. Joseph was so far from expressing any displeasure, that he thanked his brother for his friendship, in thus taking measures to preserve him from a disgraceful transgression of the law of God. Joseph now received his brother's daughter, as his lawful wife; for the Jews hold, that for a man to marry his neice, is no violation of the law of Moses, nor of the law of nature; but for a man to marry his aunt is forbidden, and is contrary to the law of nature; because it reverses the order of reverence and obedience, which younger persons naturally owe to their near relatives of superior age and relative standing.

283. This story should not have been introduced here, but for the important figure, which Hyrcanus, the fruit of this marriage makes, in the subsequent history of the Jews.

284. Joseph had seven other sons by another wife, all older than Hyrcanus, to each of whom he offered the commission to go as his deputy to the court of Ptolemy; but they all refusing, Hyrcanus, then a very young man, undertook it. And as he had a very large sum of the collected tribute to pay into the kings treasury, he persuaded his father not to send presents from Judea, but to permit him to purchase in Alexandria such articles as would be suitable for the occasion. Accordingly, an order was given by Joseph to Arion his agent, to let his son have as much money as he should need. But Hyrcanus, on his arrival, instead of demanding ten talents, or any moderate sum, required a thousand talents to be paid to him; equal to a hundred thousand pounds sterling. With this money he

purchased one hundred beautiful boys, as a present for the king, and as many beautiful maidens for the queen. Each of these, when presented, carried a talent in their hands. By this means he so ingratiated himself into the favor of the king and queen, that he came away with a commission to collect the king's revenues, in all the country beyond Jordan. Having thus overreached his father, and having obtained for himself most of that authority and influence, which his father had so long possessed, his brothers were so enraged against him, that they laid a plot to assassinate him. But being well attended, he got the better of them in the affray, and left two of them dead on the spot; on which account, his father being greatly exasperated, as well as for his unfair dealing in Egypt, refused any longer to own him. Hyrcanus now passed over Jordan, to execute his office; but his father dying soon afterwards, a violent dissension arose between him and his remaining brothers, about the possession of his estate, which was carried on with such violence, on both sides, that for some time the peace of Jerusalem was disturbed by their quarrels.

285. The high priest and people of Jerusalem generally, took part with the brothers; and Hyrcanus was obliged to retreat again beyond Jordan, where he built a strong fortress which he called Tyre, and from which he carried on a predatory war with the neighboring Arabs.

286. These events occurred while Seleucus Philopator, the son of Antiochus the Great, reigned in Persia; but when Antiochus Epiphanes succeeded to the throne, and had regained these provinces, Hyrcanus attracted his attention, and he threatened to execute

vengeance upon him for his lawless conduct. On hearing of this, Hyrcanus fell on his sword, and killed himself.

287. Before his death, however, he had contrived to gain over Onias the high priest, who undertook the safe-keeping of his treasure, and laid it up for him in the temple, which was probably the first occasion of the quarrel between Onias, and Simon the governor of the temple, who is believed to have been the brother of Hyrcanus.

288. It seems, that Joseph had been appointed governor of the temple. He was, perhaps, the first who held that office; for before this time, the high priest seems to have had the sole authority in Jerusalem. But the kings who ruled over Palestine, no doubt found it convenient, to have an officer of their own selection stationed in that important city; and Joseph being greatly in favor with the Ptolemies, as he was ever faithful to their interests, was probably clothed with authority to act for them in Jerusalem. However this may be, we find Simon a Benjamite, holding this office, in the year 176 B. C., who is believed to have been the son of Joseph, as before hinted.

289. Between this man and Onias the high priest, a difference arose; and when Simon could not prevail, he and his associates, who are called the sons of Tobias, fled from Jerusalem, and went to Apollonius, governor of Cœlo-Syria, informing him, that great treasures were concealed in the temple of Jerusalem; in consequence of which intelligence, the king sent his treasurer, Heli-odorus, to bring them away.

290. An account of what befell Heli-odorus, in consequence of this Sacrilegious attempt to rifle the temple

of Jehovah, is related at large, in the third chapter of the second book of Maccabees.

The substance of this account is, that Heliodorus, on Coming to Jerusalem, notwithstanding the determined opposition of Onias the high priest, the solemn and importunate entreaties of the other priests and Levites, and the mournings and supplications of all ranks and sexes, would not be diverted from his purpose. But when, with his guard, he had penetrated to the treasury, he was met with a fearful apparition; for "there appeared unto him a horse with a terrible rider upon him, and adorned with a very fair covering; and he ran fiercely and smote at Heliodorus with his fore-feet; and it seems that he that sat upon the horse had complete harness of gold. Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on the other side, and scourged him continually and gave him many sore stripes. And Heliodorus fell suddenly upon the ground, and was compassed with great darkness; but they that were about him took him up and put him in a litter." And he was restored only through the prayers of the high priest. See the account in full, 2 Mac. ii. 3.

CHAPTER XIII.

JUDEA FALLS UNDER THE POWER OF ANTIOCHUS
—PREDICTIONS RESPECTING SELEUCUS—GOOD
CHARACTER OF ONIAS THE HIGH PRIEST—
JASON'S WICKED CONDUCT—AND THE MORE
WICKED OF MENELAUS—DEATH OF ONIAS—
ROBBERY OF THE TEMPLE BY LYSIMACHUS—
STRANGE SIGHTS SEEN AT JERUSALEM—TEMPLE
DESCERATED BY ANTIOCHUS—WRETCHED END
OF MENELAUS—ANTIOCHUS INVADES EGYPT, BUT
IS MET BY AN EMBASSY FROM ROME—DREADFUL
PERSECUTION OF THE JEWS BY ANTIOCHUS
EPIPHANES.

291. After the battle of Paneas, before mentioned, Judea and all the neighboring provinces came under the power of Antiochus the Great. But when he made peace with Ptolemy, and gave his daughter Cleopatra in marriage to him, these provinces it was agreed, should go with her, as a part of her dowry. There is, however, reason to believe, that this treaty was never executed, so far as relates to these intermediate countries: for in the reign of Seleucus, the successor of Antiochus, we find them still under the Syrian government; yet if the story of Josephus, related above, respecting Hyrcanus, is worthy of credit, they must have belonged to Egypt at the birth of Ptolemy Philometor. There seems to be, therefore, a chasm in the history of Judea, about this period. It is certain, however, from the

testimony, both of Josephus and the author of the second book of Maccabees, that they were in the possession of Seleucus king of Syria, at the time of his decease.

292. The prophet Daniel, who was so particular in predicting the fortunes of Antiochus the Great, has not passed over his successor Seleucus, without notice. He is spoken of as his successor, in the words following: "There should stand upon his estate a raiser of taxes." And it is a fact, that Seleucus was occupied during his whole reign in collecting money from all quarters to pay what had been laid upon his father, by the Romans. The whole sum was fifteen thousand Eubæan talents, which they agreed should be paid by instalments of a thousand talants annually, and the last of the years of this tribute, was the last of his life; so he did little else than gather taxes. But the prophecy goes on to say, that, "Within a few years he should be destroyed, and that neither in anger, nor in battle." And so it turned out, for he was neither slain in foreign war, nor sediton at home, but fell by the treachery of one of his own friends.

293. Seleucus died in the year 175 B. C.; and Heliodorus, who was the treacherous author of his death, used every effort to place himself on the throne. Antiochus the brother of Seleucus, hearing of his death at Athens, and of the treasonable designs of Heliodorus who had secured a powerful party in his favor, applied to Eumenes the king of Pergamus, and to Attalus his brother, to assist him in getting possession of the throne, to which he was the legitimate heir; which, through policy, they did. Fearing a war with the Romans, they knew that the friendship of the king of Syria would be important. Antiochus, when seated on his

throne, took the name of Epiphanes, which signifies *illustrious*, the very opposite of his true character. The unerring pen of the prophet gives an exact description of this prince, when he is called, "*a vile person,*" (Dan. xi. 21.) The original, however, would be more correctly rendered, *a despicable person*. But the truth of this character is also confirmed by the most unexceptionable testimony of profane writers.

Polybius, Philarchus, Livy, and Diodorus Siculus, the two first of whom were contemporary with him, all concur in describing him as a king of corrupt manners, of which they give many pertinent examples. Indeed, his conduct was so extravagant and so unbecoming his royal station, that he appeared to many to be a fool or insane; and for shameless impudence and beastly lust and intemperance, no one could be more debased.

294. Onias, who was now high priest, was held in great esteem by all the people for his piety and justice; but he had a brother named Jason, of a very opposite character. The ambition of this man led him to the impious attempt to supplant his brother. And knowing the high esteem in which Onias was held, he prevailed upon Antiochus, to call him to Antioch, that he might be out of his way. To induce Antiochus, who was in great need of money, to comply with his wishes, he offered him a large sum. In addition to what Jason gave the king for the priesthood, he offered a hundred and fifty talents more for the liberty of erecting a gymnasium, and an ephibeum, according to the manner of the Greeks, in the city of Jerusalem. He also bargained with the king to have as many of the Jews, as he wished, made freemen of Antioch. This introduction of Grecian customs, and Grecian

amusements, had a powerful tendency to corrupt the young people of the Jewish nation, who appear by their long captivity to have been entirely weaned from their propensity to idolatry. But now, through the dissolute principles of Jason, a great corruption of manners took place. The services of the altar were often neglected, and many of the Jews apostatized from their religion.

295. Upon the death of Ptolemy Philometor, Cleopatra his queen, the sister of Antiochus Epiphanes, administered the affairs of the kingdom with much prudence. But on her decease, Ptolomy Philometor being still an infant, the administration fell into the hands of some of the nobility ; who speedily involved the country in a war with Antiochus Epiphanes, by a demand of the provinces of Cælo-Syria, Palestine, and Phenicia, which had always belonged to Egypt, until the times of Antiochus the Great.

296. Ptolemy Philometor, having reached his fourteenth year, was crowned king, and inaugurated with great pomp.

297. Jason, now high priest, sent his brother Menelaus to the king at Antioch, to carry the tribute due from the province of Judea. This man, being even more unprincipled than his brother, availed himself of the favorable opportunity which this embassy afforded, to supplant Jason, as Jason had Onias. The king regardless of the Jewish law and of the wishes of the people, for the sake of a higher price, agreed to advance Menelaus to the priesthood ; but on his arrival, the party of Jason proved too powerful for him ; so that he was obliged to return to Antioch. Here he showed how little he cared for the priesthood or the religion of his fathers, by offering, with his

adherents, to embrace the religion of the king. His only object in aspiring to the office of high priest, was, to obtain the civil power which had been connected with it, since the days of Nehemiah: for during this long period, the high priests were invested with the principal authority in all civil as well as ecclesiastical affairs. Antiochus being much gratified with the offer of Menelaus, to conform to his religion, sent now along with him to Jerusalem, a sufficient force to place him in the office. Jason was, therefore, obliged to flee to the land of the Ammonites.

293. Menelaus, being now advanced to the high priesthood, was little careful to pay the money which he had promised for the office. On which the king summoned both him and the captain of the temple, to appear before him at Antioch. When they arrived at that city, the king was gone to suppress an insurrection in Asia Minor. This gave Menelaus time to make an exertion to raise the money, which he effected by purloining some of the golden vessels which belonged to the temple, and causing them to be sold at Tyre. By this means, he not only raised the sum due to the king, but was able to bribe Andronicus, and some other of the courtiers, to use their influence in his favor.

299. Onias still resided at Antioch, and by his piety and virtue had greatly won the affections of the people. When he was informed of the sacrilege of his brother Menelaus, he sharply reproved him; by which he was so deeply offended, that he got Andronicus to agree to murder Onias. Onias obtaining information of this plot, fled to the famous asylum, at Daphne; but Andronicus, by various flattering and false pretences, having enticed him from the sanctuary, immediately destroyed

him. With this act of cruelty towards so good a man, the inhabitants of Antioch were so much displeased, that when the king returned, they made complaint of Andronicus. Antiochus as soon as he had satisfied himself of the truth of the charge, ordered Andronicus to be taken and killed on the very spot, where he had slain Onias.

300. The time of the priesthood of Onias until his death, was twenty four years.

301. In the meantime, a great mutiny arose at Jerusalem, respecting the vessels which had been taken from the temple by order of Menelaus. He having gone to Antioch, had left Lysimachus, another brother no better than himself, to manage his affairs, during his absence. He used his istrumentality to procure the vessels above mentioned, which he sold at Tyre. The report of this sacrilegious action having got wind among the people, produced a wonderful tumult. Lysimachus, to defend himself against the multitude, collected around him about three thousand men; but the multitude becoming outrageous, fell upon them, and having slain many of them, found their way to the presence of Lysimachus, whom they put to death.

302. 170, B. C. The war having commenced between Antiochus and the king of Egypt, while he was at Tyre with his army, the Jews sent an embassy of three respectable citizens to complain of the conduct of Menelaus. These ambassadors were commissioned by the Sanhedrim, and on being admitted to an audience, made good their accusation. Menelaus, to avoid the sentence which he deserved, bribed with a great sum, one of the king's chief favorites, by whose influ-

ence it was brought about, that Antiochus, instead of punishing the sacrilegious priest, put to death the three envoys from Jerusalem.

303. At Jerusalem, about this time, there were seen strange lights in the air, for forty days together; horsemen and footmen armed with shields, spears and swords, and in great companies fighting with each other, as in battle array; which are supposed to have been ominous of the calamities which speedily fell on that city. Similar appearances were beheld before its utter destruction by the Romans.

304. Antiochus met with but small resistance from the young king of Egypt, who seems voluntarily to have put himself into the power of his enemy. While he was in Egypt, the report reached him of a revolt among the Jews. Jason, thinking this a good opportunity for recovering his lost power, marched to Jerusalem with more than a thousand men and took the city, forcing Menelaus to take refuge in the castle, and exercising the utmost cruelty on the citizens,—putting to death without mercy as many of his adversaries as he could lay hands on. Antiochus marched with all his forces into Judea; and on being told that the people of Jerusalem had greatly rejoiced at a report which had been circulated of his death, he was exceedingly exasperated; and in great rage laying siege to Jerusalem, and taking the city by force, slew of the inhabitants, in three days, forty thousand persons; and sold as many more for slaves, to the neighboring nations.

305. But the impious king not contented with these cruelties, found his way into the temple, under the guidance of Menelaus; and entering into its inmost recesses, polluted by his presence not only the holy place, but also the holy of holies. To complete the climax of

his impieties, he sacrificed a sow upon the altar of burnt-offerings; and having ordered broth to be made of part of the flesh, he had it sprinkled all over the temple, that its defilement might be carried to the very uttermost. After this, he proceeded to plunder it, by taking away the golden altar, the table of shew-bread, and the golden candlestick, and other vessels, to the value of eighteen hundred talents of gold.

306. Having completed the desecration and robbery of the temple, the wicked wretch marched home to Antioch, laden with the spoils of both Egypt and Judea. To increase the vexation of the Jews, he appointed one Philip, a Phrygian, of ferocious temper, to be ruler of Samaria; and, what was to them the worst of all, left Menelaus in the office of high priest.

307. As soon as Antiochus approached Jerusalem, Jason fled again to the Ammonites; but being there accused by Aretas king of the Arabians, of some injury done to his dominions in that vicinity, he fled to Egypt, and thence to Greece, hated and despised of all men, and receiving countenance from none, until at last he died miserably in exile, without even a decent burial.

308. When the Egyptians found that through the imbecility of Ptolemy Philometor, their country was fallen under a kind of vassalage to Antiochus, they made his brother king in his room, whose name was at first Ptolemy Euergetes; but on account of his corpulency through luxury, he was afterwards known by the name of Ptolemy Physcon, i. e. *the fat*. This led Antiochus to make another expedition to Egypt, where, upon his arrival, he laid siege to Alexandria; but being unable to take the city, he went to Memphis, and pretended to put the whole country into the hands

of the elder brother, but reserved in his own hands Pelusium, the key of the country. After his departure, the brothers were reconciled, through the influence of Cleopatra their sister, by which means peace was restored to Egypt; the youngest brother having yielded the throne to Philometor.

309. As soon as Antiochus heard of this revolution, he was filled with rage; for he had laid his plans to set them at war with each other, by which means he hoped the country would fall an easy prey to himself. He, therefore, sent a large fleet to Cyprus, from which island he designed to invade Egypt. This he soon after did, and having reduced it, as far as Memphis, laid siege to Alexandria, which he would have taken, had he not been met by a Roman embassy, which put an end to all his fond hopes of subduing Egypt.

310. As Popilius, the chief of this embassy, had been an intimate friend of Antiochus, when he resided, in his younger days, at Rome, he offered to embrace him in a friendly manner; but Popilius drew back, and told him that private friendship must yield to the public interest; and when he observed that Antiochus wished to gain time and not to give an immediate answer, he took his staff, and making a circle round him in the sand, preremptorily told him, that he should not move out of that circle, until he had given his reply.

311. This interposition of the Romans was brought about by an embassy to Rome from Cleopatra and Ptolemy Physcon, during the former siege of Alexandria. The ambassadors, on that occasion, represented the dangerous height of power to which Antiochus was likely to arise, if Egypt should be added to the other countries under his dominion.

312. Antiochus, enraged at the failure of his design

upon Egypt, but not daring to resist the Roman power which was now growing formidable in Greece, where Paulus Emilius had just obtained a great victory over the Macedonians, turned his wrath against Judea. On his march homeward from Egypt, he detached from his army two and seventy thousand men, and sent them, under the command of Apollonius, to destroy Jerusalem.

313. The arrival of Apollonius at the holy city was just two years after Antiochus had been there himself, as related above. At first he behaved peaceably, until the Sabbath arrived, when, the people being all collected in their Synagogues, he let loose his soldiers among them; giving them orders to kill all the men, and seize the women and children, that they might be sold as slaves. This order was executed with the most horrid cruelty. The streets of Jerusalem were made to swim with the blood of its innocent inhabitants. None were spared whom the soldiers could lay hands on.

314. Having completed this work of destruction, Apollonius spoiled the city of all its riches, pulled down the walls, and set fire to it in several places. Out of the ruins of the walls he built a strong fortress over against the temple, so as completely to command that edifice. In this fortress he placed a strong garrison, and there deposited great quantities of arms and munitions of war, together with the spoils which he had taken from the city.

315. From this fortress, the garrison attacked all who came up to the temple with their sacrifices, or to worship, and shed their blood around the courts and the altar; so that in a little time, the service of the temple fell into neglect; for no one durst come up thither to make his offerings according to the law; and

in this condition did affairs remain for three years and a half.

316. At this time many of the pious Jews fled into the wilderness, where they concealed themselves in caves and among the rocks, living upon herbs and such scanty provisions, as the wilderness afforded.

317. Antiochus, after his return to Antioch, issued a decree, that all the nations within his dominions, should worship the same gods which he did. This was particularly intended for the destruction of the Jews, not only these in Palestine, but also those who were scattered through the surrounding countries.

318. The heathen conformed, without scruple, to the king's edict, as one form of idolatry was as good, in their view, as another. The Samaritans, also, who were forward, when the Jews were in prosperity, to claim kindred with them, now pretended that they were of Sidonian origin, and manifested no opposition to conforming to the king's edict. The whole weight of this decree, therefore, fell on the afflicted Jews. The Samaritans, moreover, petitioned, that their temple, on Mount Gerizzim might henceforth be dedicated to the Grecian Jupiter; which being favorably received by Antiochus, he sent Nicanor to Samaria, to see that it was done according to their wish.

319. It is also a melancholy truth, that under this grievous persecution, many of the Jews also fell away into heathen idolatry, and became bitter enemies to the religion of their fathers; joining with the king in all his cruel persecutions of their brethren.

320. Antiochus showed that he was in good earnest in executing this decree; for he sent one Athenæus, an old man, well skilled in all the rites of the Gentiles, to carry it into full effect, in Judea and Samaria. All

sacrifices to the God of Israel were now prohibited, and all the observances of the Jewish religion were suppressed: their children were forbidden to be circumcised, and their law, wherever a copy could be found, was seized and destroyed. The temple itself was consecrated to Jupiter Olympus, whose image was set up over the altar of burnt-offerings, just before which they built a smaller altar, on which sacrifices were offered to Jupiter.

321. The same change was made in the public worship at Samaria, but with the full consent of the people. Their temple was dedicated to Jupiter, under the name of, *Protector of Strangers*.

322. The severity with which this cruel and impious decree was executed, will appear by the following narrative. Two women were discovered in Jerusalem to have circumcised their new-born sons. The officers suspended the children around the necks of their mothers, and then led them through the streets of Jerusalem, until coming to a high part of the wall, they precipitated them from the top, and slew all who had given any assistance in the performance of the sacred rite. With the same cruelty they persecuted all who were found practising any part of their old religion. And, to propagate paganism more effectually, chapels for idols were erected in every city, and sacrifices offered to their false deities. The feast of Bacchus was especially celebrated, in which the Jews were forced to join the procession, carrying in their hands branches of ivy.

CHAPTER XIV.

ASMONEAN FAMILY OF MODIN—CONSTANCY OF MATTHIAS—HE AND HIS FRIENDS TAKE REFUGE IN THE MOUNTAINS—MARTYRDOM OF ELEAZAR—OF THE MOTHER AND HER SEVEN SONS—ASSIDEANS—ANTIOCHUS AIMS TO DESTROY ALL COPIES OF THE LAW—DEATH OF MATTHIAS—JUDAS MACCABÆUS—BOOKS OF THE MACCABEES—VICTORIES OF JUDAS—ANTIOCHUS RESOLVES TO DESTROY THE WHOLE JEWISH NATION—WONDERFUL SUCCESS OF JUDAS—OCCUPIES JERUSALEM—CLEANSES AND DEDICATES ANEW THE TEMPLE—PROPHECIES RESPECTING ANTIOCHUS EPIPHANES.

323. WHILE these efforts were making utterly to suppress the Jewish religion, and to introduce the impure rites of heathenism, Apelles, one of the officers who had charge of this matter, came to the town of Modin, where Matthias a priest of the course of Joarib, had his residence. He was the son of John, the son of Simon, the son of Asmonæus; from whom the family had the name of Asmoneans. This man was truly zealous for the law of his God; and had five sons, all valiant men, and equally zealous for the law as himself. The names of these young men were, John, surnamed Kaddis, Simon call Thassi, Judas surnamed Maccabæus, Eleazar named Avaran, and Jonathan whose surname was Apphus.

324. Apelles, having called together the inhabitants

of Modin, informed them of the purpose of his visit, and persuaded them to comply with the king's mandate; and especially he addressed himself to Mattathias, as being the principal man of the place; promising, that if by his example he would induce the other inhabitants to obey, he should be advanced to great power and wealth. To which the venerable Mattathias answered with a loud voice, so as to be heard by all the people, that no consideration should induce him or any of his family, to forsake the law of their God; but that they would still adhere to the covenant which he had made with their forefathers.

325. When he had made this public declaration of his stedfastness, he saw one of the Jews coming up to offer sacrifice on the heathen altar; at the sight of which, being transported with zeal, like Phineas of old, he fell upon the apostate and slew him at the altar. After this he, and his sons, put Apelles, and all his attendants to the sword, and inviting all who were zealous for the law to follow him, retired to the mountains. Many others, in various places, followed this example; so that the wilderness was filled with the refugees who had escaped from the cruel persecution, which raged throughout Judea.

326. Against them, Philip the Phrygian, governor of Samaria and Jerusalem, went out with an army. At first he persuaded them quietly to submit to the king's authority; promising a complete amnesty for all that was past. To this they all answered, that they would rather die, than forsake the law of their God. On which, Philip then laid siege to the cave where they were collected, and knowing their sacred regard to the Sabbath, he waited till the arrival of that day of rest, when he fell upon them, not a hand being raised.

in their defence, and all the men, women, and children, who were collected in that cave, were butchered.

327. Mattathias and his friends, who were in another part of the mountain, when they heard of this disaster, and the reason of it, held a solemn consultation; whether, in such circumstances, they were bound by the laws of the Sabbath, foreseeing, that on these principles, they must all inevitably perish. The result of their deliberation was, that, in such a case, the law of God did not bind them to refrain from self-defence. Accordingly, it was resolved, that after this time, when assaulted by their enemies upon the Sabbath, they would fight for their lives. Having ratified this decree by the consent of all the priests and elders, who were with them, they sent it to those throughout the land, who stood up for the observance of the law; by whom it was received with the like consent; and ever afterwards it was made the rule, in all the wars which the Jews waged against their enemies.

328. The next year 167 B. C. Antiochus, hearing that his edict met with opposition from the Jews in many places, came himself to see to its execution; and to strike terror into the other Jews who adhered to their law, he exercised the greatest cruelties on such as fell into his hands.

329. It was on this occasion, as we read in the second book of Maccabees, that Eleazar suffered martyrdom; and a mother and her seven sons, who bravely encountered death, "*not accepting deliverance;*" of which transactions Josephus has also given a very particular account.

330. In the mean time, Mattathias and his company, lay concealed in the fastnesses of the mountains, where they were scarcely accessible: and as soon as Antiochus

had returned home, great numbers of the Jews who were zealous for their religion, resorted to Mattathias, to fight for the law of their God, and for their liberties.

331. Among these, there was a company called Assideans, men mighty in valour, and of great zeal for the law; who had voluntarily devoted themselves to a more rigid observance of it than others; whence they obtained the name of *Chasidim*, or Assideans, that is, *the pious*. For after the return of the Jews from the Babylonish captivity, there were two sets of religious men among them. The first were called *Zadikim*, *the righteous*; who were contented with an exact observance of the written law: the others, *Chasidim*, *the pious*; who, to the written law, added many observances, which they had received from the tradition of the elders.

332. The company of Mattathias increased so much, that they began to assume the appearance of a little army. He no longer, therefore, confined himself to his fastnesses, but came boldly forth into the inhabited country, and going from village to village, pulled down the heathen altars, caused the male children to be circumcised, and cut off all apostates and persecutors, wherever he came. He, moreover, re-established the worship of the true God; and having recovered several copies of the law, restored the worship of the synagogue.

333. One object at which Antiochus aimed in his persecution, was to destroy all copies of the law. A proclamation was, therefore, made by him, that every person, who was in possession of a copy, should, upon pain of death, deliver it up to his officers. By this means, all the copies of the law fell into the hands of the persecutors, except such as were carried away by

those who fled into the wilderness. And when they did obtain them, they either destroyed them, or polluted them by painting on their margins the images of their Gods; so that the Jews could make no further use of them.

334. This work of destruction, however, had relation only to the books of Moses; for these only, had before this time been read in the synagogues. Those Jews, therefore, who still persisted in attending to the worship of God, being destitute of copies of the law, began now to read select portions of the prophets; and this practice has been continued in the synagogues, ever since. The law and the prophets are both read every Sabbath day, wherever there is a synagogue of the Jews.

335. Mattathias, being advanced in years, was soon worn out with this state of perpetual warfare, and died the very next year after he had commenced his resistance to the impious edict of the king, 166 B. C.

336. Before his death, the old man called his five sons together, and exhorted them to stand up manfully for the law of their God, and with a steady courage and constancy, to fight the battles of Israel, against their present persecutors. That there might be no contention among them about pre-eminence, he, knowing the character of each, appointed Judas to be their captain, and Simon to be their counsellor. Mattathias was then buried by his sons in Modin, in the sepulchres of his forefathers, and great lamentation was made for him by all the faithful in Israel.

337. But the place of this good patriarch was more than supplied by his son Judas Maccabæus; for as soon as his father's funeral was over, he took on him the chief command of the forces collected, according to his

father's will; and his army being continually increased by those resorting to him from all parts, who were zealous for the law, he erected his standard and marched forth to meet the enemies of his God. The inscription on his standard consisted of the initial letters of the words, *mi camo-ka baalim Jehovah*; the meaning of which motto is, "who is like unto thee among the Gods, O Jehovah?" Hence, Judas was called Maccabæus, and all who followed his standard were denominated *Maccabees* or *Maccabæans*. Such abbreviations, and names formed from them, are so common among the Jews, that it will be unnecessary to give particular instances. Because Ruffin has called the eldest of the seven brothers who suffered martyrdom Maccabæus, some have supposed that the name was derived from him; but there can be little doubt that Ruffin called him by that name, because, in this war, the chief defenders of the Law were so denominated.

338. The books which have received the title, *Maccabees*, are four in number. The first and second are contained in the apocrypha of our Bibles, and are reckoned to be canonical by the Romanists. The third is a book, already mentioned, which contains the history of Ptolemy Philometor's attempt to destroy all the Jews in Egypt, by his elephants. The fourth is a history of the martyrdom of Eleazar, and the mother and her seven sons, by Josephus, the Jewish historian.

339. Antiochus the king, having heard, that Paulus Emilius, after his victory over Perseus king of Macedon, had celebrated games at Amphipolis, on the river Strymon, proposed to do the same in imitation of him, at Daphne, near Antioch. These games were celebrated with much pomp, and at great expense, for several days, during which time, the king gave himself up to

his usual impudent folly and vileness, to such a degree, that many decent people left the games in utter disgust, at the indecency of his behaviour.

340. But while Antiochus was thus playing the fool at Daphne, Judas was playing another sort of game in Judea. He went round the cities, as his father had done before, destroying the whole apparatus of idolatry, and slaying all apostates from the true religion; and not only delivered the faithful worshippers of God from their oppressors, but fortified the towns, and rebuilt the fortresses, in which he placed strong garrisons, that, henceforward, they might be in a state of security.

341. Apollonius, who was left governor of those regions, now thought it high time to arrest the alarming progress of a force, which, in the beginning, appeared too despicable to create any apprehensions. But Judas, on the first meeting with this impious foe, who had spilled so much innocent blood in Jerusalem, fell upon his army with such vehemence and determined courage, that they could not stand before him. Apollonius himself was slain in the battle, and a great slaughter was made among his soldiers. Among the spoils taken, was the sword of Apollonius the general, which Judas took to himself, and used ever afterwards, in all his battles.

342. Seron, deputy governor of some part of Cœlo-Syria under Macron, on hearing of the overthrow of Apollonius, collected all the forces that were at his command, and marched into Judea, calculating on reaping a rich harvest of renown, by speedily conquering Judas, whose name now began to be terrible. But on meeting with this valiant captain, with his little army, the event was very different from the expecta-

tion of the haughty Syrian: for he met with the same fate as Apollonius, being vanquished and slain in battle by Judas, and a great slaughter made among his men.

343. When Antiochus heard of these two defeats, his indignation and fury were enkindled to the highest pitch, and he immediately gave orders, that all his forces should be collected, intending to march in person at their head into Judea, and inflict tremendous vengeance on Judas and his associates. Upon examination of his treasury, however, it was found that there was not money sufficient to pay his troops, which rendered it necessary to suspend his design of utterly extirpating the Jews, on which he had resolved.

344. Antiochus was a king of great profusion and magnificence, dealing out to his followers munificent gifts, so that he obtained the name of *the magnanimous* and *munificent*. And thus also his character exactly answered to the description of the prophet, that "he should scatter among his followers the prey, and the spoil and riches." Another prophecy of Daniel was also fulfilled at this time. "Tidings came to him out of the East, and out of the North, that troubled him;" (Dan. xi. 24—44.) For he now received intelligence, that Artaxias, king of Armenia, had revolted against him; this was from the North; and from Persia, in the East, he learned, that his taxes, of which he now stood in so much need, were no longer duly paid. This failure was the effect of his laws requiring uniformity in religion, by which the minds of the Persians were disturbed and alienated.

345. In this difficult state of his affairs, he resolved to divide his army, and to send the one half of his forces against Judea, under Lysias; and, with the

other half, to march himself into Armenia and Persia. Accordingly, having invested Lysias, who was of the royal family, with authority over all the countries on this side the Euphrates, and having committed to his tutelage his infant son, then seven years of age, he set out on his march to the east, taking the rout over Mount Taurus into Armenia; where having vanquished Artaxias, and made him prisoner, he marched directly into Persia.

346. Lysias, intent on executing the kings orders, which required him utterly to destroy and extirpate the whole nation of the Jews, and to settle the country with people brought from among other nations, among whom the lands of the Jews were to be divided, made haste to send an army into Judea; which seemed to become more necessary, every day, as intelligence was constantly received of the progress made by Judas, in bringing all places under his authority. The conduct of this army was committed to Ptolemy Macron, governor of Cælo-Syria, who appointed Nicanor his lieutenant, and sent him before him with twenty thousand men. Gorgias, an old and experienced soldier, was associated with him in command. But Ptolemy was not long in following with the rest of the forces, which, when joined together, amounted to an army of forty thousand infantry, and seven thousand horse. They met with no obstacle to their march, until they came near Jerusalem, where they encamped at a village, called Emmaus. To this place also resorted merchants to the number of one thousand, who came to purchase slaves. For, Nicanor, having it in view to raise two thousand talents, to pay the tribute due to the Romans, had made proclamation in all the

neighboring countries, that ninety Jews would be sold for a single talent. The plan was to kill all the full grown people and sell the rest for slaves.

347. Judas, finding his country threatened with utter destruction, for the orders of the king in relation to the extirpation of the Jewish nation were known, resolved, with his associates to stand on their defence, and bravely fight for their laws, their lives, and their liberties. Having about six thousand men, he divided them into four bands of fifteen hundred each. Of one of these Judas himself took the command, and committed the others to three of his brothers, he then led his little army to Mizpah, there to supplicate God for his divine aid, in this time of imminent danger. This place was chosen for this solemn purpose, because it had formerly been one of the places chosen of God for his worship, and Jerusalem was now in the hands of the enemy. When they had arrived at Mizpah, a day was spent in prayer and fasting before the Lord; immediately after which, they marched to meet the Syrian host.

348. Judas, who was fighting for the law of his God, was very careful to observe all the precepts of that law himself. He, therefore, made proclamation, that all who had recently married wives, built houses, or planted vineyards, were at liberty to return home; for he knew that the battle was not to the strong, and that God could save by few as well as by many. In consequence of this permission, his army was reduced from six to three thousand, with which diminished force he valiantly resolved to encounter an enemy of fifty thousand veterans. He, therefore, went and pitched his camp very near to the Syrian host, in-

forming his men, that it was his purpose, early the next morning, to attack the enemy; for which they prepared accordingly.

349. During the night he received intelligence that Gorgias, by the guidance of certain apostate Jews acquainted with the country, was leading five thousand selected men by unfrequented paths, to attack him by surprise. He immediately determined on a counter-march, and on an enterprise of the boldest kind. For instead of waiting for the attack of Gorgias, he marched his force directly on the camp of the enemy, now weakened by having its best soldiers detached on this secret expedition.

350. This bold, and well-planned manœuvre was attended with complete success, for the Syrians left in the camp were taken by surprise, and were thrown into confusion, so that they made scarcely any resistance, but fled in all directions, leaving three thousand of their men dead on the ground.

351. Judas, finding himself master of the Syrian camp, would not permit his men to lay their hands on the spoil, because the corps of Gorgias, superior in numbers to his force, and chosen men, were untouched; but as soon as his soldiers heard of the total defeat of their main army, they threw down their arms, and fled also. Judas, on being informed of this fact, engaged in the pursuit of the fugitives, nine thousand of whom he slew, and wounded many more.

352. When he and his men returned to the Syrian camp, they found it full of riches, and there got possession of the large sums of money which had been brought to purchase their wives and children, as slaves.

353. Judas and his associates, flushed with this great victory, and their number being increased by

the addition of many who now were encouraged by their success, to join them, resolved to march over Jordan, and attack Timotheus and Bacchides, who were collecting forces in that country. Accordingly, they met the army of the enemy and overthrew them in a great battle, killing twenty thousand of their men, and enriching themselves with abundance of spoil. On this occasion, the vengeance of heaven overtook two men who had distinguished themselves by acts of impiety and cruelty. The one was Philarches, the author of many evils to the Jews, who was slain in battle; the other, Callisthenes, the man who set fire to the gates of the temple and burnt them down; he was pursued into a small house, which being set on fire, he perished in the flames.

354. Nicanor, the Syrian general, escaped home with his life, but was ever after held in the utmost contempt, on account of his total failure, in this expedition. To excuse himself, he was constrained to acknowledge the great power of the God of Israel, who, he said, fought for his people. As to Ptolemy Macron, he seems not to have been present, for although he came to Emmaus, it is probable that he returned before the battle.

355. When Lysias heard of the total defeat of all his armies, by Judas with his small band of associates, he was utterly confounded: but knowing how much the king had the execution of his orders at heart in relation to the Jews, he set himself about collecting another army. Having mustered sixty-four thousand men, and five thousand horse, he put himself at their head, and marched into Judea, aiming at nothing less than the utter destruction of the country.

