

**Adult Sunday School
Grace Lutheran Church
June 6, 2010**

MALACHI

Introduction – Mal 1:1

- 1. Timing & Choice of this Book**
 - Next Study = Revelation
 - Contrast (OT)/Similar Theme
 - Appropriate/Applicable – Our Times

- 2. Format**
 - Chap-by-Chap/Key passages & themes
 - Create Outline/How we study the Bible
 - Tools - <http://www.crosswire.org/index.jsp>

- 3. Authorship & Structure**
 - Name = “the Messenger” – other/similar terms?
 - Anonymous or Person? (Ezra?)
 - Uniqueness?
 - Last Voice of OT!
 - Disputational Style

- 4. Time & Place**
 - What do we know?
 - Contemporaries?
 - Historical Events?

- 5. Application**
 - Current Events
 - Impact/Influence – Church/Our Lives
 - Faith – Hope – Character (Rom 5:1-5)
 - Assurance (2 Pet 1:19)

- 6. Assignment**
 - Read Malachi
 - Identify Key Topics/Themes (Note: Repitition)
 - Create a Draft Outline

MALACHI

Adult Sunday School Grace Lutheran Church June 13, 2010

Intro/Chap 1 – Mal 1:1-14

1. Introduction

- Clarify – Lutheran Study Bible = Commentary/Not Bible
- Author/Timeframe – Contemporaries
- Captivity – 70 yrs? (Lev 25-26/26:34-46)
- Circumstances/Mindset of People

2. Outline

- Disputational Style/Key passages & themes
 - “says the LORD/LORD of hosts”
 - “but you say”

1:1	Intro Burden of Malachi
1:2-5	His Love for Israel How have You loved us?
1:6-2:9	His Condemnation of the Priests How have we despised Your name? How have we defiled You?
2:10-17	His Condemnation of the People For what reason? How have we wearied Him?
3:1-4:3	Promise of Messenger & Messiah How shall we return? What have we spoken against You?
4:4-6	Conclusion Remember the Law!

3. His Love for Israel (1:2-5)

- “How have You loved us?”
- Loved Jacob/Hated Esau (Rom 9:8-24)
 - Does God Hate?
 - Prov 6:16-19/Zech 8:16-17
 - Deut 12:31/Hos 9:15-17
 - Isa 1:10-15/Jer 12:7-8
- Judgment on Esau

4. His Condemnation of the Priests (1:6-2:9)

- How have we despised Your name?
- How have we defiled You?
- Sacrifices/Lord's Altar
 - The Priest's Role?
 - The LORD's Table – Our Role?
- What more was the priest to do (greater responsibility)?
- Making His Name great among the nations

5. Application

- What does it mean to us that God has loved us/has chosen us?
- How does that influence the way we live? On the life of our Church?
- Faith – Hope – Character (Rom 5:1-5)
- Guarantee (Eph 1:13-14)/Assurance (2 Pet 1:19)

6. Assignment

- Read Malachi (through in one sitting)
- How does his condemnation of the priest's attitude/actions apply to us?
- Identify NT references about our role as priests/temple/sacrifice of LORD

MALACHI

Adult Sunday School Grace Lutheran Church June 20, 2010

Chap 1/Chap 2 – Mal 1:6-2:9

1. Review – Chap 1:1-5

- His Love for Israel (Does God hate?)
 - Demonstrated in choosing them as a people for His Name
 - His grace (Deut 7:7-8, 9-10 / Deut 9:4-5,6)
 - His covenant promises (Abraham, Isaac, Jacob)
- Their holy purpose - His Law & Gospel to the nations (v5)

2. His Condemnation of the Priests (1:6-2:9)

- Father/Master (similitude?) – “I Am” (1:6)
 - Father - Honor
 - Master - Respect
- How have we despised Your name? (1:7)
 - Defiled food (blemished – sick, lame, blind)
- How have we defiled You? (1:8-13)
 - Table despised / distain (by both priests and people)
 - The Priest’s Role? Fruit of their labor?
 - The LORD’s preference? (Not accepted! – Don’t bother!)
 - Seek his face/favor?
 - Making His Name great among the nations! – Worship!
- People are included! (1:14)
- What more was the priest to do - greater responsibility? (2:1-9)
 - Teaching of the Law (messenger of God)!
 - His commandment / condemnation (proof!)
 - His covenant with Levi (Num 3:1-12)
- New Covenant – New Priest (Intercessor / what order?)

3. Application

- We are both “a people” and “priests” (1 Pet 2:9-10)
- What else are we? (1Pet 2:4-5 / Eph 2:19-22 / Rom 12:1-2)
- How do we approach God / His table?
- What about our role as examples/evangelists of His grace?

4. Assignment

- Read Malachi (through in one sitting)
- Research references in the Bible to divorce?
- What is our church’s stance on this issue?

MALACHI

Adult Sunday School Grace Lutheran Church July 4, 2010

Chap 2/Chap 3 – Mal 2:10-3:15

1. Review – Application from last lesson (1:6-2:9)

- Condemnation of Priests
 - Defiling/Despising of the Altar/Table
 - Disdain of the LORD
- Delinquent in Duty (teaching the Law) – Covenant with Levi?
- Purpose? – His Name in the hearts of the Nations
- **Our role & responsibility as priests – the results (self-eval)?**

2. His Condemnation of the People (2:10-17)

- Violating their Vows (Cf 1:14 – Swindler)
 - Profaning the covenant of fathers? (2:10)
 - Judah's treachery – abomination = foreign gods (2:11)
 - Curse on those who do this (2:12)
- No longer regards/accepts your offering (2:13)
- For what reason? (2:14)
 - The LORD is a witness against you!
 - Dealt treacherously with wife of you
 - Violated the covenant with your companion
 - Remnant of the Spirit - seeking a holy seed
 - Making His Name great among the nations! – Worship!
- **I hate divorce! (2:16)**
- “Cover your garment” with wrong (Cf Ruth 3:9)
- How have we wearied Him? (2:16-17)
 - Calling evil good (in the sight of God)
 - Where is the God of justice?

3. His Challenge to the People (3:1-4:3)

- The Messenger (3:1)
- The Lord – the Messiah (3:1b-6)
 - Judgment – Purifier
 - I do not change – what does He mean?
- Return to Me (3:7)
 - How shall we return?
 - **Will a man rob God?(3:8)**
 - How have we robbed you?
 - Tithes & offerings – cursed! (3:9)
 - Command – Challenge – Promise (3:10)

- What have we spoken against you?
 - Vanity/profitless/fasting – to keep His charge
 - Arrogant/doers of wickedness – test God & escape

4. Application

- How should this influence our view of marriage? Of divorce & remarriage?
- What is required of us re: the tithe? What NT passages direct our giving?
- How do others perceive our faith/patience/perserverance?
- What does our life demonstrate those?

5. Assignment

- Read Malachi (through in one sitting)
- Is there anything today to which the church, in general, and our church specifically needs to return?
- What is our expectation? What should we do?