356. On entering Judea, he pitched his camp at a

place, called Bethsura, not far to the south of Jerusalem. Here, Judas met him with ten thousand men, and having unshaken confidence in God, he did not hesitate to engage with the whole Syrian army, of seventy thousand chosen men. And God, in whom he trusted, did not disappoint his expectations; for he completely defeated the army of the Syrians, slaying five thousand men, and putting the rest to flight. Lysias being greatly dismayed, returned home to Antioch with the scattered remains of his forces, intending to return with a more unmerous army, the next year.

357. This extraordinary success of Judas, took place in the year 165, B. C.

358. By the retreat of Lysias, the whole country being left under the power of Judas, he proposed to his brethren, that they should march to Jerusalem, and, after cleansing the place, restore the worship of Jehovah. When they arrived, and beheld the destruction of the city, which was a heap of rubbish, and the defilement of the sanctuary of the Lord, they were all affected with the deepest grief, and were urgent, that the work of cleaning and rebuilding the place, should immediately commence. But as Antiochus had carried away the altar of incense, the table of shew bread, and the golden candlestick, Judas caused to be made out of the gold taken from the Syrians, other holy furniture for the sanctuary, exactly according to the pattern of those which they had lost. By his care, too, all other vessels and utensils, necessary for the service of God, were provided. The ensigns of idolatry being thus removed, and the house of God cleansed, it was determined to dedicate it anew, in a solemn manner. For this celebration, the twenty-fifth of the month Cisleu was appointed, which was about the

time of the winter solstice, and the very day on which, three years and a half before, the temple had been profaned, and desolated, by Apollonius.

359. This feast of dedication was celebrated for eight days together, with great joy and thanksgiving, for the deliverance which God had wrought for his people. They commenced the solemnities by offering sacrifices according to the Law, upon the new altar which they had erected. The fire was obtained by striking two flints together; and from the same fire they lighted the seven lamps of the golden candlestick, which stood in the holy place. All other parts of the divine service were now restored, according to the prescriptions of the law, and the usage of former times.

360. This feast continued to be observed by the Jews on the same day of the year, the twenty-fifth of Cisleu, as long as the temple stood. It is once mentioned in the New Testament, and our Saviour was at Jerusalem at the time of its celebration; (John x. 22.) That it was the anniversary of this dedication, and not of that of Solomon, or of Zerubbabel, is manifest, from the season of the year in which it occurred, which is expressly stated to have been the winter; whereas, both the other dedications occurred, at other seasons. This was sometimes denominated, *the feast of lights*, because, during its celebration the Jews were accustomed to set up candles at every door.

361. Although the temple was now recovered and purified, and the worship of God restored, the fortress or castle, which overlooked and commanded the temple, remained in the hands of the enemy, and was strongly garrisoned by them, partly with heathen soldiers, and partly with apostate Jews. The people who came up to the temple to worship, were, therefore, greatly an-

noyed by the soldiers of the garrison; who often sallied out upon them, and sometimes slew those who were bringing their sacrifices to the temple. This castle stood on a mount which received the name of Acra, on account of the fortress on the top. Judas, at first, stationed some of his men, so as to prevent these sallies from the garrison; but that plan not succeeding, he built high walls around the mountain of the temple, and so fortified the place, as to secure those who were coming to the temple, to worship.

362. As a barrier against the Idumeans, who were new troublesome to the Jews, Judas fortified Bethsura, which was on their borders. But it should be remarked, that what is here called Idumea, is not the same country as the land of Edom, so often mentioned in the Old Testament. This lay between the Dead Sea and Red Sea, and was afterwards known by the name of Arabia-Petrea: but while the Jews were in captivity, the Edomites took possession of the south part of the land which had been assigned to the tribe of Judah, in the original distribution; and also, that part of the land of Simeon, which was included in the general survey of the lot of Judah. There they dwelt ever afterwards, and in process of time, all went over to the Jewish religion.

363. Antiochus, while in Persia, heard the news of the repeated defeats of the Syrians in Judea, at which he was so much enraged, that he immediately turned his face towards that country in haste, to inflict vengeance on the Jews; for his whole soul seemed to be fired with wrath against this people, especially when he heard that Judas had pulled down all his heathen altars, and restored the worship of God. But while on his march to Babylonia, which lay in his way, he was

seized with a painful and incurable disease in his bowels, for which no remedy could be found; and yet, so ardent was his desire of vengeance on the Jews, that he could not be persuaded to stop, nor to slacken his march. While pressing on, however, with redoubled speed, the chariot, in which he rode was overturned, and he was bruised, in a fearful manner. He was now obliged to stop in a small village, where he lay suffering excruciating pains. A loathsome ulcer began to discharge fetid matter, and was soon filled with vermin; in which distressing condition he continued until his death. And the hand of God seemed to be heavy upon him, in spirit as well as body; for his conscience was agonized with a sense of his crimes, and especially of his satirigious conduct, in regard to the temple at Jerusalem. Polybius relates the fact of his agony of mind on account of this crime, but ascribes it to the attempt to rob the temple of Diana, in Elymais. Josephus, however, and the author of the book of Maccabees, refer it all to his actual and horrid profanation of the temple of God, at Jerusalem.

364. Antiochus being the greatest enemy of the church and people of God, who ever arose, the prophecies have been very particular in describing him. The xi. c. of Daniel, from the twenty-fifth verse to the forty-fifth, seems to be entirely occupied with predicting the character and deeds of this enemy to all righteousness.

365. The revolt of Ptolemy Macron from Ptolemy Philometor, is referred to, in the twenty-fifth and twenty-sixth verses. The twenty-seventh verse relates to the free, and apparently friendly intercourse, which took place between the two kings, at Memphis, when Antiochus and Ptolemy often eat at the same table; but

they spoke lies to one another, while they pretended friendship. In the twenty-ninth and thirtieth verses, there is a prediction of the last visit of Antiochus to Egypt, after he had taken off the mask, for then "*he returned again towards the south, that is, to Egypt; but he did not then prevail, as in the former and latter attempts;*" that is in the two former expeditions; because of the *ships that came from Chittim*; that is the Grecian ships that brought Poplius and the other Roman ambassadors into Egypt, to Alexandria, whose arrival put an end to all his expectations of conquering that country; for they made him, "*to his great grief, return out of Egypt.*" What is said in verses forty-third and forty-fourth of his stretching forth his hand upon the land of Egypt, "*and his having power over the treasures of gold and silver, and all other precious things of that country,*" was fulfilled exactly, in the frequent expeditions to that country, from which he carried off great spoils.

366. The prophet in this chapter (xi.) also predicts, in strong language, the disappointment of Antiochus, upon his being prevented by the Romans from seizing on Egypt, which was just ready to fall into his hands: and, also, how he turned his vengeance against the holy city, and desecrated the sanctuary of God. "*For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; and he shall have intelligence with them that forsake the covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.*"

367. These prophecies respecting Antiochus Epiphanes, so exactly correspond with the events related of him by all the historians, that Porphyry, who wrote largely against the Scriptures, acknowledged the exact coincidence, but pretended that these predictions were never penned by Daniel, but by some writer who lived after the time of Antiochus. And to make this the more probable, he compared what is contained in this xi. c. of Daniel, with the accounts of all the historians extant in his time, most of which are now lost, and proved that the agreement was most exact; from which he drew the inference, that this chapter must have been written after the events took place. This work of Porphyry is now lost, and also several answers to it by learned christians. All we now have of it is found in Jerome's Commentary on Daniel.

CHAPTER XV.

HISTORY OF JUDAS CONTINUED—DISTRESSING CONDITION OF THE JEWS—DEATH OF ELEAZAR BROTHER OF JUDAS—DEATH OF ANTIOCHUS—MISERABLE END OF MENELAUS—CIVIL WAR BETWEEN THE TWO BROTHERS IN EGYPT—INTERPOSITION OF THE ROMANS—DEMETRIUS SUCCEEDS ANTIOCHUS—ALCIMUS APPOINTED HIGH PRIEST—THE QUARREL OF THE TWO BROTHERS PTOLEMY PHILOMETOR AND PTOLEMY PHYSCON BROUGHT BEFORE THE ROMAN SENATE, AND DECIDED.

368. JUDAS MACCABÆUS was not permitted to be idle; for although the Syrians were driven from Judea, the neighboring nations seemed to have entered into a general conspiracy against the Jews. Judas, therefore, turned his arms against the Edomites, who had been foremost in forming this confederation. Of them he slew twenty thousand men. He next passed over Jordan to the land of the Ammonites, where he fought many battles, and having vanquished the enemies of the Jews in that quarter, and taken Jazar, returned to Judea.

369. The heathen about Gilead, hearing of the discomfiture of so many of their friends, rose against the Jews, and having slain a thousand of them in the land of Tob, forced the rest to take refuge in a

castle. The people of Phenicia also rose against the Jews of Galilee; and Judas, receiving urgent calls for help from both these places, was at a loss, which way he should march. He, therefore, consulted the Sanhedrim, who advised him to divide his forces. Accordingly, he and Jonathan passed over Jordan, and arrived just in time to relieve the Jews who were besieged in Dathema.

370. Simon, took another division of the army, and marched to Galilee, where also he met with great success; for in many conflicts with the enemy, he came off uniformly victorious. But finding that the Jews in those parts could not be protected from the heathen round about, he took measures to have them transplanted into Judea.

371. While these two divisions of the army had been completely successful, a third which had been left at Jerusalem, under Joseph and Azarias, having undertaken an expedition against Jamnia, on the sea coast, where Gorgias commanded, were by him repulsed with great loss.

372. Lysias, who, after the death of Antiochus, had seized upon the chief authority, as he had the young king in his power, now resolved to march with a great army against Judas. He collected sixty thousand infantry, as many cavalry as he could find, and eighty elephants, and with this force marched towards Judea.

373. This great army commenced the war by laying siege to Bethsura; but Judas, coming upon them, slew eleven thousand of his infantry, and sixteen hundred of his cavalry, and put the rest to flight.

374. Lysias, growing weary of this unsuccessful war, now made peace with Judas and his people. Quintillus Memmius, and Torquatus Manlius, who were then

ambassadors from the Romans, in Syria, were very helpful to the Jews on this occasion. The edict of Antiochus, requiring the people to conform to the heathen worship was entirely rescinded; and liberty was given them, to live according to their own laws.

375. But this law was not of long continuance. The nations by whom the Jews were surrounded, began to raise disturbances as soon as Lysias was gone. Judas was soon called to inflict punishment on Joppa, where two hundred Jews had been drowned. He burnt their shipping, and then turning to Jamnia treated them in the same manner, and for a similar offence.

376. He was next called into Gilead, where Timotheus continued to raise disturbances. He had now collected a more numerous army, which was entirely overthrown by Judas, and thirty thousand of his men slain. Timotheus himself was in his flight taken prisoner, but on the promise that he would release many Jews whom he had in his power, he was permitted to go free. Judas, finding that the Jews beyond Jordan would be perpetually molested, treated them as Simon had the Galileans, and transplanted them into the land of Judea.

377. As the garrison, however, in the fortress at Jerusalem, was a perpetual thorn in the sides of the Jews, Judas collected a great force, and prepared all sorts of engines of war used in sieges, and pressed with all his might to take it; but the apostate Jews, who were in the garrison, knowing, that they should receive no mercy if the castle were taken, several of them made their escape, and going to the king at Antioch, urged their suit so earnestly, that he was persuaded to collect a great army of a hundred thousand foot, twenty thousand horse, and thirty-two elephants, at

the head of which he marched himself, accompanied by Lysias his guardian. When they arrived in Judea, they laid seige to Bethsura, when Judas making an attack upon them in the night, slew about five thousand men, and returned without suffering any loss. The next day Judas encountered the whole Syrian army with his small force; but finding that he must be overwhelmed by the multitude, withdrew to Jerusalem.

378. In this battle, Eleazar, one of Judas' brothers, lost his life, by a very daring act. Observing that one of the elephants was much larger than the rest, he imagined that the king was carried on the back of this large animal, and that by destroying him, he should deliver his country, and obtain everlasting renown; he ran under the elephant and pierced his belly with his sword; but before he could make his escape, the wounded beast fell upon him, and crushed him to death.

379. Bethsura, now, after a brave defence by its garrison, fell into the hands of the Syrians. Antiochus marched immediately to Jerusalem, and laid siege to the sanctuary: and when they were reduced to great straits, deliverance was obtained in an unexpected manner.

380. When Antiochus Epiphanes was near his end, he had called one of his generals named Philip, and in a formal manner, appointed him the guardian of his young son; and committed to him his signet and his crown. But before Philip arrived at Antioch, Lysias, who had been left governor of Syria, and guardian of the young king, had taken the supreme power into his own hands, and retained possession of the kings person, refusing to resign either the one or the other to Philip. But now while Lysias, and all the best troops were

absent, he watched his opportunity for seizing Antioch, and endeavoring to make himself master of the Syrian empire. Lysias, hearing of this event, found it necessary to return back, and thereupon, again made peace with the Jews.

381. Menelaus, the wicked high priest of the Jews, had a great hand in instigating the king to engage in this war; and accompanied the Syrian army into Jerusalem, with the hope that he would be restored to his office; and also that the government of the whole country would be put into his hands. But when the issue of the war proved to be unfortunate, Lysias was so much exasperated against this wretch, that he accused him to the king as the author of all the mischief: on which he was condemned to death, and carried to Berhœa, a city of Syria, where he was cast headlong into a tower of ashes, which was in that place. This punishment was inflicted for treason, sacrilege, and such other crimes, as were considered more than commonly enormous; and was well adapted to the shocking crimes of which this man had been so long and signally guilty.

382. On the death of Menelaus, the office of high priest should have descended to Onias, the son of that Onias whom Menelaus caused to be put to death at Antioch: but it was conferred on one Alcimus, or Jacimus, as he is sometimes called; a man not less wicked than Menelaus himself. Onias being much dissatisfied that he was thus deprived of his right, escaped from Antioch, where he had resided from the time of his father's death, and fled into Egypt; where he succeeded in insinuating himself into the favor of Ptolemy Philometor, and his queen Cleopatra.

383. On the return of the king and Lysias with

the Syrian army, Antioch was, without difficulty, recovered, and Philip, seeking safety in flight, soon after perished.

384. It has been seen, that there were two brothers in Egypt, Ptolemy Philometor, and Ptolemy Physcon, both of whom had been crowned; and although for a while there was a compromise between them, their rival pretensions soon involved them in a fresh quarrel. In this contest, Ptolemy Physcon had prevailed against his brother, and driven him out of the kingdom.

385. The Roman senate, hearing of this civil war in Egypt, sent orders to their ambassadors in Syria, Cneius Octavius, Spurius Lucretius, and Lucius Aurelius, to go to Egypt, and settle the dispute between the two brothers. But while they were on their journey, Philometor had fled, and was on his way to Rome, on foot, and in a sordid habit. Demetrius, the son of Seleucus Philopater, late king of Syria, who was then a hostage at Rome, being informed of the fact, provided a royal equipage and robes for Philometor, and met him before he reached the city. He not only refused, however, to accept them, but would not even permit Demetrius to accompany him. He did this, that the senate seeing his miserable condition, might be the more disposed to compassionate his cause, and grant him the assistance which he asked.

386. As soon as the Senate heard of his arrival, they sent for him, and immediately directed that he should be furnished with every thing answerable to his royal dignity; and having heard his complaint, decreed that the kingdom should be restored to him, appointing Quintus and Canuleius, two of their own body, to see that their decree was executed. These ambassadors, on their arrival in Egypt, made a compro-

mise between the brothers, assigning Egypt and Cyprus to Philometor, and Lybia and Cyrene to Physcon.

387. The Roman ambassadors who were sent to Syria, finding that the Syrian fleet contained more ships, and the Syrian army more elephants, than were allowed by the treaty made with Antiochus the Great, proceeded to burn the supernumerary ships, and slay the supernumerary elephants. Many of the Syrians were exceedingly indignant at this arbitrary proceeding of the ambassadors, and one Leptines was so transported with rage that he fell upon Cn. Octavius, while he was anointing himself at Laodicea and slew him in the gymnasium. This Octavius, had recently been consul at Rome, and was the first of his family, who had attained that high honor. From him was descended Octavius Cesar, (commonly called Augustus,) who was so long emperor of Rome.

388. It was supposed that Lysias had secretly instigated the man to commit this violation of the law of nations; but he immediately dispatched ambassadors to Rome to disclaim this act, on the part of the government. The Senate heard them, but returned no answer, saying that they would reserve their judgment of the true authors of the murder, until future inquiry.

389. Demetrius, having made another unsuccessful attempt to obtain permission to return to his own country, by the advice of his friends, (among whom was Polybius the historian,) made his escape from Rome. As soon as he arrived at Tripoli, he gave out that he was sent by the Roman Senate to take possession of the kingdom. The cause of Eupator being now considered desperate, most of the people joined them-

selves to Demetrius; and Lysias was put to death by his own soldiers.

390. The first act of Demetrius, after his accession to the throne, was the punishment of two tyrannical governors, whom Antiochus had set over the province of Babylonia. This act of prompt and salutary justice rendered him so exceedingly popular in that region, that they gave him the surname of *Soter*, which he ever afterwards retained.

391. Alcimus, who, as was before said, received the appointment of high priest from the king of Syria, when he came to Jerusalem to enter on the office, was rejected by the people, because he was one of those who had conformed to the religious customs of the Greeks, in the time of Antiochus Epiphanes. Upon this he collected all the apostate Jews, then living at Antioch, and went with them in a body to Demetrius, to petition for relief against Judas and his brethren; accusing them of slaying many of the king's friends, and expelling others from the country.

392. Demetrius was so exasperated against Judas, in consequence of these misrepresentations, that he forthwith sent Bacchides, governor of Mesopotamia, with an army into Judea, and renewed the appointment of Alcimus to be high priest, joining him also with Bacchides in authority over the country. On their first arrival, they attempted to circumvent Judas, by offering conditions of peace; but he was aware of their designs, and escaped the snare. Others, however, were deceived by them, and among the rest a company of Assideans, and some of the rulers; who relying on the pacific professions of Bacchides and Alcimus, committed themselves to them. No sooner,

however, had they got them in their power than they put them all to death.

393. Bacchides now returned home, leaving Alcimus part of his forces to secure him in the possession of the country, who had influence to draw over many deserters, and in no small degree to disturb the state of Israel. But no sooner was Bacchides gone, than Judas came forth with his forces, and took vengeance on those who had revolted from him, Alcimus being unable to stand before him. This wicked disturber of the public peace, now resorted again to the king, and renewed his complaints against Judas and his brethren; declaring that as long as Judas lived, the king's authority could never be established in that country. This being confirmed by other enemies of the Jews about the king's person, Demetrius, more incensed than ever, sent another army against them under the command of their old enemy, Nicanor, with peremptory orders, to cut off Judas, disperse his followers, and so reinstate Alcimus in the office of high priest. Nicanor knowing the power of Judas, as having been already defeated by him, was afraid to encounter him in battle. He, therefore, endeavored to enter into negotiation for peace; and accordingly a treaty was made between them; after which Judas and Nicanor communed together, in a friendly manner.

394. But Alcimus not liking the treaty, as thinking that his own interests had not been sufficiently provided for, went a third time to the king, and so prepossessed him against the peace, that he refused to ratify it; and sent positive orders to Nicanor, to renew the war, and not to cease until Judas was slain, or sent prisoner to Antioch. Nicanor, was then, though

reluctantly, obliged to engage in new hostilities with Judas.

395. When the agreement made between the two Ptolemies, was laid before the Senate, they were not satisfied with the division which the ambassadors had made, thinking that too much had been allotted to Philometor, and too little to Physcon. They, therefore, determined, that Cyprus should be taken from Philometor and given to his brother. This was brought about very much by the presence of Physcon at Rome, where, in person, he had the opportunity of urging his suit with the senators. Ambassadors were now sent back with him, to obtain the consent of Philometor, to this new arrangement. While they went forward to Alexandria, to carry on the negotiation, Physcon waited, on the borders of the kingdom, for the result. Philometor treated the ambassadors with great respect, but contrived to spin out the negotiation for forty days, and then peremptorily refused to comply with the last arrangement; but professed his willingness to abide by the allotment first agreed on.

396. At the same time the affairs of Physcon became more involved in difficulty, on account of the conduct of the Cyrenians; who having heard an ill report of him, were unwilling to come under his government, and raised the standard of rebellion against him. This event prevented his return to Rome, but Merula, the Roman ambassador, who had been employed in the negotiation, spread before the senate a full account of the whole transaction: on which it was decreed, that all friendship and alliance with Philometor should be broken off; and his ambassador was ordered to leave Rome forthwith.

CHAPTER XVI.

THE WAR RENEWED—SUICIDE OF RAZIS—VICTORY OF JUDAS AND DEATH OF NICANOR—BACCHIDES IS SENT TO SUCCEED NICANOR—DEATH OF JUDAS—DREADFUL STATE OF THE JEWS—JONATHAN AND SIMON, BROTHERS OF JUDAS, MAKE A SUCCESSFUL STAND—DEATH OF ALCIMUS—THE JEWS ENJOY REST FOR TWO YEARS—WAR BETWEEN THE TWO PTOLEMIES RENEWED—DEMETRIUS ABANDONS HIMSELF TO DISSIPATION—AN IMPOSTOR ARISES TO CLAIM HIS CROWN—BOTH COURT THE AID OF JONATHAN—JONATHAN ASSUMES THE OFFICE OF HIGH PRIEST—ALEXANDER BALAS OBTAINS THE THRONE OF SYRIA.

397. NICANOR, having received his orders to renew the war, came to Jerusalem with his army, and endeavored, by craft, to get Judas into his power. For, in the first place, he invited him to a conference, with which Judas complied, relying on the peace which had been agreed upon; but soon finding that there was an ambush laid for him, he made his escape; after which all confidence was at an end, and the war again commenced. In the first action, Nicanor lost five thousand men, and was forced to retreat; and being greatly chagrined and mortified at his defeat, he vented his rage on Razis, a venerable senator of the Jewish Sanhedrim, who was held in the highest esteem by the people for his pious and benevolent acts. Nicanor

therefore judged that it would be felt as a sore calamity to the Jews, if he were cut off; he therefore sent a body of men to take him, intending to put him to death. This man, however, was in a castle, where he defended himself for some time, with great bravery; but finding that the place could not hold out any longer, he rashly put a termination to his own life, by falling on his sword. This act is spoken of with approbation by the writer of the Maccabees, which is a clear proof that he was not an inspired man. No countenance is given to such acts of bravery, any where in the Holy Scriptures. The idea, that suicide, in such cases, was not only lawful, but noble and heroic, was derived from intercourse with the Greeks and Romans. It is, moreover, related, that when he found that the wound did not produce immediate death, he thrust his hand into it, and pulled out his own bowels. For this act, he has been reckoned a martyr by the Jews; but St. Augustine, in his Epistle to Dulcilius, has given unanswerable reasons to prove, that it was unjustifiable.

398. Nicanor, then, went up into the fortress, situated on the mountain of the temple, and demanded that Judas and his associates should be delivered up; threatening, in case of refusal, that he would pull down the altar and burn the temple, and in their place erect a temple to Bacchus. At the same time, he uttered many blasphemous words against the temple, and against the God who was there worshipped. But he soon experienced the power and vengeance of Him whose name and worship he dared to blaspheme. For coming out with all his forces to encounter Judas, Nicanor was slain on the very first onset, on which the whole of his army took to flight. But all the

country rising up against them, scarcely a man of them was able to effect his escape.

399. When Judas and his men returned from the pursuit, to the field of battle, and found Nicanor among the slain, they cut off his head and his right hand, and hanged them up in the temple, as a memorial of the vengeance of Jehovah.

400. This victory was gained on the 13th of the month Adar; and on account of the wonderful deliverance obtained on that day, it was resolved, that, ever afterwards, it should be observed as an anniversary of thanksgiving: accordingly, it is so commemorated by the Jews, until this day.

401. Judas was not only a valiant and skilful general, but a wise politician. Finding that there was likely to be no end to the Syrian invasions, and having heard of the power and magnanimity of the Romans, he sent ambassadors to Rome, to obtain their protection against the Syrians. These ambassadors, Jason and Eupolemus, were kindly received, and a decree was made, that the Jews should be acknowledged as the friends and allies of the Romans. A letter was at the same time written to Demetrius, ordering him to desist from vexing them, and threatening him with war if he persisted. But before this favorable intelligence reached Judea, Judas was no longer in the land of the living.

402. Demetrius, upon hearing of the defeat and death of Nicanor, collected another army of chosen troops, and again sent Bacchides and Alcimus into Judea. When this army arrived, Judas had with him no more than three thousand men; and most of these were so terrified at the mighty force which they had to oppose, that they deserted his standard; so that he

was left with only eight hundred men. But such was the undaunted spirit and unshaken confidence of the man, that with this handful of soldiers, he dared to engage the host of the Syrians. In this instance, his courage seems to have degenerated into rashness; or, at least, the event naturally suggests this idea; for in this unequal battle, Judas himself was slain. I do not believe, that in all the annals of the world, there is exhibited to our view, a character more distinguished for bravery and extraordinary success: taking into view the small number of his soldiers, and the numerous and well appointed armies, headed by experienced generals, to which he was opposed. But he evidently was actuated by a spirit superior to mere human courage. His confidence was firmly fixed on God, in whose aid he relied in all difficulties, and in all times of danger.

403. After the death of Judas, the Syrians overran the land; the apostate Jews came forward in multitudes, and Alcimus was put in possession of the object of his ambition. Now a time of great distress was experienced by all the faithful Jews; not surpassed even by the persecutions in the days of Antiochus Epiphanes. Bacchides used great diligence in finding out, and punishing, all the Maccabæans, wherever they could be found; putting them to death, with every species of indignity and cruelty.

404. At length, Jonathan and Simon the brothers of Judas, collected a small force of those who were disposed, to resist the tyranny and cruelties of Bacchides and Alcimus, and retreated into the wilderness of Tekoa; where being defended by the river Jordan on the one hand, and a morass on the other, they could not with advantage be attacked.

405. To secure their goods in these dangerous times,

Jonathan and Simon sent their brother John, with all their carriages and baggage, to their friends, the Nabatheans, to be kept for them until they should be in a condition to reclaim their property: but while he was on his journey, he was attacked by the Jambrians, a tribe of Arabians, who slew him, and seized all the goods which he had under his care.

406. To revenge this unprovoked violence, Jonathan and Simon, having learned that a great marriage was to be solemnized on a certain day, at Medaba, the chief town of the Jambrians, placed an ambush by the road, along which the bridegroom and bride with their numerous attendants were to pass, in meeting each other; who killed most of the party, and took from them much rich spoil.

407. Bacchides, learning that Jonathan and his adherents were encamped on the bank of the Jordan, made an assault on them, on the Sabbath day; calculating upon no resistance; but Jonathan, agreeably to the decision made in the days of Mattathias his father, exhorted his brethren to resist the enemy, which they did so manfully, that they killed a thousand men: but not being able to withstand so great a multitude, they swam the Jordan and escaped.

408. The next year died Alcimus, the great troubler of Israel. As soon as he was established in the priesthood, he set himself to corrupt and change the Jewish religion; endeavoring to bring it to a nearer conformity with the religious institutions of the Greeks. When the temple was rebuilt after the return from captivity, there was erected around the sanctuary, a low wall, it is said, by order of the prophets Zechariah and Haggai, beyond which, no uncircumcised person was permitted to pass. This wall, commonly called *Hil*, Alcimus

directed to be removed, that the Gentiles might be put on a level with the Jews. But during the progress of this work, he was struck with the palsy, and suddenly expired.

409. After the death of Alcimus, Bacchides was recalled to Antioch, and for two years the land had rest. This was probably owing to the letter which Demetrius received from the Roman Senate: for he was solicitous not to provoke the displeasure of that formidable power; and, indeed, they had never recognized him as the lawful king of Syria. For, as has been related, he fled from Rome, when residing there as a hostage, and coming into Syria, usurped the throne, and slew Antiochus Eupator, the reigning king. He, therefore, took every opportunity of gratifying the Romans, and so earnestly and repeatedly urged his petition for reconciliation, with their ambassadors, that at length he accomplished his wish, and was acknowledged king of Syria, by the Roman Senate, and all the treaties made with the former kings of Syria, were renewed with him.

410. The death of Alcimus occurred in the year 160 B. C.

411. The Jews having now, as was before said, two years of uninterrupted quiet, Jonathan exerted himself to restore every thing, to its proper state: but the Jews who were ill effected to him and his cause, sent again to Antioch, and procured an order for Bacchides to return with his army into Judea. A conspiracy was also formed to seize Jonathan and his brothers, and deliver them up: but he, receiving intelligence of it, seized about fifty of the conspirators and put them to death. He and Simon then retreated to the strong fortress called Bethbasi, where one of them remained to

defend the place, while the other hung upon the skirts of the Syrian army, until Bacchides grew weary of the war, and turned his wrath against some of those who induced him to undertake the expedition. At which time, Jonathan and Simon made to him offers of peace, which he gladly accepted, and solemnly swore that he would never any more carry on war with the Jews, with which he complied; for he never after this returned in a hostile manner to Judea.

412. In the year 166 B. C., another war broke out between the two Ptolemies. Physcon became so odious to his subjects, that some of them way-laid him, and in attempting to assassinate him, wounded him severely. He attributed it to his brother, who, he supposed, had hired these assassins to kill him; on which, he repaired again to Rome, where he showed his scars, and entered grievous complaints against his brother. The Romans, without much inquiry, directed an army to accompany him, and put him in possession of Cyprus, which Philometor refused to give up. Being met, however, on the island, by Philometor, he was vanquished, and taken prisoner; but his mild and affectionate brother, instead of putting him to death, according to his deserts, restored him to his kingdom in Lybia and Cyrene, and added some other territories, to render the possession more valuable.

413. Demetrius now gave himself up entirely to drinking and dissipation. He relinquished all care of the public administration, and shut himself up in a castle, near Antioch, from which he seldom came out. But while he was thus indulging himself in indolence and pleasure, an unexpected enemy arose. Heraclides, a favorite of Antiochus Epiphanes, whom Demetrius

had banished from Babylonia, on account of his male-administration, found an obscure young man, called Balas, who was willing to subserve his views, by acting the part of an impostor, and pretending that he was the son of Antiochus Epiphanes. This imposture could have had little effect, had not several of the crowned heads of the neighboring countries favored it; but Ptolemy, Attalus, and Ariarthes, having all received great provocation from Demetrius, were disposed to lend their countenance to any scheme which would have a tendency to annoy, or ruin him.

414. The three kings, above mentioned, having acknowledged the impostor, under the name of Alexander son of Antiochus, Heraclides took him to Rome; and to give color to the deception, carried with him Laodice, the real daughter of Antiochus. There, by craft and false pretences, he got him acknowledged, and obtained a decree, not only permitting him to return to Syria, for the recovery of his kingdom, but granting him aid in accomplishing this object.

415. These events roused Demetrius from his inactivity; and as he had a high opinion of the powers and fidelity of Jonathan, and thought it would be important to secure his services, he appointed him his general, in Judea, with authority to raise forces. As soon as Jonathan received this letter, he caused it to be read in the hearing of the officers of the garrison, in Jerusalem; by which they were induced, to give up the hostages which they had in the fortress.

416. Alexander, hearing what Demetrius had done to gain Jonathan, sent proposals to him also. He offered to make him high priest, with the title of the *kings's friend*. He also sent him a purple robe, such

as princes only wear, and a crown of gold. On this, Demetrius sent new offers to Jonathan, promising him all that had been offered by Alexander, together with extraordinary privileges to the Jewish people.

417. But the Jews, remembering the long and bitter enmity of Demetrius to their nation, and how much injury he had done them, could place no confidence in him, and therefore resolved to take sides with Alexander.

418. Jonathan now entered on the office of high priest, which had been vacant for seven years; and from this time the office became settled in the family of the Asmoneans, and so continued, until the days of Herod. From the Babylonish captivity, the office descended on the family of Jozadak, until the time of Onias the third. After his expulsion, it was occupied by Jason, his brother; then by Menelaus, an older brother; and then by Alcimus. Whether the Asmoneans were of the family of Jozadak, is no where said; but they were of the course of Joarib, which was the first class of the sons of Aaron.

419. Alexander, backed by the three king's already mentioned, and his title being acknowledged by the Romans, was in a condition to cope with Demetrius, on equal footing. Demetrius, on the other hand, was not inactive in preparing for a contest, in which his kingdom was at stake. The hostile armies met, and a decisive battle took place, in which, although the wing commanded by Demetrius himself gained some advantage, the left wing was put to flight, and Demetrius slain in the pursuit.

420. Alexander, having now obtained the throne of Syria, sent to Ptolemy, king of Egypt, requesting his

daughter Cleopatra, in marriage. To this Ptolemy consented, and carried her to Ptolemais, where the nuptials were celebrated. To this wedding, Jonathan the high priest of the Jews, was invited, and was received with signal favor, by both the kings; especially by Alexander, who had him clothed in purple, and enrolled among the chief of his friends. And although his enemies presented accusations against him, the king would listen to none of them; but sent him back with honor, to Judea.

CHAPTER XVII.

ONIAS OBTAINS THE FAVOR OF THE KING AND QUEEN OF EGYPT—BUILDS THERE A TEMPLE SAMILAR TO THAT OF JERUSALEM, WHERE DAILY OFFERINGS WERE MADE—CONTENTIONS BETWEEN THE JEWS AND SAMARITANS ABOUT THE PLACE OF WORSHIP—HIPPARCHUS THE ASTRONOMER—WAR BETWEEN ALEXANDER THE IMPOSTOR AND DEMETRIUS—THE FORMER, FORSAKEN BY HIS FATHER-IN-LAW, IS OVERTHROWN AND SLAIN.

421. ONIAS, who on being disappointed of the high priests' office, had fled into Egypt, became a favorite both with the king and queen; for he was a great soldier, and a great politician. By degrees, he was advanced to the highest station in the army, and also at court; and had influence to introduce another Jew of talents into the royal favor, whose name was Dositheus: these two, in fact, managed all the affairs of the kingdom.

422. Onias made use of his influence, to induce the king to permit him to erect, in Egypt, a temple, similar to that at Jerusalem, with the grant, that the office of high priest should, forever, be continued in his family. He did not find it difficult to persuade the king, that this would be good policy, since it would induce many of the Jews to settle in Egypt. But the difficulty was,

to reconcile the minds of the Jews to the idea of worshipping any where else, but at Jerusalem, which had been selected by God himself, as the site of his temple.

423. To satisfy their minds, he referred to the prophecy of Isaiah, (Is. xix. 18, 19,) where it is said, "In that day, shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts: one shall be called the city of Destruction. In that day shall there be an altar to the Lord, in the midst of the land of Egypt, and a pillar at the border thereof, to the Lord."

424. The place selected for this temple, was, Heliopolis, only twenty-four miles from Memphis; where, formerly, a temple had stood, which was now in ruins. Onias made it exactly according to the pattern of that at Jerusalem; although not so high, nor so costly: and furnished it with all the apparatus for worship; an altar of burnt-offerings, an altar of incense, a table of shew-bread, and other utensils and vessels, such as were used in the temple at Jerusalem; except, that instead of a candlestick with seven lamps, one large lamp was suspended in the holy place. In this temple daily sacrifices were offered, and the whole ritual service of the law performed, by priests, just as it was at Jerusalem; and continued so to be, until after the destruction of the temple at Jerusalem, when it was shut up, and soon afterwards utterly demolished.

425. The building of this temple took place about the year 150 B. C.

There is pretty strong internal evidence, that the prophecy of Isaiah was translated into Geek, by Jews, who worshipped at this temple, and consequently, that the version was made after its erection; for the text

cited above, is here rendered, not *the city of destruction*, as in the Hebrew; but (Πολις Ασδεχ κληθησεται η μια πολις,) *one of the cities shall be called the city of righteousness*.

426. About this time there arose a great commotion in Alexandria, between the Jews and Samaritans, respecting the place appointed by God for his worship. Ptolemy, in order to quell it, appointed a day to hear both parties, before himself and council. On this trial, the Samaritans failed entirely in their proof, and their leaders were condemned to death, for exciting so great a disturbance, without cause.

427. As soon as Alexander found himself in quiet possession of a rich kingdom, he gave himself up to luxury and vice. He surrounded himself with lewd women, and relinquished all attention to the government. The principal management of affairs was left to one Ammonius, who acted in a very cruel manner towards the people. By such a course of life, Alexander soon became odious to his subjects, and Demetrius, the son of the late king, now grown to manhood, thought this a fit opportunity to recover his crown. Accordingly, he landed in Syria, with some mercenaries from Crete, and soon gathered a considerable army, which was greatly strengthened by the revolt of Apollonius, the governor of Cælo-Syria, who declared in favor of Demetrius.

428. Jonathan, who had entered into a treaty with Alexander, adhered to his interest. Apollonius, therefore, turned his forces, in the first place, against him; and drawing together a large army at Jamnia, sent a challenge to Jonathan, to meet him in battle. Jonathan marching out of Jerusalem with ten thousand men, took Joppa, in the presence of Apollonius and

his army; and then joining battle with him, vanquished him in the open field, and pursued his broken forces to Azotus. Having taken the place, he set it on fire and burnt it down, together with the temple of Dagon, which was in it. In consequence of this victory, Alexander sent Jonathan a buckle of gold, such as was used only by the royal family; and gave him the city of Ekron.

429. About the year 147 B. C., flourished the celebrated philosopher Hipparchus of Nice, in Bithynia. He spent thirty-four years in studying the motions and relative positions of the heavenly bodies. The Jews call him Abrachus, and his name is deservedly great among them; for their rabbis received from him that form of the year, which has been in use among them, ever since.

430. The war between Alexander and Demetrius, for the crown of Syria, still continued; and Ptolemy Philometor being desirous of assisting Alexander his son-in-law, marched with a great army into Palestine; where he was met by Jonathan the high priest of the Jews, whom he received with great honor and friendship, and took him with him to his camp at Ptolemais. But here he found, that snares were laid for his life by Ammonius, the general of Alexander; and when he demanded of this prince, that Ammonius should be delivered up to him, for punishment, he met with a refusal. Ptolemy was, on this account, so much displeased with Alexander, that he not only ceased to aid him, but even took away his daughter from him, and gave her to Demetrius, his competitor for the crown.

431. The people of Antioch had Ammonius in such hatred, that they rose up tumultuously against him, and slew him; and at the same time revolted from

Alexander, and opened their gates to Ptolemy, whom they invited to be their king. This offer he declined, and recommended to them Demetrius, the legitimate heir of the kingdom, whom accordingly they received into Antioch, and placed on the throne of his ancestors.

432. Alexander, who was then in Cilicia, hearing of these events, hastened towards Antioch, where he laid waste the surrounding country; until, being met by the army of Demetrius, he was overthrown in a decisive battle; and made his escape with only five hundred horse, to Zabdiel, an Arabian prince, to whom he had privately sent his children for security. But here, in a few days, he was murdered by those in whom he most confided. Such was the end of this successful impostor, after a reign of five years.

433. The head of Alexander was brought by his murderers to Ptolemy, who was greatly delighted at the sight of it; but his joy was short-lived, for in a few days afterwards, he himself received a wound, which caused his death, after a reign of thirty-five years.

CHAPTER XVIII.

CARTHAGE AND CORINTH DESTROYED IN THE SAME YEAR—HISTORY OF POLYBIUS—CLEOPATRA MARRIES PHYSCON, WHO MURDERS HER SON BY HER FORMER HUSBAND—SYRIA IN A DISTURBED STATE—TYRANNICAL CONDUCT OF DEMETRIUS—TRYPHON CONSPIRES AGAINST HIM AND OVERCOMES HIM—THEOS IS MADE KING, WHO GRANTS GREAT PRIVILEGES TO JONATHAN AND SIMON.

434. THE year 147 B. C., was not only famous for the death of the kings of Egypt and Syria, within a few days of each other; but also for the destruction of the two famous cities, Carthage and Corinth. The former by Scipio Africanus; the latter, by L. Mummius. In the burning of Corinth, all the brass was melted down, and mingled with other metals, which formed the famous *Corinthian brass* of the ancients.

435. With this year ends the history of Polybius, which he wrote in forty books; extending from the beginning of the second Punic war, to the end of the third. Of these, only five are now extant; which are written with so much spirit and correctness, that they serve to increase our regret for the loss of all the rest. Polybius was a native of Megapolis in Arcadia, the son of Lycortas, the famous supporter of the Achæan league. Being overcome by the Romans, a thousand of the principal youth were carried to Rome, as hosta-

ges, of whom Polybius was one. It was here, that he wrote his history.

436. Ptolemy Philometor being dead, his wife, Cleopatra—who was also his sister—wished to secure the succession to her son, then an infant; but Ptolemy Physcon, king of Cyrene, the brother of Philometor, now laid in his claim. On this occasion, Onias and Dositheus, surrounded the queen with an army of Jews; but the Romans interposing, to prevent a civil war, proposed that Physcon should marry his brother's widow, and that after his death, the son of Cleopatra should succeed to the throne. This was agreed to; but on the very day of the nuptials, this unprincipled and unfeeling wretch, murdered the son of his brother, in his mother's arms.

437. The affairs of Syria were also in a disturbed state, under Demetrius, who was a young and inexperienced man, and of an unhappy disposition.

438. Jonathan, finding all quiet in Judea, resolved to reduce the fortress of Jerusalem. But as soon as he commenced the siege, complaints were made against him to Demetrius, who, coming to Ptolemais, summoned Jonathan to appear before him. He accordingly came down, attended by some of the priests and chief people of Jerusalem, and bringing with him valuable presents for the king. And he so managed, as to obtain the favor of Demetrius, who not only confirmed him in his priesthood, but admitted him to a chief place among his friends, and bestowed on him several cities which had formerly belonged to the Samaritans.

439. Demetrius conducted himself in a very tyrannical manner at Antioch, so that the inhabitants became greatly disaffected towards him; and on one

occasion rose in arms, and would have destroyed him, had it not been for a body of Jewish soldiers, whom Jonathan sent to his aid, in consideration of a promise, that the garrison should be removed from the fortress in Jerusalem, which he was unable to reduce, either by violence or stratagem. These Jewish soldiers fell upon the inhabitants of Antioch; and, it is said, slew no less than a hundred thousand of them. Thus retaliating the massacres of the Syrians, in the streets of Jerusalem, in former days.

440. A man, called Tryphon, observing how odious Demetrius had become to his subjects by his tyranny formed the design of placing one of Alexander's sons on the throne; or rather, as is commonly supposed, of availing himself of his name and claims, to ascend the throne himself. With this view, he went to Zabdiel, the guardian of Alexander's children, and prevailed on him to commit Antiochus, the son of Alexander, into his hands; brought the boy immediately to Syria, and proclaimed him king. On this, the soldiers who had been disbanded by Demetrius, and many others, flocked to his standard. He was soon in condition to march against Demetrius, whom he vanquished in battle, driving him into Seleucia, and taking all his elephants. The result of this victory was, that Antioch fell into his hands; and he was placed on the throne. The people gave him the name of *Theos*, or *divine*.

441. The new king, anxious to secure Jonathan in his interest, immediately sent an embassy to him, with a confirmation of all the grants which he had received from former sovereigns, with the privilege of wearing purple, and the golden buckle. Simon was, at the same time, made commander of all the king's forces

from the border of Syria to Egypt, on condition that the two brothers should declare for him; which they were very ready to do, on account of the perfidious conduct of Demetrius, who had neither withdrawn the garrison from Jerusalem, nor released the country from tribute, according to his promise. The brothers, therefore, raised a large army in Palestine and Cælo-Syria, and Jonathan, leaving Simon in Judea, went to Galilee, where he was very near being taken prisoner, by being drawn into an ambush: but his men rallying, after being put to flight, rescued their leader, and gained the victory. Bethsura, which had a strong garrison, was reduced, to the great comfort of the surrounding inhabitants; who had been long annoyed by the heathen soldiers.

CHAPTER XIX.

JONATHAN RENEWS HIS LEAGUE WITH THE ROMANS AND LACEDEMONIANS—HE AND SIMON CALL A GREAT COUNCIL OF THE NATION—TRYPHON TREACHEROUSLY MURDERS JONATHAN—SIMON SUCCEEDS HIM—ERECTS A FAMOUS MONUMENT FOR HIS BROTHERS—SEIZES AND DEMOLISHES THE STRONG FORTRESS AT JERUSALEM—DEMETRIUS GOES AGAINST THE PARTHIANS, BUT IS UNSUCCESSFUL, AND FALLS INTO THEIR HANDS—HIS LIFE IS SPARED BY MITHRIDATES, WHO GIVES HIM HIS DAUGHTER IN MARRIAGE—CLEOPATRA MARRIES ANTIOCHUS SIDETES, WHO INVADES SYRIA, AND OVERCOMES AND SLAYS TRYPHON—SIMON SENDS AN EMBASSY TO ROME TO OBTAIN THEIR CONFIRMATION OF HIS AUTHORITY—ANTIOCHUS SEEKS THE DESTRUCTION OF SIMON—BEASTLY CHARACTER OF PTOLEMY PHYSCON AND ATTALUS—SIMON TREACHEROUSLY MURDERED AT JERICHO.

442. JONATHAN, being now relieved from all disquietude at home sent ambassadors to Rome, to renew the treaty, which had been concluded with Judas. They were kindly and honorably received, and obtained all that they wished. The ambassadors, agreeably to their orders, on their return, renewed the former league with the Lacedomonians, and other allies of the Jews in Greece.

443. The general of Demetrius, who had been de-

feated in Galilee by Jonathan, returned with a greater force, but was again obliged to fly; and the two brothers brought the whole country under subjection to Antiochus.

444. When the country was freed from invading foes, Jonathan and Simon convened the great council of the nation, to consult about repairing and fortifying Jerusalem, and other strong places, in Judea. At this meeting, it was agreed, that the walls of the city should be repaired, and a new one erected between the town and the castle, so as to prevent all intercourse between the garrison and the inhabitants; by which means it was hoped, that for want of supplies, they would, before long, be under the necessity of surrendering.

445. Tryphon, who had brought back the young king, supposed that the time was now come, for him to execute his nefarious scheme of putting him to death, and seizing the crown for himself. But foreseeing that Jonathan would never countenance such villainy, he resolved to remove him out of the way, in the first place. He, therefore, marched into Judea, with a strong force, but found Jonathan prepared to meet him, at the head of forty thousand men. He therefore assumed the appearance of friendship, and informed Jonathan, that the purpose of his coming was, to put Ptolemais into his hands; and so deceived him by his specious pretexts, that he was induced to send away all his men, except one thousand. With these he went to Ptolemais, to receive the city, which Tryphon had sworn to surrender to him; but no sooner was he within the walls, than he ordered the gates to be shut; and resolved to put Jonathan and all his men to the sword.

446. The Jews, greatly intimidated, and distressed, by the loss of their leader, appointed Simon to be their captain; who soon collected a formidable force, and marched to meet Tryphon, then on his way to besiege Jerusalem, and relieve the garrison. To Simon he pretended, that his only reason for seizing Jonathan, was, because he owed the king a debt, which, if he would pay, his brother should be released. Simon saw through the deception, but lest any censure should light upon himself, for not ransoming his brother, he raised the money and sent it to him. But this wicked wretch, instead of complying with his promise, put Jonathan to death. Thinking that the only obstacle to the accomplishment of his ambitious purpose was now removed, he finished by making way with Antiochus.

447. As soon as Simon heard of his brother's death, he sent and brought away his bones from Bascama, and buried them at Modin, in the sepulchre of his father; over which, he built a splendid monument of marble. Near this monument, he erected seven pyramids, one for his father, another for his mother, four for his brothers, and the seventh for himself.

448. The architecture of this monument, is said to have been very excellent, and as it was erected on an eminence near the sea-coast, it served as a light house to mariners. Josephus, says, that it was entire in his time, and considered an admirable piece of architecture. Eusebius, who lived two hundred years later, informs us, that it was still standing when he wrote.

449. Tryphon, now very anxious to conciliate the Romans, sent them as a present, a golden image of victory, valued at ten thousand pieces of gold; hoping to be recognized as king of Syria. The Roman

Senate accepted the present; but ordered the name of Antiochus, whom Tryphon had murdered, to be inscribed on the image, as if it had been received from him.

450. Simon, also, sent ambassadors to Rome, after his brother's death, who were received with distinguished honor; and had all their former grants and promises renewed. The same ambassadors renewed their leagues with the other allies of the Jews, who lay in their way home.

451. The Jews who had joined the young king, in opposition to Demetrius, now felt disposed to return to his aid against Tryphon the usurper, who had perfidiously inflicted on them so deep an injury. Simon, therefore, sent an embassy to Demetrius, with a crown of gold. This aid was so much needed by Demetrius, and so seasonable, that he not only confirmed Simon in the priesthood, and renewed all former grants, with an amnesty for all acts done against his government; but actually confirmed the sovereignty of the country on Simon, by which means the land was freed from a foreign yoke. The Jews, therefore, from this time, instead of dating their contracts, by the years of the Syrian kings, dated them by the years of Simon and his successors. Simon now made a progress through the land, reducing such fortresses as were garrisoned by the heathens, and fortifying those places, which served for the defence of the country. He made Bethsura a depository of the munitions of war; and Joppa, the seaport of Jerusalem, being the nearest place on the Mediterranean. Gazara, which had revolted on the death of Jonathan, he reduced, driving off the heathen garrison, and building a house there for himself.

452. In the year 142 B. C., the strong fortress at

Jerusalem, which overlooked the temple, was reduced to the necessity of surrendering, for the want of provisions, and other necessaries, by which means the inhabitants were delivered from a great and long continued grievance. That they might never again be subjected to a similar annoyance, Simon not only demolished the fortress, but proposed to the inhabitants of Jerusalem, to take away the hill itself, on which it had been built. This proposal met with universal acceptance; and for three years, they were engaged in this herculean labor.

453. Simon, also, renewed and strengthened the fortifications of the temple; and built for himself and his attendants, a house within the circuit of the outer wall, which probably occupied the site, where the tower called Antonia, was afterwards erected.

454. John, the son of Simon, afterwards called Hyrcanus, being a valiant man, and skilled in military matters, his father made him general of all the forces of Judea, and sent him to live at Gazara, as being a frontier town; and also, that he might be near Joppa, to superintend the works, which he was erecting there, to render it a commodious place for commerce.

455. Demetrius found, this year, 141 B. C., a new enemy rising up against him, in the east. The Parthians had extended their conquests from the Euphrates to the Indus; his friends in the eastern provinces, therefore, invited him to come over and secure his territory from the grasp of usurpers. In compliance with this invitation, Demetrius passed the Euphrates, leaving Tryphon in possession of a considerable part of Syria, behind him. At first, he defeated the Parthians, in many battles; but at length being drawn into a snare, he was taken prisoner by Mithridates, king of

Parthia, and his whole army cut to pieces. By this event, the Parthian power was established in the east, and became a formidable enemy to all, even to the Romans. Mithridates was the fourth in descent from Arsaces, who, by his revolt, laid the foundation of this empire. He extended his conquests far into India, and to the west, as far as the Euphrates. Having got Demetrius into his power, he carried him about, through all the provinces which formerly belonged to him, to let the people see the man in whom they had confided for deliverance from his power. But he treated him in a manner suitable to his dignity; and after a while, gave him his own daughter in marriage, though he still retained him as a captive.

456. Simon, having received from the king of Syria the sovereignty of the nation, all that was necessary to make him a lawful king, was the free, and explicit consent of the people; and this was given in a general congregation of the priests, elders, and people. Here it was agreed, that the office of high priest, and the supreme power of the nation, should be settled on Simon, and his family, forever. A copy of this act they caused, to be engraved on tablets of brass, and hung up in the sanctuary; and the original writing was laid up among the archives belonging to the treasury of the temple. From this time, Simon assumed the state, style, and authority of a royal prince; and all public acts were in his name.

457. Cleopatra, the wife of Demetrius, when she heard of his captivity, and of his marriage to the daughter of Mithridates, sent to his brother Antiochus Sidetes, and offered him her hand and the crown of Syria, if he would come and assist her against Tryphon: which offer he gladly accepted.

458. In the year 139 B. C., he wrote a letter to Simon, king of Judea, complaining of the usurpation of Tryphon; and to gain him over to his interests, made him many promises; Mac. xv. 2—9.

459. Having landed in Syria with a large body of mercenaries, he marched against Tryphon, whose soldiers having become much disaffected towards him, deserted in great numbers, and joined the standard of Antiochus. The forces of the latter, by the accessions which he received in Syria, soon amounted to more than a hundred thousand men. Tryphon, not being able to withstand such a force, fled from place to place, until he came to Apamia, where he was taken and put to death.

460. Simon thought it would add much to the stability of his government, if he could get the Romans to confirm him in his authority. He, therefore, sent an embassy to Rome, which was received very favorably, as all former embassies from the Jews had been. In compliance with their request, letters were written to all the kings, whose territories lay near Judea, informing them, that the Jews were the allies and friends of the Romans, and forbidding all persons to molest or injure them. But the letters to the king of Syria, being addressed to Demetrius, who was then in captivity, they were of no service to the Jews, for as soon as Antiochus was settled on the throne, he sought an opportunity to quarrel with Simon.

461. In pursuance of this design, he sent an ambassador to Simon, to demand the restoration of Gazara, Joppa, and the fortress of Jerusalem—or five hundred talents in lieu of them—and five hundred more for injuries done in other parts of his dominions. Simon answered, that he was willing to pay one hundred

talents for Joppa and Gazara, but as for his other demands, the places belonged to the inheritance of his forefathers, which had for a while been unjustly taken from them, but which he was now resolved to keep.

462. Antiochus on hearing this answer immediately sent Cœndebeus into Judea, with an army, to enforce his demands. Simon, now too old to take the field himself, sent his two sons John and Judas, with twenty thousand men, to meet the Syrian army. A battle was fought, not far from Modin, in which the Syrians were defeated, and two thousand of them slain. They were pursued as far as Azotus, where John took their towers of defence, and burned them, and then returned to Jerusalem, in triumph, with his brother.

463. Two greater brutes in human shape, perhaps, never appeared in the world, at one time, than Ptolemy Physcon king of Egypt, and Attalus Philometor, king of Pergamus. Folly and madness were never more completely exemplified, than in the conduct of them both.

464. The former, either killed or banished all the friends of his late brother, and so oppressed and terrified the inhabitants of Alexandria, that most of them fled to other countries, leaving the city almost desolate. To supply their places, he invited strangers of all sorts, to come and occupy the vacant habitations. By the dispersion of men of letters, and of artizans, the countries of Greece and Asia Minor, were filled with learning of various kinds; for after the conquests of Alexander, literature flourished no where so much as in Egypt, under the fostering patronage of the Ptolemies.

465. About this time, the Romans sent ambassadors to visit all the countries in alliance with them; a pru-

dent measure, frequently adopted. Of this embassy, was Publius Scipio Africanus, Sp. Mummius, and L. Metellus; who made Egypt the first object of their attention. At Alexandria, they were received with great honor, and every luxury was provided for them; but their simple republican manners, formed a complete contrast with the luxurious effeminacy of the Egyptians. Scipio, then the greatest man at Rome, had in his train, only one friend, and five servants. In the midst of the most sumptuous entertainments provided expressly for them, they refused to take more than what was necessary for sustenance, and refreshment.

466. Physcon, the king, was, at this time, one of the most disgusting sights that could be seen. He was naturally deformed, very short of stature, and very thick, with a belly so prominent, that from this circumstance his name was derived. But to render himself still more odious, he wore a dress entirely transparent, by which means the turpitude of his deformed body was rendered altogether visible.

467. In the year 135 B. C., Simon, making a progress through Judea, to settle every thing on a proper footing, came to Jericho, with his two sons, Mattathias and Judas, where he was invited to an entertainment, by Ptolemy son of Abubus, who had married one of his daughters. But this perfidious wretch, aiming to make himself master of all Judea, and having, it is supposed, concerted the plan with Antiochus Sidetes, had concealed assassins in his house, who, at a concerted signal, rushed into the room, and slew the venerable old man and his two sons. It was also a part of the design, to murder John, who was governor of Gazara; but he had received early intelligence of what was

done at Jericho; so that when the persons commissioned to murder him arrived, he fell on them and cut them off. Then, hastening to Jerusalem, he secured the city and the mountain of the temple, against those sent by Ptolemy, to take possession of them. John was now declared high priest and prince of the Jews, who took measures, immediately, to provide for the security of the country. Ptolemy, the traitor, fled, but what became of him afterwards, is not recorded in history.

CHAPTER XX.

ANTIOCHUS INVADES JUDEA—BESIEGES HYRCANUS IN JERUSALEM—TERMS OF PEACE—FAMILY OF JOSEPHUS—BOOK OF ECCLESIASTICUS—ANTIOCHUS SIDETES MARCHES AN ARMY INTO THE EAST, WHERE HE IS ATTACKED AND SLAIN BY PHRAATES—HYRCANUS SEIZES THE OPPORTUNITY OF DELIVERING HIS COUNTRY FROM SUBJECTION TO THE SYRIAN YOKE—DEMETRIUS RESTORED TO HIS THRONE—INVADES EGYPT—IS CALLED BACK BY A REVOLT AT ANTIOCH—PTOLEMY RAISES UP A YOUTH WHO PRETENDS TO BE THE SON OF ALEXANDER BALAS—HE RAISES AN ARMY AND DEFEATS DEMETRIUS, WHO IS SLAIN AT TYRE—ALEXANDER ZEBINA REIGNS OVER SYRIA—VAST SWARM OF LOCUSTS—ZEBINA DEFEATED AND PUT TO DEATH.

468. ANTIOCHUS, the king, on hearing of the death of Simon and his sons, immediately marched with a powerful army into Judea, and overran the country. Hyrcanus being driven from the field, by a superior force, shut himself up in Jerusalem, where he was besieged by the whole Syrian army, which Antiochus divided into seven camps, that the city might be entirely surrounded. But the besieged defended themselves valiantly, and often sallied out to burn the engines and works of the assailants. To render it more difficult on those within the walls to hold communication with the country, Antiochus caused two

large and deep ditches, to be drawn round the city. Hyrcanus, to lessen the pressure of famine, put without the gates, all such persons as were unable to be of any service within the walls; but by means of the ditches, they could not make their escape, and he was obliged to take them in again.

469. When the time for celebrating the feast of Tabernacles approached, Hyrcanus sent to Antiochus, requesting, that there might be a truce, during the festival; which he not only granted, but himself sent into the city beasts for sacrifice; which act of generosity gave Hyrcanus such an opinion of the character of the king, that he sent again to sue for terms of peace. A treaty was accordingly concluded. The conditions were, that Jerusalem should be dismantled; and that, for Joppa and other towns, held, out of Judea, five hundred talents should be paid. Antiochus wished to have the fortress in Jerusalem rebuilt and garrisoned again; but with this Hyrcanus would not comply.

470. When this treaty was made, the Jews were reduced to the last extremity, and could not have held out much longer. Their enemies were urgent with Antiochus, not to make peace with them; but utterly to destroy the hated nation. And it is admitted, not only by Josephus, but Diodorus Siculus, that it was entirely owing to the generosity and clemency of this prince, that the whole nation of the Jews was not extirpated.

471. Three hundred talents of the sum laid upon Hyrcanus, was paid upon the spot; for the remainder, time was given. Josephus tells a very improbable story, respecting the manner in which the money was obtained, by Hyrcanus. He says, he robbed the sepulchre of David, and took from thence three thous-

and talents. If there is any truth in this account, it must have been, that many rich men, in the times of trouble which the nation had experienced, hid their treasures in this sepulchre, to preserve them from the capacity of their enemies; for, certainly, these treasures could not have remained there untouched, from the time of David; and especially, during the captivity.

472. About this time, Matthias, a priest of the course of Joarib, married a daughter of Jonathan, the late high priest and prince of the Jews; of whom was born Matthias Curtus; and from him another Matthias, whose son, Josephus, was the father of a third Matthias; of whom was born Josephus, the celebrated Jewish historian, in the first year of the emperor Caligula, which answers to the thirty-seventh of the Christian era.

473. In the year 133 B. C., died Attalus Philometor, the mad king of Pergamus, who left all his dominions, by his will, to the Romans, which they did not hesitate to take possession of, without delay.

474. In the year 132 B. C., Jesus the son of Sirach, a Jew of Jerusalem, came into Egypt, and translated out of Hebrew into Greek, for the use of the Jews, who spoke that language, the book of Jesus his grandfather; the same which we now have in the apocrypha, by the name of *Ecclesiasticus*.

475. In the year, 131 B. C., Antiochus Sidetes, marched a vast army over the Euphrates, under pretence of delivering his brother from captivity, but, in reality, to recover the eastern provinces of the Syrian empire, which had been wrested from its princes. The Parthian king, Phraates, was overthrown by him, in many battles. On this expedition, he was accompanied by John Hyrcanus, prince of the Jews, who

returned home at the end of the year, with much glory.

476. In the year 130 B. C., Antiochus, having remained in the east, with his army, was obliged to disperse them in places remote from each other, for the sake of subsistence. Phraates, having ascertained how the Syrians were scattered, formed a plan of a simultaneous attack, upon their several encampments. Antiochus hastened to the help of those who lay nearest to him; but was overpowered and slain; and of that vast multitude, said to have been three hundred thousand, who crossed the Euphrates with him, not one returned to Syria, to tell the dreadful tidings. Of this army, however, more than one half were butlers, bakers, cooks, confectionaries, and others who only ministered to the luxury of the soldiers.

477. As soon as Antiochus had crossed the Euphrates, the king of Parthia released Demetrius, his brother, and sent him back to claim the kingdom in Syria, hoping thus to withdraw him from the east: but upon obtaining this complete victory, over the Syrian army, he sent messengers after him, to arrest him and bring him back. Demetrius, however, had made so much haste, that he had passed the Euphrates, before they arrived.

478. Phraates took up the body of Antiochus from among the slain, and enclosing it in a silver coffin, sent it into Syria, to be honorably buried among his friends: and finding among the captives, a daughter of the king, he was so smitten with her beauty, that he took her for his wife.

479. After the death of Antiochus, Hyrcanus seized the favorable opportunity of rendering his country entirely independent of Syria. He also took possession

of several strong places, beyond his own borders, as Medaba, Samega, and several others. From this time, Judea was no more subject to the kings of Syria.

480. Hyrcanus destroyed the Samaritan temple, which was built by Sanballat, on Mount Gerizim. The Samaritans, however, still offered sacrifices on an altar there, as they have continued to do, unto this day.

481. In the year 129 B. C., Hyrcanus, having conquered the Idumeans, gave them their choice, to leave the country, or to embrace the Jewish religion: they chose the latter, and became incorporated with the Jewish church and nation.

482. The Parthians, in the war with the Syrians, having called in the aid of the Scythians, these were so much pleased with the country, that as soon as the war was over, they began to seize upon it for themselves. And now Phraates was guilty of a second folly; for having taken, in the late victory, a multitude of Grecian mercenaries, he put arms into their hands, and employed them against the Scythians. But these vetrean soldiers, resenting the cruel treatment received from the Parthians, went generally over to the Scythians; and having with them ravaged the country, then returned home.

483. Hyrcanus, next, sent an embassy to Rome, to renew the treaty made with his father Simon, to which the Roman Senate readily consented. And as Antiochus Sidetes, had made war upon the Jews, contrary to the provisions of that treaty, and had exacted from them a heavy tribute, for Gazara and Joppa, and by besieging Jerusalem, had forced them to a disadvantageous peace, it was now resolved, that those cities should be restored to them, free from all tribute; and

that the Syrians should be accountable for all damages which they might have incurred, while in their possession. And, moreover, it was ordered, that the expenses of the Jewish ambassadors should be paid out of the public treasury.

484. A war having broken out in Egypt, between Cleopatra, the wife of Philometor, and Physcon, the latter was, for a while, driven from Egypt, and took refuge in Cyprus; but collecting an army, he afterwards defeated the forces of Cleopatra; on which, she sent to Demetrius, now restored to the throne of Syria, to come to her aid: promising him the possession of the kingdom.

485. Demetrius readily complied with this invitation, and invaded Egypt; but while he was absent, a revolt was raised against him at Antioch, on account of his tyrannical behavior. Cleopatra, being now disappointed in her expectation of aid from Demetrius, whose affairs required his presence at home, took all her treasures, and putting them into a ship, sailed to Ptolemais, where her daughter Cleopatra resided. This daughter had first married Alexander Balas, the king of Syria, and afterwards Demetrius, in her father's life time; but when Demetrius was taken prisoner, in Parthia, she was married to his brother Antiochus; and after his death, returned again to the bed of Demetrius.

486. Ptolemy, now returned to the throne of Egypt; and out of resentment for the hostile conduct of Demetrius, raised up a youth called Alexander Zebina, who he pretended was the son of Alexander Balas; and sent him into Syria, where his pretensions were countenanced by many, out of hatred to Demetrius.

In a short time, he was strong enough to meet Demetrius in the field. A battle was fought near Damascus, in which Demetrius, being defeated, fled to Cleopatra, at Ptolemais. But she being not fully reconciled to him for marrying Rhodoguna, the Parthian, refused to admit him into the city; on which, he was obliged to fly to Tyre, where he was slain.

487. Zebina now reigned over the greater part of Syria; Cleopatra being permitted to hold in her possession, a certain part. John Hyrcanus, who was a politic man, formed a close alliance with Zebina, by which means he enlarged and strengthened his territory.

488. In the year 125 B. C., a vast swarm of locusts came into Africa, and destroyed all the verdure and fruits of the earth, wherever they came; and being driven into the sea by the wind, on the coast of Lybia and Cyrene, and carried on shore by the tide, they occasioned such a plague in those regions, as carried off, according to report, above eight hundred thousand persons.

489. Seleucus, the son of Cleopatra, queen of Syria, being now twenty years of age, aspired to the crown of Persia, with which his mother was so much displeased, that she murdered him with her own hands; but finding, that she needed some one to bear the royal title, whose claim would be respected, she sent to Athens, for Antiochus, her other son, who was then pursuing his education, intending that his power should be merely nominal, as she was ambitious to rule the country herself. This young man, who was not more than twenty years of age, was declared, on his arrival, king of Syria. To distinguish him from others of the

same name, he has been called Grypus; though Josephus calls him Philometor; and the name Epiphanes is on his coins.

590. Zebina, not discovering a disposition to hold Syria as a dependent of the crown of Egypt, according to the wishes of Physcon, who had set him up, he was not permitted by the latter to retain the quiet possession of his power; for he, entering into an agreement with Cleopatra, married his daughter Tryphœna to Grypus her son, and sent an army into Syria. Zebina being overthrown in battle, fled to Antioch, where, being detected in an attempt to rob the temple of Jupiter, he was expelled from the city; and wandering about for a while, was at length put to death.

CHAPTER XXL

REMARKABLE SEASON—CLEOPATRA DIES BY A POTION PREPARED FOR HER SON—DISTURBANCES IN SYRIA—JOHN HYRCANUS GOES ON PROSPEROUSLY—IS OPPOSED BY THE PHARISEES—ORIGIN OF THIS SECT—HYRCANUS JOINS THE SADDUCEES—HIS DEATH—THE CASTLE OF BARIS.

491. THE year 121 B. C., (L. Opimius and I. Fab. Maximus being consuls at Rome,) was distinguished for the excellency of its seasons, and value of its productions. The wine made this year, was so excellent, that some of it was kept for two hundred years, and is celebrated by the poets, under the name of the Opimian wine.

492. The next year, 120 B. C., Grypus having attained to manhood, began to exercise the power of a king, as he had before assumed the name; on which, Cleopatra was so much displeased, that she resolved to dispatch him, as she had done his brother; and, accordingly, prepared a poisonous potion, which he made her drink herself. Nor did it fail of its effect; for in a little time, this ambitious and wicked woman was a corpse, by the draught which she had prepared for her own son.

493. In the year 117 B. C., Ptolemy Physcon having reigned twenty-nine years after the death of his brother, died at Alexandria. His vile character has already

been given. He was succeeded by his son Lathyrus, as he is commonly called in history; though the name assumed by himself, was, Soter.

494. Grypus had been married to Cleopatra, but he was forced to put her away and take Tryphœna her sister; on which the former married Cycizenus, the half brother of Grypus. This young man having been brought up in private, to preserve him from death, because an object of jealousy to Grypus; so that he was under the necessity of fighting for the crown as his only means of safety. But being defeated at Antioch, he fled, leaving Cleopatra, in an asylum. Her sister however would not be satisfied until she was destroyed, although her husband entreated for her life. But her death, which took place in the temple whither she had fled, was not unavenged; for her husband, collecting another army, was more successful in a second battle, in which he obtained the victory, and got Tryphœna into his hands, whom he sacrificed to the ghost of his departed wife; putting her to a cruel death.

495. Grypus and Cycizenus at length divided the Syrian empire between them, the former residing at Antioch; the latter at Damascus.

496. John Hyrcanus, while these disturbances existed in Syria, was increasing in power and wealth. He found, that he had little to fear from either of the kings of Syria, and therefore sent two of his sons, Aristobulus and Antigonus to besiege Samaria. The inhabitants sent for Antiochus Cycizenus, to bring them assistance; who, coming with a great army, was vanquished by them, and with difficulty, escaped alive.

497. The two brothers, after the gaining of this victory, returned to the siege of Samaria, and pressed

it so hard, that the besieged sent a second time to Cyzicenus; but he, not having force enough of his own, sent to Lathyrus king of Egypt, and obtained from him six thousand auxiliaries, much to the dissatisfaction of Cleopatra his mother; for she had then at court, Chelcias and Ananias, the sons of Onias, prime favorites, and she did not wish to disoblige them. These auxiliaries being joined by the Syrians from Damascus, wasted the open country; but at length they were obliged to withdraw; and several Syrian towns fell into the hands of the Jews: and and Samaria, after a siege of one year, was obliged to surrender. The city was utterly demolished by Hyrcanus; not out of hatred to the Samaritans, as some have said; for as we have before seen, they were all gone from the place, and its present inhabitants were of Macedonian descent. The siege of Samaria occurred, 109 B. C.

498. John Hyrcanus, now became master of all Judea, Samaria, and Galilee, and being freed from all foreign enemies, enjoyed a high decree of prosperity; but in the latter part of his life, met with some trouble from the Pharisees, a sect which had recently sprung up; and were distinguished for their pride, authority, and ostentatious display of strictness in religion. They are now first heard of in history, but they must have been in existence some time before, as they were at this time so numerous and powerful, as to be formidable even to a prince of so decisive a character as John Hyrcanus. They were probably a branch of the people, called *Chasidim* or *Assideans*, who rigidly followed the traditions of the fathers; and received their name, *Pharisees*, from a Hebrew word, which signifies, *to separate*; on ac-

count of their separating themselves from the rest of the people, on pretence of their not being holy enough for their society.

499. As this sect was always held in veneration by the people, on account of their sanctity, Hyrcanus wished to gain them over to his own interests; for he himself had been brought up in their discipline, and professing himself to be of their number, had always patronized them to the utmost of his power. He, therefore, invited all the leaders of the sect to a feast, and then addressing them, said, that his purpose ever had been to serve God, and do justly towards man, according to the doctrine of the Pharisees; but knowing the frailty of men, he wished now to hear from them, whether they had observed any thing defective in his conduct, that he might amend it. All united in giving him unqualified praise, except an old austere man, by the name of Eleazar, who sternly said, "If you would approve yourself a just man, quit the high priesthood, and content yourself with the civil government." Upon being asked, why he gave this advice, he said, "Because, we have it from good authority, that your mother was a captive, in consequence of which you are incompetent to hold the office, by the law of Moses."

500. Hyrcanus was much displeased, but receiving it as the ill saying of an individual, he intended to take no further notice of it. But Jonathan, a Sadducee, and an intimate friend, insisted that Eleazar merely expressed the sentiment of the whole sect; and suggested that this could be put to the test, by convening them again, and requiring them to declare what punishment this man deserved, for reviling God's high priest. Hyrcanus pursued this method, and to his aston-

ishment, he heard from them that defamation was not a capital crime, and could only be punished by scourging, or some inferior penalty. Hyrcanus, was so much offended with the whole sect, especially as his mother's fame was called in question, that from that day he forsook them, and went and joined the Sadducees.

501. Hyrcanus did not long survive this change of sect; for the next year he died, having held the supreme power at Jerusalem, twenty-nine years, after the death of Simon. This event occurred in the year 107 B. C.