NOTES:

1. DIVORCE

- Deut 24:1-4 / Mat 19:1-9 / I Cor 7:10-16
- God's relationship with His people (Isa 50:1/ Isa 54:4-8/Jer 3:6-10/Jer 31:31)
- Link to Adultery (idolatry)
- Marriage – Children (holy)
- Christ & the Church (Eph 5:32/Rev 21:2)

2. TITHE

Gen 14:17-20 (Cf Heb 7:1-10)

Lev 27:30-33 / Deut 12:17/ Deut 14:22-29

Christ's comments: Mt 23:23 (Lu 11:42)

Paul's instructions: I Cor 16:1-2 / 2 Cor 8-9

MALACHI

Adult Sunday School Grace Lutheran Church July 11, 2010

Chap 3 – Mal 3:1-15

1. Review – Summary on Divorce (2:16)

- One Father/One Creator – Violating their vows
 - His covenant with their fathers
 - The LORD is a witness against them! (Cf Marriage Ceremony)
- Holy seed - One flesh / I Cor 6:15-20 (covering garment – Ruth 3:9)
- Picture of His relationship with His people
- Making His Name great among the nations
- **One of the things God hates!**

2. His Challenge to the People (3:1-4:3)

- The Messenger (3:1)
- The Lord – the Messiah (3:1b-6)
 - Judgment – Purifier
 - I do not change – what does He mean? (Heb 13:8)
- Return to Me (3:7)
 - How shall we return?
 - **Will a man rob God?(3:8)**
 - How have we robbed you?
 - Tithes & offerings – cursed! (3:9)
 - How many ‘tithes’ were their under the Mosaic Law?
 - Was it limited to the Mosaic Law?
 - Why was the tithe significant?
 - Why do we struggle with the concept of tithing?
 - Command – Challenge – Promise (3:10)
- What have we spoken against you?
 - Vanity/profitless/fasting – to keep His charge
 - Arrogant/doers of wickedness – test God & escape

3. Application

- **What is required of us re: the tithe? What NT passages direct our giving?**
- How do others perceive our faith/patience/perserverance?
- What actions in our life would demonstrate those characteristics?

4. Assignment

- Read Malachi (through in one sitting)
- Is there anything today to which the church, in general, and our church specifically needs to return?
- What is our expectation? What should we do?

MALACHI

Adult Sunday School Grace Lutheran Church July 18, 2010

Chap 3/Chap 4 – Mal 3:13-4:6

1. Review – Summary on Tithing (3:8)

- How shall we return? - **Will a man rob God?(3:8)**
- How have we robbed you? - Tithes & offerings – cursed! (3:9)
- Is the tithe OT Law?
 - Lev 27:30-33 / Deut 12:17/ Deut 14:22-29
 - Gen 14:17-20 (Cf Heb 7:1-10)
- What is required of NT believers re: giving?
 - Christ's comments: Mt 23:23 (Lu 11:42)
 - Paul's instructions: I Cor 16:1-2 / 2 Cor 8-9

2. His Challenge to the People (3:13-4:3)

- What have we spoken against you?
 - Vanity/profitless/fasting – to keep His charge
 - Arrogant/doers of wickedness – test God & escape
- Book of Remembrance (3:16-18)
 - Revere the LORD – esteem His Name
 - Spare – “They will be Mine”
 - Distinction between people (3:18)
- Day of the LORD (4:1)
 - Appearance of the Sun/Son (Cf. 2 Pet 1:19)
 - Healing for those who fear His Name
 - Judgment for the wicked

3. Conclusion – Promise of Elijah (4:4-6)

- Call to Remember – the Law of Moses
- Promise - before that terrible Day
- Prepare the way (3:1) – Restore the hearts (4:6)
 - Has Elijah come?
 - Mt 11:14 & Mt 17:11 (Cf Jn 1:21/Lu 1:17)

4. Application

- **How do others perceive our faith/patience/perseverance?**
 - What actions in our life would demonstrate those characteristics?
 - Would it be clear to others that we belong to Him?

5. Assignment

- Read Malachi (through in one sitting)
- Review notes – prepare for final exam ☺

MALACHI

Adult Sunday School Grace Lutheran Church July 25, 2010

Chap 4 – Mal 4:3-6

1. His Challenge to the People (3:16-4:3)

- Book of Remembrance (3:16-18)
 - Distinction between people (3:18)
- Day of the LORD (4:1)
 - Appearance of the Sun/Son (Cf. 2 Pet 1:19)

2. Conclusion – Promise of Elijah (4:4-6)

- Call to Remember – the Law of Moses(4:4)
- Promise - before that terrible Day
- Prepare the way (3:1) – Restore the hearts (4:6)
 - Has Elijah come?
 - Mt 11:14 & Mt 17:11 (Cf Jn 1:21/Lu 1:17)
 - Why does it matter – to us?

3. Final Exam – Remembering Malachi

- How do others perceive our faith/obedience/perseverance?
- Is there a distinction? Are we present – but not part of the world?
 - Are we seen as swimming with the current or against it?
 - What about trends to be “culturally relevant” in the church?

4. Inter-Testament Period

- What was happening in the world?
- What was happening in Israel?
- How did these events prepare the way for the First Advent?
- How are these things similar to the Second Advent?

5. Assignment

- Read Revelation completely through this week
- Identify the key themes/sections of the book (write them down!)

EPITOME OF THE JEWISH HISTORY FROM THE TIME OF NEHEMIAH AND MALACHI TO THE BIRTH OF CHRIST FILLING UP THE CHASM BETWEEN THE OLD AND NEW TESTAMENTS

As many have wished to see an epitome of the Jewish history, from the days of the prophet Malachi to the advent of Christ, in order to connect the history of the Old and New Testaments, I have prepared the following, which, in such a work as this, is as much as should be expected.

On all hands *Malachi* is allowed to have been the *last* prophet under the Old Testament; and he flourished about *four hundred and nine* years before the coming of Christ, according to the commonly received chronology; and *Nehemiah*, who was contemporary with him, was the last of those civil governors appointed by God himself. His last act of reformation is fixed by Prideaux, B.C. 409; soon after which it is supposed that he died, as at this time he could not be less than *seventy* years of age. For the administration of affairs in his times and in those of Ezra, whom he succeeded in the government of Judea, the reader is referred to the notes on [Ezra](#), [Nehemiah](#), and [Daniel](#).

We have seen, in the book of Nehemiah, that, on the return of the Jews from the Chaldean captivity, many of them brought strange wives and a spurious offspring with them, and refusing to put them away, were banished by Nehemiah, and went and settled in Samaria. Among those exiles there was a son of Jehoiada, the high priest, named *Manasseh*, who had married the daughter of Sanballat the Horonite, and put himself under the protection of his father-in-law, who was governor of the place. After the death of Nehemiah, Sanballat obtained a grant from Darius to build a temple on Mount *Gerizim*, near Samaria, of which he made *Manasseh*, his son-in-law, high priest. This temple was begun to be built B.C. 408.

From the building of this temple, *Samaria* became the refuge of all refractory Jews: and though by this means the old superstition of the land was reformed to the worship of the God of *Israel*, they of *Jerusalem* would never consider the *Samaritan Jews* otherwise than *apostates*. On the other hand, the *Samaritans* maintained that Mount *Gerizim* was the only proper place for the worship of God. This people rejected all traditions, and adhered only to the written word contained in the five books of *Moses*.

Nehemiah's death was also attended with a change of the *Jewish* government at *Jerusalem*. *Judea* had no longer a governor of its own. It was united to the *prefecture of Syria*; the rulers of which committed the administration of both *civil* and *ecclesiastical* affairs to the high priest for the time being.

By this means the high priesthood became an office under the *heathen*; and towards the latter end of *Artaxerxes Mnemon's* reign, B.C. 405, who succeeded his father *Darius Nothus*, B.C. 423, the office was conferred by the governor of *Syria* and *Phoenicia*. For *Bagoses*, the governor, took upon himself to displace *Johanan* the high priest, in favour of the said priest's brother *Joshua*; which nomination, though it did not take place, (for *Johanan* slew his brother *Joshua* in the inner court of the temple, as he endeavoured by force to usurp the high-priest's office by virtue of the governor's commission, B.C. 366), was attended with this bad consequence—that *Bagoses*, hearing of the murder, came in great wrath to *Jerusalem*, and laid a heavy fine upon the nation, which lasted *seven* years, or during the whole of his government.

Artaxerxes Mnemon died B.C. 359, with grief at the brutality of his son *Ochus*, who had so terrified his eldest brother *Ariaspes*, that he poisoned himself, and had his younger brother *Harpates* assassinated. So that *Ochus* succeeded to the dignity and empire of his father.