502. He built the castle called Baris, on a steep rock, where afterwards all the members of the Asmonean family resided, and where the robes of the high priest were laid up—the same spot on which the castle of Antonia was afterwards erected by Herod, cased with polished marble, so that it was impossible for any one to climb up to the top.

CHAPTER XXII.

HYRCANUS SUCCEEDED BY ARISTOBULUS HIS SON, WHO FORCES THE ITUREANS TO EMBRACE THE JEWISH RELIGION, AS HIS FATHER HAD THE IDUMEANS—SLAYS HIS BROTHER ANTIGONUS—BUT REPENTS AND DIES IN GREAT AGONY—STORY OF JUDAS THE ESSENE—ORIGIN OF THIS SECT—ALEXANDER SUCCEEDS HIS BROTER ARISTOBULUS—SIEGE OF PTOLEMAIS—DEFEAT OF ALEXANDER BY LATHYRUS—CIVIL WAR—ANNA THE PROPHETESS—DEATH OF ALEXANDER JANNEUS.

503. JOHN HYRCANUS, at his death, left five sons; Aristobulus, Antigonus, Alexander, and Absalom: the name of one of them, the fourth in order, is no where mentioned.

504. Aristobulus, being the oldest, succeeded his father, both as high priest and civil ruler; and as soon as he found himself settled in authority, he put a diadem on his head, and assumed the title of king; being the first elevated to this honor after the Babylonish captivity. His mother by the will of Hyrcanus, claimed the sovereignty while she lived; but Aristobulus cast her into prison, and there caused her to be starved to death. His brother Antigonus, was, for a while, his favorite; but his other brothers he shut up in prison, and kept them there as long as he lived.

505. Cleopatra being much displeased with her son Lathyrus, found means to expel him from the throne, and from Egypt; and calling from Cyprus her youngest son Alexander, placed him on the throne; forcing Lathyrus to take Cyprus in place of the kingdom of Egypt.

506. Aristobulus, when settled in his authority at home, made war on the Itureans, and compelled them to embrace the Jewish religion, as Hyrcanus had the Idumeans before. For he required them, either to forsake their country, and seek new habitations, or to become proselytes; and in this manner the Asmonean princes dealt with all the countries which they conquered. Iturea lay to the north east of Judea, and was originally a part of Cælo-Syria. It seems to have received its name from Hur, one of the sons of Ishmael; who in our English version, is called Jetur; (Gen. xxv. 15.)

507. Aristobulus, returning home sick from Iturea, left his brother Antigonus with the army, to finish the war, which he had begun. This country is the same which is sometimes called Auranitis.

508. While Aristobulus lay sick, his queen, and some of his courtiers, were continually insinuating things to the disadvantage of Antigonus, his favorite brother. When Antigonus had completed the war, he returned in triumph to Jerusalem, and went immediately to the temple, to pay his devotions there, without putting off his armor, or changing his dress. This was represented to Aristobulus, now sick in bed, as a very suspicious circumstance. On which he sent word to Antigonus to come to him unarmed; and having stationed soldiers along a subterranean gallery,

through which he must pass, he gave them orders, if Antigonus came unarmed, not to interrupt him, but if he came with his armor on, to fall upon him and put him to death. The queen having heard these orders, bribed the messenger to tell him, that the king wished him to come to him completely armed, that the queen might see his new suit of armor, of which she had heard so much. Accordingly, Antigonus presented himself armed, when the guards, agreeably to their orders, fell upon him, and slew him.

509. No sooner was this murder perpetrated, than Aristobulus repented it grievously. His murder of his own mother now also rushing upon his conscience, occasioned such perturbation, that it brought on a vomiting of blood. The servant, in attendance, in carrying out the basin of blood stumbled, and spilled it on the very spot, where Antigonus had been slain: which accident affected him so exceedingly, that he could no longer restrain his feelings, but bitterly accused himself of both these unnatural murders. So great was his agony, that, in conjunction with the disease, it soon brought him to a dreadful and premature death; after having reigned no more than one year.

510. Josephus relates a remarkable story respecting one Judas, an Eessne, which, though it has not a little of the marvellous in its composition, it may not be improper briefly to state. This man, it seems, pretended to be a prophet, and had predicted, that Antigonus should die at the tower of Straton, on that very day on which he returned to Jerusalem; but on seeing him come into the temple he was filled with indignation, thinking that his prophecy would fail of its

accomplishment; for Straton's tower was two days journey from Jerusalem, on the sea coast. After the murder of Antigonus, however, he found upon inquiry, that the tower immediately over the spot where he was killed, was called by the same name.

511. This, I believe, is the first mention of the sect of the Essenes, by Josephus. They were devoted to an ascetic life, and inhabited remote and desert places, far from the bustle of worldly commerce, and from the promiscuous intercourse of men. Their origin and history is buried, even in more obscurity than those of the Pharisees and Sadducees; and though largely treated of by Philo, and Josephus in other parts of his work, are not once mentioned in the New Testament. The most probable occasion of this sect was, the long and severe persecutions of the Jews, in consequence of which, many, for the sake of a good conscience, fled far into the recesses of the wilderness, where they devoted themselves to acts of piety and contemplation. Being shut out from the service of the temple and the synagogue, they formed a rule of life, according to which, external ceremonies were little depended on; which mode of religious life, they were so much delighted with, that they continued to pursue the same, after the necessity which first drove them into the wilderness had ceased to exist.

512. Immediately upon the death of Aristobulus, his wife Salome released his three brothers, who had been kept in prison while he lived; and Alexander, surnamed Janneus, the eldest, took the kingdom.

513. His next brother, having made some attempt to supplant him, was put to death; but Absalom being contented to live a private life, enjoyed his favor and

protection, and lived for forty years after this; and when Jerusalem was taken by Pompey, he was made a prisoner.

514. The wars between Grypus, who reigned at Antioch, and Cyzicenus who had Damascus as the seat of his kingdom, were incessant. This furnished an opportunity for many towns belonging to the Syrian empire, to declare themselves independent. Others were seized upon by tyrants, who reigned without responsibility to either of the kings of Syria. This occurred in regard to Tyre, Sidon, Ptolemais, Gaza, Gadara, Straton's Tower, &c.

515. The year 106 B. C., was famous for the birth of two noble Romans, whose names fill a large space in the history of after times. The one was Cn. Pompey, the other Marcus Tullius Cicero.

516. Alexander, as soon as he found himself firmly established in authority, besieged Ptolemais. The inhabitants sent for aid to Lathyrus, now king of Cyprus; but on his arrival, they were as much afraid of him as of the Jews, and refused him admittance into their city; on which, he accepted the invitation of Zoilus the petty tyrant of Gaza, to join him in laying waste the country of Judea. Alexander, now offered Lathyrus a large sum, if he would deliver up Zoilus; to which he consented; but before the treaty was executed, he found that Alexander was not acting with good faith, for he was at the same time treating with Cleopatra, queen of Egypt, about driving him out of Palestine. He, therefore, broke off the negociation, and having now determined to do him all the harm he could, left a part of his army to besiege Ptolemais, while with the rest, he invaded the territories of this,

prince, and took several towns in Galilee, with many captives.

517. Alexander now marched to meet Lathyrus, with an army of fifty thousand men. A great battle was fought between them, near the banks of Jordan; in which Alexander was completely defeated, and lost thirty thousand of his men. Lathyrus pursued the victory to the uttermost; and after the battle, finding the villages full of women and children, he slaughtered them as sheep, and put their limbs into great cauldrons, as if preparing for a feast.

518. The affairs of Alexander, after this defeat, must have been in a ruined condition, had not Cleopatra come to his aid against her own son; for she feared if he conquered Phenicia and Judea, he would become strong enough to recover Egypt. She, therefore, sent an army into Phenicia, under Chilkias and Ananias, the two favorite Jews, already mentioned.

519. Ananias expected to be received into Ptolemais; and being refused, laid siege to the town; while Chilkias pursued Lathyrus into Cœlo-Syria, where he lost his life. Lathyrus now marched his army directly into Egypt, expecting that in the absence of his mother and the best troops, there would be little resistance made. But he was repulsed and driven back to Phenicia, where he took up his winter quarters, at Gaza.

520. Cleopatra continued the siege of Ptolemais until it fell into her hands, after which she would have seized on Alexandria, and brought the country under the Egyptian yoke, had it not been for the sage advice of Ananias; who alleged, that this would prejudice the world against her, and unite all the Jews in the

world, in opposition to her. Alexander was, therefore, permitted to return to Jerusalem, in safety.

521. Ptolemy Lathyrus finding it in vain to continue any longer in Palestine, as his mother thwarted all his schemes, returned to Cyprus; but he carried on a negociation with Cyzicenus to aid in recovering Egypt, which becoming known to Cleopatra, she negociated with his rival Grypus; and to engage him to declare war, she gave him her daughter Selene, whom she had taken away from Lathyrus. A new war therefore broke out between the two kings, which prevented the invasion of Egypt.

522. Ptolemy Alexander, observing how his mother acted towards his brothers, and that nothing could stand before her ambition, fled from Egypt. Nor was it without great solicitation, that he consented to return; for the Egyptians would not permit Cleopatra to exercise the sovereignty in her own name.

523. Alexander, 102 B. C., marched an army beyond Jordan, where he took Gadara and Amathus; but Theodorus, prince of Philadelphia, collecting a large force, fell suddenly on him, overthrew him with the slaughter of ten thousand men, and not only recovered his own treasure, but took all Alexander's baggage.

524. The Pharisees, who had become enemies to all the family of Hyrcanus, were especially inimical to Alexander; and having great influence with the people, soon rendered them disaffected to his government.

525. In the year 97 B. C., Alexander, after a long and destructive siege, took Gaza, which was delivered up to him by treachery. At first, he showed clem-

ency to the vanquished; but when he found the place completely in his power, he let loose his soldiers to plunder and kill, at their own pleasure. This was in resentment for the injury which he had sustained in consequence of the Gazeans calling in Lathyrus to their aid, against him.

526. In this same year 97 B. C., died Grypus king of Syria, by the treachery of one of his dependents, named Heracleon. He left five sons, Seleucus, Antiochus, Philip, Demetrius Euchurus and Antiochus Dionysius.

527. Ptolemy Apion died 96 B. C., and willed his kingdom of Cyrene to the Romans, which they would not receive; but gave freedom to the people, which, however, only served to bring them under the power of petty tyrants, who seized on particular cities, and subjected them to a more cruel bondage than they had endured before.

528. Cyzicenus, on the death of Grypus, seized on Antioch, and endeavored to make himself sovereign of the whole empire; but Seleucus took possession of many cities, and drew together great forces, to assert his right to his father's dominions.

529. In the year 15 B. C., Anna, the daughter of Phaniel, of the tribe of Aser, of whom mention is made, Luke ii. 36., was married to her husband, and from this time, lived with him seven years; when, on his death, she became a widow, in which state she continued four-score years.

530. Alexander, while officiating, this year, 95 B. C., at the feast of tabernacles, was openly insulted by the people, who publicly reproached him, calling him slave, and pelting him with citrons, which so enraged him,

that he fell upon them with his soldiers, and slew six thousand men. The disaffection of the people and the insult publicly offered, were owing to the instigation of the Pharisees, who could lead the people as they would.

531. In the year 94 B. C., Alexander marched against the Arabians, and brought the inhabitants of Moab and Gilead under his dominions.

532. Seleucus having collected a large force about him, Cyzicenus went out to attack him, but was overthrown in battle, taken prisoner, and put to death. By this event, Seleucus became master of the whole Persian empire, but could not long retain it; for Antiochus Eusebues, the son of Cyzicenus, having collected an army of his father's old soldiers, overthrew Seleucus, who being forced to flee to Mopsuesta, in Cilicia, was there burnt to death by the inhabitants.

533. The brothers of Seleucus, endeavored to avenge his death on the inhabitants of Mopsuesta, but on their return were met by Eusebes; and Antiochus, in attempting to swim the Orontes, was drowned. Philip having escaped, and collected large forces, the contest for the Syrian empire now lay between him and Eusebes.

534. Eusebes, to strengthen himself in the kingdom, married Selene, the widow of Grypus, at which Lathyrus, whose wife she first was, being offended, sent for Demetrius, the fourth son of Grypus, and made him king of Damascus. The contest between Philip and Eusebius, prevented either of them from interposing. When the forces of these rivals came to an engagement, Eusebes was defeated, and was obliged to flee to Parthia.

535. Alexander, ever fond of military expeditions

marched into Gaulonitis, a district of country on the east of the lake Gennesareth, and there engaged in battle with Obedas, an Arabian king; by whom he was led into an ambush, and lost most of his men. The Jews, when he returned to Jerusalem, were in rebellion against him. A civil war now ensued, which lasted for six years, by which the country was exceedingly wasted.

536. In the year, 89 B. C., Cleopatra was plotting to put her son Alexander to death, but he being aware of her designs, prevented it, by putting her to death. The Egyptians understanding that she fell by her own son, could not endure his presence among them; and banishing him from the country, recalled Lathyrus, and replaced him on the throne of Egypt. Alexander soon after perished near Cyprus, in a battle at sea.

537. The civil war continued to rage between Alexander and the Jews; and the latter not having command of soldiers and treasures, sent for aid to Demetrius Eucherus; but when he approached, the very people who sent for him, turned against him.

538. In the year 88 B. C., Anna, the prophetess, being left a widow, went into the temple, where she remained day and night, serving God with fasting and prayers, for eighty-four years. The civil war between Alexander and the Jews still raged; and although he was generally successful, he could bring them to no terms.

539. During the year 87 B. C., the civil war raged more violently than ever. In a decisive battle, Alexander inflicted a terrible blow upon his enemies, and shut up those who remained, in Bethsura. In the year 86 B. C., the place was taken. He then carried eight hundred of the principal persons to Jerusalem, where

he caused them all to be crucified in one day, and their wives and children to be slain before their eyes, while hanging on the cross. To enjoy this scene the more, he had a feast prepared for himself, his wives, and his concubines, near the place of execution, whence the whole scene was visible. This shocking cruelty obtained for him the name of *Thracian*. Thus ended this rebellion, which cost the Jews about fifty thousand lives.

540. In the year 84 B. C., Pella, and Dia, beyond Jordan, were taken by Alexander.

541. The Syrians, worn out with the continual wars between the princes of the east and Seleucus, resolved to call in some foreign prince, and place him over them. Accordingly, they sent for Tigranes, king of Armenia, who reigned over Syria eighteen years.

542. In the years 83 and 82 B. C., Alexander Janneus extended his conquests in the country beyond Jordan, taking Gaulana, Seleucia, and the strong fortress of Gamala. After this, he gave himself up to luxury and drunkenness.

543. In the year 81 B. C., Thebes, in Upper Egypt, was taken by Lathyrus, and so ruined and demolished, that it never afterwards made any figure; soon after which, he died, having reigned in all, thirty-six years.

544. He was succeeded by Berenice, his only legitimate child. She was also called Cleopatra, as were all the queens of Egypt; just as all their kings were called Ptolemy.

545. In the year 80 B. C., Alexander, son of him, who murdered his mother, came to Egypt to claim the kingdom, and a compromise was made, by giving him

Cleopatra to wife. But in a few days, he put her to death, and reigned alone, forty years.

546. In the year 79 B. C., Alexander Janneus, being affected with a quartan ague, which had hung upon him for a long time, thought he would try the effect of exercise and exertion. He, therefore, marched over Jordan, and besieged Razaba, a castle in the country of Gerasans, where, laboring too hard, he brought on a paroxysm of his disorder, of which he died in the camp.

CHAPTER XXIII.

ALEXANDER BEQUEATHS THE KINGDOM OF JUDEA TO ALEXANDRA HIS WIFE—COUNSELS HER TO CONCILIATE THE PHARISEES—ORIGIN OF THE FAMILY OF THE HERODS—DISPUTES ABOUT THE PRIESTHOOD—POMPEY COMES INTO THE EAST—HIS HEAD QUARTERS AT DAMASCUS—THE QUARREL BETWEEN ARISTOBULUS AND HYRCANUS BROUGHT BEFORE HIM—IMPRUDENT CONDUCT OF ARISTOBULUS—POMPEY IS RECEIVED INTO JERUSALEM—ENTERS THE SANCTUARY—PLACES HYRCANUS IN THE OFFICE OF HIGH PRIEST—ORDERS THE WALLS OF JERUSALEM TO BE DEMOLISHED—LEAVES A GARRISON IN THE CITY AND DEPARTS.

547. ALEXANDER left two sons, Hyrcanus and Aristobulus, but bequeathed the government to his wife Alexandra, with the power to appoint whichever of his sons she pleased, to succeed her.

548. She being with him on this expedition, when she found that he was near his end, was full of apprehensions of the dangers which surrounded her. But he called her to him, and advised her to conceal his death until the castle was taken; then to march back to Jerusalem, in triumph, and to call together the leaders of the sect of the Pharisees, whose enmity had embittered his life, and to lay his corpse before them, that they might cast it out with indignity, or

treat it as they pleased; and to promise them, that she would undertake nothing without their advice. All this she exactly followed, and the effect was what he foresaw. Their hatred for Alexander was turned into veneration, and they became the warm friends of Alexandra.

549. When she had settled herself firmly on the throne, she made her eldest son Hyrcanus, high Priest; and to gratify her new friends, the Pharisees, she repealed the edict of John Hyrcanus, in which he forbade their attention to traditions; and restored them to all their former privileges; and released all that her husband had confined in prison.

550. The Pharisees, however, insisted on having condign punishment inflicted on all who advised Alexander to crucify the eight hundred persons, already mentioned; and on such pretexts, they caused her to gratify their revenge, on all their enemies, but often sorely against her will.

551. In the year 76 B. C., Bithynia became a Roman province, by the bequest of its king Nicomedes. Cyrene, was also reduced to the form of a province, which had been before left to them, in the same manner.

552. The progress of the Romans in the east became more and more rapid. The only king who gave them much serious opposition, was Mithridates, king of Pontus; but it does not lie in our way to give a history of these wars.

553. Alexandra having given herself up to the counsels and government of the Pharisees, all that were known or suspected of advising or aiding the late king in his measures hostile to their sect, were now persecuted with unrelenting severity. They, of the

adverse party, seeing no end of this oppression, collected in a body, and with Aristobulus at their head, went to the queen, to remonstrate against these proceedings. If they could not be protected at home, they begged that they might be permitted to leave the country, or might be distributed among the garrisons, where they might be exempt from these cruel persecutions, which they endured for no other reason, but because they were the devoted friends and servants of the late king.

554. The queen pitied them from her heart, but knew not how to relieve them, without bringing on herself the vengeance of the Pharisees, who had the people on their side. She, however, agreed to place them in the garrisons of the fortresses!

555. This year, 72 B. C., was born Herod the Great, who was afterwards king of Judea. His father Antipas was a noble Idumean, and his mother of an illustrious family among the Arabians. The name Antipas was changed to Antipater, to make it more conformable to the usage of the Greeks. This man was governor of Idumea, under Alexander Janneus. As he was an Idumean, he was, of course, brought up in the Jewish religion; for all the Idumeans had embraced Judaism.

556. In the year 70 B. C., died Alexandra, queen of the Jews, in the seventy-third year of her age. She was a woman of great wisdom and clemency; but unhappily was under the necessity of yielding to the Pharisees;—a faction which she had no power to withstand.

557. As soon as Antiochus saw that his mother was past recovery, having resolved to seize the kingdom,

he privately withdrew and repaired to the castles, where his father's friends had sought an asylum; and by means of these, all the strong places in the country were soon in his hands.

558. The Pharisees were much disturbed at these proceedings, and as Alexandra was yet alive, though very low, they went to her to get her to say, that Hyrcanus should possess the supreme power; but she told them, that she was not in a condition to decide on such weighty affairs; and having submitted every thing to their management, soon afterwards expired.

559. By the advice and aid of the Pharisees, Hyrcanus raised an army against his brother; when a decisive battle was fought, in which, most of the soldiers of Hyrcanus, going over to Aristobulus, he was obliged to flee to Jerusalem; but soon, almost all his adherents declaring for his brother, he agreed to resign the priesthood and the supreme power, and to lead a private life. Thus ended the tyranny of the Pharisees, which had been exercised over the nation from the death of Alexander Janneus.

560. Aristobulus now exercised the office of high priest, and of supreme ruler of the nation, for six years and six months; Hyrcanus having been in authority, only three months, after the death of his mother.

561. In the year 66 B. C.; Pompey the Great, succeeded Lucullus, in the chief command of the Roman army in Syria. Pompey drew into alliance with him, Phraates, king of Parthia; and made an offer of peace to Mithridates; but he, calculating on the aid and friendship of the Parthian king, declined the overture. But when he understood that Pompey had been beforehand with him, then of his own

accord, he proposed to come to terms. Pompey, however, would listen to nothing, but the unconditional surrender of all deserters, and a cessation of all hostilities.

562. Pompey soon conquered both Tigranes and Mithridates, and marched against the Iberians, a northern people, who had never been subdued. After his return, all the Syrian empire on this side of the Euphrates, was reduced into Roman provinces.

563. In the year 65 B. C., a disturbance arose in Judea, through the ambition of Antipater, the father of Herod. He having had his education in the court of Alexander Janneus, ingratiated himself into the favor of Hyrcanus; but when Aristobulus succeeded to the office and power of his brother, all this man's scheme's of advancement were broken. He now saw no way of retrieving his fortune, but by attempting to raise a party in favor of the deposed Hyrcanus. His first step was to negotiate with Aretas, king of Arabia Petraea, to aid him with troops; and he gathered together many of the scattered Jews, who were ready for an enterprise of this kind. But the greatest difficulty was to excite Hyrcanus himself, who was a man of a weak and quiet spirit.

564. At length, however, he persuaded him, that his life was in danger in Judea; and induced him to flee to the court of Aretas: who in a little time came back with him, accompanied with fifty thousand men. In a battle with Aristobulus, the latter was completely defeated, and was forced to take refuge in the mountain of the temple, where they besieged him.

565. This occurred, during the passover; on which occasion, there not being lambs enough within the wall, Aristobulus bargained with the besiegers for a sufficient number, and let down the money outside the

wall: on receiving it, however, they refused to send in the sacrifices.

566. Another impious act of which they were guilty was, their treatment of Onias, a holy man, held in great veneration, because it was believed that by his intercessions, rain had once been obtained in time of drought; him they brought out, and insisted, that he should curse Aristobulus; supposing, that his curses would be as efficacious as his blessing. Upon which he lifted up his hands, and said, "O Lord God, since they who are besieged, are thy priests, and these without are thy people, hear the prayers of neither against the other!" On which, they were so enraged, that they stoned him to death.

567. Aristobulus, now sent to Scaurus, the Roman general, who was at Damascus, and promised him four hundred talents for his aid; Gabinius, also, was offered three hundred talents. Both, then, wrote to Aretas to withdraw from Jerusalem; which he immediately did; and Aristobulus pursued after him, and coming on him unawares, slew a great part of his men, and among the rest, a brother of Antipater, whose name was Cephaeon.

568. About this time, 65 B. C., Pompey came to Damascus, and received rich presents, from most of the kings of the neighboring countries. The ambassadors of Egypt presented him with a crown of Gold, of the value of five thousand pieces of gold, and those from Judea, with a golden vine, of the value of four hundred talents, which was afterwards deposited in the temple of Jupiter, at Rome, and was there inscribed as the gift of Alexander. It is said, that no fewer than twelve kings came in person, to pay their respects to Pompey, while he resided at Damascus.

569. Pompey had a great ambition to extend his conquests as far as the Red Sea. He had, while in Africa and Spain, extended them to the western ocean on both sides of the Mediterranean; and had lately subdued the country to the borders of the Caspian Sea; and he felt a vain ambition to extend his victories, as far as the Red Sea.

570. Having returned to Damascus again, from Pontus, he was waited on by Antipater, from Hyrcanus, and by one Nicodemus, from Aristobulus, each of them soliciting his patronage. Pompey gave them both fair words, and ordered that the two brothers should appear before him. There is reason to believe, however, that Antipater managed his cause with much more address, than the ambassador of Aristobulus.

571. In the year 64 B. C., died Mithridates, king of Pontus, and long the implacable enemy of the Romans. His last effort against them, was an attempt, in imitation of Hannibal, to march an army by land, into Italy; and for this purpose he collected a great multitude of soldiers, and actually set out on his expedition. But his army finding out his purpose, and that a march of more than two thousand miles lay before them, over deserts, mountains, rivers, and through hostile countries, revolted against him, and placed his son Pharnaces, in his stead. Upon this, Mithridates put an end to his life. At first he attempted it by poison, but not succeeding in this, he fell on his sword.

572. Mithridates was one of the most extraordinary men, who has appeared in any age. His natural endowments were very great, and he added all manner of acquired improvements. No learning of these times escaped his attention. Although he had under him na-

tions, who spoke twenty-two different languages, he was able to address them, each in their own tongues. He was, also, a man of great spirit; capable of forming and executing enterprizes of the utmost magnitude and difficulty. And although he was unfortunate in his wars with the Romans; yet if he had lived to execute his last project, he might have proved the most formidable enemy, they ever had.

Cicero, in speaking of him, says, that he was the greatest king, next to Alexander the Great. He was, however, ambitious, voluptuous, and often cruel, even to his own children, wives, and concubines.

573. The cause of the two brothers, Hyrcanus and Aristobulus, was now brought before Pompey, at Damascus, where they both appeared in person, according to his order. Ptolemy being solicitous to prosecute his Arabian war, gave no decision at present; but Aristobulus clearly perceived from what he said, that his cause was not viewed in a favorable light. He, therefore, left the place, unceremoniously, and returning into Judea, collected an army for his defence; by which proceeding, Pompey was much incensed. He marched, however, agreeably to his purpose, into Arabia; took Petrea, and made Aretas the king prisoner, but afterwards released him, on his agreeing to all his terms.

574. On his way back, being informed of the hostile movements of Aristobulus, in Judea, he marched into that country. Aristobulus had shut himself up in a strong fortress, built by his father on the top of a mountain, and called after him, Alexandrion. Pompey surrounded the place, and obliged him to come down; when he agreed to give up all the fortified places

in his hands. But no sooner was he free from restraint, than he fled to Jerusalem, whither he was followed by Pompey.

575. When Pompey arrived at Jerusalem, this unsteady man, again came out to meet him, and promised full submission, and a sum of money. Gabinius was sent to receive the money, but he found the gates shut against him, and no money to be had. Pompey not enduring to be thus mocked, cast Aristobulus, whom he had retained with him, into chains, and marched with his whole army directly to Jerusalem.

576. Within the city there were two factions; that of Hyrcanus, and that of Aristobulus. The former were disposed to open the gates to the Romans, and they were the more numerous; but the other party retired into the mountain of the temple; and having cut off all communication with the city, resolved, there to maintain themselves.

577. Pompey having been received into the city by the other party, immediately laid siege to the mount of the temple. Most of the sacerdotal tribe were shut up within the temple; but the greatest part of the people were without. Battering engines were brought from Tyre, and an assault was made on the north side of the temple; and, although, the siege was pressed vigorously by the Romans, the garrison held out for three months; and might have held out much longer, but for the unwillingness of the Jews to work on the Sabbath, which gave a great advantage to the assailants; for, on that day, the Romans would fill up the ditches drawn round the temple for defence, and bring forward their batteries, and place them to the best advantage.

578. During the whole of the siege, the service of

the temple was never interrupted; the priests being deterred, neither by the death of their friends or rage of their enemies; and many of them, while officiating at the altar, had their own blood mingled with that of the sacrifices. This unshaken constancy, was greatly admired by Pompey himself, and indeed is scarcely to be paralleled in history.

579. After three months, the temple was taken; that is in the first year of the 179th Olympiad; and on the very day, observed as a fast on account of the capture of the city by Nebuchadnezzar. All those who were considered the prime leaders of this revolt were put to death.

580. Pompey, not contented with viewing the exterior of this sacred edifice, impiously penetrated the interior, not only entering the sanctuary, but into the holy of holies, examined all the *arcana* of that sacred place; thus inflicting the deepest wound on the feelings of the Jews, who considered this intrusion, as the highest possible profanation. But although he found two thousand talents laid up in the temple, he neither took it away, nor disturbed any thing else belonging to the furniture of the place. And, as if to make amends for what he had done, in entering the temple, he now ordered it to be cleansed, and the divine service to be resumed. But it has been observed, that although successful in all the previous acts of his public life, from this time, no success ever attended him.

581. Having concluded the war, he reinstated Hyrcanus in the office of high priest, and made him also prince of the commonwealth. But the walls of Jerusalem he ordered to be demolished.

CHAPTER XXIV.

OCTAVIUS CESAR BORN—DIODORUS SICULUS—ALEXANDER SON OF ARISTOBULUS ESCAPES FROM ROME—SEIZES SEVERAL STRONG PLACES—GABINIUS GOVERNOR OF SYRIA—ARISTOBULUS HIMSELF ESCAPES FROM ROME, AND RAISES NEW DISTURBANCES IN JUDEA—CRASSUS VISITS JERUSALEM AND ROBS THE TEMPLE OF ITS TREASURES—THE JUDGMENT OF GOD OVERTAKES HIM—BATTLE OF PHARSALIA—CESAR CONFIRMS HYRCANUS IN THE PRIESTHOOD—ANTIPATER ACCOMPANIES CESAR IN ALL HIS EXPEDITIONS—HIS FOUR SONS—HEROD ARRAIGNED FOR ILLEGALLY PUTTING CERTAIN THIEVES TO DEATH—MEDITATES THE DESTRUCTION OF HYRCANUS AND THE WHOLE SANHEDRIM—RECEIVES FROM SIXTUS THE GOVERNMENT OF CÆLO-SYRIA.

582. IN this same eventful year, 61 B. C., was born, Octavius Cesar, afterwards emperor under the name of Augustus, whose mother was the sister of Julius Cesar.

583. About this same time, 60 B. C., flourished Diodorus Siculus, the famous Greek historian. He was born in Sicily, from which he derives his name. He was thirty years in collecting materials for his history, and in composing the work; and that he might obtain accurate information, he travelled over most of the countries, of whose affairs his history treats. In this very year, he went to Egypt. His Bibliotheca

contained forty books, of which only fifteen are now extant. Those which remain, are the five first—and from the tenth to the twentieth; all the rest are lost, except fragments preserved by other authors.

584. In the year 57 B. C., Alexander, the oldest son of Aristobulus, who had been carried to Rome by Pompey, having made his escape, came into Judea, and then collected an army of ten thousand foot and fifteen hundred horse, and seized Alexandrion, Macherus, and several other strong castles, which he garrisoned and fortified; and from thence ravaged all the surrounding country. Hyrcanus being able to oppose no effectual resistance, sent for aid to Gabinius, governor of Syria, the general of the horse under him being the famous Mark Antony. Here, also, the Roman army was joined by Antipater, and other adherents of Hyrcanus. They came to a battle with Alexander, who was completely overthrown; three thousand of his men being slain in battle, and as many taken prisoner. He himself took refuge in the castle, called Alexandrion, where he was besieged by Gabinius. While this siege was being carried on, the Roman general took a progress through the country, and found many of its once famous cities lying in ruins, which he ordered to be rebuilt or repaired.

585. While Gabinius was thus occupied, he met with the mother of Alexander; a woman remarkable for her discretion. She being very solicitous about the safety of her husband Aristobulus, who had been carried to Rome, endeavored, by acts of kindness, to ingratiate herself into the favor of Gabinius, and succeeded to her wishes; for upon her representations, he made peace with Alexander, who surrendered all his castles; which, by her advice, were dismantled or demolished.

586. Gabinius, now went up to Jerusalem, and having settled Hyrcanus in the priesthood, made great alterations in the form of the Jewish commonwealth; and from a monarchy transformed it to an aristocracy.

Hitherto, the government had been managed by a prince, with the aid of the grand council or Sanhedrim, consisting of seventy-two persons, with an inferior court of twenty-three in every considerable town.

587. Instead of this, Gabinius established five independent courts; the first, at Jerusalem; the second, at Jericho; the third, at Gadara; the fourth, at Amathus; and the fifth, at Sepphoris. The tyranny of Alexander Janneus had made the Jews weary of monarchy; and they petitioned Pompey for its abolition, when the trial of the two brothers took place before him, at Damascus; and he so far complied, as to take away the diadem and the name, but left the supreme power, in the hands of Hyrcanus. But now, they renewed their petition to Gabinius, and obtained the change which has been mentioned. But when Julius Cesar afterwards passed through the country, he restored things to their former condition.

588. Towards the close of this year, Aristobulus, who had been led in triumph by Pompey with his son Antigonus, made his escape from Rome, and came into Judea, where he excited new troubles; for, many resorted to his standard, and he seized several fortresses, which he began to fortify; but Gabinius came upon him, and subdued him. He and his son Antigonus were sent back again to Rome. Gabinius, however, in compliance with a promise given to his wife, obtained the release of the latter.

589. In the year 55 B. C., Gabinius, having been called into Egypt to settle the disturbances of that

kingdom, Alexander, the son of Aristobulus, excited new troubles in Judea. Having collected a great army, he ravaged the whole country, killing all the Romans he could meet with, and driving the rest to take refuge in Mount Gerizzim, where he besieged them closely. Gabinius, seeing what a force he had collected, thought it best to deal with him by fair means, and sent Antipater with conditions of peace, promising an oblivion of all that was past. But Alexander, confiding in his strength, encountered Gabinius in battle, but was overthrown, with the slaughter of ten thousand of his men. After this victory, Gabinius went to Jerusalem, and regulated every thing according to the wishes of Antipater; and then marched against the Nabetheans, whom he subdued.

590. In the year 54 B. C., Pompey and Crassus being consuls, the latter had Syria and the East, assigned to him. Whereupon, coming into Syria, with an eager desire to amass as much wealth as possible, and hearing of the riches of the temple at Jerusalem, he marched directly thither. At that time, Eleazer a priest, was the treasurer of the temple. Among other precious things under his charge, was a bar of solid gold of immense value, which to conceal he enclosed in a wooden beam, and then placed the beam over the entrance from the holy into the most holy place, and suspended the veil upon it.

591. But when he found Crassus very intent on finding treasure, Eleazer told him that he would discover it to him if he would spare the temple, and its other treasures. This Crassus swore he would religiously perform; but the perfidious, and sacrilegious wretch, no sooner had the beam in possession, than he entered into the temple, and took away the two thou-

sand talents which Pompey had left untouched, and robbed it of other valuable treasures, to the amount of ten thousand talents; by which he thought himself well provided for the Parthian war.

592. But speedy vengeance pursued the rapacious and sacrilegious Crassus; for, being decoyed by the enemy into an unfavorable situation, the Parthians fell upon him, defeated his army, and slew his son, and twenty thousand of his men. Crassus himself, while endeavoring to escape, fell under the conduct of a treacherous guide, and being led by him to Sarinas, the general of the Parthians, was immediately put to death. The Parthians, supposing that there would be nothing to oppose their progress, crossed the Euphrates, and invaded Syria; but here they were met by Cassius, defeated, and driven back to their own country.

593. In the year 49 B. C., Cesar released Aristobulus from prison, and sent him into Judea, with two legions, to promote his interest there, and in the neighboring countries of Phenicia, Syria, and Arabia. But some of Pompey's friends found means to give him poison on the way, of which he died. Alexander, his son, having been informed of the expected arrival of his father, began to raise forces to join him as soon as he came. Pompey sent orders to Scipio, to put him to death; who, causing him to be apprehended and brought to Antioch, he was there subjected to a formal trial, in which, being condemned, his head was cut off.

594. In the year 48 B. C., the contest between Cesar and Pompey was brought to a decision, by the famous battle of Pharsalia, in Thessaly; in which Pompey was defeated, and obliged to flee to Africa, where he was beheaded.

595. Cesar, having conquered Egypt, passed into

Syria, where Antigonus, the son of Aristobulus the late king of the Jews, came to him; and lamenting the death of his father and brother, begged Cesar to have compassion on him; and at the same time, made heavy complaints against Hyrcanus and Antipater. But Antipater being then with Cesar, defended himself and Hyrcanus so much to his satisfaction, that he rejected the accusations of Antigonus, as of a turbulent and seditious person, and decreed, that Hyrcanus should possess not only the priesthood, but the sovereign power, as formerly; and, his descendants after him.

596. Antipater accompanied Cesar in all his expeditions through Syria, and greatly conciliated his favor. When Cesar left this province, Antipater returned to Judea, and regulated every thing to the best advantage for Hyrcanus. He was a man of consummate policy, and by his skilful management had acquired an unbounded influence, not only in Judea, but in Phenicia, Syria, Arabia, &c.

597. Antipater had married a noble Arabian lady, whose name was Cyprus, by whom he had four sons, now grown to mature age. The oldest was called, Phaselus; the second, Herod; the third, Joseph; and the youngest, Pheroras. He had, also, one daughter by the same wife, named Salome, who, as well as her brother Herod, is famous in the history of the following years.

598. Antipater, having acquired such influence, in Judea and the neighboring countries, and being so much in favor with Cesar, was now able to make provision for his own sons. Accordingly, he appointed Phaselus to be governor of Jerusalem, and Herod his second son, to be governor of Galilee; he being then no more than twenty-five years of age. In the printed

text of Josephus, it is only *fifteen*, but this, by a collation of other passages, appears to be a mistake of the copyists.

599. Herod, being a young man of an active disposition, and wishing to signalize himself, made an attack on a horde of thieves, who infested the country; and, having taken their leader Hezekias, with several of his associates, he put them all to death. By this action he gained much applause, even from Sixtus, the governor of the province; but those who were enemies of Antipater, represented to Hyrcanus, that Herod had put these men to death without a legal trial, and obtained from him an order, that Herod should be cited to appear before the Sanhedrim, to answer for his conduct.

600. Herod appeared before this August tribunal clothed in purple, and surrounded by his guard, by which the judges were so intimidated, that not one of them had courage to open his mouth, except an old councillor, by the name of Samias. He first accused Herod of audacity, in appearing as he did, before that court; and then turned his accusation against Hyrcanus the president, and the members of the council, for their want of firmness and dignity; predicting, that this same Herod, should be the means of executing wrath upon the Sanhedrim. Which was actually fulfilled; for, Herod put every member of the Sanhedrim, afterwards, to death, except this same Samias, and one other individual.

601. Hyrcanus did all he could to get Herod cleared, as he had a great partiality for the young man, whose father had been the chief cause of all his power and prosperity. But finding that he could not procure his acquittal, he got the cause adjourned, until the next

day; and, in the mean-time, advised Herod to leave Jerusalem, which he did, and went to Damascus, where putting himself under the protection of Sixtus Cesar, he set the Sanhedrim at defiance, and refused any more to appear before them.

602. While Herod was with Sixtus, he so ingratiated himself, that he obtained from him the government of Cœlo-Syria. He now raised an army, and marched into Judea, to be revenged on the Sanhedrim, for the indignity offered him, by bringing him to a trial before them. His purpose was to depose Hyrcanus from the priesthood, and cut off the whole Sanhedrim. But his father, and brother Phasaël, interposed, and made him desist from his design.

CHAPTER XXV.

THE JULIAN YEAR—DEATH OF CESAR—MALICHUS, HIS INFLUENCE AND CHARACTER—DEATH OF ANTIPATER—BATTLE OF PHILIPPI—ANTIGONUS YOUNGEST SON OF ARISTOBULUS CLAIMS THE KINGDOM—THE PARTHIANS AGAIN CROSS THE EUPHRATES—ARE HIRED TO INVADE JUDEA, TO MAKE ANTIGONUS SON OF ARISTOBULUS, KING—HIS ADHERENTS ARE RESISTED BY HEROD AND PHASAEI—CIVIL WAR WITHIN THE CITY OF JERUSALEM—FLIGHT OF HEROD AND DEATH OF PHASAEI.

603. IN the year 46 B. C., Cesar having returned from his African expedition, undertook, in virtue of his office as Pontifex maximus, to reform the calendar; which he happily effected, by establishing the Julian year, of three hundred and sixty-five days, six hours; or, in actual computation, three years, of three hundred and sixty-five days, and the fourth, of three hundred and sixty-six: which is in use at this time.

604. IN the following year, 45 B. C. Julius Cesar was murdered in the Senate house, by a band of conspirators, whose leaders were Brutus and Cassius. Their professed object was to destroy the tyrant, and restore liberty to the Senate and people.

605. Cesar, was a man of very extraordinary abilities, and learning. He was, also, naturally humane, and generous; but he was ambitious, voluptuous, and irreligious.

606. Upon the death of Cesar, the greatest confusion ensued, not only at Rome, but in all the provinces. Of these events, it would here be out of place to give a particular account, except so far as they may be intimately connected with Jewish history.

607. Next to Antipater, Malichus had the chief authority in Judea. They had been long associated in the support of Hyrcanus; but this man now began to act a very wicked and ungrateful part, to his patron, Antipater. He was not contented to be the second man in the country, but was ambitious to be the first; especially, as he was a native Jew, and Antipater, an Idumean. He, therefore, plotted against the life of Antipater; and when the latter, obtaining some intelligence of his design, was preparing to oppose him, he came to him with so fair a face, and so played the hypocrite, that he removed all suspicion from his mind: nay, when Murcus would have put Malichus to death, he was spared at the intercession of Antipater. But, notwithstanding all this, when he was dining one day with Hyrcanus, Malichus bribed the butler to administer poison to him, of which he died.

608. Malichus now took possession of the power which had been exercised by Antipater; but, the sons of the latter, were not easily to be deceived; and no how disposed to leave their father's death unavenged. Although Malichus denied having had any hand in the death of Antipater, they were convinced of the contrary. Herod was in favor of openly attacking the murderer, at once; but Phasaël recommended a more crafty proceeding, as one less likely to bring on a civil war.

609. In the mean time, the brothers acquainted Cassius, who then had possession of Syria, with the circumstances of Antipater's death, and obtained from

him the liberty of putting the murderer to death, of which order, notice was given to the commanders of the garrison at Tyre. When Cassius had taken Laodicea, all the princes and chief lords of Syria and Palestine came to Tyre, to congratulate him. Hyrcanus and Malichus, were on the road for the same purpose. Herod made a great supper, and on pretence of sending invitations to his guests, informed them of Cassius' orders, and the approach of Malichus; on which, men were sent to meet him; who, according to their orders, fell on Malichus, and slew him. It was ascertained, that he had formed a plot, after getting his son who was at Tyre into his possession, to return to Judea, and excite the Jews to revolt; and while the Romans were busy with their civil wars, to make himself king. But the plot of Herod against him, was better laid, and took complete effect.

610. In the year 42 B. C., was fought the decisive battle at Philippi, in Macedonia, between Octavianus and Antony, on the one side, and Brutus and Cassius, the murderers of Cesar, on the other. In this battle, the latter were overthrown, and their cause ruined; and both Brutus and Cassius were driven to such desperation, that they put an end to their own lives.

611. After Cassius had left Syria, the friends of Malichus raised a great tumult, to revenge his death on the sons of Antipater: and had influence to gain over to their party Hyrcanus, and also Felix the commander of the Roman forces, at Jerusalem. At the same time a brother of Malichus seized the castle of Massada, and several other strong places, in Judea.

612. Herod was, at this time, confined with sickness at Damascus, whither he had gone to see Fabius, the Roman governor. The whole of this storm, therefore,

fell on Phasaël, who withstood it successfully: for he drove Felix, and all his party out of Jerusalem. When Herod returned, the brothers were soon able to put down the opposite faction, and recover the strong fortresses.

613. About this time, a marriage took place between Herod and Mariamne, the grand daughter of Hyrcanus, which seemed to reconcile all differences.

614. But this peace was of a short duration. Antigonus, the youngest son of Aristobulus the late king, was made the instrument of the discontented faction at Jerusalem; for his father and older brother being dead, as related above, he claimed the kingdom as his right. In these pretensions, he was supported by Marion king of Tyre, Fabius governor of Damascus, and Ptolemy prince of Chalcis. The last of these had married the sister of Antigonus.

Coming with a large army, Antigonus invaded Judea, but he had scarcely entered its borders, when Herod encountered and overthrew him, and returned to Jerusalem, in great triumph.

615. In the year 41 B. C., the Parthians again crossed the Euphrates, instigated and led on by some of the adherents of Pompey, who had fled for refuge to the Parthian court. This army was under the conduct of Labianus and Pacorus, who ravaged a large part of Asia Minor, and took Sidon and Ptolemais.

616. By these generals, a large party was sent to invade Judea, for the purpose of making Antigonus, the son of Aristobulus, king of that country. They were prevailed on to pursue this course, by Lysanias king of Chalcis, who promised them as a reward, one thousand talents, and five hundred Jewish women, if they would restore Antigonus to his father's kingdom.

Antigonus himself, having collected an army of Jews from about Mount Carmel, marched with them into Judea.

617. And having vanquished those who first came against him, pursued them to Jerusalem, where having got within the city, he had many skirmishes with the brothers, Phasael and Herod; in which, the followers of Antigonus being worsted, retreated within the mount of the temple; and the other party into the palace, which two places became the head quarters of the two parties.

618. Their conflicts continued until the time of the east of Pentecost, when, numbers of people coming to the city from all parts, some took part with one, and some with the other, until the confusion was so great, that the leaders began to think of some means of putting an end to these troubles. Proposals of peace being made to Antigonus, he received them hypocritically, offering to refer the dispute to the Parthian general, whom Pacorus, according to agreement, had sent after him. By this stratagem, the Parthian who was the cup-bearer of Pacorus, was introduced into the city, and lodged with five hundred of his horse within the walls. Here he played his game so artfully, that he persuaded Phasael to take Hyrcanus with him, and go to Barzapharnes; who then governed Syria, under Pacorus. Herod had no confidence in the Parthians, and remonstrated against the course which his brother had determined to pursue.

619. When Phasael and Hyrcanus came to Galilee, they were met by a guard from Barzapharnes, and the cup-bearer returned to Jerusalem. They were, at first, treated with a show of kindness, until it was supposed, that the Parthian general had time to reach

Jerusalem and seize Herod, when they were both put in chains.

620. But Herod, aware of the danger, fled from Jerusalem with his family and treasures, and seized the fortress of Massada, on the west side of the Dead Sea, where he left his family, and went to Arabia, to solicit assistance of Malchus, who had succeeded Aretas. But Malchus, though under great obligations to Herod for services performed, ungratefully refused to receive or entertain him. He then directed his course towards Egypt, but before he arrived, he heard of the death of his brother Phasael. For the Parthians, when they found Herod gone, made Antigonus king, and delivered up Phasael and Hyrcanus into his hands. The former, knowing that his death was determined on, beat out his own brains against the wall. The life of Hyrcanus was spared, but to render him incapable of officiating as high priest, they cut off both his ears; and then delivered him to the Parthians, who carried him with them into the east.

CHAPTER XXVI.

HEROD OBTAINS THE FAVOR OF ANTONY—AND IS SOLEMNLY APPOINTED KING OF JUDEA—IS SUCCESSFUL AGAINST HIS ENEMIES—ANTONY SENDS HIM TWO LEGIONS TO REDUCE JERUSALEM, STILL IN THE POSSESSION OF ANTIGONUS—HEROD GOES TO SAMOSATA TO MEET ANTONY—RETURNS TO JUDEA WITH FRESH FORCES—HIS BROTHER JOSEPH SLAIN IN AN EXPEDITION AGAINST JERICHO—HEROD LAYS SIEGE TO JERUSALEM—MARIAMNE THE WIFE OF HEROD—JERUSALEM TAKEN AND GIVEN UP TO PILLAGE—ABJECT SPIRIT OF ANTIGONUS.

621. HEROD, upon hearing of the death of his brother, did not return, but went on to Pelusium, and thence to Alexandria. Not meeting with any promise of effectual succour in Egypt, he sailed by way of Rhodes, to Rome, where he made his complaint and application to Antony, beseeching him, by the friendship which subsisted between him and his father, to pity the distracted and miserable condition of Judea.

622. Antony, in consideration of the promise of a very large sum of money, entered with much zeal into the interests of Herod, and obtained for him much more than he expected. For he thought of nothing more than succeeding to the power which his father exercised under Hyrcanus. But Anthony, first securing the influence of Octavianus, in favor of the

measure, had Herod introduced to the Senate, with a full exhibition of the merits of his family, towards the Roman people; on which, he was recognized as king of Judea, by the unanimous vote of the Senate, and Antigonus was declared to be an enemy to the Roman people. Herod was then conducted to the capitol, with Antony on one side, and Octavianus on the other, where he was solemnly inaugurated into his new office, according to the Roman usage. And this act of the Senate was laid up among the archives of the State.

623. Herod, having met with such success at Rome, hastened back to Judea. This whole transaction, by which he was solemnly advanced to the royal dignity, occupied no more than seven days. Indeed, his whole journey, both by sea and land, from the time he left Judea, until his return to Ptolemais, occupied only three months.

624. His first object, after his return, was to relieve his wife, mother, sister, and other friends, who were shut up in the castle of Massada, and had been besieged by Antigonus ever since his departure. They were now reduced to such distress, for want of water, that his brother Joseph, who had been left in command of the place, had formed the purpose of breaking through the besiegers, and escaping to Malchus, king of Arabia, who, he heard, was now much better disposed to lend them aid, than when applied to by Herod. But the night before he had designed to carry his purpose into effect, there fell such plentiful showers of rain, as filled all their cisterns; so that they were able to hold out, until Herod came to their relief.

625. Herod had no small difficulty in collecting a sufficient force to meet the besieging army. He re-

ceived all into his service, whom he could enlist, whether Jews or foreigners: but his principal reliance was on Ventidius and Silo, Roman generals, who were then in Palestine, with a considerable force. These, however, did him as much harm as good; for having come into Judea to obtain money, they were ready to help him who would pay them best. And, indeed, they received money from both parties, and so managed, as to give little real assistance to either.

626. Herod, however, finally succeeded in reducing Galilee, and, after a siege of considerable length, took Joppa. Having delivered his family and friends from their unpleasant situation in Massada, he placed them in Samaria, and sent his brother Joseph into Idumea, to secure that region in his interests.

627. At this time Galilee, was infested with multitudes of robbers, to suppress whom, Herod now addressed himself. With some difficulty he succeeded in vanquishing a large body of them who advanced to meet his army, and compelled them to cross the Jordan. It was some time, however, before the country was entirely freed from these banditti.

628. Jerusalem, and many other places, still continued in the possession of Antigonus; and the war between him and Herod still went on. To aid the latter, Antony sent Macheras with two legions and one thousand horse, who approaching the walls of Jerusalem, for the purpose of conferring with Antigonus, was beaten back by the archers and slingers, on the rampart; by which he was so enraged, that on his retreat from the place, he killed all the Jews he could lay hands on. Among them, many of Herods friends were cut off; on account of which, he went directly to make complaint to Antony; but Macheras overtook

him, and so explained and apologized, that Herod agreed to think no more of the affair.

629. Still, however, he prosecuted his journey to visit Antony, who was then at Samosata; who received him with distinguished honor. While there, Herod rendered signal service in carrying on the siege of the place.

630. While Herod was absent, his brother Joseph, neglecting the orders which he had received, made an expedition against Jericho, with such forces as he was able to bring together. Being circumvented by the enemy, he was there slain, and most of his men cut to pieces. In consequence of this disaster, many in Idumea and Galilee, revolted from Herod.

631. The intelligence of these unfortunate events reached Herod at Daphne, on his way home, and hastened his return. Coming to Mount Libanus, he there raised eight hundred men; and with these, and one Roman cohort, marched to Ptolemais, and proceeded to subdue those who had revolted in Galilee. Then marching to Jerusalem to avenge his brother's death, he was encountered by the friends of Antigonus, and defeated, being himself wounded in the conflict. But soon rallying, he collected more soldiers, and fought another battle with the flower of the troops of Antigonus, under the command of Pappus, and entirely overthrew them; Pappus himself being among the slain. Had it not been winter, he might have marched directly to Jerusalem and taken that place.

632. Early the next year, 38 B. C., Herod took the field, with a great army, and proceeded directly to Jerusalem, where he commenced a regular siege of the place. While the necessary works were carrying on, he went to Samaria, and consummated his marriage

with Mariamne, who had been betrothed to him, four years before.

633. Mariamne was the daughter of Alexander the son of king Aristobulus, by Alexandra the daughter of Hyrcanus the second. She was a lady of extraordinary beauty and great virtue, and accomplished above any woman of her time. Herod, in selecting her for a wife, was influenced not merely by affection, but by political motives; for he thought, that by an alliance with the Asmonean family, so highly venerated by the Jews, he would gain a great influence over that people.

634. After the return of Herod from Samaria, the siege was prosecuted with uncommon vigor; for the governor of Syria came to his assistance with a large number of soldiers. The whole force engaged in the siege was no less than eleven legions and six thousand horse, besides the Syrian auxiliaries.

635. But the city held out until the next year, which was 37 B. C., when many breaches being made in the walls, the assailants entered, and exasperated by the length of the siege, and the hardships which they had endured, filled the whole town with blood and devastation. Herod did all he could to prevent this, but without effect, as Sosius the governor of Syria, encouraged the soldiers in these lawless and cruel proceedings. At length, when remonstrance failed to put a stop to the utter devastation of the city, Herod redeemed it from further spoliation, by the promise of a large sum of money.

636. Antigonus, seeing that all was lost, surrendered himself to Sosius, and in a very abject manner, cast himself at his feet; which, instead of moving the compassion of this stern Roman, only provoked his con-

tempt; for he ever afterwards called him *Antigona*. It was, at first, designed to preserve him to grace the triumph of Antony; but Herod wishing to remove all danger of new disturbances from the claims of this last male of the Asmonean family, never ceased to petition Antony, to have him put to death; which was accordingly done, by the hands of the common executioner, without the least regard to his royal dignity.

CHAPTER XXVII.

**HEROD ESTABLISHED ON THE THRONE OF JUDEA—
DESTROYS THE WHOLE SANHEDRIM EXCEPT TWO
—HILLEL AND SHAMMAI—THEIR DISTINGUISH-
ED DESCENDENTS—SIMON—GAMALIEL—JUDAH
HAKKADOSH—SCHOLARS OF HILLEL—CHALDEE
PARAPHRASES—THEIR HIGH ESTIMATION AMONG
THE JEWS—JONATHAN BEN UZZIEL AND ON-
KELOS.**

637. HEROD was now in full possession of the kingdom of Judea. But as he had made his way to the throne through much blood; so now, when seated on it, he found it necessary to resort to the sword, to subdue the obstinacy of the leaders of the opposite faction, who would not consent to submit to his authority. Of this number was the whole Sanhedrim, the grand council of the nation, every one of whom he put to death, as was before mentioned, except Sameas and Pollio. During the whole siege, these two had declared in favor of receiving Herod as their king, alleging, that God in displeasure for their sins, had decreed to give them up to the government of this man, as a punishment. The others, on the contrary, went about the city, encouraging the people, and assuring them that God would certainly protect his temple. On which account, Herod put them all to death; remembering also, the affront which they had put upon him, when they

cited him before them, as a criminal. It is remarkable, however, that he spared Sameas, who had so boldly denounced him on that occasion; and who was of all the most vehement, in requiring his condemnation.

638. These two men are very famous among the Mishnical doctors of the Jews, and in the rabbinical writings, are known by the names of HILLEL and SHAMMAI. Of the Sanhedrim, which was now formed, HILLEL was made the president, and SHAMMAI the vice-president. The former is called Pollio, by Josephus, and was one of the most eminent men, for learning and authority, who ever appeared in the Jewish nation. The Jewish writers, with one consent, concede to him the highest place, in the knowledge of the Jewish law and traditions. For forty years he was president of the Sanhedrim, and acquired higher reputation for the justice and wisdom of his decisions, than any one who had occupied that high seat of judgment, since the days of Simon the Just.

639. The posterity of this eminent doctor were also famous for a long time. It is said, that his descendants occupied the same high office for ten generations.

640. Simeon, his son, is supposed to have been the very person, who in the temple, took our blessed Saviour in his arms; Luke ii. 25—35.

641. The third in descent, was, Gamaliel, who presided in the Sanhedrim, when Peter and the other apostles were called before that council; (Acts v. 34;) and was the distinguished master at whose feet the apostle Paul was brought up. (Acts xxii. 3.) In the Jewish writings he is called Gamaliel the Old, because he lived to extreme old age; his death occurring only eighteen years before the destruction of Jerusalem.

642. Next to Gamaliel, was Simon, the second of

that name. He perished in the destruction of Jerusalem.

643. The fifth in descent, was Gamaliel the second.

644. To him succeeded, Simeon the third.

645. Then we come to Judah Hakkadosh, or Judah the Holy, who composed the Mishna, the great body of Jewish Traditionary Law, which forms the text of the Talmud.

646. After Judah Hakkadosh, we have, in regular succession, the names of Gamaliel the third, Hillel, and Gemaricus, all lineal descendents of the Hillel, of whom we are now speaking.

647. Hillel was born and brought up in Babylonia, where he resided until the fortieth year of his life. After that, he came to Jerusalem and betook himself to the study of the law, in which he became so eminent, that when eighty years of age, he was made president of the Sanhedrim, in which office he continued for forty years more, so that he lived to the great age of one hundred and twenty years.

648. When Hillel was first made president of the Sanhedrim, one Menahem, was the vice-president; a leading man among the Essenes. Josephus says, that he had the spirit of prophecy, of which he gives the following instance. One day, meeting with Herod among his school-fellows, he saluted him by saying "Hail, king of the Jews!" and laying his hand on his shoulder, foretold, that, one day he should be advanced to that dignity. When Herod was actually made king, remembering this prediction, he sent for Menahem and asked him whether he should reign as many as ten years. He is said to have answered, "Yea ten, twenty, thirty years," and then paused, because Herod did not wish to inquire further.

649. Shammai, who is called Sameas by Josephus, was next to Hillel in reputation, as a Mishnical doctor. He had been the disciple of Hillel; but when appointed vice-president of the Sanhedrim he did not always concur with his old master, in opinion. These differences of opinion, between the masters, caused great disputes and dissensions among their scholars; which sometimes arose to such a height, as to cause the shedding of blood. But, finally, the school of Hillel prevailed over that of Shammai. The tempers of these eminent men were diverse; for while Hillel was of a mild and peaceable disposition, Shammai was of an irascible and fiery spirit.

650. Hillel, it is said, bred up no less than one thousand scholars in the knowledge of the Law; of whom eighty were of the first distinction. Of these, the Jewish writers say, that thirty were so eminent, as to be worthy that the divine glory should rest on them, as it did on Moses; and thirty, for whom the sun might have stood still, as it did for Joshua.

651. The most eminent of them all, however, was JONATHAN BEN UZZIEL, the author of the Chaldee Paraphase on the Prophets, who was contemporary with ONKELOS, the author of the Chaldee Paraphase on the Law. Whether Onkelos was also a scholar of Hillel, we are no where informed.

652. These paraphrases, are translations of the Scriptures of the Old Testament, from the Hebrew, into the language of the Chaldeans, which was used through Assyria, Babylonia, Mesopotamia, Syria, and Palestine. They were called TARGUMS, which means *versions, or translations.*

653. As was before mentioned, they had their origin, after the return of the Jews from captivity, when the

common people, and especially the youth, not being familiar with the Hebrew, needed a version in the vulgar tongue, which was Chaldee.

654. These versions were at first made by learned men verbally; but in process of time, when Synagogues multiplied, it became expedient to have them in writing, that they might be used, when there were none sufficiently learned to render the Hebrew, with correctness, into the vernacular dialect.

655. There are now extant a number of paraphrases, by different hands, and composed in different ages. The principal are, The Paraphrase of Onkelos on the Law;—That of Jonathan on the Prophets—Another on the Law ascribed also to Jonathan—The Jerusalem Targum, on the Law—The Targum on the Megilloth; that is, on the five small books, Ruth, Esther, Ecclesiastes, Song of Solomon, and the Lamentations. There are, moreover, two other paraphrases on the book of Esther. Next, we have the Targum of one-eyed Joseph, on the Psalms, Proverbs, and Job—And an anonymous Targum, on the books of Chronicles.

656. These versions are of little value, except the paraphrases of Onkelos and Jonathan Ben Uzziel, which are very important; especially, in teaching us how the ancient Jews interpreted the Scriptures which relate to the Messiah.

657. That the Targums of Onkelos and Jonathan were composed a short time before the birth of Christ, is the opinion of both Jewish and Christian writers; and is strongly confirmed by internal evidence. The only reason for supposing that they were of a later date, is the fact, that they seem to have been entirely unknown to Origen, Jerome, and the other Christian fathers. But if these men did not understand the Chal-

doe language, they, of course, could not be acquainted with these paraphrases; and they might have been composed and principally used in Babylonia; which supposition well corresponds with the language in which they were written; which is rather the eastern, than the western Aramean.

658. These versions are held in the highest esteem by the Jews, and, therefore, furnish the best weapons for carrying on the controversy with them. They are, undoubtedly, the oldest Jewish writings extant, with the exception of the Scriptures; unless we reckon the Greek version of the Old Testament, as a Jewish composition.

CHAPTER XXVIII.

ANANIAS MADE HIGH PRIEST BY HEROD IN THE PLACE OF ANTIGONUS DECEASED—HYRCANUS, A CAPTIVE AMONG THE PARTHIANS, IS TREATED WITH FAVOR—HIS DESIRE TO RETURN, AND HEROD'S REASONS FOR WISHING THE SAME—ALEXANDRA THE MOTHER OF ARISTOBULUS AND MARIAMNE HIS SISTER, DISSATISFIED THAT HE WAS PASSED OVER WHEN ANANIAS WAS EXALTED TO BE HIGH PRIEST—HEROD CAUSES ARISTOBULUS TO BE DROWNED—CLEOPATRA VISITS JERUSALEM—HER MANNERS SO LICENTIOUS THAT EVEN HEROD IS DISGUSTED—GREAT EARTHQUAKE IN JUDEA—ANTONY ENTIRELY DEFEATED AT ACTIUM—HEROD NOW SEEKS TO CONCILIATE THE FAVOR OF THE CONQUEROR, AND SUCCEEDS—MARIAMNE MANIFESTS THE UTMOST HATRED OF HEROD, ON ACCOUNT OF HEARING THAT IN CASE OF HIS DEATH, HE HAD ORDERED HER TO BE KILLED, LEST SHE SHOULD BE ENJOYED BY ANOTHER—SUSPECTING THAT HIS UNCLE JOSEPH HAD COMMUNICATED HIS SECRET, HE BECAME FURIOUS WITH JEALOUSY, AND PUT BOTH HIM AND HER TO DEATH—IMMEDIATELY HE WAS SEIZED WITH INTOLERABLE REMORSE, AND FELL SICK—BECOMES MORE SEVERE—IS INSTIGATED TO ACTS OF CRUELTY BY ALEXANDRA AND OTHERS—CONSPIRACY AGAINST HIS LIFE.

659. HEROD, on the death of Antigonus, made Ananelus high priest, in his stead. He was an obscure priest, residing in Babylonia; but being well known to Herod, and of the pontifical family, he sent for him,

and put him into this office. He seems to have chosen an obscure man, that there might be no collision between the sacerdotal and royal dignity.

660. Hyrcanus, who had been carried away by the Parthians, still lived, and was treated with much kindness by Phraates the king, who, when he understood his former dignity, released him from his chains, and allowed him full liberty to live among the Jews who resided in that country. For, at this time, there were more Jews in Babylonia, and other countries beyond the Euphrates, than in Judea.

661. Hyrcanus, on hearing that Herod was made king of the Jews, expressed a strong desire to return; for as he had, in one instance saved Herod's life, he expected to be treated kindly.

662. Herod was no less solicitous for the return of Hyrcanus, but for a very different reason. He wished to get the old man into his power, that he might make away with the only survivor of the Asmonean family, who could have any claim to the throne of Judea. He, therefore, sent a special embassy to Seleucia, with the double object of getting Phraates to give him up, and of persuading Hyrcanus to come. In both, they were successful, and the aged man, contrary to the advice of his best friends, returned again to the land of his nativity.

663. In making Ananelus high priest, Herod had passed by Aristobulus, the son of Alexander, to whom, by right of succession it belonged. This produced, no small disturbance in his own family; for, Alexandra the mother of Aristobulus, and Mariamne his sister, could not bear to see an obscure stranger exalted to that office, while the rightful heir was overlooked.

664. These two ladies not only teased Herod, con-

tinually, respecting the matter, but began to intrigue with Cleopatra, queen of Egypt, for the advancement of Aristobulus. The king, therefore, to make peace at home, resolved to gratify them; so, deposing Ananelus, he put Aristobulus in his room, a youth only seventeen years old.

665. But Alexandra, the mother of Aristobulus, being an ambitious woman, knew that her son had just as much right to the kingdom as he had to the priesthood; and, therefore, began to intrigue further with Cleopatra, for this end also. Herod confined her to the palace, and set spies over her; but she contrived a method of escape, and set off with her son to the court of Cleopatra. Herod after letting her proceed some distance, sent and brought her back.

666. Aristobulus now became more and more the object of the king's jealousy. At one of the great festivals, when he officiated at the altar in his pontifical robes, the people were struck with admiration at the beauty and gracefulness of the young high priest, and their mouths were full of his praises.

667. Herod could endure this no longer; he determined, therefore, to put an end to one who gave him so much uneasiness. He invited him, with this view, to a feast at Jericho, where the young man was enticed to go out to bathe, with a number of others. They, by the direction of Herod, held him under the water until he was drowned; and then it was pretended that his death was accidental. Herod himself put on mourning, and affected the deepest grief, for the loss of the high priest. But his hypocrisy was not concealed, and he was abhorred by the people, on account of this cruel act. As to Alexandra, she was inconsolable, and probably would not have survived her beloved son.

had it not been for the desire of revenge which now took full possession of her breast.

668. This murder of Aristobulus took place in the year 34 B. C. Alexandra acquainted Cleopatra, by letter, with the circumstances of her son's death, and fully engaged her interest in opposition to Herod. Antony being then very much under the influence of Cleopatra, was easily induced to cite Herod to answer for his conduct, in relation to this matter. But when Antony came into Syria, Herod so mollified him, that he dropped the proceedings altogether.

669. While Herod was gone to wait on Antony, he left Mariamne in the care of his uncle Joseph, who had married his sister Salome. Fearing lest, if any thing should happen to him, Mariamne would fall into the power of Antony, who already seemed to be in love with her, from the report of her beauty, he ordered Joseph, as soon as he was dead, immediately to kill his wife also.

670. This secret Joseph inadvertently let out, one day, when expatiating on the greatness of Herod's love to her. On Herod's return, she reproached him with it, which threw him into a transport of passion; being persuaded, that nothing but an illicit connexion with Joseph, (of which she had been accused by Salome,) could have extorted such a secret, he drew his dagger, and was about to plunge it in her bosom; but his love for her unnerved his arm.

671. But, immediately turning his vengeance on Joseph and Alexandra, he put the first to death without allowing him even a hearing; and throwing the latter into chains, shut her up in prison.

672. Cleopatra, having accompanied her paramour Antony, as far as the Euphrates, visited Jerusalem on

her way home, where she was splendidly entertained by Herod; but her manners were so voluptuous, and even licentious, that Herod himself was exceedingly disgusted with her.

673. While she was in his power, he once thought of making away with her, both on account of her former machinations against his kingdom, and out of fear of what she might still continue to effect against him; but he was restrained by a fear of Antony's displeasure.

674. Herod, being of a suspicious and jealous temper, resolved to select some strong place, and fortify it, to the utmost. The tower of Massada seemed to suit his purpose best. He, therefore, furnished it with arms for ten thousand men, that, in all events, he might have a place of refuge for himself.

675. As Antony had promised several kingdoms to Cleopatra, among which was that of Malchus, in Arabia, Herod was directed to make war with him. In this expedition, he, at first, gained a complete victory; but in a second engagement, he was defeated, and scarcely escaped with the fragments of his army.

676. In the year 31 B. C., there occurred an earthquake, which shook the whole land of Judea, in a more terrible manner than was ever experienced before. No less than thirty thousand persons were killed by this convulsion of nature. Herod was so much affected with this heavy disaster, that he sent to solicit peace with the Arabians; but they, having heard that the ruin from the earthquake was much greater than it really was, put the ambassadors to death, and invaded Judea, expecting to meet with no resistance. But Herod's soldiers happened to be abroad when the earthquake occurred, so that they remained uninjured,

and now collecting them together, he fell upon the Arabian army, and having killed five thousand men, besieged the rest in their camp. Being there distressed for want of water, they ventured another battle, in which he slew seven thousand of them, and took the rest prisoners. The Arabians, in their turn, were now forced to sue for peace, and were glad to accept whatever terms Herod chose to prescribe.

677. Antony, having been entirely defeated by Octavianus, in the battle at Actium, fled to Egypt, where he again gave himself up to the charms of Cleopatra. Herod perceiving that he could depend no longer on his protection, began to think of conciliating Octavius. But still indulging his suspicions of the aged Hyrcanus, who was now resident at Jerusalem, he pretended to discover a plot to render assistance to Malchus king of Arabia, on which he immediately had the old man put to death, though now in his eightieth year.

678. Herod, intent on securing the favor of Octavianus, if possible, shut up Mariamne and Alexandra her mother, in the fortress of Alexandrion, under a strong guard, and having placed his own mother and sister in the strong fortress of Massada, set off to pay his respects to Octavianus.

679. Herod, in his address to Cesar, spoke with such ingenuousness, in acknowledging every thing which he had done in opposition to him from friendship to Antony, that he won him over to his interests: Cesar, therefore, confirmed him in his kingdom, and caused him to resume the diadem, which he had laid down at his feet. Herod, upon this, made him very rich presents, which he had brought with him for the purpose.

680. Herod was now in high spirits on account of his unexpected success, in obtaining all he wished from Octavianus, and returned to Judea to communicate his good fortune to his family and friends. But his beloved wife, Mariamne, received him with the utmost aversion, and gave herself up to sighs and groans. The reason of this strange behaviour was, that she had, by some means, learned, that he had again given orders, that in case of his death, she should immediately be put to death. He had also given orders, that Alexandra her mother should also be put to death; and that his brother Pheroras should inherit the kingdom.

681. Octavianus having conquered Antony at Actium, pursued him into Egypt. On his way, he stopped at Ptolemais, where Herod met him, and gave him and his army a most splendid entertainment; and besides which, he presented Octavianus with eight hundred talents, by which munificent hospitality, he greatly conciliated the friendship of the conqueror.

682. Antony having been defeated on all sides, and all his attempts to obtain peace proving ineffectual, in despair of ever retrieving his affairs, he fell upon his sword, and left the world to his rival.

683. As soon as Herod heard of his death, he hastened to Egypt to pay his respects to the conqueror, by whom he was received with signal kindness and honor. He accompanied him on his return as far as Antioch, and received from him several grants, by which his power and kingdom were enlarged considerably.

684. On the return of Herod from this visit to Egypt, he found his domestic troubles increased rather than diminished. Mariamne still expressed for him the utmost abhorrence, and upbraided him on ac-

count of her father, grandfather, brother, and uncle, all of whom he had put to death; but she concealed the true reason of her excessive displeasure, out of regard to the life of Sohemus, from whom she had received the secret.

685. At length, Herod losing all patience, endeavored to extort from her attendants, by the rack, the secret cause of her grief and anger, but he could only learn, that it was owing to something communicated by Sohemus, that she was so exceedingly disturbed. The king then suspected that his secret orders, in case of his own death, had been betrayed; and, as before, in the case of Joseph, that this never would have been done, unless there had existed an illicit intercourse between them. He was now so fired with jealousy, that he immediately put this man to death, and then forming a court of his own dependents, for the trial of Mariamne, she was, as a matter of course, condemned to die.

686. It was not, at first, intended to carry the sentence into execution, but merely to shut her up in one of the strong fortresses. The jealous tyrant, however, fearing some insurrection of the people, was induced to precipitate the execution. Mariamne suffered death with unshaken fortitude. She was a truly magnanimous and virtuous woman; of greater beauty and accomplishments than any other of the age in which she lived.

687. As she was led to execution, her mother Alexandra, reproached her in the most cruel manner, for treating an excellent husband with so much unkindness; but all this was hypocrisy, to save her own life, for she had reason to fear, that her time would come next.

688. No sooner was Mariamne executed, than the grief and remorse of Herod became intolerable. He found no rest, day nor night. Wherever he went, the image of Mariamne haunted him, and filled him with the bitterest reflexions; until, at length, he became subject to fits of temporary madness.

689. Immediately, after the execution of the queen, a greivous pestilence occurred, which carried off great numbers, both of the common people, and the nobility. This, all considered as a just judgment of God upon the wicked king. Herod's disorder of mind was increased by this calamity; so that not knowing what to do with himself, he gave up all care of the public business, and retired to Samaria, where he fell into a greivous sickness.