In the third year of *Ochus*, about 356 before *Christ*, *Alexander the Great* was born at *Pella* in *Macedonia*. *Ochus*, having reigned *twenty-one* years, was poisoned by his favourite *Bagoas*, in hopes of getting the whole government into his own hands, and to put the crown on the head of *Arses*, his youngest son, whom he also poisoned soon after, and raised *Codmannus*, a distant relation of the late king, to the throne. This new king took the name of *Darius*; and when *Bagoas* had also prepared a poisonous draught for *him*, he obliged *Bagoas* to drink it himself; by which means he saved his own life, and punished the traitor.

It was about the year B.C. 336 that *Alexander the Great* succeeded to the kingdom of *Macedon*, on the death of his father *Philip*, who was slain by the noble Macedonian *Pausanias*, as he celebrated the marriage of his daughter with *Alexander*, king of *Epirus*, before he set out upon the *Grecian* expedition against *Persia*, being chosen *captain-general* of the united forces of *Greece*.

Alexander also succeeded to that command by a new election. In one campaign he overran all *Asia Minor*; vanquished *Darius* in two battles; took his mother, wife, and children prisoners; and subdued all *Syria* as far as *Tyre*, B.C. 332.

During the siege of *Tyre*, he demanded the submission of the neighbouring provinces of *Galilee*, *Samaria*, and *Judea*. The two former submitted to him; but *Judea* would not renounce their allegiance to *Darius* so long as he lived. This brought upon them the wrath of the conqueror; who, having taken *Tyre*, by carrying a bank from the continent through the sea to the island on which the city stood, and burned it down to the ground, destroyed and slew all the inhabitants in a barbarous manner, both in the sackage of the town, and afterwards in cold blood; and then marched to *Jerusalem* to wreak his vengeance upon the Jews. Upon his approach, and the report of his having crucified *two thousand* of the *Tyrian* prisoners, the high priest *Jaddua* and all the city were under dreadful apprehensions. They had nothing but God's protection to depend upon. They fasted and prayed: and God in a vision directed the high priest to go in his pontifical robes, attended by the high priests in their proper habits, and all the people in white garments, and meet *Alexander* out of the city.

As soon as *Alexander* saw this procession moving towards him, and the high priest in the front, he was overawed, drew near, bowed down, and saluted him in a religious manner; alleging that he did so in regard to that God whose priest he was; adding, moreover, that the high priest so habited had appeared to him in a dream at *Dio* in *Macedonia*, assuring him of success against the *Persians*.

Jaddua conducted him into the city; and, having offered sacrifices in the temple, showed him the prophecies of *Daniel*, concerning the overthrow of the *Persian* empire by a *Grecian* king.

Alexander was well satisfied with his reception at *Jerusalem*; and at his departure granted the *Jews* a *toleration* of their religion, and an exemption from tribute every *seventh* year. And the *Jews* were so well pleased with the conqueror's behaviour, that, upon his signifying that he would receive as many of them as would enlist into his service, great multitudes entered under his banner, and followed him in his other expeditions.

The *Samaritans* met him with great pomp and parade, as he left *Jerusalem*, and invited him to their city. But *Alexander* deferred both the invitation, and petition for certain privileges, till his return from *Egypt*; and left his favourite *Andromachus* governor of *Syria* and *Palestine*.

Andromachus, coming some time after to *Samaria* upon business, was burned to death in his house, as it was thought on purpose, by the *Samaritans*, in revenge of the slight which they apprehended *Alexander* had shown them. But as soon as *Alexander* heard it, he caused those to be put to death who had acted any part in the murder, banished all the other inhabitants from *Samaria*, planted therein a colony of *Macedonians*, and gave the residue to the *Jews*.

Upon the ruin of the *Persians*, *Alexander* had erected the *Grecian* or *Macedonian* monarchy. But coming to *Babylon*, after the conquest of the most part of the then known world, he gave himself up so much to drunkenness and gluttony, that he soon put an end to his life, B.C. 323.

Here it cannot be amiss to observe, that *Alexander* was of a bold and enterprising spirit; but more full of fire than discretion. His actions, though successful, were furious and extravagantly rash. His few virtues were obscured with more and greater vices. *Vainglory* was his predominant passion; and the fables of the ancient *Greek* heroes were the only *charts* by which he steered his conduct. His dragging *Balis* round *Gaza*, his expedition into *India*, his drunken procession through *Caramania*, and taking to himself the name of the son of *Jupiter*, are so many vouchers of this assertion. And, were all his actions duly considered and estimated, he would be properly characterized the great *cut-throat* of the age in which he lived; as all they are who delight in bloodshed, and will forfeit ALL to obtain *universal monarchy*; whereas those only are the true *heroes* who most benefit the world, by promoting the peace and welfare of mankind. In a righteous cause, or a just defence of a man's country, all actions of valour are worthy of praise; but in *all other cases victory* and *conquest* are no more than murder and robbery. Therefore *Alexander's* heroism is to be avoided, and not to be followed, as the surest way to honour and glory.

Alexander was no sooner dead, than *Ptolemy Soter* seized upon *Egypt*; and having in vain endeavoured to gain *Syria*, *Phoenicia*, and *Judea* from *Laomedon*, whom *Alexander* had appointed governor instead of *Andromachus*, who was burnt, invaded them by sea and land, took *Laomedon* prisoner, and got possession of those provinces also, except *Judea*: which, upon the account of their allegiance to the surviving governor, refusing to yield, felt the severity of the conqueror; for, understanding that the *Jews* would not so much as defend themselves on the *Sabbath day*, he stormed *Jerusalem*, took it without resistance on that day, and carried above *one hundred thousand* of them captives into *Egypt*.

From this time we may date the *Jews'* subjection to the kings of *Egypt*. And it was in the *fifth* year of this *Ptolemy's* reign that *Onias* the *Jewish* high priest died, and was succeeded by his son *Simon the Just*, on whom an eulogium may be found in *Ecclus. 50:1*, etc., B.C. 292.

Simon the Just was high priest *nine* years, and is supposed to have completed the canon of the Old Testament by adding the books of *Ezra*, *Nehemiah*, *Esther*, *Malachi*, and the two books of *Chronicles*, with the aid and assistance of the great synagogue. He was succeeded by his brother *Eleazar*, his son *Onias* being a minor, B.C. 291.

Ptolemy Soter was succeeded by his son *Ptolemy Philadelphus*, B.C. 285, who completed the college or *museum* of learned men, and the famous library at *Alexandria* in *Egypt*, which was begun by his father, and contained *seven hundred thousand* volumes, and placed in that library an authentic translation of the book of the *law*. This translation was finished under the inspection of *Eleazar* the high priest, and is called the *Septuagint*, on account of the joint labour of *seventy-two* translators employed in it, B.C. 254.

Ptolemy Philadelphus died in the *thirty-ninth* year of his reign, and in the *sixty-third* of his age, B.C. 247. He was a learned prince, and a great patron of learning; so that men of learning flocked to his court from all parts, and partook of his favour and bounty. Among these were the poets *Theocritus*, *Callimachus*, *Lycophron*, and *Aratus*, and *Manetho*, the *Egyptian* historian.

B.C. 247, *Ptolemy Euergetes* succeeded his father *Ptolemy* in *Egypt*. He found *Onias*, the son of *Simon the Just*, in the *pontificate* at *Jerusalem*, who was very old, weak, inconsiderate, and covetous. And *Euergetes*, perceiving that the high priest had for many years kept back the annual tribute, sent one *Athenion*, an officer at court, to *Jerusalem*, to demand it, being a very large sum, with threats of sending an army to dispossess them of the country upon refusal.

This demand and threatening threw the whole nation into great confusion; and one *Joseph*, the high priest's nephew by his sister's side, rebuked his uncle sharply for his injustice and ill management of the public interest, proposed *Onias's* journey to *Alexandria*, as the best expedient, and, upon his uncle's refusal, offered to go in person to pacify the king's wrath, which was accepted by the high priest, and approved by the people, B.C. 226.

Joseph all this time had entertained *Athenion* in a most elegant manner at his own house, and at his departure loaded him with such valuable gifts, that when he arrived at *Alexandria*, he found the king prepared much in his favour to receive him, and made himself more acceptable by informing him concerning the revenues of *Coelesyria* and *Phoenicia*, whose value he had inquired more perfectly from their *farmers*, with whom he had traveled to court part of the way; and was thereupon admitted the king's *receiver general* of *Coelesyria*, *Phoenicia*, *Judea*, and *Samaria*. He immediately satisfied the king for his uncle's arrears with *five hundred talents* he borrowed at *Alexandria* on the credit of his new office, which

he enjoyed *twenty-two* years, though he met with great opposition at his first collecting, till he had brought some of the ringleaders to exemplary punishment.

B.C. 221. All things were again composed at *Jerusalem*; and *Philopater* having succeeded his father *Ptolemy Euergetes* in *Egypt*, and defeated the army of *Antiochus the Great*, he in the *fifth* year of his reign took the tour of *Jerusalem* while he visited his conquests. But this was very unfortunate for the *Jews*. For *Philopater* being led by a vain curiosity to enter into the *sanctuary* and the *holy of holies* on the great day of *expiation*, B.C. 217, where no one but the high priest was allowed to enter, he was opposed by the deprecations and lamentations of the people; and when he would still advance beyond the inner *court*, he was seized with such a terror and consternation, that he was obliged to be carried back in a manner half dead. He recovered; but when he left the city, he vowed revenge. And accordingly, he was no sooner returned to *Alexandria* than he deprived the *Jews* of all their rights and privileges; ordered them to be stigmatized with a burn representing an *ivy leaf*, under pain of death; in honour of his god *Bacchus*; and excluded all persons from his presence that would not sacrifice to the god he worshipped. Then he commanded as many *Jews* as he could seize in *Egypt* to be brought and shut up in the *Hippodrome*, or place for horse-races, at *Alexandria*, to be destroyed by *elephants*. But God turned the wild beasts upon those that came to see the dreadful massacre, by which numbers of the spectators were slain; and so terrified the king and his subjects with other tokens of his displeasure and power, that *Philopater* immediately not only released the *Jews* from the *Hippodrome*, but restored the whole nation to their privileges, reversed every decree against them, and put those *Jews* to death who for fear of persecution had apostatized from their religion.

Ptolemy Philopater was succeeded, B.C. 204, by his son *Ptolemy Epiphanes*, then only five years old. This minority gave *Antiochus the Great* an opportunity to regain *Coelesyria* and *Palestine*: in which expedition the *Jews* had shown so much favour to *Antiochus*, that he granted them many favours, a liberty to live according to their own laws and religion, a prohibition to strangers to enter within the *sept* of the temple, etc. But as soon as *Ptolemy* was marriageable, he made peace with him, and gave him his daughter, with *Coelesyria* and *Palestine* for her portion. On this occasion *Joseph*, who had been *Ptolemy's* receiver general in those provinces, and displaced by *Antiochus*, was restored.

Ptolemy in a short time had a son; and it being customary on such occasions for all the great officers of state to congratulate the king and queen, and to carry them presents, *Joseph*, whose age would not permit him to take so long a journey, sent his son *Hyrchanus*, B.C. 187, who, upon an unlimited credit given him by his father, when he was arrived at *Alexandria*, borrowed a *thousand talents*, or *two hundred thousand pounds* sterling, with which, buying a hundred beautiful boys for the king, and as many beautiful young maids for the queen, at the price of a talent per head, and presenting them each with a talent in their hands, and disposing of the remaining sum among the courtiers and great officers, he so obliged the king and queen, and all the court, that he found it easy to supplant his father, and obtained the king's commission for collecting the royal revenues in all the country beyond *Jordan*.

Hyrchanus, having thus abused his trust, went with a strong guard to execute his office; and being met by his brothers, killed two of them. He came to *Jerusalem*; but his father would not admit him to his presence, and he was shunned by every body. Upon the death of his father, which happened soon after, he endeavoured by force of arms to oust his brethren from the *paternal* estate. This disturbed the peace of *Jerusalem* for a while; till at last his brothers, being assisted by the high priest and the generality of the people, drove him over *Jordan*, where he lived in a strong castle, till he fell upon his own sword and killed himself to avoid the punishment with which *Antiochus Epiphanes*, upon his succeeding to the throne of *Syria*, threatened him. B.C. 175.

Antiochus the Great being slain by the inhabitants of *Elymais*, as he attempted by night to plunder the temple of *Jupiter Belus*, thereby to pay the *Romans* according to his agreement, his son *Seleucus Philopater* succeeded him in the provinces of *Syria*, *Judea*, etc., and resided at *Antioch*.

Seleucus, at his first advancement to the dominion of these provinces, continued his father's favours to the *Jews*; but being afterwards informed by one *Simon a Benjamite* that there was great treasure in the temple, he sent one *Heliodorus* to seize it, and to bring all the riches he could find therein to *Antioch*. *Heliodorus* attempted to execute this commission; but he was so terrified at the sight of an armed host of angels that appeared to defend the entrance of the sacred treasury, that he fell speechless to the ground; nor did he recover till the high priest interceded to God for him.

This same *Heliodorus* poisoned his sovereign *Seleucus*, hoping to obtain the kingdom; but his design was frustrated by *Eumenes*, king of *Pergamus*, and his brother *Attalus*, who set *Antiochus Epiphanes*, another son of *Antiochus the Great*, on the throne of *Syria*.

Epiphanes, at his accession to the throne, finding himself hard pressed by the *Romans*, endeavoured to raise their heavy tribute by all manner of exactions. Amongst other means he deposed the good and pious high priest, *Onias*, and sold the pontificate to his brother *Jason* for the yearly sum of *three hundred and sixty talents*; and afterwards he deposed *Jason*, and sold it to his brother *Menelaus* for *three hundred talents* more, B.C. 174.

Menelaus, having invaded the pontificate by these unjust means, and finding himself straitened to raise the annual payment according to contract, by the means of *Lysimachus*, another of his brothers, he robbed the temple of many gold vessels, which, being turned into money, he paid to the king; and bribed *Andronicus*, the governor of *Antioch*, to murder his brother *Onias*, lest at any time he should stand in his way. It is true that at the instance of the people *Andronicus* was seized and executed for his villany and murder, and *Lysimachus* was put to death by the mob at *Jerusalem*; yet *Menelaus* found means by bribery, not only to acquit himself, but to obtain sentence against, and even the execution of, the *three* delegates that went from *Jerusalem* to prosecute him in the name of the *sanhedrin*.

But while *Antiochus* was engaged in the *Egyptian* war, *Jason* on a false report that the king was dead,

marched with a thousand men, surprised the city of *Jerusalem*, drove *Menelaus* into the castle, and cruelly put to the sword and to other kinds of death all those that he thought were his adversaries.

Immediately the news of this revolution and massacre reached *Antiochus*, he hastened to reduce the *Jews* to their obedience; and in his way, being informed that the inhabitants of *Jerusalem* had made great rejoicings at the report of his death, he was so provoked, that, taking the city by storm, B.C. 170, he slew *forty thousand* persons, and sold as many more for slaves to the neighbouring nations. He entered the *holy of holies*, sacrificed a sow upon the altar of burnt-offerings, and caused the broth or liquor thereof to be sprinkled all over the temple. He plundered the temple of as much gold and furniture as amounted to *eight hundred* talents of gold. Then, returning to *Antioch*, he made one *Philip*, a most barbarous and cruel man, governor of *Judea*; *Andronicus*, as bad a man, governor of *Samaria*; and continued *Menelaus*, the worst of all, in the pontificate. And, as if this was not sufficient to satisfy his rage, he not long after sent an army of *two and twenty thousand* men, under *Apollonius* his general, with commission to put all the men of *Jerusalem* to the sword, and to make slaves of the women and children; which was rigorously executed on a Sabbath day, so that none escaped but such as could hide themselves in caves, or reach the mountains by flight.