690. When, with much difficulty he was recovered, and had returned to Jerusalem, he was observed to be more disposed to acts of cruelty, than before, which continued to be his disposition to the end of life.

691. While Herod lay sick, at Samaria, Alexandra, expecting that he would die, began to intrigue for the supreme power. To accomplish her purpose, she negotiated with the governors of the strong fortresses, in Jerusalem. The pretext which she used in these negotiations was, that she wished to secure the government for Herod's children, by Mariamne. These officers, however, immediately communicated the whole matter to Herod, who sent orders to have her put to death. This happened in the year 28 B. C.

692. In the year 26 B. C., Salome, Herod's sister, whose first husband was Joseph, and who afterwards married Costobarus, an Idumean, having become weary of her husband, gave him a bill of divorcement, contrary to the usage of the Jews, which permits a hus-

band to divorce his wife, but not a wife her husband. But by the authority of Herod, the transaction was sanctioned.

693. Salome having now returned to her brother, to render herself agreeable to him, pretended to reveal a conspiracy, which had been entered into by her late husband, with several other distinguished men of Idumea, against his government. To gain the more credit to her story, she informed him, where Costobarus had concealed the sons of Babas, whom Herod had directed him to put to death. On sending to the place, this accounts was verified; which induced Herod to believe all that she said, respecting the conspiracy. He, therefore, gave orders, that all who were accused by Salome, should be put to death.

694. Having now cut off all the branches of the Asmonean family, and all that favored their pretensions, Herod thought that he might, without danger, make some innovations on the usages of the Jews. He, therefore, erected at Jerusalem, a theatre, and an amphi-theatre, and in honor of Octavianus, (now the emperor Augustus,) celebrated games and exhibited shows. These things, however, were exceedingly offensive to the Jews.

695. This led ten persons among them, to form a conspiracy against the king, who by his spies, obtained some knowledge of the plot; so that when these men came to the theatre, with daggers under their garments, they were seized, and put to death, with the most exquisite torments. Nor, did he cease to make inquiry, until he had discovered every one of the conspirators, and put them all to death.

CHAPTER XXIX.

DIVINE JUDGMENTS ON THE LAND—HEROD ERECTS A STATELY PALACE ON MOUNT ZION—ERECTS ANOTHER PALACE ON A BEAUTIFUL HILL SEVEN MILES FROM JERUSALEM—ARISTOBULUS AND ALEXANDER, SONS OF MARIAMNE, SENT TO ROME FOR EDUCATION—HEROD REPAIRS TO MYTILENE, TO VISIT AGRIPPA—AUGUSTUS HIMSELF VISITS THE EAST—IS WAITED ON BY HEROD—ALL ACCUSATIONS AGAINST HIM TURN OUT TO HIS BENEFIT—UNDERTAKES TO REBUILD THE TEMPLE—THE WORK COMMENCED JUST FORTY SIX YEARS BEFORE CHRIST'S FIRST PASSOVER.

696. HEROD was moved by his dread of conspiracies, to fortify other strong places besides those in Jerusalem; and selected Samaria as a suitable site for one. The place was now reduced very low, having been destroyed by John Hyrcanus, as before related. It was, indeed, no more than a small village, when Herod undertook its restoration. When it was rebuilt, he named it **SEBASTE**, in honor of Augustus; *Sebastos* in Greek, being of the same import, as *augustus* in Latin. In this place, he colonized six thousand people, collected from all parts: among whom he divided the circumjacent country; which being fertile, the town soon became rich and populous.

697. In the thirteenth year of the reign of Herod, great calamities fell on the people of Judea; for a long

drought produced a famine; and the famine a pestilence, which swept away multitudes of people. On this occasion, Herod did a very popular and praiseworthy action. He melted down the plate of his palace—his treasury being empty—and turning it into money, sent to Egypt for corn; by which means so great an abundance was brought into Judea, that they were able to send a supply to the Syrians, who were suffering under the same calamity.

698. The flocks of Judea, having also been cut off by the drought, and there being a want of wool for the clothing of the inhabitants, Herod took care to have a sufficient supply imported from foreign countries. By these acts of generosity and sound policy, he greatly won upon the affections of the people; and among the surrounding nations acquired the reputation of a wise and generous prince. But he could not long refrain from acts of cruelty, which sullied the fame of all his good deeds.

699. Herod being now at peace with all the surrounding nations, and the country being in a prosperous state, he resolved to build a stately palace on Mount Zion, the highest part of Jerusalem. This edifice he made of such size and magnificence, that in appearance, it rivalled the temple. Within, he prepared two apartments, very large and sumptuous; the one of which he named *Cesareum*, in honor of Augustus, and the other *Agrippeum*, in honor of Cesar's chief favorite.

700. There was, at this time, in Jerusalem, a young lady of exceeding great beauty, named Mariamne, the daughter of one Simon, a common priest. Her, Herod married; and to exalt her family, made her father,

high priest; turning out Jesus the son of Phebes, to make room for him.

701. Herod having a passion for building, or finding in this occupation some relief to the troubles of his mind, engaged in another expensive work. He erected a palace about seven miles from Jerusalem, where he had obtained a victory over the Parthians, when his affairs were in a very critical situation. This palace was built on the summit of a beautiful hill, which had a regular declivity on all sides, and commanded an extensive and delightful prospect of the surrounding country. This palace he called *Herodium*, after his own name.

702. When this work was finished, Herod went on to build a city at the place on the sea coast, called Straton's Tower. This city he named *CESAREA*, after the emperor: and on it he spent much time and expense. Before this time, the harbour was very dangerous, so that no ship could ride safely in it, when the wind was S. W.; but by running a mole, or break-water, in a circular form around the harbor, to the S. W., he made it safe and commodious, and sufficiently capacious for a large fleet. The expense of this work alone was immense; for the stones used in its construction, were brought from a great distance and were of almost incredible dimensions; some of them being fifty feet long and eighteen broad, and nine in thickness. The foundation of this mole was laid in the sea, at the depth of twenty fathoms. Herod was occupied twelve years, before he completed all his works at *Cesarea*.

703. Alexander and Aristobulus, the sons of Herod by Mariamne, being now of sufficient age, were sent to Rome to be educated. They were committed to the particular care of Pollio, an intimate friend; but Augustus

tus, as a special mark of his friendship for the father, took the sons into his own palace, where apartments were prepared for them.

704. To give further evidence of his attachment to Herod, he gave him the privilege of choosing his own successor, from among his sons; and added to his kingdom, Trachonitis, Auranitis, and Batania.

705. When Agrippa, was sent by Augustus to the east, he made Mytilene, on the island of Lesbos, his chief residence. As soon as Herod heard of his arrival in the east, he set off to pay him a visit, and renew their former friendship. Soon after his departure, the Gadarenes, at the instigation of one Zenodorus, a farmer of the revenues, came to Agrippa with complaints against Herod; but he would not listen to them, and to gratify his friend, threw the accusers into chains, and sent them to Herod, who, in order to conciliate them, set them free.

706. In the year 21 B. C., Augustus himself, made a progress through the east. When he arrived at Antioch, Herod visited him, and was, as usual, received with every kindness. But his old enemy Zenodorus, hoping to be more successful with Augustus than he had been with Agrippa, brought new charges against Herod in the name of the Gadarenes, accusing him of rapine, tyranny and sacrilege.

707. These accusations so far influenced the emperor, that he appointed a day for Herod to appear and vindicate himself; but when his accusers observed the tenderness and partiality, with which he was treated, they gave up their cause as desperate; and the following night, several of them put an end to their lives; among whom was Zenodorus. This was construed by Augustus, as very favorable to the character of

Herod. He, therefore, added to his dominions the Tetrarchy, which had been possessed by Zenodorus, and joined him in commission with the governor of Syria, as his procurator, in that province. He also gave Herod's brother Pheroras, a tetrarchy in those parts.

708. As an acknowledgment of all these favors, Herod built near the mountain Panias, from which the Jordan issues, an elegant palace of white marble.

709. On his return to Jerusalem, Herod found the people much dissatisfied, on account of his various innovations on their religion and laws, in compliance with the customs of the Greeks and Romans. To prevent the evils which seemed to threaten him, he, in the first place, forbade all clubs and meetings where many persons convened, and had spies in all parts to bring him intelligence of all that was said and done.

710. He also purposed to require an oath of fidelity from all his subjects; but Hillel and Shammai, with all their followers, and all who belonged to the sects of the Pharisees and Essenes, refusing to take it, he was obliged to relinquish the design.

711. In the year 19 B. C., Herod formed the project of rebuilding the temple at Jerusalem, by which he promised himself that he should not only conciliate the Jewish nation, but raise for himself a lasting and honorable monument.

712. The second temple was, originally, greatly inferior to that of Solomon; and, in the course of five hundred years, had suffered exceedingly, not only from slow decay by the lapse of time, but more especially, from the almost perpetual wars which had been carried on; in which it was always the last refuge of those pressed by a superior force.

713. His purpose was, to take down the whole edi-

face, and build it anew, with the best materials. He, therefore, convened a general assembly of the people, and laid before them his plan; but they were alarmed at his proposal; fearing, lest when he had pulled down the old edifice, something might occur to prevent the erection of another.

714. To quiet their fears, therefore, he promised, that he would not begin to take down the old temple, until all his materials for the new were prepared, and on the ground. Accordingly, he set himself to work, to make all manner of preparations for this great work; employing, for the purpose, a thousand wagons, for carrying the stones and timber, ten thousand artificers, to fit and prepare these materials, and a thousand priests, skilled in architecture, to take the supervision of the whole work.

715. By these exertions, in two years, having got all things ready for the building, he began to pull down the old edifice, to the very foundations. The proposal of Herod to rebuild the temple, was made, in the latter part of the eighteenth year of Herod's reign, 18 B. C.

716. In the year 17 B. C., all the preparations being completed, the erection of the new edifice was begun, just forty and six years before the first passover of Christ's personal ministry, to which reference is had, in John ii. 20, "Forty and six years was this temple in building;" for, although, in nine years and a half, it was so far finished as to be fit for the public service, the work was carried on, until sometime after the public ministry of our Saviour, when eighteen thousand workmen were dismissed, at one time.

CHAPTER XXX.

HEROD VISITS HIS SONS AT ROME—ATTENDS THE OLYMPIC GAMES ON HIS WAY—IS RECEIVED WITH HONOR BY AUGUSTUS—BRINGS HIS SONS BACK TO JERUSALEM—THE REBUILDING OF THE TEMPLE IS DRIVEN ON—IMPRUDENT SPEECHES OF HEROD'S SONS, ALEXANDER AND ARISTOBULUS—DOMESTIC TROUBLES OF HEROD INCREASE—BECOMES MORE SUSPICIOUS—THE YOUNG MEN, HIS SONS, CONTINUE TO INDULGE IN RASH SPEECHES—ARCHELAUS KING OF CAPPADOCIA AND FATHER-IN-LAW TO ALEXANDER, COMES TO JERUSALEM—HEROD'S EXPEDITION TO ARABIA—DIFFERENCE BETWEEN HIM AND HIS SONS INCREASES—AUGUSTUS RECOMMENDS A COUNCIL—HEROD ACCUSES HIS SONS, AND THE JUDGES PRONOUNCE SENTENCE OF CONDEMNATION AGAINST THEM—HEROD CAUSES THIS SENTENCE TO BE CARRIED INTO EXECUTION AT SEBASTE, BY STRANGULATION.

717. THE next year, 16 B. C., Herod made a visit to Rome to pay his respects to Augustus, and to see his two sons, who were there pursuing their education. On his way he attended the Olympic games, on the 191st Olympiad, at which he presided; when finding that these games had much declined in their reputation, in consequence of the poverty of the Elians, which prevented them from keeping them up in their former splendor, he settled a permanent revenue upon them; in honor of which munificence they appointed him

perpetual president of the games, as long as he should live.

718. On his arrival at Rome, he was received with great honor and kindness by Augustus; and having received his sons, whose education was now completed in the best manner, he returned with them into Judea; soon after which he provided suitable wives, for both of them; marrying Alexander to Glaphyra, the daughter of Archelaus, king of Cappadocia: and Aristobulus to Berenice, the daughter of his own sister, Salome.

719. These young men, by the comeliness of their persons, the agreeableness of their manners, and their other amiable qualities, were the admiration of the Jews. But the intriguing Salome pursued them, with the envy and jealousy, which she had always entertained towards their mother Mariamne.

720. In the rebuilding of the temple, those parts where divine service was celebrated, were first finished. The sanctuary and holy of holies, together with the porch, were completed, in one year and a half after the work was commenced; that there might be as little interruption in the public service, as possible. But, even during this period, the daily service was constantly performed in the court, where the altar of burnt-offerings was situated.

721. 13 B. C., Alexander and Aristobulus, having now resided with their father three years, after their return from Rome, fell under his grievous displeasure. The cause was this. The young men let fall many rash words, expressing strong resentments against those who had occasioned the death of their mother. Salome and Pheroras, having been the chief advisers of this measure, began to be alarmed; and in their own defence, laid plots for the ruin of the young princes.

722. All these rash speeches of Alexander and Aristobulus, were carried to Herod, by his brother and sister, and represented in the strongest colours, with insinuations that they were all directed against his life. And to facilitate the design, these crafty courtiers engaged persons to draw them into free discussion, and provoke them to say, what otherwise would never have been uttered.

723. Herod was so much affected by these representations, that to humble the young princes, he sent for his oldest son Antipater, by his first wife Doris; but as she was divorced, when Mariamne was espoused, her son was educated in private. But, now, his father placed him over these two brothers; which had no other effect, than to exasperate them the more.

724. The Jews of Asia Minor and Cyrene, having suffered much oppression from the heathen inhabitants of the countries, where they resided, who would not permit them to live according to their own laws and religion, and deprived them of the privileges formerly enjoyed, sent an embassy to Augustus, to make their complaint, and pray for redress. Accordingly, an edict was made in their favor, by which all that they desired was granted to them.

725. Domestic troubles continued to increase in the family of Herod. Salome, Pheroras, and Antipater, were unwearied in their efforts to fill the king's mind with suspicions and prejudices, against his two young sons; until, at length, they so far accomplished their purpose, that an open breach took place between them and their father. By their malicious artifices, these enemies so filled the old man's mind with suspicion and fear, that he was unable to sleep, or obtain rest of any kind. To make discoveries, he put all their confidants

to the rack; and some, to obtain relief, would say any thing, which they supposed would have that effect.

726. Some of their extorted confessions bearing hard on Alexander the eldest son, he was cast into prison. On which, becoming desperate, he determined to create as much vexation as possible to his father; and sent him papers, in which he confessed a plot, which never had any existence; in which he named Salome and Pheroras, and two of the confidential ministers of Herod, as being his accomplices.

727. This had the effect of driving the old tyrant almost to distraction. He now suspected every body, and knew not whom to trust. He raged like a madman, against all around him; tortured some upon the rack, and put others to death; so that his palace was little better than a slaughter house.

728. Just at this crisis, 8 B. C., Archelaus king of Cappadocia, and father-in-law of Alexander, came, on a visit to Jerusalem. Hearing the accusations against his son-in-law, he affected to be even more violent in his rage against him, than Herod himself; and threatened to take away his daughter from him, which after a while had the effect of making Herod his advocate. Upon observing this temper, in the old man, he was soon able to bring about a reconciliation between him and his son.

729. Herod was very sensible of the kindness conferred on him by Archelaus, and in acknowledgment of the favor, he gave him very valuable presents; and when he returned, accompanied him as far as Antioch, where he reconciled him to Titus Volumnius the Roman governor of Syria, with whom Archelaus had had a difference.

730. A reconciliation having taken place between

Herod and his sons, he thought it necessary to pay another visit to Rome, to inform Augustus of the improved state of his domestic affairs; he having before informed him, by letter, of the breach between him and his sons; and having accused them to the emperor of many high crimes and treasonable practices, against him.

731. While he was absent, the thieves of Trachonitis returned to their old trade, and ravaged all the country of Cælo-Syria, and Judea, which was accessible to them. When, as before related, Herod had driven these banditti, out of his territories, about forty of the ring-leaders fled into Arabia Petrea, when Sylleus, the governor of that country not only received them, but granted them a strong fortress, called Repta. When Herod went on his last journey to Rome, they invaded Judea and Cælo-Syria, and ravaged the country in a distressing manner. Sylleus, the governor, felt no disposition to discourage these depredations, for he cherished a mortal hatred to Herod, because he had refused to let him have his sister Salome, as a wife, unless he would consent to be circumcised, and become a Jew.

732. Herod, on his return, finding the country much injured, by the incursion of this band of robbers; and not having it in his power to punish the perpetrators of the mischief, determined to wreak his vengeance upon their friends and relatives, in Trachonitis. This exasperated them so much that they made new inroads into his territory, and wasted the country more than ever.

733. When the principal buildings connected with the temple were finished, after nine years and a half, from the commencement of the work, Herod appointed

a day for its solemn dedication; which falling on the anniversary of his being made king, augmented the pomp and solemnity of the celebration.

734. To put a stop to the incursion of the robbers, who infected the country, Herod applied to Saturninus and Volumnius, the Roman governors of Syria, and lodged a complaint against Sylleus for harboring them: He also sued him for a debt of sixty talents which he had borrowed from himself. To answer to these charges, Sylleus was obliged to appear at Berytus, before the governors; and Herod having made good his allegations, Sylleus, to get clear, bound himself by oath, within thirty days, to pay the money, and deliver up all fugitives. But when the day came, he performed neither of these engagements, but went to Rome, to complain to Cesar.

735. Herod now obtained permission from Saturninus and Volumnius, to do himself justice. He, therefore, marched into Arabia, and destroyed Repta, and slew as many of the robbers, as fell into his hands; then returned without injuring the country, but not without leaving three thousand men in Idumea, to prevent the further incursion of the thieves.

736. Sylleus, now at Rome, having received an account of these transactions, went to Augustus, with a doleful account of the injustice of this invasion, and greatly exaggerating every thing, he so represented the affair, that the emperor was much displeased, and wrote Herod a sharp letter of reproof, and for some time, he was actually out of favor with the emperor. Nor was he restored to favor soon.

737. Dionysius of Halicarnassus, began, this year, 7 B. C., to write his Roman history, which he finished in twenty books, continued to the time of the first

Punic war, at which point the history of Polybius commences. But of these twenty books, only eleven are extant. The work is written in Greek, and is the fullest and most accurate history of the Roman affairs in existence. He was twenty-two years collecting materials at Rome.

738. The next year, 6 B. C., the quarrel between Herod and his sons, Alexander and Aristobulus, was revived. This, combined with the defeat of his Idumean guards by the Arabians, and the loss of the favor of Augustus, fell heavily on the old man. To conciliate the emperor, he sent two embassies to Rome, neither of which was admitted to an audience. He, therefore, sent a third, and employed in it Nicolas Damascus. Augustus now wrote him a kind letter, and condoling with him on account of his domestic troubles, gave him leave to proceed against his sons, as he should judge best. And as to Sylleus, Augustus ordered him to return to Arabia, and pay his debt to Herod, after which he commanded that he should be put to death.

739. To adjust the difference between Herod and his sons, Augustus directed that a council should meet at Berytus, consisting of the governors of the neighboring provinces, together with Archelaus king of Cappadocia, and other friends of distinction; who should have power to hear and determine the whole matter.

740. Herod, immediately summoned this council to meet at the place appointed, calling thither, Saturninus and Volumnius, governors of Syria, and all others mentioned by Augustus, except Archelaus, whom he considered too nearly related to one of the parties, to be an impartial umpire.

741. Before this tribunal, Herod personally appeared as the accuser of his two unfortunate sons; and laid so

many things to their charge, and urged his suit with so much vehemence, that the majority of the court were influenced to pass a judgment of condemnation against the princes, leaving the execution of the sentence to their father.

742. Herod, in pursuance of this sentence, sent Alexander and Aristobulus to Sebaste, and caused them to be strangled. Thus did these two promising young men come to a premature end, through the envy and malice of an intriguing woman. No doubt they acted imprudently, and in resentment for their mother's death, uttered many rash speeches. Nay, when exasperated by persecution and false accusations, it is probable, that they were precipitated into crimes of deeper dye. But no one can read the history of their tragical end, without lamenting their unfortunate connexion with a court, in which deceit and craft had such a predominant influence.

CHAPTER XXXI.

ANTIPATER CONSPIRES AGAINST THE LIFE OF HIS FATHER—PHERORAS DISPLEASES HIS BROTHER BY REFUSING ONE OF HIS DAUGHTERS, AND MARRYING A MAID-SERVANT—HE JOINS THE PLOT OF ANTIPATER—THE TEMPLE OF JANUS, AT ROME, CLOSED—THE ANGEL GABRIEL SENT TO MARY AT NAZARETH—BIRTH OF JESUS CHRIST AT BETHLEHEM—THE REGISTRATION WHICH CALLED THEM THITHER—LUKE AND JOSEPHUS RECONCILED—VISIT OF THE MAGIANS—MASSACRE OF THE INFANTS—HEROD CAUSES HIS SON ANTIPATER TO BE PUT TO DEATH—GIVES ORDERS TO SLAY ALL THE EMINENT MEN OF THE COUNTRY, THAT THERE MIGHT BE MOURNING AT HIS OWN DEATH, WHICH HE PERCEIVED WAS NEAR—DEATH OF HEROD—HIS FAMILY AND DESCENDENTS—DIVISION OF THE KINGDOM AMONG HIS SONS.

743. ABOUT this time, Zacharias beheld the vision in the temple, as he there officiated in his course, which is recorded in the first chapter of the gospel of Luke.

744. Antipater, the oldest son of Herod, who was of a cruel, crafty, and ambitious temper, seeing nothing now in the way of his ascending the throne but his fathers life, conspired with Pheroras, to put the old man out of the way, by poison.

745. Herod, it is true, had always acted the part of an affectionate brother to Pheroras; but of late, circum-

stances had occurred, to alienate them from each other. Herod wished his brother to marry one of his daughters, by Mariamne; but he having fallen in love with a maid servant, for her sake rejected the offer of the king's daughter, which gave great offence. Herod then gave his daughter in marriage to a son of his older brother Phasaël. But having another daughter, he offered her to Pheroras, if he would divorce his ignoble wife, which he promised with an oath, that he would do; but when the time arrived, he again refused.

746. There was another thing which widened the breach between the two brothers. The whole nation of the Jews were required to take an oath of allegiance to Augustus, and to the king. This, the Pharisees, as before, to the number of seven thousand, absolutely refused, from conscientious motives; believing it to be unlawful to swear allegiance to any foreign prince. To punish their contumacy, Herod imposed a pecuniary mulct on the whole body; which sum the wife of Pheroras, on account of her attachment to this sect, paid down for them. The Pharisees were so much delighted with this act of generosity, that they willingly received, and gave circulation to, a pretended prophecy, which some visionary had uttered, that the kingdom would be transferred from the family of Herod, to the descendents of Pheroras, by this woman.

747. This report having reached the ears of Herod, he was so exasperated, that he put several of the Pharisees to death. Then, convening a council, he laid open before them the whole affair, and peremptorily required, that Pheroras should immediately put away this woman, or never expect to be treated by him as a brother, any more. To which Pheroras replied, that nothing should induce him to part with his beloved

wife; that he would rather die than be separated from her.

748. Herod, greatly resenting this obstinacy, forbade Pheroras to enter his house, and commanded Antipater, and all the other members of his family to have no manner of intercourse with him, or his wife. This rough treatment prepared Pheroras to listen to the plot of Antipater, to take off the old king by poison.

749. Antipater, to avoid all suspicion, managed to have himself called to Rome, to wait upon Augustus; and Pheroras gladly complied with the king's commands to leave Jerusalem, and go to his tetrarchy; swearing, that he would never return as long as Herod lived.

750. This resolution he kept; for, although he was sent for by his brother when he was sick, he would not come; yet, when he was taken ill, Herod visited him and treated him very kindly. After the death of Pheroras, some of his servants accused his wife to Herod, of poisoning him. This led to a strict inquiry, which resulted in the discovery of the plot, in which he and Antipater had been engaged against the king's life. It appeared, that Antipater had got a friend, in Alexandria, to prepare the poison, whence it was brought to Jerusalem to Pheroras, who had agreed to administer it to his brother.

751. The wife of Pheroras, on being questioned by the king, confirmed the whole matter; but said, that after his kind visit to Pheroras, he changed his mind, and commanded her to throw the poison in the fire, which she did in his presence, except a small quantity, which she reserved for her own use, if she should need it. The whole testimony went to show, that Antipater, after procuring the death of his two brothers, had

now laid a most wicked plot for the poisoning of his father.

752. The temple of Janus, at Rome, was closed this year. The custom was, to keep the gates open in time of war, and to shut them in time of peace. They had been closed before only four times since the building of the city. The first time was in the reign of Numa ; the second, after the end of the first Punic war ; the third, after Augustus had vanquished Antony ; the fourth, when Augustus returned to Rome from the conquest of the Cantabrians.

753. In this same year, the most memorable in the annals of man, the angel Gabriel, who had appeared to Zacharias in the temple, was sent to Nazareth, a city of Galilee, to MARY, a virgin, of the house of David, lately espoused to Joseph, of the same lineage, to declare to her, the good tidings, that, of her should be born, THE SON OF GOD ; and accordingly, being overshadowed by the Holy Ghost, she conceived and brought forth a son, who was, CHRIST THE SAVIOUR OF THE WORLD.

754. Joseph and Mary, having their residence at Nazareth, were providentially called to Bethlehem of Judea, by the following circumstances. It was customary, in the Roman empire, to take a survey, or assessment of all persons and estates, every fifth year. In taking this account, a register was made, of all sorts of persons, women and children, as well as men ; with the ages, occupations, and estates of each. Augustus was the first who extended this survey, or registration, to the provinces. During his long reign, he caused it to be executed in all the provinces, three times.

755. Such a registration, was at this time going on throughout the Roman empire. The decree requiring

it was issued in the year 8 B. C. ; but, as our present era begins four years later than the birth of Christ, the date of this decree was only three or four years before he was actually born. During these years, it had been going forward in Cœlo-Syria, Phenicia, and Judea, until this year, when it extended to Bethlehem.

756. Joseph and Mary, belonging to the family of David, whose city was Bethlehem, were required to attend there, to be registered with the other branches of that family. While they were there, on this occasion, Jesus Christ, the SON OF GOD, was born in that place, according to the prophecy of Micah, c. v. 2. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

757. It need excite no surprize, that we have allowed three years for the execution of this decree, since it is known, that it was always committed to the governors of the provinces, and they were not always expeditious. To perform such a work, in the whole province of Syria, when the survey was required to be so particular, both as to persons and estates, would take much time. Joab was nine months and twenty days, in taking a census of ten tribes of Israel, and only reckoned the men fit for war. When William the Conqueror had a survey made of England—that recorded in Doooms-day book—it occupied six years.

758. But, although the object of this registration, was, for the purpose of laying taxes, no taxes were collected at the time, nor until twelve years afterwards, when Archelaus was banished, and a Roman procurator put in his place. The procurator, under whom this taxing actually took place, was P. S. Quirinius, called by

the evangelist, Cyrenius, who was at that time governor of Syria.

759. A correct understanding of this matter will easily reconcile Luke with Josephus. Thus, in the first verse of the second chapter of Luke, it is said, "that in those days there went out a decree from Cesar Augustus, that all the world should be taxed," or rather, should be assessed or registered, in order to be taxed. Then, in the second verse, it is said, "And this taxing was first made when Cyrenius was governor of Syria." That is, the decree took effect, and the taxing was first actually made several years afterwards, when Cyrenius was governor of Syria; for when Christ was born, Cyrenius never had been governor of Syria.

760. In this same year, the fourth before the vulgar christian era, certain wise men, of the Magian sect, came from the east, under the guidance of a star, and worshipped the infant Messiah, at Bethlehem.

761. Soon after this, Herod put all the children at Bethlehem to death, who were under two years of age. Macrobius, a writer of the fifth century, says, that one of Herod's own children was of this number, and that Augustus when he heard it said, "that it was better to be Herod's hog than his son;" but the story is not probable. The sarcasm of Augustus was probably uttered, upon hearing of his having put to death his three sons, Alexander, Aristobulus, and Antipater.

762. For, Antipater, having returned from Rome without knowing that his wicked plot was discovered, was immediately arrested, and being brought before Q. Varus, the new governor of Syria, was convicted of the crime of treasonably designing the death of his father; on which he was condemned, and the sentence being approved by Augustus, was put to death.

763. Herod lived only five days after the execution of his son. He died in the seventieth year of his age, and the thirty-seventh of his reign.

764. Knowing that he was detested by the Jews, and that the report of his death would be a matter of rejoicing to the people, he formed a project, perhaps, the wickedest, that ever entered into the mind of man. Having summoned all the most eminent men in his kingdom, to attend him at Jericho, where he then lay, on pain of death. As soon as they arrived, he ordered them to be shut up in the circus; and then sending for Salome his sister, and her husband Alexas, he gave command, that as soon as he was dead, they should send the soldiers to put them all to death; for this, said he, will provide mourners for my funeral throughout Judea.

765. But wicked as Salome and her husband were, they would not fulfil their promises, in executing an order of such unprecedented cruelty; though, perhaps, they were restrained by a fear of the people, rather than by any aversion to the commission of such a crime.

766. After the death of Herod, therefore, all these men were set free. The enormous wickedness of this last act of the tyrant's life, seems to remove all objection that might arise in the minds of any, against the account of the massacre of the infants of Bethlehem, on the ground that no one could be guilty of such cruelty.

767. The disease with which this wicked tyrant was carried out of the world, was attended with such circumstances, as led all the people to believe, that the just vengeance of heaven was pursuing him. Josephus, and after him, Eusebius, give the following account,

“Herod’s disease grew yet more and more grievously violent; God exacting this vengeance on him, as the punishment of the many great enormities, of which he had been guilty. He had a slow fever, which inwardly consumed him. His appetite was voracious and insatiable. His bowels were ulcerated, especially the *colon*, which occasioned grievous pains. His feet were swollen, and oozed out a fetid humor. An ulcer broke out in the lower parts of his belly, which bred worms and lice, abundantly. His breath was short, and the smell fetid. He had also a troublesome flux of rheum, with asthmatic difficulty of breathing; and the termination of life was at length produced by convulsions of the whole body.” His pains were terrible to the very last moment.

768. Herod married nine wives, by whom he had several children. Three of his sons, as we have seen, he put to death. Of his other children, it will only be necessary to mention those, who are noticed in Scripture.

769. By his wife Malthace, he had Archelaus and Herod Antipas; by Cleopatra, Philip; and by Mariamne, Herod Philip.

770. His son Aristobulus, whom he put to death, was married to Berenice, by whom he had Agrippa, commonly called, Herod Agrippa; the same who put James the apostle to death, and was smitten of God at Cesarea, for his impious pride. Herodias was also the daughter of the same parents. She was first married to her uncle, Herod Philip, but eloped from him, and became the wife of Herod Antipas.

771. By her first husband, she had Salome, who went with her, and was the damsel, whose dancing

pleased Herod so exceedingly, and occasioned the death of John the Baptist.

772. To Agrippa, mentioned above, there was born a son, also named Agrippa, and two daughters, Drusilla and Berenice. Before these Paul pleaded his cause. (Acts xxv 26.) Drusilla was married to Felix the procurator or governor of Judea.

773. Herod distributed his dominions among his sons, above mentioned, as follows; Archelaus was left heir to the kingdom of Judea; Herod Antipas had the tetrarchy of Galilee and Perea; and Philip, Auranitis, Trachonitis, Paneas, and Batanea.

CHAPTER XXXII.

JOSEPH RETURNS FROM EGYPT—VULGAR ERA—
ARCHELAUS GOES TO ROME AND IS DEPOSED—
CYRENIUS GOVERNOR OF SYRIA—THE JEWS RE-
SIST THE TAXATION BY THE ROMANS—ANNAS
APPOINTED HIGH PRIEST BY THE ROMANS—
DEATH OF AUGUSTUS.

774. AFTER the death of Herod, Joseph being warned by an angel in a dream, arose, and took the young child and his mother, and returned from Egypt into the land of Israel: but when he heard that Archelaus did reign in Judea in the room of his father, he went to Galilee, and again resided at Nazareth, with Mary his wife. There Jesus abode until he entered on his public ministry.

775. The christian era, which is now in common use, by the mistake of Dionysius Exiguus, who introduced it in the sixth century, commences four years later than the real time of the birth of Christ. If christians had, from the beginning, used this era, there could have been no mistake in the case; but as the birth of our Saviour was not used as an era for chronological purposes, for more than five hundred years, it is not strange that a mistake of a few years should have occurred. Some indeed, make the difference only two years, but most of the learned follow Usher, who makes it four.

776. Archelaus, who succeeded his father in the

kingdom, conducted himself in a manner so tyrannical, that ambassadors were sent to Rome, both from the Jews and Samaritans, to complain of his mal-administration. In consequence of these accusations he was cited by Augustus to appear before him and answer for his conduct.

777. When Archelaus went to Rome, Herod Antipas did the same; and also Salome, Herod's sister. The object of Herod was to solicit the kingdom for himself, in which he had the interest of the rest of the family on his side; for Archelaus was held in detestation by all.

After Archelaus had left Judea, with the leave of Varus the procurator, an embassy of fifty of the chief men of Jerusalem went to Rome, to petition Augustus, to permit them to live according to their own laws, under a Roman governor.

778. When he arrived, not being able to justify himself, before the emperor; but being found guilty of all that was charged against him, he was deposed from his kingdom, had all his goods confiscated, and was himself banished to Vienne, in Gaul. The duration of his reign in Judea was only ten years.

779. After the deposition of Archelaus, Augustus appointed Cyrenius (Quirinius) to be governor of Syria; and sent with him Coponius a Roman knight, to be procurator of Judea, under the authority of Cyrenius; Judea being a part of the province of Syria.

780. When they arrived at Jerusalem, they seized on the goods of Archelaus, and changed the civil government of the Jews. The power of life and death was now taken from the Jews and assumed by the officers of the emperor; and taxes were paid directly into the treasury of the Romans, which was never done before.

781. The raising of these taxes caused great disturbances among the Jews. Some thought, that they were under obligations to serve no king but God: most believed, that it was wrong for the Jews to be subject to any foreign power.

782. Those who made opposition on the first ground, were fanatical and seditious men, who were led on by one Judas of Galilee, a very turbulent man, of whom mention is made in the Acts of the Apostles; (v. 37;) but he was soon cut off, and all his followers dispersed.

783. They who resisted on the latter ground, were a more formidable body, and included the whole sect of the Pharisees. Their opinions were received by the mass of the people. And hence we may learn the reason, why the Publicans, or tax-gatherers, were so odious to the Pharisees.

784. While Cyrenius was at Jerusalem, among other important changes, he removed Jaazar from being high priest, and appointed Annas the son of Seth, as his successor.

785. In the same year, our Lord and Saviour being now twelve years of age, came up to Jerusalem with Joseph and Mary, and entered the temple, where the doctors of the Law were convened, heard their discourses, and engaged in the discussion of important points with them, so that all who heard him were astonished.

786. In the year 10, of the vulgar era, Coponius was recalled from being procurator of Judea, and Marcus Ambivius was put in his place. In this year, also, died Salome, the sister of Herod, whose crafty and malicious intrigues had been the occasion of unspeakable evil to her brother's family.

787. A. D. 12. Augustus, now old, associated Tiberius with him in the empire. From this date, his reign is reckoned by Luke, where he speaks of the "fifteenth year of the reign of Tiberius Cesar;" Luke iii. 1.

788. Judea was now destined to a very frequent change of masters; for in A. D. 13, Ambivius was succeeded in his office of procurator, by Annus Rufus.

789. A. D. 14. Augustus Cesar departed this life, after he had nearly attained the age of seventy-six years. The length of his reign was fifty-six years, reckoning from the time of his first consulship; but if we reckon from the victory of Actium, it was forty-four years. He ended his days at Nola, in Campania, not far from Rome.

790. The whole power of the empire now devolved on Tiberius, who had been made a partner with his father, before his death. He was at this time fifty-five years of age, and reigned twenty-two years and a half.

CHAPTER XXXIII.