This cruelty soon after pursued the *Jews*, wherever dispersed: for by a *general* decree to oblige all people in his dominions to conform to the religion of the king, one *Athenaeus*, a *Grecian* idolater, was pitched upon to receive and instruct all the *Jews* that would turn idolaters, and to punish with the most cruel deaths those who refused. It was at this time that the temple was dedicated to *Jupiter Olympius*; the books of the law were burned; and women, accused of having their children circumcised, were led about the streets with these children tied about their necks, and then both together cast headlong over the steepest part of the wall, B.C. 167; for many of them chose rather to die than to renounce their God; as the holy zeal and religious fortitude of the very aged and pious *Eleazar*, a chief doctor of the law, and of the heroine *Salomona* and her seven sons, do testify; whom neither the instruments of death could terrify, nor the allurements of the tyrant could persuade, to forfeit their interest with the Almighty, either by idolatry or dissimulation.

Matthias, great grandson of *Asmonaeus*, and a priest of the first course, retired with his five sons, *John*, *Simon*, *Judas*, *Eleazar*, and *Jonathan*, from the persecution at *Jerusalem*, to a little place called *Modin*, in the tribe of *Dan*. But as soon as they were discovered, *Antiochus* sent one *Appelles* to that place, to oblige all the inhabitants, on pain of death, to turn idolaters. This officer delivered his commission by endeavouring to persuade *Matthias* to embrace idolatry, tendering to him the king's favour, and promising him great riches; which the good priest not only scornfully rejected, but slew the first *Jew* that dared to approach the idolatrous altar; and then, turning upon the king's commissioner, he dispatched him and all his attendants, with the assistance of his sons and those that were with them. After this he put himself at the head of as many *Jews* as he could collect; and, having broken down the idols and the altars of the heathens, retired with them into the mountains. Here, as he took measures for their defence, he was joined by a numerous party of *Assidaeans*; a valiant people, who practised great hardships and mortifications, and were resolved to lay down their lives for the recovery of the temple. By these, and the accession of great numbers of other *Jews*, *Matthias* found himself in a capacity to take the field; but as their mistaken notion about resting on the *Sabbath day* had been one great cause of their being surprised by their enemies, and brought many great misfortunes upon them, because they would not defend themselves on that day from their enemies, he caused it to be unanimously agreed and decreed, that it was lawful, and that they might defend themselves, and repel force by force, on the Sabbath day, should they be attacked.

After this decree had passed, with the approbation of the priests and elders, *Matthias* left his lurking-places, marched round the cities of *Judah*, pulled down the *heathen* altars, restored the true worship and circumcision, and cut off both the apostates and persecutors that fell in his way, till death summoned him to immortality, in the *hundred and forty-seventh* year of his age.

When he found death approaching, he exhorted his five sons to persevere in the cause of God, as he had begun; and he appointed his son *Judas* his successor in the command of the army; and *Simon* to be their counsellor, B.C. 166. He was buried at *Modin* with great lamentation of all *Israel*.

Judas, who had signalized himself on former occasions for his great valour, was distinguished by the title *Maccabeus*; and having taken the command of his people upon him, he prosecuted the good work of reformation begun by his father, and took all the measures he was able, by fortifying towns, building castles, and placing strong garrisons, to maintain the liberty and religion of his country against all opposition.

Apollonius was sent by *Antiochus* to march an army of *Samaritans* against him; but he was killed, and his troops defeated and entirely routed, after a great slaughter, by our young general, who, finding *Apollonius's* sword among the spoils, took it for his own use, and generally fought with it ever after.

This news having reached *Coelosyria*, *Seron*, deputy-governor of that province, marched with all the forces he could collect to revenge the death of *Apollonius*; but he met with the same fate.

Antiochus was so enraged at these defeats, that he immediately ordered *forty thousand* foot, *seven thousand* horse, and a great number of auxiliaries, made up of the neighbouring nations and apostate *Jews*, to march against *Judea*, under the command of *Ptolemy Macron*, *Nicanor*, and *Gorgias*, three eminent commanders, B.C. 162.

Upon their advancing as far as *Emmaus*, about *seven* miles from *Jerusalem*, *Judas*, who may be supposed at that time besieging or at least blocking up *Jerusalem*, then in the hands of the heathen, retired to *Mizpeh*. Here the whole army addressed themselves to God. *Judas* exhorted them most pathetically to fight for their *religion*, *laws*, and *liberties*; but at last, giving those leave to withdraw from his army that had built houses, or betrothed wives within the year, or that were in any degree fearful, he presently found himself at the head of no more than *three thousand* men.

However, he was resolved to give the enemy battle. In the mean time God ordained him an easy victory; for while *Gorgias* was detached with *five thousand* foot and *one thousand* horse to surprise his little army by night, *Judas*, being informed of the design, marched by another way, fell upon the camp in the absence of *Gorgias*, killed *three thousand* men, put the rest to flight, and seized the camp. *Gorgias*, not finding the *Jews* in their camp, proceeded to the mountains, supposing they were fled thither for safety. But not meeting with them there, he was much surprised in his return at what had happened in his absence; and his army, hearing that *Judas* waited to give them a warm reception in the plains, flung down their arms and fled. *Judas* in the pursuit killed *six thousand* more, and wounded and maimed most of the rest. This victory opened to him the gates of *Jerusalem*, where he and his army celebrated the next day, which was a *Sabbath*, with great devotion and thanksgiving.

Timotheus and *Bacchides*, governors or lieutenants under *Antiochus*, marched immediately to the assistance of *Gorgias*; but they fell a sacrifice to the valour and conduct of *Judas*, who, by the spoils taken from the enemy, was enabled the better to carry on the war.

This defeat was succeeded by another of *Lysias*, the governor of all the country beyond the *Euphrates*. He had penetrated as far as *Bethzura*, a strong fortress about *twenty* miles from *Jerusalem*, threatening to destroy the country with an army of *sixty thousand* foot and *five thousand* horse. But he was defeated also by *Judas* with *ten thousand* men only.

This victory gave him some respite; and accordingly he restored the temple to the true worship of God, removed all the profanations, built an altar of *unhewn stones*, and replaced the furniture that *Antiochus* had carried away, out of the gold and other rich spoils taken in this war. Thus he dedicated the temple again, and ordained that a feast of *dedication* should be kept *annually*, in commemoration thereof for ever, about the 20th of *November*.

His next care was to subdue the fortress on Mount *Acra*, which *Apollonius* had erected to command the temple; and being yet in the power of the heathens, gave them great opportunities to annoy the *Jews* that went to worship in the temple. But not having men enough to spare to form a blockade, he silenced it by another fortification, which he erected on the mountain of the temple.

When this revolt and success of the *Jews* reached *Antiochus*, in his expedition into *Persia*, he threatened utterly to destroy the whole nation, and to make *Jerusalem* the common place of burial to all the *Jews*. But God visited him with a sudden and sore disease. He at first was afflicted with grievous torments in his bowels; his *privy parts* were ulcerated and filled with an innumerable quantity of vermin; and the *smell* was so offensive that he became nauseous to himself and all about him. Then his mind was so tormented with direful spectres and apparitions of evil spirits, and the remorse of his wicked life and profanations gnawed him so grievously, that he at last acknowledged the justice of God in his punishment, and offered up many vows and promises of a full reparation in case he recovered. But God would not hear him; therefore, when his body was almost half consumed with abominable ulcers, he died under the most horrid torments of body and mind, in the twelfth year of his reign.

Judas Maccabeus began now to consider how the government should be fixed, and therefore, in a general assembly held at *Maspha*, he revived the ancient order, and appointed rulers over thousands, hundreds, fifties, and tens. And it is also probable that he constituted the high court of *sanhedrin*, in which was a settled *Nasi*, president or prince, who was the high priest for the time being; an *Abbethdin*, or father of the house of judgment, who was the president's *deputy*; and a *Chacan*, or *the wise man*, who was *sub-deputy*. The other members were called *elders* or *senators*, men of untainted birth, good learning, and profound knowledge in the law, both priests and laymen. And they in particular were empowered to decide all *private* difficult controversies, all *religious* affairs, and all important matters of *state*.

This was properly the senate or great council of the nation, which grew into great power under the administration of the *Asmonean* princes, and was in great authority in the days of our Saviour's ministry.

Lysias, who had been so shamefully routed by *Judas*, having the care of *Antiochus's* son, who was called *Antiochus Eupater*, and only *nine* years old, set him on the throne, and seized the government and tuition of the young king into his own hands, and immediately combined with the neighbouring *Idumeans* and other nations, enemies to *Judah*, to unite in an attempt utterly to destroy and extirpate the whole race of *Israel*.

When *Judas* was informed of this confederacy, he resolved to prevent their intentions, and to carry the war into *Idumea*. Thus he entered their country by *Acrabatene*, a canton of *Judea*, near the southern extremity of the *Dead Sea*, and slew there *twenty thousand* of them. Then falling upon the children of *Bean*, another tribe of the *Idumeans*, he killed *twenty thousand* more, routed their army, and took their strong holds. Hence passing over *Jordan* into the land of the *Ammonites*, he defeated them in several engagements, slew great numbers of them, and took the city *Jahazah*, at the foot of Mount *Gilead*, near the brook *Jazah*; and so returned home.

After his return into *Judea*, one *Timotheus*, a governor in those parts, pretended to follow him with a numerous army. But *Judas* fell upon him; and having overthrown him with a very great slaughter, pursued him to the city *Gazara*, in the tribe of *Ephraim*, which he took; and he slew both *Timotheus* and his brother *Chereas*, governor of that city, and *Apollophanes*, another great captain of the *Syrian* forces.

This success stirred up the jealousy of the heathen nations about *Gilead*, who fell upon the *Jews* in the land of *Tob*; and, having slain *one thousand*, took their goods, carried their wives and children captives, and drove the residue to seek for refuge and security in the strong fortress *Dathema*, in *Gilead*. But *Timotheus*, the son of him slain at *Gazara*, shut them up with a great army, and besieged them, while the inhabitants of *Tyre*, *Sidon*, and *Ptolemais*, were contriving to cut off all the *Jews* that lived in *Galilee*.

Judas, in this critical juncture, by the advice of the *sanhedrin*, dividing his army into *three* parts, he and his brother *Jonathan* marched with *eight thousand* men to the relief of the *Gileadites*; his brother marched

with three thousand into *Galilee*; and his brother *Joseph* was left with the command of the remainder to protect *Jerusalem* and the country round, and to remain wholly on the *defensive*, till *Judas* and *Simon* should return.

In their march to *Gilead*, *Judas* and *Jonathan* attacked *Bossora*, a town of the *Edomites*, slew all the males, plundered it, released a great number of *Jews* reserved to be put to death as soon as *Dathema* should be taken, and burned the city. When they arrived before *Dathema*, which was by a forced march in the night, the brothers gave *Timotheus* so sudden and violent an assault, that they put his army to flight, and slew *eight thousand* in the pursuit. And wherever he came and found any *Jews* oppressed or imprisoned, he released them in the same manner as he did at *Bossora*.

At the same time *Simon* defeated the enemy several times in *Galilee*, drove them out of the country, and pursued them with very great slaughter to the gates of *Ptolemais*. But *Joseph*, contrary to his orders, leaving *Jerusalem*, was put to flight by *Gorgias*, governor of *Syria*, and lost *two thousand* men in that ill-projected expedition, against *Jamnia*, a seaport on the *Mediterranean*.

Lysias by this time had assembled an army of *eight hundred thousand* men, *eighty* elephants, and all the horse of the kingdom, and marched in person against the *Hebrew* conqueror. *Judas* met him at the siege of *Bethzuna*, gave him battle, slew *eleven thousand* foot, *one thousand six hundred* horse, and put the rest to flight.

This victory was happily attended with a peace between *Judas* and *Lysias*, in the name of the young king; by which the heathen decree of uniformity made by *Epiphanes* was rescinded, and the *Jews* permitted to live according to their own laws.

However, this peace was soon broke by the people of *Joppa* and *Jamnia*; but *Judas* was no sooner informed that they had cruelly treated and murdered the *Jews* that lived amongst them, but he fell upon *Joppa* by night, burned their shipping, and put all to the sword that had escaped the fire; and he set fire to the haven of *Jamnia*, and burned all the ships in it.

Timotheus also, who had fled before this conqueror, was discontented with the peace, and gathered an army of *one hundred and twenty thousand* foot, and *two thousand five hundred* horse, in order to oppress the *Jews* in *Gilead*. But when the news of this armament reached *Judas*, he marched against him; and after he had defeated a strong party of wandering *Arabs*, and made peace with them; taken the city *Caspis*, which was *Heshbon* in the tribe of *Reuben*; slain the inhabitants; destroyed the place; taken *Caraca* also, and put its garrison of *ten thousand* men to the sword, he came up with *Timotheus* near *Raphen* on the river *Jabbok*, gave him battle, slew *thirty thousand* of his men, took him prisoner, pursued the remainder of his army to *Carnion* in *Arabia*; took that city also, and slew *twenty-five thousand* more of *Timotheus's* forces; but gave him his life and liberty, on the promise that he would release all the *Jewish* captives throughout his dominions.

As he returned to *Jerusalem* he stormed the strong city of *Ephron*, well garrisoned by *Lysias*, put *twenty-five thousand* people to the sword; plundered it, and razed it to the ground; because the people refused to grant him a passage through it. This campaign was concluded with a day of thanksgiving in the temple at *Jerusalem*.

Thus *Judas*, finding himself disengaged from the treaty of peace by these hostilities, carried the war into the south of *Idumea*; dismantled *Hebron*, the metropolis thereof; passed into the land of the *Philistines*, took *Azotus* or *Ashdod*, destroyed their idols, plundered their country, and returned to *Judea*, to reduce the fortress of *Acra*, which was still in the hands of the king of *Syria*, and was very troublesome in time of war to those that resorted to the temple.

Judas prepared for a regular siege; but *Antiochus*, being informed of its distress, marched to its relief with an army of *one hundred and ten thousand* foot, *twenty thousand* horse, *thirty-two* elephants with castles on their backs full of archers, and *three hundred* armed chariots of war. In his way through *Idumea*, he laid siege to *Bethzura*, which at last was forced to surrender, after *Judas*, who had marched to its relief, had killed *four thousand* of the enemy by surprise in the night; lost his brother *Eleazar* in battle, crushed to death by an elephant that he had stabbed; and was forced to retreat and shut himself and his friends up in the temple.

The king and *Lysias* were both present in this army of the *Syrians*; and would have compelled *Judas* to surrender, had not *Philip*, whom *Epiphanes* had upon his death-bed appointed guardian of his son, taken this opportunity of their absence to seize upon *Antioch*, and to take upon him the government of the *Syrian* empire.

Upon this news *Lysias* struck up a peace immediately with *Judas*, upon honourable and advantageous terms to the *Jewish* nation. But though it was ratified by oath, *Eupater* ordered the fortifications of the temple to be demolished.