PROCURATORSHIP OF VALERIUS GRATUS—ANNAS REMOVED FROM THE OFFICE OF HIGH PRIEST AND ISMAEL SUBSTITUTED—ELEAZER SON OF ANNAS IS PUT IN HIS PLACE—AND THE NEXT YEAR GRATUS REMOVES HIM, AND SUBSTITUTES SIMON SON OF CANNITH—CAIAPHAS—GRATUS RECALLED AND SUCCEEDED BY PONTIUS PILATE—PREACHING OF JOHN THE BAPTIST—BAPTISM OF CHRIST—DEATH OF JOHN—PUBLIC MINISTRY OF CHRIST—DEATH OF CHRIST—HIS RESURRECTION AND ASCENSION—PILATE'S ACCOUNT OF CHRIST, SENT TO THE EMPEROR—PILATE REMOVED BY VITELLIUS, GOVERNOR OF SYRIA, AND SENT TO ROME—WHENCE HE WAS BANISHED TO GAUL—TIBERIUS DIES, AND IS SUCCEEDED BY CAIUS CALIGULA.

791. A. D. 15, Valerius Gratus was sent into Judea, by Tiberius, to be procurator, in which office he continued, eleven years.

792. A. D. 23, Valerius Gratus removed Annas from the office of high priest, and substituted in his place Ismael the son of Fabus. Annas held the office, fifteen years.

793. But the very next year, A. D. 24, becoming dissatisfied with Ismael, he deposed him, and put in his place, Eleazer, the son of Annas, whom he had deprived of the office.

794. The year following, A. D. 25, the capricious

Gratus removed Eleazar, and put Simon the son of Cannith in the office.

795. A. D. 26, Simon was displaced, to make way for Joseph, surnamed Caiaphas, the son-in-law of Annas, who had been deposed.

796. These are the persons spoken of in the gospels, who had the chief concern in the prosecution of our Saviour. And the facts mentioned above, will serve to explain several things in the sacred history. Caiaphas is said to have been the high priest for that year, as if the office had been an annual one; whereas, it was for life, by the law, if the person did not become disqualified; but, we see, from the preceding history, that for a number of years, no one person had, in fact, filled the place for more than a year.

797. A. D. 26, Valerius Gratus was recalled, and Pontius Pilate sent to be procurator of Judea; a man ready for every evil work. Philo Judeus charges him with selling justice, and giving any sentence for money; also, of cruelty, rapine, murder, and injuries of every sort.

798. In this year, A. D. 26, according to the vulgar era, John the Baptist began to preach in the wilderness of Judea. This was in the fifteenth year of the reign of Tiberius. He continued his ministry for about three years and a half.

799. When John was engaged in his public ministry, preaching repentance, and baptising the people, and announcing that the Messiah's reign was near at hand; Jesus Christ came forth from his retirement, at Nazareth, and presented himself to John for baptism. At first, this good man scrupled to perform the rite, but immediately complied, when he heard the reason assigned by Jesus for desiring it.

800. When Jesus was baptized in Jordan, the heavens were opened, and a voice was heard from heaven, saying, "THIS IS MY BELOVED SON;" and the Holy Ghost descended as a dove, and rested on him.

801. John knew the divine character of Jesus, and was therefore willing to see all men flocking after him, though his own popularity was thereby diminished. He pointed him out to his own disciples as the Messiah, and corrected their wrong feelings flowing from attachment to himself.

802. Jesus now entered on the public exercise of his ministry, in which he labored incessantly, until the day of his death.

803. John, while preaching in Galilee, fell under the notice of Herod the tetrarch, who was pleased to hear his discourses, and so much influenced by them, as to make a partial reformation in his conduct. But on John's faithfully reproving him for taking his brother's wife, he was so much offended, that he cast him into prison. Herodias was urgent to have him put to death, which Herod declined, more for fear of the people, than from any higher motives.

804. But on Herod's birth day, Salome, the daughter of Herodias, so delighted him by her dancing, that he made her a promise, confirmed with an oath, to give her what she should ask. The girl, instructed by her mother, demanded the head of John; which the king, though reluctantly, commanded to be brought to her in a dish.

805. The history of the evangelist respecting Herod Antipas is corroborated by Josephus, who says, "About this time there happened to be a difference between Aretas king of Petraea and Herod, upon this occasion. Herod the tetrarch, had married the daughter of Aretas;

but in a journey which he took to Rome, he made a visit to his brother Herod (Philip.) Here, falling in love with Herodias, his brother's wife, he ventured to make her proposals of marriage. She consented, and agreed, that when he was returned from Rome, she would go and live with him; and he promised to put away the daughter of Aretas."

Josephus also informs us, that Herodias had a daughter by her first husband, whose name was Salome.

Josephus, moreover, represents Herodias to have been a woman of great ambition, and one, who had much influence over Herod; for by her persuasions he was induced to go to Rome, to solicit his brother's crown.

806. The defeat which Herod met with in his war with Aretas, the father of his former wife, is represented by Josephus, as a judgment of God upon him, for what he had done to John, called the Baptist; for, says he, "Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both towards one another and towards God, and so to come to baptism." Josephus, indeed, while he states the fact, seems not to have been informed of the true cause of John's death; but supposes that it was owing to Herod's jealousy of John's popularity, and influence with the people; which might put it in his power to excite them to revolt.

807. The only mention which the Jewish historian makes of Jesus Christ, is in the following remarkable passage. "Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as received the truth with pleasure. He drew over to him, both many of the Jews and of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him,

to the cross, those that loved him at the first, did not forsake him; for he appeared to them alive again, the third day, as the divine prophets had foretold these and many other things, concerning him. And the sect of Christians, so named from him, is not extinct at this day." Most modern critics, it is true, have pronounced this passage an interpolation, and contend, that it was never written by Josephus; but no convincing arguments have been adduced to prove that it is spurious.

808. Jesus Christ having spent about three years and a half, in his public ministry, during which time he performed innumerable miracles, was apprehended by the malice of his enemies; and after being subjected to much injustice, reproach, and cruel treatment, was condemned to be crucified. Which painful punishment, he, accordingly, endured, in circumstances of great ignominy.

809. At his death, many prodigies occurred; a particular account of which is given in the gospels.

810. On the third day, he arose again, and appeared unto his disciples; and for forty days conversed frequently with them, and permitted them, by their sense of feeling, as well as of sight and hearing, to be fully satisfied of the reality of his resurrection.

811. Having finished giving his disciples those instructions, which he deemed it necessary to communicate in person, he ascended to heaven, in their sight, from Mount Olivet, while in the act of blessing them.

812. Before he left them he promised to send the HOLY GHOST, or PARACLETE, to teach and comfort them; which promise was fulfilled at the feast of Pentecost, about ten days after his ascension; when this divine Instructor came upon them, and furnished them with all the wisdom, strength, and miraculous endow-

ments, necessary for the accomplishment of the great and arduous work for which they were commissioned.

813. Pilate sent to the emperor, according to the usage, in such cases, an account of the character and crucifixion of Jesus of Nazareth, which was extant, and appealed to, in the second century. But this document is now lost.

814. Vitellius, being now governor of Syria, the Samaritans, who had been treated with severity by Pilate, on account of an impostor who arose among them, sent an embassy to the governor, complaining of his tyrannical conduct. The consequence was, that Vitellius removed him from his office, and ordered him to Rome to answer for his conduct, appointing Marcellus to be procurator in his place. This was about the year A. D. 37.

815. In the following year, A. D. 38, Tiberius died, and was succeeded in the government, by Caius Caligula, before whom the cause of Pilate came; and who banished him to Vienne in Gaul, where it is said he put an end to his life.

CHAPTER XXXIV.

PREACHING OF THE APOSTLES—MARTYRDOM OF STEPHEN AND ENSUING PERSECUTION—CONVERSION OF PAUL—CAIAPHAS REMOVED FROM THE HIGH PRIESTHOOD BY VITELLIUS, AND ANANAS SUBSTITUTED—AGRIPPA ACQUIRES THE SUPREME POWER OF JUDEA—HEROD ANTIPAS BANISHED TO GAUL—EMBASSY FROM ALEXANDRIA TO ROME—PHILO JUDEUS—CAIUS SUCCEEDED BY CLAUDIUS—THEOPHILUS REMOVED FROM THE PRIESTHOOD, AND SIMON PUT IN HIS PLACE—PETRONIUS, GOVERNOR OF SYRIA, SUCCEEDED BY MARSUS—AGRIPPA, ZEALOUS FOR THE JEWISH RELIGION, BUT SEVERE TOWARDS THE CHRISTIANS—REMARKABLE DEATH OF AGRIPPA—HIS CHARACTER AND SUCCESSORS.

816. AFTER the apostles of Jesus began to preach his resurrection, an attempt was made to suppress them by force, but this proved ineffectual. A violent persecution, however, was carried on against the disciples, in which Stephen was condemned to death by the Sanhedrim, and stoned. It would seem, from this fact, that when this event occurred, there was no Roman governor or procurator at Jerusalem; or the Sanhedrim would not, in contempt of his authority, have dared to inflict capital punishment on any one. It is probable, therefore, that the martyrdom of Stephen took place after Pilate was removed, and before another had succeeded him.

817. The persecution, after the death of Stephen, became very hot; chiefly through the zeal of a young Pharisee, whose name was Saul. He was one of the Sanhedrim who gave his vote for the death of this proto-martyr, and superintended his execution. Being determined to extirpate the rising sect, he went from place to place, apprehending men and women, and committing them to prison. But finding that many fled, and that Damascus was a place of refuge for them, he obtained a commission from the high priest, and a guard to proceed to that place, to bring bound to Jerusalem, all that he should find, who were followers of Jesus of Nazareth.

818. But before he reached the place, while journeying, about noon, he was overwhelmed with a blaze of light, surpassing the light of mid-day, and by terror, or some irresistible power, being struck to the ground, he heard a person speaking to him, and in the midst of the light saw near to him, the very Jesus whom he was persecuting.

819. The young man, when he arose, was blind, and was led into Damascus, where he remained blind, neither eating nor drinking, for three days; when a disciple, being divinely directed, came to him, and instructed him in the doctrines of Christ, and then baptized him.

820. From this time to the close of life, Saul, afterwards called Paul, was a most zealous, able, and successful propagator of the faith of Jesus.

821. About A. D. 39, Vitellius, the governor of Syria, paid a visit to Jerusalem, and bestowed on the Jews many favors and immunities. One method which Herod had devised of governing that turbulent people, was, to keep in his possession the costly robes

which were worn on solemn occasions, by the high priest. They were preserved in the castle of Antonia, which he had built, and continued in the possession of his successors in power, until this visit of Vitellius, at the passover, when they were given into the possession of the Jews.

822. Vitellius, on some complaint against Caiaphas, deprived him of his office, and made Jonathan the son of Annas, or Ananas, high priest in his stead, and then returned home.

823. For some time after this, the Christian churches seem to have been undisturbed by persecution; and to have increased in numbers very rapidly.

824. Soon after the events above related, we find Judea under the power of Herod Agrippa. He was the son of Aristobulus, one of the sons of Herod by Mariamne, whom his father put to death. Few men ever experienced greater vicissitudes of fortune, than this Herod. Josephus gives a detailed account of his adventures, which our limits do not permit us to repeat. Suffice it to say, that after suffering innumerable disappointments and disasters, and being for two years imprisoned by Tiberius, he was not only released by Caligula, but received from him the gift of a golden chain, and a diadem. He was first made king of Lysanias, Gaulanitis, Trachonitis, and Batanea.

825. This success of Agrippa, in obtaining the title of king, so excited the envy and inflamed the ambition of Herodias, that she would not suffer Herod Antipas, her husband, to rest, until he should also go to Rome, to seek for himself a kingdom. But the event was very different from their wishes and expectations, for as soon as Herod Agrippa heard of their visit to Rome, he wrote to Caius Caligula, that Antipas had held se-

cret communications with the Parthians, and had collected vast military stores. Upon this, the emperor, instead of making him a king, banished him to Lyons, whither Herodias went with him. His tetrarchy was now added to the dominions of Herod Agrippa.

826. About this time, A. D. 41, the famous embassy from Alexandria to Rome, composed both of Jews and Greeks, took place. The celebrated Philo, went as the principal of the Jewish ambassadors; and one Apion, at the head of the Greeks; of all which, Philo and Josephus have given a detailed account. The dissension between them principally related to the refusal of the Jews to worship the image of the emperor.

827. Caligula now recalled Vitellius from the government of Syria, and appointed Petronius to succeed him. At the same time he sent express orders, that the emperor's image should be set up in the temple, at Jerusalem. To enforce this order, Petronius came to Ptolemais with an army, where he was met by many thousand Jews, who expressed their determination never to submit to such a profanation. But by the intercession of king Agrippa, who was then at Rome, the order was countermanded. When he heard of the resistance of the Jews, however, he was greatly enraged, and wrote an angry letter to Petronius, whom he suspected of acting in concert with the Jews. This year, A. D. 41, Caligula was assassinated.

828. Claudius Drusus succeeded Caius Caligula, as emperor of Rome. By his advancement, Herod Agrippa was promoted to be king of Samaria and Judea, in addition to his former dominions; and, moreover, he manifested his particular friendship, for him by having him appointed one of the consuls of Rome. To Herod,

the brother of Agrippa, Claudius also gave the little kingdom of Chalcis.

829. The Jews, who had been much oppressed under the government of the cruel Caligula, were greatly favored by Claudius; who permitted them, every where, to live agreeably to their own law; and put the Jews of Alexandria in possession of their former privileges.

830. A. D. 42, Agrippa returned to Jerusalem, to take possession of his newly acquired dominion, on which occasion, he offered many sacrifices of thanksgiving, and, as a memorial, suspended in the temple the golden chain, which he had received from Caligula, when released from prison.

831. At this time, Theophilus officiated as high priest of the Jews; but soon after, Agrippa removed him from office, and substituted in his place, Simon Cantharus, the son of Simon Bocthus. The year following, however, he offered the place to Jonathan, who declined it, but recommended his brother Matthias, on whom the office was conferred.

832. About this time, A. D. 42 or 43, Petronius was recalled from the government of Syria, and was succeeded by Marsus. He was far less favorable to the Jews than his predecessor, and when Agrippa undertook to raise and strengthen the walls around a part of the city, which had been recently built; Marsus interposed, and represented the undertaking to the emperor, as dangerous to the Roman empire, and obtained an edict forbidding the further progress of the work.

833. Agrippa was much attached to the Jewish nation, and strict in his observance of all religious ceremonies of the law. Josephus says of him, "That he was

of a mild and gentle disposition, and good to all men; beneficent to strangers; but especially kind to the Jews, with whom he sympathized in all their troubles." His residence, after he became king of Judea, was almost constantly at Jerusalem, where he practised the Jewish ceremonies, and did not let a day pass, without worshipping God, according to the law of Moses.

834. It may seem to be inconsistent with the character here given of Agrippa, that he should carry on a cruel persecution against the inoffensive Christians, of which Luke gives the following account. "Now about that time, Herod the king stretched forth his hands, to vex certain of the church; and he killed James the brother of John with the sword, and because he saw it pleased the Jews, he proceeded farther to take Peter also." (Acts xii. 1, 2, 3.) But we have seen, that this prince was superstitiously attached to all the Jewish ceremonies, and that he made it a primary object to please the nation, in his whole administration; and as they could not be more gratified by any thing than the death of the leading teachers in the Christian church, he was induced to pursue a course, in regard to this matter, not altogether consonant with his general character. Luke, in the passage quoted, adverts to the true motive of his conduct, when he says, because he saw it pleased the Jews, he proceeded farther to take Peter also. But his design against the life of Peter was frustrated by a miraculous interposition. An angel was sent to release him from his confinement.

835. Whatever the character of Herod Agrippa might have been in other respects, he seems to have been a very vain-glorious person. There is a remarkable coincidence between the narratives of Luke and Josephus, in regard to the circumstances of the death

of this prince. Luke says, "And he went down from Judea to Cesarea and there abode. And upon a set day, Herod, arrayed in royal apparel, sat upon his throne and made an oration to them. And the people gave a shout, saying, it is the voice of a god and not of a man; and immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost."

836. The words of Josephus are these: "Having now reigned three whole years over Judea, he went to the city Cesarea, formerly called Stratou's Tower. Here he celebrated shows, in honor of Cesar. On this occasion, there was a vast resort of persons of rank and distinction from all parts of the country. On the second day of the shows, early in the morning, he came into the theatre, dressed in a robe of silver, of most curious workmanship. The rays of the rising sun, reflected from so splendid a garb, gave him a majestic and awful appearance. In a short time they began, in several parts of the theatre, flattering acclamations, which proved pernicious to him. They called him a god, and entreated him to be propitious to them; saying, 'Hitherto we have respected you as a man, but now we acknowledge you to be more than mortal.' The king neither reproved these persons, nor rejected the impious flattery. Soon after this, casting his eyes upwards, he saw an owl, sitting on a cord over his head. He perceived it to be a messenger of evil to him, as it had been before of his prosperity, and was struck with the deepest concern. Immediately after this, he was seized with pains in his bowels, extremely violent from the first. Then turning himself to his friends, he spoke to them in this manner: 'I, your god, am required to leave this world; fate instantly refuting these

false applauses bestowed upon me. I who have been called immortal, am hurried away to death. But God's appointment must be submitted to.' While he was speaking, his pains became more violent; he was carried, therefore, with all haste to his palace. His pains continuing to increase, he expired in five days time, in the fifty-fourth year of his age, &c."

837. Agrippa left behind him one son, also named, Agrippa, about seventeen years of age, and three daughters. One of these Berenice, was married to Herod, king of Chalcis, her father's brother; the other two, Mariamne and Drusilla, were unmarried, at the time of their father's death. Of the youngest of these, Drusilla, some notice will be taken in this history hereafter, as she is particularly noticed on the Acts of the Apostles.

CHAPTER XXXV.

FADUS MADE PROCURATOR OF JUDEA—DEARTH IN THE REIGN OF CLAUDIUS—PROSELYTES TO JUDAISM—FALSE MESSIAH—FADUS RECALLED, AND SUCCEEDED BY TIBERIUS ALEXANDER—HEROD KING OF CHALCIS DISPLACED JOSEPH THE SON OF CAMUS FROM THE HIGH PRIESTHOOD, AND SUBSTITUTED ANANIAS THE SON OF NEBEDEUS—TIBERIUS ALEXANDER RECALLED, AND CUMANUS APPOINTED TO SUCCEED HIM—COMMOTIONS AT JERUSALEM—DISPUTE BETWEEN THE GALILEANS AND SAMARITANS—CUMANUS RECALLED AND FELIX APPOINTED PROCURATOR—TUMULTUOUS CONDUCT OF THE JEWS—DEATH OF CLAUDIUS—SUCCEEDED BY NERO—ANARCHICAL STATE OF JUDEA, DURING THE PROCURATORSHIP OF FELIX—IS SUCCEEDED BY FESTUS—BOTH RESIDE AT CESAREA—FESTUS DIES—IS SUCCEEDED BY ALBINUS—STATE OF SOCIETY MORE AND MORE DISORDERED—ANANUS MADE HIGH PRIEST—CESTIUS GALLUS VISITS JERUSALEM.

838. AFTER the death of Agrippa, A. D. 45, Fadus was appointed procurator of Judea. Claudius would have given the kingdom to the son of his friend, but was dissuaded from it on account of his youth. A contention soon arose between this officer and the Jews, respecting the pontifical vestments, which he ordered to be deposited, as formerly, in the castle of Antonia. This was by direction of the emperor. And when the Jews proved refractory, Cassius Longinus, who had

been sent to Syria in the place of Marsus, came with an army to enforce the emperor's edict; but the Jews prevailed on him to wait until they could petition the emperor; who was induced by the intercession of Herod king of Chalcis, to relinquish his purpose. Claudius then appointed this Herod to preside over the temple, and select the high priests. He removed Cantharus from office, and appointed Joseph son of Camus, to succeed him.

839. In the Acts, we read, that "a prophet, named Agabus stood up, and signified by the spirit, that there should be a great dearth, throughout all the world, which, says Luke, came to pass in the days of Claudius Cesar." Now, during the reign of Claudius, there were no less than four times of famine. The one, referred to above, occurred while Fadus was procurator at Judea, and was the last of the four; for it extended to the reign of Tiberius.

840. About this time, the Jews received some proselytes to their religion, of rather an extraordinary character for rank, who proved themselves to be very sincere converts, by their munificence to the Jewish nation; especially in the time of the forementioned famine. The persons to whom I refer, were Helena, queen of Adiabene, in Mesopotamia, and her son Izates. At the time when this dearth occurred, Helena was at Jerusalem, and supplied the people with large quantities of provisions; and Izates sent them, at the same time, large sums of money. These royal personages had built, near Jerusalem, a sepulchre of magnificent workmanship, in which, after their death, they were interred.

841. While Fadus was procurator of Judea, a false Messiah made his appearance, who deluded great mul-

titndes of people, and persuaded them to follow him to Jordan, where he promised, that he would divide the waters, and lead them over on dry ground. But while this multitude was on their way, they were overtaken by a troop of Roman cavalry, sent after them by Fadus. The impostor was brought back and beheaded, and all his followers were dispersed. Josephus calls this impostor Theudas, but from what Gamaliel said in the Jewish Sanhedrim, (Acts v. 36.,) it appears, that Theudas was before Judas the Gaulonite, and was accompanied by only four hundred men, who all forsook him. Probably, therefore, Josephus was mistaken about the name; unless,—which is not improbable,—there were two of the same name.

842. A. D. 46, Fadus was recalled, and a man of Jewish origin, by the name of Tiberius Alexander, was made procurator of Judea.

843. A. D. 47, Herod, king of Chalcis, having received authority from the emperor to appoint the high priest at Jerusalem, A. D. 47, displaced Joseph, the son of Camus, and gave the office to Ananias, the son of Nebedeus. This was among his last acts; for he died shortly after, and his kingdom was given to Claudius Agrippa, the son of king Agrippa, with the same authority over the temple and priesthood, which had been possessed by Herod, king of Chalcis.

844. In the same year, A. D. 47, Claudius recalled Tiberius Alexander, and appointed V. Cumanus, to be procurator in his stead.

845. The following year, A. D. 48, during the celebration of the passover, a cohort of Roman soldiers were stationed before the gates of the temple to preserve order. But one of the soldiers, by an indecent action, so provoked the Jews, who were going up to the tem-

ple to worship, that some rash young men assaulted the soldiers with stones. Cumanus, at first, endeavored to allay the irritation of the populace; but failing in this, he summoned the soldiers into the castle of Antonia, by which the Jews understood, that he was about to make an attack on the temple. So great a panic seized the multitude, who were within the walls, that when a violent rush took place to escape through the gates, more than a thousand of them were crushed to death.

846. Another tumult took place, in consequence of the impious conduct of a Roman soldier; who, having seized a copy of the law tore it in pieces, with insulting and blasphemous language. A complaint was made to Cumanus; who, seeing no other method of appeasing the people, ordered the offending soldier to be beheaded.

847. The commotions among the people, increased every day. A dispute now arose between the Galileans and the Samaritans, on account of a murder committed on a Jew, in one of the Samaritan villages. The Roman officer refusing to do them justice, the Jews undertook to revenge themselves, by invading and plundering the Samaritan territory; but, Cumanus coming on them with his cavalry, soon dispersed them. Many, however, about this time, joined themselves to troops of robbers, and by their predatory incursions, greatly disturbed the peace of the country.

848. H. Quadratus had been made governor of Syria, in the place of Longinus; and he being now at Tyre, complaints were made to him, both by the Jews and Samaritans. He determined, therefore, to come to Judea, and examine into the affair for himself. At first, he felt disposed to condemn the Samaritans, but

on learning that the Jews had acted in a rebellious manner, in defiance of the Roman authority, he ordered such of them as Ananus had taken, to be crucified. He, moreover, put to death a leading man whose name was Doras, and several others; and sent the high priests Jonathan and Ananus the president of the temple in chains, to Rome. Finally, he ordered all parties, and the procurator himself, to go to Italy, and submit their cause to the emperor; and then returned to Antioch.

849. When the cause came before the emperor, the Jews had justice done them, through the influence of Agrippa, who was then at Rome. The Samaritans were condemned, and three of their leaders ordered to be executed. The Roman tribune, who had been guilty of exciting the disturbance, was ordered to be sent back to Jerusalem, and to be dragged through the streets, and then beheaded. Cumanus himself, also, was recalled.

850. A. D. 53, Felix a freed-man, was appointed procurator of Judea, and continued in office a number of years.

851. Agrippa seems to have been as much a favorite of Augustus, as his father; for in place of his little kingdom of Chalcis, he gave him the tetrarchy which had belonged to Philip, the son of Herod the Great.

852. Drusilla, the youngest daughter of Herod Agrippa, was given by her brother in marriage to Azizus, king of Emesa, who, to obtain her, had submitted to circumcision. But Felix, who had already two wives, became enamoured of her; and by means of one Simon a sorcerer, made her offers of marriage, and gained her consent.

853. Although Claudius showed himself, favorable

to the Jews, so many tumults were raised by them, in the city of Rome, that he published an edict, that they should all leave the city, which, however, was never fully executed. He, however, strictly forbid all public meetings among them.

854. During all this period, the Romans made no distinction between Jews and Christians; for the latter were considered as merely a new sect among the Jews. They, therefore, fell under the operation of all edicts which related to the Jews. Accordingly, we read in the Acts (xviii) that "A certain Jew, named Aquila, born in Pontus, lately had come from Italy, with his wife Priscilla, because that Claudius had commanded all Jews to depart from Rome."

855. -Claudius the emperor died A. D. 55 or 56, and was succeeded by Nero, the son of his wife Agrippina, by her former husband. Nero was a cruel tyrant when in power, although he appeared to be mild and amiable in private life. Soon after his accession to the throne, he put several persons to death, to gratify his own malignant temper; and among the rest, Agrippina his own mother, to whom he owed the possession of the empire.

856. Agrippa, however, shared the favor of Nero as he had done that of his predecessor; for he increased his dominions, by the addition of the cities of Tarichœa, Tiberias, Abila, and Julias, with the territories which appertained to them.

857. At the time when Felix arrived in Judea, the country was almost in a state of anarchy. The curse of God seemed evidently to be brooding over that ill-fated nation. The whole land was infested with robbers, and swarmed with impostors. About this time, also, arose the *Sicarii*, a desperate set of assassins, who

received their name from a short sword or dagger which they carried under their outward garment. These men, by mingling with the crowd, would suddenly strike their victim, and then concealing their weapon, hide themselves among the multitude.

858. Felix employed these men to put Jonathan the high priest out of the way; for by his intrusion as an adviser, he had become troublesome to the procurator. Jonathan, having had a chief influence in getting Felix appointed to this office, thought that he had a right to exercise a good deal of freedom in advising and admonishing him. But he dearly paid for his officiousness; for Felix was not a man that could endure reproof.

859. Among the many sorcerers, jugglers, and other impostors, who appeared about this time, there was an Egyptian Jew, who drew after him thirty thousand persons, whom he led to the Mount of Olives, promising that he would cause the walls of Jerusalem to fall down, at his word; but Felix fell upon the deluded multitude, and slew about four hundred of them; and took two thousand prisoners. The impostor himself, made his escape. Many other impostors led their followers out into the wilderness, where they promised that they would show great signs and miracles; but Felix showed no mercy to such men, and caused many of them to be put to death. The Jew above mentioned, is probably the man to whom Lysias, the captain of the temple, had reference, when he said to Paul, (Acts xxi. 38,) "Art thou not that Egyptian which before these days, madest an uproar, and leddest out into the wilderness, four thousand men, that were murderers."

860. Felix, as well as his successors, resided at Ce-

sarea. We find, therefore, (Acts xxiii. 23—35,) that the captain of the temple, Claudius Lysias, when he had learned, that a conspiracy was formed by about forty Jews to kill Paul, sent him off by night, escorted by a strong guard, to Felix the governor, at Cesarea. Here he was kept in confinement during the remaining time of Felix's administration, which was two whole years; but liberty was given for his friends to visit him.

861. On a certain occasion, Felix and his wife Drusilla, already mentioned, heard Paul preach; and the effect of his discourse, "while he reasoned of righteousness, temperance, and judgment," was such, that Felix trembled, and seems to have interrupted the apostle, not wishing to hear any more about those matters, at that time; but promising, that when he should have a convenient season, he would call for him. And he did frequently send for Paul, and converse with him; but his object was to obtain money for his release; thinking, probably, that some of his friends would be willing to pay a large sum for his ransom.

862. This history of Luke is corroborated fully by Josephus; and in some important particulars, by Tacitus. The marriage of Felix to Drusilla, a Jewess, is particularly mentioned by the Jewish historian, who relates that she was the most beautiful woman of her time, and had been married to Azizus, the king of Emesa, but was seduced by means of one Simon, a Jew of Cyprus, to forsake her husband and become the wife of Felix. Tacitus says, "That, while Felix was procurator of Judea, he acted in a very arbitrary manner, and scrupled no kind of injustice." When Felix returned to Rome, the Jews forwarded complaints against him to Nero, on account of his cruelty and injustice, while procurator of Judea.

863. The conduct of Felix towards Paul, was very reprehensible. When he vacated his office, he left him a prisoner; for no other reason, but because he wished to gratify the Jews. The words of Luke are, "But after two years Porcius Festus came into Felix's room: and Felix, willing to show the Jews a pleasure, left Paul bound."

864. The exact year in which Festus came into office, is not easily ascertained: but it must have been, between A. D. 57, and A. D. 60. That he was the successor of Felix as procurator, is often asserted by Josephus. Soon after his arrival in Judea, he visited Jerusalem, where the Jews renewed their accusations against Paul, and requested, that he might be brought up to Jerusalem for his trial. But Paul, knowing the malice and treachery of the Jews, in order to avoid this, made use of his privilege as a Roman citizen, to appeal to Cesar; on which, Festus, after consultation with his council, resolved to send him to Rome.

865. Soon after this, Festus received a visit from king Agrippa and his sister Berenice. These being Jews, Festus, sensible of his ignorance of Jewish customs, was desirous that they should hear Paul, and then advise him what he should write to the emperor respecting him. Agrippa expressed a strong desire to have an opportunity of hearing the defence of a man, who had become so famous by his preaching and his sufferings. Accordingly, on a day appointed, Festus, Agrippa, Berenice, and the chief captains and principal men of Cesarea, came with great pomp into the hall of audience; where, Paul was brought before them, chained; and on receiving permission from Agrippa, entered on his defence, in which he gave a succinct account of his life, and especially of his mira-

culous conversion. At the close of his oration, he made a solemn appeal to the conscience of Agrippa, as a Jew who believed in the prophecies, and extorted from him that remarkable expression of his feelings, "Almost thou persuadest me to be a Christian."

866. During the administration of Festus, the state of society among the Jews rather grew worse than better.

867. Agrippa having, as was before mentioned, the presidency of the temple, produced a great excitement, by adding to the palace of Herod, a high building, which overlooked the whole city, and gave him the opportunity of seeing what was going on within the enclosure of the temple. To prevent this, the Jews built a high wall between that and the temple, which entirely intercepted the view from Agrippa's tower. Agrippa, backed by the authority of Festus, gave orders that this wall should be taken down: but the chief men of Jerusalem urged, that they might be permitted to lay the whole matter before the emperor. Nero, influenced, it is said, by his wife Poppea, who is thought to have been a secret proselyte, gave permission for the wall to stand. But, for some reason, he detained all the members of the embassy sent to him on this occasion, among whom was Ismael the high priest. That office being then left vacant, Agrippa, by the authority vested in him, appointed Joseph Cabi, the son of Simon, to fill the place.

868. After the death of Festus, which occurred about A. D. 63, Albinus was appointed procurator of Judea. He was no better a man than his predecessors; for he was in the habit of compromising with the robbers seized by public authority, for a sum of money. The number of robbers and sicarii, was greatly increased,

about this time, by the dismissal of eighteen thousand laborers from the temple; that work being now entirely finished. These men, thus turned adrift, and having no regular occupation, betook themselves very generally to unlawful means of procuring a subsistence. Every day, therefore, the state of society became more disorderly and miserable. In fact, nearly all the bonds of civil society seemed to be severed. Albinus was not wanting in severity against the disturbers of the peace; except when they could gratify his avarice by a round sum of money; so that many of the ring-leaders escaped punishment, and no salutary purpose was answered by the executions which took place.

869. Just before the arrival of Albinus in Judea, Agrippa had given the office of high priest to Ananus, the son of the former priest of that name. He was a zealous Sadducee, and according to the spirit of his sect, was severe in executing punishments upon delinquents. When he first entered on his office Festus was dead, but his successor was not yet arrived. In this interregnum, Josephus informs us, "that he assembled the Sanhedrim and brought before them the brother of Jesus, who is called Christ, and whose name was James, and some others; and having accused them before this tribunal, as violators of the law, he delivered them to be stoned;" Of this proceeding most of the Jews disapproved, and begged of Agrippa to write to the high priest, and forbid his acting in so unjustifiable a manner. And some of them went to meet Albinus, who was on his way to Judea; and by their representations induced him to send a threatening letter to Ananus. Agrippa found it necessary to dismiss him from office, a few months after he had been made high priest, and appointed Jesus son of Damneus, his successor.

870. Gessius Florus succeeded Albinus, as procurator of Judea, A. D. 65. This man was of a more detestable character than any of his predecessors. The Jews thought Albinus a very bad man; but in comparison with Florus, they called him good. Florus was rapacious and cruel, and his avarice insatiable. He was openly the patron of the bands of robbers, in whose wicked gains he shared. No wonder then that robbers increased, until their oppression became so intolerable, that many Jews emigrated from their own country, and went to reside in foreign lands. The revolt of the Jews is less wonderful, when we reflect on the distracted and desperate condition of the nation. They were now ripening fast, for those dreadful calamities, which were preparing to burst upon them.

871. Cestius Gallus, governor of Syria, visited Jerusalem at the feast of the Passover; and to form some estimate of the number of persons collected at Jerusalem, on this festival, he ordered the number of lambs used on the occasion, to be counted. They were found to be two hundred and fifty-six thousand; but this number, Josephus thinks falls short of the truth, which he supposes was not less than three hundred thousand. Now, if we reckon ten persons to every lamb, for small households united in this festival—the number of Jews at Jerusalem, during that passover, will be three millions.

CHAPTER XXXVI.

ROME SET ON FIRE BY NERO—DISTURBANCES AT CESAREA—FLORUS, THE PROCURATOR, EXCITES INSURRECTION—HIS CRUELTY—THE JEWS COMPLAIN TO AGRIPPA—ELEAZAR SON OF THE HIGH PRIEST, AND MASTER OF THE TEMPLE, PERSUADES THE PRIESTS TO REJECT ALL PAGAN SACRIFICES—DREADFUL COMMOTIONS IN JUDEA, AND MASSACRES IN THE TEMPLE—CESTIUS GALLUS MARCHES AN ARMY TOWARDS JERUSALEM—THE JEWS ASSEMBLED AT THE FEAST OF TABERNACLES, FURIOUSLY RUSH ON THE HOSTILE ARMY, AND SLAY FIVE HUNDRED MEN—AGRIPPA INTERPOSES—PERSUADES THE JEWS TO MAKE PEACE—BUT IN VAIN—GALLUS BRINGS BACK HIS ARMY TO THE GATES OF JERUSALEM—RETIRES AGAIN TO SCOPAS—IS ATTACKED IN THE DEFILE OF AN AMBUCADE, AND FLIES WITH A FEW HUNDRED MEN—JOSEPHUS, THE HISTORIAN, APPOINTED TO THE COMMAND OF GALILEE AND GAMALA—NERO SENDS VASPASIAN TO JUDEA—HE FIRST SUBDUES GALILEE—BANDS OF ROBBERS INFEST THE COUNTRY—THE ZEALOTS—PARTIES IN JERUSALEM—CRUELITIES PERPETRATED.

872. IN the year A. D. 65, the city of Rome was burnt; set on fire by Nero himself, as all believed, but laid to the charge of the hated and persecuted Christians; who were subjected to the most horrid cruelties, and torturing deaths, as if they had indeed been the perpetrators of this enormous crime.

873. A. D. 66, disturbances took place at Cesarea in consequence of an imperial edict, which gave to the Syrian and Greek inhabitants of the place, a rank above the Jewish citizens. The spirit of hostility between the parties began to grow hot. Occasions of dispute were not wanting. A Greek, in building his house, nearly closed the entrance into the Jewish Synagogue; and on the Sabbath, to insult the Jewish worship, began to sacrifice birds on an earthen vessel, near the door of the Synagogue. The parties became exceedingly exasperated against each other, and were just ready to break out into acts of hostility. The master of horse came forward to quell the tumult; but was driven back by the Greeks. The Jews now carried away their sacred books from the Synagogue, and made their complaint to the procurator, who was then at Sebaste; but Florus put the embassy, consisting of twelve distinguished men, in prison; alleging, as a reason, the removal of their sacred books from Cesarea.