It was in this war that *Menelaus*, the wicked high priest, fell into disgrace with *Lysias*, while he was prompting the heathen barbarity to destroy his own people: for being accused and convicted of being the author and fomentor of this *Jewish* expedition, *Lysias* ordered him to be carried to *Berrhaea*, a town in *Syria*; and there to be cast into a high tower of *ashes*, in which there was a wheel which continually stirred up and raised the ashes about the criminal, till he was suffocated, and died. This was a punishment among the *Persians* for criminals in high life. This wicked high priest was succeeded at the promotion of *Antiochus Eupater*, by one *Alcimus*, a man altogether as wicked as his immediate predecessor.

Eupater returned home, and by an easy battle killed the usurper *Philip*, and quelled the insurrection in his favour. But it was not so with *Demetrius*, the son of *Seleucus Philopater*, who, being now come to maturity, claimed the kingdom in right of his father, elder brother to *Epiphanes*.

Demetrius had been sent to *Rome*, as a hostage, in exchange for his uncle *Antiochus Epiphanes*, in the very year that his father died. *Antiochus*, returning in the very nick of time, was declared king, in prejudice to the right of *Demetrius*. And though *Demetrius* had often solicited the assistance of the *Roman* senate,

under whom he was educated, to restore him to his kingdom, reasons of state swayed with them rather to confirm *Eupater*, a *minor*, in the government, than to assert the right of one of a mature understanding. Yet, though he failed in this application, *Demetrius* resolved to throw himself upon Providence. To which end, leaving *Rome incog.*, *Demetrius* got safe to *Tripolis*, in *Syria*; where he gave out that he was sent, and would be supported by the *Romans*, to take possession of his father's kingdom. This stratagem had its desired effect; every one deserted from *Eupater* to *Demetrius*; and the very soldiers seized on *Eupater* and *Lysias*, and would have delivered them into his hands. But *Demetrius* thought it more politic not to see them; and having ordered them to be put to death, was presently settled in the possession of the whole kingdom.

During this interval the *Jews* enjoyed a profound peace, but having refused to acknowledge *Alcimus* their high priest because he had *apostatized* in the time of the persecution, *Alcimus* addressed the new king, *Demetrius*, implored his protection against *Judas Maccabeus*, and so exasperated him against the whole body of his party by false representations, that *Demetrius* ordered *Bacchides* to march an army into *Judea*, and to confirm *Alcimus* in the pontificate.

Alcimus was also commissioned with *Bacchides* to carry on the war in *Judea*, who upon the promise of a safe conduct, having got the scribes and doctors of the law into their power, put *sixty* of them to death in one day. *Bacchides* left him in possession with some forces for his support; with which he committed many murders, and did much mischief; and at last obtained another army from *Demetrius*, under the command of *Nicanor*, to destroy *Judas*; to disperse his followers, and the more effectually to support the said *Alcimus* in his post of high priest.

Nicanor, who had experienced the valour of *Judas*, proposed a compromise: but *Alcimus*, expecting more advantage to himself by a war, beat the king off it; so that *Nicanor* was obliged to execute the first order. The war was carried on with various success, till *Nicanor* was slain in a pitched battle near a village called *Bethoron*; and his whole army of *thirty-five thousand* men, casting down their arms, were to a man cut off in the flight.

This victory was followed with a day of thanksgiving, which was established to be continued every year under the name of the *anniversary* day of solemn thanksgiving.

Judas, observing that the *Syrians* paid no regard to any treaties, thought that by making a league with the *Romans*, his nation would be much better secured against such a perfidious people. Therefore he sent *Jason* and *Eupolemus* to *Rome*, who soon obtained the ratification of a league of mutual defence between them, and a letter to *Demetrius*, requiring him, upon the peril of having war denounced against him, to desist from giving the *Jews* any more uneasiness and trouble.

This, however, proved of no service. For while this league was negotiating, *Demetrius* sent *Bacchides* and *Alcimus* a second time into *Judea* with a numerous army to revenge the defeat and death of *Nicanor*. At this time *Judas* had no more than *three thousand* men to oppose them; and of these all but *eight hundred* deserted their general, at the report of the number and strength of their enemies. Yet *Judas* refused to yield up the cause of God; and being followed by that handful of brave men, he charged and broke the right wing, where *Bacchides* commanded in person, and pursued them as far as the mountains of *Azotus*; and must have gained a complete victory, had not his little army been followed and encompassed by the *left* wing. But being surrounded with an exceeding great force, the *Jews* sold their lives at a dear rate; *Judas* was killed, and then such as survived him were forced to flee away.

His body was carried off by his brothers *Simon* and *Jonathan*, and buried in the sepulchres of his ancestors, at *Modin*, with great funeral honour, as he deserved.

Bacchides, after his success, seized on the whole country, and used the adherents of the *Maccabees* so inhumanly, that *Jonathan* was necessitated to retire at the head of his distressed countrymen to the Wilderness of *Tekoa*. This little army encamped with a morass on one side, and the river *Jordan* on the other. *Bacchides* pursued them; secured the pass of their encampment; and, though he attacked them on the *Sabbath day*, he lost a *thousand* men in the assault, before the *Maccabees* broke; and then, being overpowered by numbers, they threw themselves into the river, and escaped by swimming to the other side, without being pursued.

About this time (B.C. 160) *Alcimus*, the wicked pontiff, died suddenly of a palsy; and *Demetrius*, having received the *senatorian* letter from *Rome*, commanding him to desist from vexing the *Jews*, recalled *Bacchides*; so that *Jonathan* found himself in a condition to bring his affairs into better order. But this state of rest lasted only for two years; for the malcontents invited *Bacchides* to return with his army, under a promise to support his enterprise, and to seize *Jonathan*. But before this association could take place, *Jonathan* had information of it, took *fifty* of the principal conspirators, and put them to death. And when *Bacchides* arrived with his great army, *Jonathan* and his brother *Simon* gave him such uneasiness, and so artfully distressed and harassed his army, without giving him any pitched battle, that *Bacchides* grew weary of his undertaking, put several of those that invited him to that expedition to death, and at last made peace with the *Maccabees*, restored all his prisoners, and swore never more to molest the *Jews*, B.C. 158.

When *Jonathan* found himself in quiet possession of *Judea*, and that there was no more to fear from *Bacchides*, he punished the apostate *Jews* with death, reformed the Church and state, and rebuilt the walls about the temple and city of *Jerusalem*. And soon after, the high priesthood having been vacant seven years, he put on the *pontifical robe*, at the nomination of *Alexander*, who, by the assistance of the *Roman senate*, and the management of one *Heraclides*, claimed the crown of *Syria* in right of his pretended father *Antiochus Epiphanes*.

Jonathan, though *Demetrius* made him more advantageous offers, suspected that these promises were not real, but only to serve the present purpose, and accepted *Alexander's* proposals; which was so

acceptable to the new king, that when he had beaten and slain *Demetrius*, and made himself master of the whole *Syrian* monarchy, he invited *Jonathan* to his marriage with *Cleopatra*, daughter of *Ptolemy*, king of *Egypt*; and, besides great personal honours, conferred on him the post of *general* of all his forces in *Judea*, and chief sewer of his household, B.C. 153.

However, this prosperity was soon disturbed by *Apollonius*, governor of *Coelesyria*, who, taking part with *Demetrius*, the son of *Demetrius* the late king, who had concealed himself with his brother *Antiochus* in *Crete*, during the late troubles, was now landed in *Cilicia* with an army of mercenaries, and had marched with an army as far as *Jamnia*, challenging *Jonathan* to give him battle. *Jonathan* marched out with a body of *ten thousand* men; took *Joppa* in sight of the enemy; gave *Apollonius* battle, beat him, and pursued his broken forces to *Azotus*, where he destroyed *eight thousand* men, the temple of *Dagon*, and the city, with fire and sword, which engaged *Alexander's* affections so much, that he gave him the golden *buckle*, (a distinguished mark of the royal family of *Persia*,) and the city and territories of *Ecron*.