874. It seems evidently to have been the wish of Florus to excite insurrection, by goading the Jews to desperation. He demanded a large sum of money to be paid to him out of the treasury, at Jerusalem, and when this produced a tumult, and called forth bitter reproaches against the rapacity of the procurator, he came in person, accompanied by a body of soldiers, horse and foot. The people came out to receive him with the usual marks of external respect; but he drove them back.

875. He now demanded, that all who had joined in the tumult and reproaches against him, should be given up, and would hear no apology, but gave orders to his soldiers to plunder the upper market. In the

execution of these orders, they were guilty of great disorders, and some massacres. Peaceable citizens were dragged before Florus, and among the rest, some of the chiefs of the Publicans, who held the rank of Roman knights, and who, after being scourged, were crucified.

876. The next day, Florus ordered the Jews to go out of the city and meet with the usual shout of joy and respect, two cohorts of soldiers, who had been ordered from Cesarea; but he sent secret orders to these soldiers to receive them with insult; and if they showed any dissatisfaction, to fall upon them. The result was, that many were wounded, and others crushed to death, in the crowd.

877. His next attempt was to press into the temple with his soldiers, but the Jews offered so determined a resistance, that the Romans were repulsed, and forced to take refuge in the castle. The Jews, now, the more effectually to prevent the Romans from entering into the temple, broke down the covered way which led from the castle Antonia, to the temple.

878. Florus, after these commotions, returned to Cesarea; leaving only one company of soldiers at Jerusalem. But he sent an account of these disturbances to Cestius Gallus; and the principal Jews with Berenice, forwarded their account, in which they complained grievously of the unreasonable and cruel conduct of the procurator.

879. Cestius, while he ordered an army to be in readiness, sent a confidential messenger to see what the existing state of affairs was. This man met Agrippa, on his return from Egypt, at Jamnia, and both together went to Jerusalem, where they were met by the people with loud complaints against Florus. But they re-

ceived Agrippa with joy, and treated the message of Gallus with respect. Nay; when Agrippa, in an oration, urged them to obedience, they promised acquiescence, and paid up their arrears of taxes to the Romans, and built up the portico which they had recently demolished. But, afterwards, when Agrippa exhorted them to remain obedient to Florus, until another should be sent, they were so enraged, that they drove him with stones, out of the city.

880. Eleazar the son of the high priest Ananus, being now the president of the temple, rashly persuaded the priests to reject all sacrifices, which came from Pagans; so that the sacrifices offered by the emperor, were henceforth discontinued. The orderly part of the inhabitants now sent to Florus and Agrippa, for a body of soldiers, to preserve order. The former gave them no answer, but Agrippa, who now resided at Cesarea, sent them a force of three thousand horse. With these, the party in favor of obedience, took possession of the upper city, while the temple and lower town remained under the power of the factions. These men were actuated by an insane and fiery zeal, and would not so much as suffer the other party to enter the temple, for worship. Skirmishes daily took place between them; and the revolters, aided by the Sicarii, actually broke into the upper city, and set fire to the palace of king Agrippa; and the next day made an attack on the castle of Antonia, which they took, and put the Roman garrison to the sword.

881. The strong fortress of Masada had been, some time before this, surprized by a band of robbers, and the Roman garrison put to the sword. At this time, many Jews of distinction had fled for refuge to the castle of Herod, where they defended themselves brave-

ly against the revolters. Among these was, Menahem, the son of the notorious Judas of Galilee; who, going to Masada, broke open the armoury, and obtained arms for a set of robbers and desperadoes, with whom, returning to the castle at Jerusalem, he proclaimed himself king; and took the command of its defence. The besieged, at length, begged permission to depart, which was granted to all except the Romans.

882. The next day, Ananus was found dead in the palace; and his brother Hezekiah was also put to death by the robbers. Soon after this, Menahem was slain in the temple, with most of his followers, by Eleazar and his party.

883. During this year, A. D. 66, the whole Jewish nation was in a state of terrible commotion. At Jerusalem, the factious Jews who continued to besiege the Romans in the castle, were guilty of a horrible act of treachery and cruelty; for having promised safety to the besieged, if they would lay down their arms, they, nevertheless, massacred every one of them.

884. On the same day, all the Jewish inhabitants of Cesarea were massacred by the Greeks; and this served as a signal for an insurrection of the two parties, in opposition to each other. In all the cities, where there was a mixed population, there was no safety for any man, but in the strength of his own party.

885. At the same time, the Jews of Alexandria, were attacked, and all, who could not make their escape, were put to death. Fifty thousand Jews, are said to have been slain there, in one day.

886. Cestius Gallus, to quell the spirit of insurrection which had made its appearance in Palestine, marched an army thither, and invaded Galilee, sacked many cities, and slew thousands of Jews. Having apparently

reduced the rebellious to subjection, near the close of the year, he marched his army towards Jerusalem, and encamped within a few miles of the city.

887. The Jews were, at this time, assembled from all parts, at Jerusalem, to celebrate the feast of tabernacles. When the multitude heard of the approach of the hostile army, they siezed such arms as they could get, and rushed forth with incredible fury on the Sabbath, and killed above five hundred of the enemy, while they suffered the loss of only a few men. And the Romans were again attacked on their retreat, by Simon Gioras, and suffered considerable loss.

888. Agrippa now interposed, and sent two ambassadors to persuade the Jews to peace, and to offer them an amnesty for the past; but such was their inconsiderate fury, that they fell upon these messengers of peace, and murdered them.

889. Cestius Gallus now came back with his army, to Jerusalem, and having waited in vain for three days, to receive proposals of peace, proceeded to obtain possession of two of the northern districts of the city, and drive the rebels into the inner city. He then attacked the upper city; and for five days the most strenuous efforts were used to gain possession of the wall, but they were unsuccessful.

890. Cestius then formed a *testudo*,* and was about setting the gates on fire, under the cover of this defence, on which many of the rebels fled from the city, and the peaceable inhabitants invited him to enter. But distrusting the apparent friendship of the inhabitants,

*The Romans, when attacking a walled town, disposed their troops in a peculiar manner, which, from the appearance of their shields, held up and joined together, they called *testudo* or *tortoise*.

he marched his army back to Scopas, which encouraged the rebels, to attack him on his way, so that it was with difficulty he reached his entrenchments that night, and made his way the next day, to Gabao.

891. After remaining at this place a few days, Cestius endeavored to draw off his army to Antipatris, but the robbers and rebels increasing in number and confidence, not only pursued him, but way-laid him in the defiles of the mountains, and so obstructed his course, that he left the main body and the military engines, and fled by night with a few hundred men.

892. The state of things became now so distracted and desperate at Jerusalem, as Josephus informs us, that the more prudent citizens left the city. No doubt he has reference to the departure of the whole body of Christians, who agreeably to the warning of their Master (Matt. xxiv. 15—20) fled from the city, and went over Jordan, wherever they could find a secure abode; but the largest body took up their residence at Pella.

893. The rebels, after the defeat of Cestius, were so elated, that they thought of nothing but resistance, and constrained all the peaceable inhabitants to join with them. Ananus the high priest, and Joseph the son of Gorian, were appointed commanders. Eleazar, on account of his rash and arbitrary disposition, had no office in the new arrangement of government; but having appropriated to himself a large part of the spoils taken from Cestius, he was able by his largesses to gain over the populace to his interest.

894. As resistance were fully determined on, generals, or prefects were appointed for every district of the country. Among these we recognize Flavius Josephus, the historian, who has handed down to us an account

of these events. To him was assigned for his command, Galilee and Gamala.

895. Having repaired to Galilee, he began by appointing a council of seventy, to manage all important civil affairs; and in every city, seven judges, to attend to matters of less importance. He took care to fortify all the towns which were capable of standing a siege; and by his industry and address, soon collected an army of one hundred thousand men. But notwithstanding this formidable force, which he took care to have organized and disciplined after the Roman manner, such was the spirit of turbulence and revolt among his soldiers, that his own life was often in jeopardy. It was with much difficulty that he escaped the machinations of John of Gischalus, a very crafty leader of banditti.

896. Ananus the high priest finding that all prospect of peace was gone, endeavored to put Jerusalem into a state of defence. As Simon of Gioras was committing great devastation with his band of lawless followers, he sent an army against him. But Simon fled to Masada, which had now become a mere den of thieves.

897. Nero, on hearing of these commotions in Judea, was greatly displeased with the governor of Syria, to whose negligence he attributed all these misfortunes. To put a stop to the growing evil, he commissioned Vespasian, who had just returned from a victorious campaign against the Germans and Britons; to take the command in Syria. He also sent Titus, the son of Vespasian, to Alexandria, with orders to transport into Judea two Roman legions which were stationed there.

898. The Jews, in the mean time, made an attempt to take the strong city of Askelon, but were repulsed

with the loss of ten thousand men. A second attempt was not more successful; for falling into an ambush, they lost eight thousand men, and the remainder took refuge in the town of Bezedel, which the Romans set on fire, and they perished in the flames.

899. A. D: 67, Vespasian arrived at Ptolemais accompanied by Agrippa, and having collected troops from all the Roman stations in the surrounding country, and being joined by his son Titus, with the two legions from Egypt, he found himself at the head of an army of sixty thousand effective men.

900. Vespasian first turned his course to Galilee, where Josephus commanded. The inhabitants were at once filled with consternation, and most of the soldiers of Josephus forsook him and fled.

901. As many Jews had taken refuge in Jotapata, one of the strongest places in Galilee, Josephus threw himself, with the few men whom he had left, into that city. Vespasian soon appeared before the place, with his army, and commenced a regular siege. Josephus and the garrison made a brave defence, but after enduring a siege of forty seven days, the place was taken.

902. Forty thousand Jews were slain during the siege, and the city was utterly demolished. Josephus, with forty other Jews, concealed himself in a cave; but they were betrayed by a woman, who knew their place of refuge. The Romans entreated him to yield, and promised to spare his life, but his companions would not permit him to surrender. At the suggestion of Josephus, it was agreed, that they should by lot, destroy one another; but after all were slain except Josephus and one other, they surrendered themselves to the Romans. At first, Josephus was put in chains, but after he had predicted, that Vespasian would be ex-

alted to the imperial throne, he was treated with kindness and respect.

903. While the siege of Jotapata was in progress, Trajan and Titus assailed the town of Joppa, in the vicinity, where twenty thousand men were slain, and none left but women and children.

904. The winter having now commenced, Vespasian marched back to Ptolemais, and sent two legions to Cesarea, and two to Scythopolis. Having visited Cesarea Philippi, in the kingdom of Agrippa, he and his army were splendidly entertained by that prince, for twenty days.

905. The remaining cities of Galilee were next reduced. The only place, which made much resistance, was Gamala, on the sea of Gennesareth, and situated on the top of a precipitous mountain, accessible only on one side. After Agrippa had besieged this place for seven months, Vespasian sat down before it, and pitched his camp on the accessible side. Agrippa, while summoning the town to surrender, was wounded by a sling, and repulsed. When a breach was at length, made in the walls, and the Romans attempted to enter, most of the assailants were slain; and Vespasian himself was once so surrounded by the enemy, that he escaped with much difficulty. At last, many made their escape by clambering down the rocks or creeping through the sewers. But one of the towers having been undermined fell, and a way was opened for the entrance of the Romans. The Jews now fled to the citadel, but this was scaled, and all the inhabitants put to the sword, women and children not excepted.

906. The fortress on Mount Tabor was soon reduced, but the town of Gischala, held by John the leader of a band of robbers, was among the last in

Galilee which yielded. John at length left it, after which the people willingly admitted Titus.

John of Gischala, being now obliged to relinquish his strong hold, went directly to Jerusalem, and though he concealed as much as he could, the disastrous state of affairs in Galilee, enough was known to produce deep depression in the inhabitants of that place.

907. At this time, the companies of robbers spread alarm and devastation through the country. Many of these freebooters, having taken refuge in the city of Jerusalem, began to carry on the same trade there. For a while, by their violence and their numbers, they carried all before them, and meeting with no resistance, proceeded with still increasing audacity, until they set aside the most sacred rights and institutions. They made one Phannias high priest, who, although of the sacerdotal race, had been bred to labor in the field, and knew nothing of the duties of his office.

908. These men gave themselves the name of Zealots, and to secure themselves from any attack, withdrew to the temple and occupied it as their citadel. At length, Ananus Gorion, the son of Joseph, and Simon the son of Gamaliel, succeeded in persuading the people to resist. But before they could arm themselves completely, they were attacked by the Zealots, and an obstinate battle was fought, in which many were killed and wounded on both sides. These conflicts afterwards became matters of almost daily occurrence, and generally the Zealots had the advantage.

909. On one occasion however, Ananus, succeeded in driving them in, and followed so closely, that he entered the outer gates of the temple with his men. On this, the Zealots retreated to the inner temple, whither Ananus, through reverence, would not follow

them. But he introduced, within the outer wall of the temple, a guard of six thousand men, who were periodically relieved by others.

910. John of Gischala was secretly in league with the Zealots, but openly professed himself on the side of Ananus. Some suspicion of his fidelity having arisen, he purged himself by a solemn oath, by which Ananus was so completely deceived, that he sent him with proposals of peace to the Zealots, when he took the opportunity of advising them to call to their aid, the Idumeans. In a short time, several thousands of these people presented themselves at the gates of Jerusalem, but were refused admittance, on which they encamped without the walls.

911. While things were in this posture, a very stormy night occurred, in which there was much wind and thunder as well as rain. In the middle of the night, the Zealots passed the guard in the temple, without being noticed, and found means to open the gates of the temple. Then proceeding to the gates of the city, they let in the Idumeans, and conducted them to the court of the temple, where they fell on the guard, who were totally unprepared for such an attack. The noise soon awakened the inhabitants of the city, but as no timely assistance could be afforded to the men shut up in the temple, they were nearly all cut off. The Idumeans and Zealots then attacked the inhabitants, and slew many of them, among whom, was Ananus the high priest, whose body was found in the morning.

912. The loss of this man, at this time, was irreparable, for he was a friend of peace, and by degrees, was gaining an influence over the minds of the people favorable to peace; so that Josephus expresses it as his opinion, that if he had lived, a reconciliation with the

Romans would have been brought about. But Providence had other things in view, for this devoted people.

913. Great cruelties were now exercised by the Zealots and their auxiliaries, on the citizens. They endeavored first to make them join their party, and those who refused, were massacred, scourged, or imprisoned in the temple.

914. Many now sought refuge among the Romans, who looked on with pleasure, to see their enemies destroying one another. But all who were taken in an attempt to fly were immediately put to death by the Jews.

915 In the midst of this confusion, John of Gischala, a brave and sagacious, but wicked man, watched his opportunity for making himself master of the city, but met with determined opposition. His adherents and opposers, however, divided the citizens into two factions, between whom there were many bloody conflicts.

916. While these things were transacted within the city, the state of affairs, in the country, was very little better; for, the Sicarii increased daily, and laid the country waste, sometimes, even massacring the people of whole villages.

917. One thing which proved, that the protection of God was departed from the nation, was, that, now when the males went up to Jerusalem to the solemn feasts, these robbers and murderers, attacked the towns, killed the women and children, and carried off the property, a thing unknown in all the former history of this people; for God had promised to restrain their enemies at such times.

918. When Vespasian heard of the wretched condition of Jerusalem, he wished to march his army immediately to the place; but not thinking it proper to leave towns unsubdued in his rear, he set himself with vigor,

to reduce the country to subjection. Placidius was sent against Perea, where the Jews made an obstinate resistance. At Jericho, a battle was fought on the banks of the Jordan; when multitudes of the wretched Jews were driven into the river and drowned; twelve thousand were slain in the field, and several thousand taken prisoners. The other towns then submitted. This was A. D. 68.

919. A. D. 69, Vespasian had subdued all the region of Judea round about Jerusalem; so that the communication between the city and country was cut off, and the Zealots prevented those within, who desired it, from joining the Romans. It was now the intention of the Roman general to invest the city of Jerusalem and bring the war to a conclusion; but the intelligence from Italy perplexed him. First, he heard that Vindex had rebelled in Gaul; next, that Nero was dead, and that Galba was proclaimed emperor by the army in Spain; then, that Galba, after a reign of seven months, had been murdered; and that Otho had been declared emperor. Being greatly interested in these revolutions, he deferred the siege of Jerusalem, and waited at Cesarea for further intelligence.

920. This short respite given by the Romans, only rendered the situation of the Jews more wretched; for without and within the walls, all was disorder and mutual conflict.

911. Simon son of Gioras, a man of desperate courage, had joined himself to the robbers of Masada, and by his bold exploits became so famous, that multitudes flocked to his standard. He had now at his command an army of forty thousand men. This daring robber extended his depredations far and wide, until he came into Judea. The Zealots sent out an army against

him, but they were defeated, and driven back to Jerusalem, while Simon himself came up to the very walls, and, by his violence and threats, filled the Zealots with dismay.

922. Simon now returned to Idumea, and carried on his work of murder and robbery. The Idumeans fled to Jerusalem, and he pursued them to the very walls.

823. Within the city, the Zealots, and especially John the Gischalite and his party, were guilty of unheard of wickedness. All laws, human and divine, were trampled under foot. To plunder and murder the rich, and to ravish the women, were occurrences of every day. Josephus says that "the whole city was one great brothel, a horrid den of thieves, and a hateful cave of murderers."

924. The Idumeans, after entering the city, this second time, attached themselves to the party opposed to John and the Zealots, and by them many of the latter were slain. They plundered the palace which John had made the depository of his treasures.

925. Upon this, the Zealots, scattered through the different parts of the city, united their forces to make an attack on the Idumeans and the people. These, doubting their own strength to resist the force of their enemies, now opened their gates to Simon and his men, who, coming in, closely besieged John in the temple.

CHAPTER XXXVII.

VESPASIAN'S PREPARATIONS FOR CARRYING ON THE WAR—STATE OF PARTIES IN JERUSALEM—TITUS MARCHES HIS ARMY TO JERUSALEM AND COMMENCES THE SIEGE—GREAT MULTITUDES OF PEOPLE WITHIN THE WALLS—EXTERNAL PART OF THE CITY TAKEN BY TITUS—GREAT EFFORTS MADE TO BRING THE JEWS TO TERMS, BUT IN VAIN—CASTLE OF ANTONIA DEMOLISHED—A LADY EATS HER OWN CHILD IN THE FAMINE—THE TEMPLE IS SET ON FIRE AND DESTROYED, CONTRARY TO THE WISHES AND ORDERS OF TITUS—THE WALLS THROWN DOWN, AND THE SITE OF THE TEMPLE PLOUGHED OVER—DREAFFUL INFATUATION OF THE JEWISH NATION—THEIR RESTORATION CLEARLY PREDICTED.

926. BEFORE the close of this year, A. D. 69, Vespasian received intelligence, that the German legions had raised Vitellius to the throne of the empire. At this, he and his whole army were much dissatisfied. After some consultation, therefore, they proclaimed Vespasian emperor of Rome, and entreated him to uphold the sinking empire. From entreaties they proceeded to threats, declaring, that they would put him to death, if he refused to accept the honor.

927. Vespasian first wrote to Tiberius Alexander, in Egypt, continuing him in his office, and engaging him to secure the fidelity of the two legions, stationed there. The news of his advancement spread rapidly; and

before he left Berytus, many ambassadors waited on him, to congratulate him.

928. In the meantime, Vitellius was defeated, at Cremona, by Priscus; and Sabinus had taken possession of the capitol at Rome, in the name of Vespasian. Vitellius was murdered in the streets of Rome; and Mucianus, sent with an army by Vespasian, having arrived at Rome, Vespasian was universally acknowledged emperor. Vespasian was at Alexandria, when this pleasing intelligence reached him. He, therefore, sent his son Titus back to Judea, to finish the war, and set sail himself for Rome, immediately, although it was in the midst of winter.

929. A. D. 70. At the commencement of this year, a third party arose in Jerusalem, under the conduct of Eleazar the son of Simon, of whom some account has been already given. He, being jealous of John's power, formed a party, and took possession of the inner temple. Thus, John had to contend with Simon, who had possession of a large part of the city, and at the same time with Eleazar, who had shut himself up in the inner temple.

930. By the continual conflicts between John and Simon, the whole of that part of the city which was adjacent to the temple, was laid waste, and the houses burnt, by which, vast quantities of provisions were consumed. And often the streets were covered with the dead bodies of the slain, which lay there unburied. Nor could any one escape, for the gates were carefully watched, and even the appearance of discontent exposed a man to death, as a friend to the Romans.

931. A. D. 71, Titus, now marched his army from Cesarea towards Jerusalem, and encamped about thirty furlongs from the city. He then rode, with a few

hundred horse, to reconnoitre the situation of the town, and to see whether the Jews within were at all disposed to yield. But when he came near, the rebels rushed out, and separated him from the main body of his party, so that he had no way of escape but to break through his enemies, which, at great risk he accomplished.

932. He now moved forward two legions, within seven furlongs of the city, and formed a line of intrenchments behind them. The legion from Jericho, he stationed on the Mount of Olives, six furlongs from Jerusalem, and began a line of circumvallation. But now, the three parties in Jerusalem, seeing the enemy at the door, united their forces, and sallied out against the legion on the Mount of Olives. These sallies were made very frequently, and in one of them, Titus was again in imminent danger of his life.

933. But this union of parties in the city, did not last long. As Eleazar opened the gates of the temple to all who came to worship, John sent in some of his party, with their weapons concealed under their garments. These fell upon the Zealots of Eleazar's party, and a bloody massacre ensued. Thus, John made himself master of the whole temple; and there remained now but the two parties of John and Simon.

934. Titus now summoned the city to surrender, but on receiving no favorable answer, he levelled the land from Scopas, where his camp was, up near to the city, cutting down all the trees, and removing the gardens. The Jews now made a sally on the Romans with considerable success; but Titus advanced his army within two furlongs of the city, and stationed some of his best soldiers, near the walls.

935. It was now the season of the passover, and

vast multitudes of the Jews were collected within the walls of the city.

936. As to the forces within the city, Simon had two thousand men, and five thousand Idumeans, and held possession of the upper and lower city. John had six thousand men, with twenty-five hundred Zealots, and had also possession of the temple, and such parts as were fully commanded by it.

937. Titus was now prepared to make an assault on the outer wall. But before the attack commenced, Flavius Josephus was sent to make peace, but the only answer returned, was a shower of arrows, which wounded a Roman officer, who accompanied him.

938. Mounts were now raised near the walls, in erecting which, the soldiers were protected by their military engines. On these mounts three moveable towers were erected, and the battering rams were brought to bear on the walls, in three several places. These tremendous engines, produced such terror in the city, that the two parties again united and made a desperate sally, to set the machines on fire, but many of the Jews were taken, and crucified before the city. One of the moveable towers fell, but it caused no obstruction to the progress of the siege.

439. The battering rams soon made a breach in the wall, through which, the Romans rushed into the new city, and took possession of it, on the fourteenth day of the siege. They then demolished a great part of the outer wall, and the Jews retired within the second wall.

940. The Roman camp was now removed within the outer wall, and an assault made on the second wall; and in five days, a practical breach was effected. The Jews made a brave resistance, so that for three

days, the Romans were unable to enter the breach; or, as often as they entered, were repulsed. The Romans, therefore, did what Titus had at first resolved not to do. They demolished almost the whole of the second wall.

941. Titus, having now obtained possession of the interior part of the city, gave his soldiers a respite of four days, suspending operations, in hopes that the Jews would surrender; for he knew that they began to be sorely pressed with famine.

942. But finding no desire of peace among them, he prepared to make an assault on the castle of Antonia, and pressed on the siege with vigor. Being very solicitous to preserve the city from total destruction, he sent Josephus again to persuade the Jews to make peace; but they treated the offer with scorn. Some found means of escaping from the city, whom Titus permitted to pass through his camp, and go wherever they would.

943. The famine, within the city, now increased every day, and the robbers began, in search of food, to break into the houses of the citizens, exercising horrid cruelties on those who were unable to supply them; supposing that they had concealed their provisions in some secret place. The rich were often prosecuted on false accusations, merely for the purpose of getting possession of their wealth; for there was no difficulty in finding false witnesses to swear to any charge. The state of morals was probably never worse among any people on earth, than it was at this time in Jerusalem. It is the remark of Josephus, that "a race of men so abandoned as those who then had possession of the city, never appeared on earth; and that Titus was

compelled by their abominable excesses, to destroy the city."

944. Multitudes of unhappy wretches, pressed with hunger, ventured out of the city in search of food, most of whom fell into the hands of the Romans; by whom they were commonly crucified, in some conspicuous place. Five hundred were often thus executed in one day; but the leaders within the city persuaded the people, that those numerous executions were of the deserters who left the city to join the Roman camp. Titus cut off the hands of some of the prisoners to inform the people, that no deserters would be punished, but only such as were made prisoners of war. At the same time, he sent a message to Simon and John, exhorting them not to destroy the city by their obstinacy, but to preserve their own lives and those of their fellow citizens. To which, from the walls they returned a taunting answer, saying, that they cared not for their own lives, nor for their country.

945. Preparations being now made for an assault on the tower of Antonia, by three mounts reared in the most convenient points, John, the leader of the Zealots, dug a mine under one of these towers, and overthrew it; and Simon sallied out and set fire to the towers and machines on the other two. Nay, these daring men pursued the Romans into their very camp.

946. Titus now built a wall round the whole circumference of the city, that those within, being more completely blocked up, might be compelled by famine to surrender. This wall, thirty-nine furlongs in the extent of its circuit, was supplied with thirteen towers, and was finished in ten days.

947. The distresses of the famine now became

dreadful, beyond conception. At first, the dead were buried at the public expence; but after a while the dead bodies were thrown over the wall, as it was found impossible to bury them all. And all parties within, were so much weakened by the famine, that they could make no more sallies to obstruct the besiegers.

948. Titus, pitying the wretched condition of those pent up in the inner city, determined once more to renew his attack on the castle of Antonia; and for that purpose brought wood, which could no longer be had near the city, from a distance of ninety furlongs. But the distress of the famine produced no effect on the tyranny of Simon. He now put to death Matthias the high priest, who had let him in the city; and also to his three sons, besides the high priest Ananias, and fifteen others of the first distinction.

949. Judas, an officer who had the command of a tower, with ten other men of distinction, had, on account of the intolerable cruelty of Simon, resolved to surrender the city to the Romans; but while they delayed through distrust of the enemy's sincerity, Simon came upon the conspirators, and cut them all off.

950. Titus being still unwilling to abandon the hope of preserving the city, and especially the temple, sent Josephus a third time, to endeavor to persuade his countrymen to make peace. But he was now more roughly handled than on any former occasion; for as he was going round the walls, he was wounded in the head with a stone, by which he was knocked down senseless to the ground; nor was it without great difficulty, that the Romans could rescue him from the Jews, who made a great effort to seize, and drag him into the city.

951. As it was found that some of the Jews, to con-

ceal their gold, had swallowed it, the Syrians and Arabs, cut open in one night two thousand living deserters, to search for money in their bowels. This cruel practice Titus prohibited, on pain of death, as its continuance would have stopped entirely all desertions from the city.

952. The number of dead bodies carried through a single gate, in one month, was declared by Manneus, who fled to the Romans, to be one hundred and fifteen thousand eight hundred and eighty-eight; besides those buried by their relatives. The whole number of dead bodies carried out during the siege, was stated by some deserters, to be six hundred thousand. The number buried elsewhere, could not be ascertained. After the famine came to the worst, however, they were not carried out at all, but were heaped up in ditches and corners, which produced an intolerable stench.

953. On the third day of July, a part of the wall of the town of Antonia was thrown down by the battering rams; but the Jews had constructed an interior wall, in an attempt to scale which, the Romans were repulsed. About three o'clock in the night, however, the guards marched up to the town in silence, slew the Jewish sentinels, and immediately blew their trumpets; on which, the Jewish guard fled, supposing that the whole Roman army was upon them.

954. Titus brought up his army as soon as possible, and entered into the court of the temple, when an obstinate battle was fought, which continued from three o'clock till noon, next day. But the Romans were at length compelled to withdraw from the temple, and be contented for the present, with the conquest of Antonia.

955 Orders were now given by the Roman general, for the complete demolition of this castle, that he might

have the more room to station his army, in their assault upon the temple.

956. When Titus heard, that the daily service of the altar had ceased, he sent Josephus again to hold a conference with John, and ascertain whether he would be willing to agree to some terms, which might preserve the temple from destruction, offering to permit the daily service to be continued by men of his own selection. But John declared that the temple could never be taken, and would enter into no accommodation. Titus himself now most earnestly addressed the Jews, entreating them to preserve their beautiful temple—Josephus acting as interpreter—but it was all ineffectual. The Zealots attributed this moderation to mere cowardice.

957. Titus, therefore, brought up his army, and at three o'clock in the morning, the temple was attacked. The Jewish guards were found at their posts, and soon sounded an alarm; but the night was so dark, that the Jews were unable to distinguish friends from foes, and actually slew many of their own men. This the Romans avoided by their watchword. The battle, thus commenced, lasted till noon, without any decisive advantage, on either side.

958. In seven days, the castle of Antonia was demolished, and on the space where it had stood, four mounts were reared before the temple. These mounts were designed to bring the battering rams to bear upon the buildings, on the northern side of the temple, to which buildings, the Jews themselves set fire.

959. The sufferings, by the famine, were extreme. The people devoured any thing which they could lay hold of; even their girdles, shoes, and the leather of their shields.

960. A woman whose name was Mary, of a respectable family in the country, having been often plundered by the robbers, had taken refuge in Jerusalem. Being destitute of food, and without means of obtaining any, she roasted her own infant child, and having eaten part of it, reserved the remainder for another occasion, when the soldiers allured by the smell, rushed into the house, and demanded food. She boldly declared what she had done, and showed them the half of the child which was left. This horrid transaction was soon known through the city, and in the camp of Titus, who protested that these miseries were not owing to him.

961. Early in August, the battering rams were brought to bear upon the temple, and were plied for several days, without making any sensible impression. Next, an attempt was made to undermine the northern gate of the temple, but it was unsuccessful; as was also the attempt to scale the cloisters with ladders; for the Jews fought so bravely, that they repulsed the Romans, and got possession of one of their standards.

962. Titus, having relinquished the hope of preserving the temple, now gave orders to set the gates on fire. By this means, the flames spread into some of the contiguous buildings. The fire continued to rage the whole day, for the Jews made no effort to extinguish it. On the next day, however, it was extinguished, by the order of Titus.

963. A counsel was now called to deliberate whether the temple should be destroyed. Some were in favor of its destruction, in order to guard against future rebellions of the Jews; but Titus persisted in his resolu-

tion to preserve this splendid edifice. He accordingly issued an order, that the sanctuary should not be injured.

964. Titus now resolved to storm the temple with his whole army; but while he was preparing for the assault, the Jews made several sallies from the eastern gate. The Romans, in driving them back, on one of these occasions, penetrated after them into the interior of the temple, when a Roman soldier seized a fire brand, and threw it through a window or small door into a passage, which led to the apartments on the north side of the sanctuary. From this place, the flames soon burst out. When Titus heard of it, he hastened to arrest the progress of the flames; but could not command the attention of his men, who were engaged in conflict with the Jews; and even the soldiers who followed him disregarded his commands; and instead of extinguishing, did what they could to increase the conflagration.

965. The battle now raged around the altar, streams of blood flowed into the outer court, and the surrounding space was covered with dead bodies.

966. Titus now went with his chief officers into the sanctuary, and into the most holy place, and then made one more attempt to have the fire extinguished, but with as small success as before. The soldiers appeared to be actuated by a sort of fury, and applied firebrands, to every combustible part. Finding it impossible to save the temple, Titus retired from the scene.

967. The chambers of the inner court were now consumed, and all the rest of the edifice, except the buildings on the east and south, which were afterwards destroyed.

968. About six thousand persons, mostly women and children, were burnt in the temple, who, trusting to the predictions of a false prophet, that God would work a miracle for their deliverance, went into the temple, and there remained until it was destroyed. According to the testimony of Josephus, there were then many false prophets, employed by the leaders, to deceive the people.

969. The gold taken by the Roman soldiers, in and about the temple, was in such abundance, that its value for a time, was not more than one half of what it had previously been.

970. The lower city was now fully in possession of the Romans, by whom it was burnt as far as the pool of Siloam. The Zealots, therefore, were compelled to retreat to the upper city, where they were closely besieged, and whence they had no opportunity of making their escape.

971. New mounts were now raised, and the machines of war were brought into play; and early in the month of September, the upper city, after a feeble, but desperate resistance, fell into the hands of the Romans. Very little mercy was shown to the vanquished. They were slaughtered in heaps, in every street and house, and multitudes of dead bodies were found in the houses of those who had died with famine, as well as in the vaults and common sewers.

972. When Titus surveyed the city, he expressed great astonishment at the strength of its fortifications, and exclaimed that it was surely God himself who expelled the Jews from fortifications, from which they never could have been driven by man.

973. The captives were very numerous. The handsomest were selected for the triumph. A large

number were presented by Titus to the theatres of the provinces, but the majority were sent into Egypt to be sold as slaves.

974. John, the leader of the Zealots, was found almost dead with hunger, in one of the vaults. He begged for his life, which was granted; but he was kept in chains until his death.

975. The Romans now set themselves to destroy the walls, and all that remained of the city. Josephus says expressly, that the ground was levelled, as though no buildings had ever stood upon it. Three of the highest of the towers and a part of the western wall were kept standing, as a monument to future ages, of the ancient splendor of the city.

976. The tenth legion was left as a garrison, and the other soldiers were all sent away.

977. The obstinacy of the resistance of the Jews has been sometimes attributed to an expectation of assistance from their brethren in Babylonia, but was really owing to fanatical infatuation.

978. During the siege, ninety-seven thousand became captives, and eleven hundred thousand perished. For the siege took place, at a time when the city was full of strangers, in attendance on the passover, and of refugees from the surrounding country.

979. Titus proceeded from Jerusalem to Cesarea on the coast, where he left part of his army. He then visited Cesarea Philippi, where he celebrated games; and, for the amusement of the people, caused many of the Jewish captives to be cast to the wild beasts, and many more, to kill one another, in the show of gladiators.

980. He exhibited the same cruel spectacle at Cesarea on the sea-coast, and at Berytus; at the former of

which places, he celebrated the birth-day of his brother, and at the latter that of his father.

981. The fate of John, the leader of the Zealots, has been mentioned. At the close of the siege, Simon was not found, but after the removal of the Roman army, he came forth like a spectre, from one of the vaults, where he had concealed himself, until his provisions were exhausted. Having surrendered himself to the governor of the place, he was sent in chains to Titus, at Cesarea, who directed him to be reserved to grace his triumph.

982. The same infatuation, which brought destruction on the Jews of Palestine, seems to have infatuated those who dwelt in other countries. In Egypt and Cyrene, particularly, they exposed themselves by their madness, to the same destruction which had so awfully overtaken their brethren in Judea. Their temple in Egypt, was destroyed by order of Vespasian, after it had stood three hundred and forty-three years.

983. The same reckless fury seems to have actuated the relicts of this nation, for several ages. In the reign of Trajan, and of Adrian, they were guilty of great disorders, and rose in insurrection against the Roman government, which occasioned the destruction of multitudes of this devoted people. Nor was this all. To this very day, they have been driven from country to country, every where oppressed and persecuted—no where finding rest, and never able to collect into a body, or to gain any permanent residence of their own—yet preserved in existence as a distinct people, retaining their national characteristics, and their own religious customs, without mingling with the people among whom they dwell.

984. Thus do they stand, a monument of God's

displeasure against their nation's sin, in rejecting and crucifying the SON OF GOD, the promised Messiah, and of the truth of divine revelation, by the fulfilment of numerous prophecies, which foretold their future condition.

985. Still, however, they are preserved in mercy, as well as judgment. For it is clear from prophecy, that as a nation, they will be restored to the privileges of the church from which, for so long a time they have been cut off by unbelief. For a season, until the time appointed, God hath concluded them all in unbelief, that in the day of visitation, he may have mercy on all. "SO ALL ISRAEL SHALL BE SAVED."