After this succeeded a surprising revolution in *Syria*, *Alexander* had called to his assistance his father-in-law *Ptolemy Philometer*, who, suspecting that his son *Alexander* had conspired his death, carried off his daughter *Cleopatra*; gave her to *Demetrius*, *Alexander's* competitor; then, turning his arms upon *Alexander*, settled *Demetrius* upon the throne of his ancestors; and, after gaining a complete victory, forced him to flee into *Arabia*, where *Zabdiel*, the king of the country, cut off his head, and sent it to *Ptolemy*, B.C. 146.

This *Demetrius* took the style of *Nicanor*, or Conqueror; and though he summoned *Jonathan* to appear before him to answer certain accusations, the high priest found means to gain his favour; and not only a confirmation of former, but a grant of additional privileges; which, with the promise to withdraw the heathen garrison from *Acra*, so recommended him to *Jonathan*, that, when *Demetrius* was in danger of being murdered by the inhabitants of *Antioch*, he marched *three thousand* men to the king's assistance, burned a great part of the city, slew *one hundred thousand* of the inhabitants with fire and sword, and obliged the rest to throw themselves upon the king's mercy. Yet this service, and his promise also, was presently forgot by *Demetrius*, when he thought the storm was blown over; and, he would, on the contrary, have certainly obliged him, under pain of military execution, to pay the usual taxes and tribute paid by his predecessors, had he not been prevented by the treason of a discontented courtier, whose name was *Tryphon*.

Tryphon (B.C. 144) at first declared for, and set *Antiochus Theos*, the son of the late *Alexander*, on the throne of *Syria*, after he had vanquished *Demetrius*, and forced him to retire into *Seleucia*. *Jonathan*, for his own interest, declared for the new king; by which he obtained a confirmation of the pontificate, etc., and his brother *Simon* was made commander of all his forces from *Tyre* to *Egypt*.

As soon as *Demetrius* heard of *Jonathan's* revolt, he marched to chastise him for it; but it turned to his loss; for he was repulsed twice, and lost *Gaza*, with all the country as far as *Damascus*, and *Joppa* in the land of the *Philistines*.

Tryphon intended now to pull off the mask; but not daring to attempt so foul a crime till *Jonathan* could be removed, prevailed with him to disband his army, and to accompany him with *one thousand* men only to *Ptolemais*; where he was no sooner entered, but his men were put to the sword, and *Jonathan* put under an arrest. Then, marching his army into *Judea*, he proposed to restore him, on condition of *one hundred* talents; and that his two sons should be given for hostages of their father's fidelity. *Jonathan* was persuaded to comply with this demand: but the villain not only caused them and their father to be put to death, but having also murdered *Antiochus* privately, he assumed the title of king of *Syria*.

Simon (B.C. 143), hearing that his brother was murdered, and buried at *Bascama*, in *Gilead*, sent and brought him thence, and buried him under a curious monument of white wrought and polished marble, at *Modin*. And after he was admitted governor in his stead, he offered his service to *Demetrius*, then at *Laodicea*; who, on condition that the *Jews* would assist him in the recovery of his crown, conceded to him the high priesthood and principality, and granted the people many privileges.

But *Demetrius* being about this time persuaded to head the *Elymaean*, *Parthian*, and *Barctian* revolters against *Mithridates*, king of *Parthia*, *Simon* applied himself to fortifying his cities; and reduced the fortress of *Acra*; which he not only took, but even levelled the mount on which it was built.

Mithridates (B.C. 141) vanquished *Demetrius*; and after he had taken him prisoner, gave him his daughter *Rhodaguna* in marriage; which so exasperated his wife *Cleopatra*, then shut up in *Seleucia*, that she offered herself and the kingdom to *Antiochus*, his brother, B.C. 139, then in *Crete*. *Antiochus* accepted the proposal; and upon his landing in *Syria* with an army of mercenaries, he was so strengthened with deserters from *Tryphon's* forces, that he drove him into *Apamea*, near the mouth of the *Orontes*, and took him and put him to death.

Thus *Antiochus* became possessed of his father's throne; though not without the assistance of *Simon*, whom he had promised to reward with many new privileges. But he no sooner found himself delivered from all opposition, than he forgot his promises; and, on the contrary, demanded the restoring of *Joppa* and *Gazara*, etc., or a *thousand* talents in lieu of them.

Simon refused to comply; and *Antiochus* sent *Cendebeus* with an army to force him. *Simon*, now very old, attended by his sons *Judas* and *John Hyrcanus*, put him to flight at the first onset, and killed a great number of the enemy in the pursuit. After this, *Simon*, and his sons *Judas* and *Mattathias*, B.C. 135, being perfidiously murdered by *Ptolemy*, *Simon's* son-in-law, whom he had made governor of the plains of *Jericho*, at an entertainment prepared for them in the castle of *Jericho*, with a design to usurp the government of *Judea* to himself, sent a party to *Gazara* to seize *John Hyrcanus* also. But he was informed, and so prepared to receive them, that he dispatched the intended murderers; and hastening to *Jerusalem*, secured both the city and the temple, where he was declared his father's successor in the

pontificate and principality of the *Jews*.

Antiochus thought to serve himself of these distractions and accordingly marched a large army into *Judea*; and after he had driven *Hyrchanus* into *Jerusalem*, obliged him to accept of a peace upon the hard terms of delivering up their arms, dismantling *Jerusalem*, paying a tribute for *Joppa*, etc., held by the *Jews* out of *Judea*, and five hundred talents to buy off the rebuilding of *Acra*.

Hyrchanus accompanied *Antiochus* to the *Parthian* war, in which he signalized himself with great renown. He returned home at the end of the year. But *Antiochus*, who chose to winter in the *East*, was with his whole army destroyed in one night by the natives, who, taking the advantage of their separate quarters all over the country, rose on them, and cut their throats in cold blood: so that *Antiochus* himself was slain, and out of four hundred thousand persons, of which his army consisted, scarce a man escaped to carry home the news of this massacre.

Phraortes, the king of *Parthia*, having suffered much by this invasion of *Antiochus*, endeavoured to get quit of him by sending his prisoner *Demetrius Nicanor* into *Syria*, to recover his own kingdom; so that when the news came of *Antiochus's* death, he was without more delay reinstated on the throne. But his tyrannical proceedings presently raised him up a new pretender to the crown, (B.C. 127,) one *Alexander Zabina*, the pretended son of *Alexander Balas*, who, by the assistance of *Ptolemy Physcon*, king of *Egypt*, defeated him in the field; and, taking him prisoner in *Tyre*, put him to death.

Zabina being raised to the throne of *Syria* by the king of *Egypt*, *Ptolemy* expected that he should hold it in homage from him; and, upon his refusal, gave his daughter *Tryphaena* to *Antiochus Gryphus*, the son of *Nicanor*, whom he made king of *Syria*, and pursued *Zabina* till he got him into his hands, and put him to death.

Hyrchanus, in the midst of these revolutions, shook off the *Syrian* yoke. He built the famous tower of *Baris* upon a steep rock. He took several cities on the borders of *Judea*, amongst which was *Shechem*, the chief seat of the *Samaritans*, (B.C. 130,) and destroyed the temple on Mount *Gerizim*. He extended his conquests over the *Idumeans*, (B.C. 129,) who were prevailed on to embrace the *Jewish* religion; so that from this time they exchanged the name of *Idumeans* or *Edomites* for that of *Jews*. He renewed the alliance with the senate of *Rome*, and obtained greater privileges and advantages than his nation ever had before; and concluded his military operations with the siege and utter destruction of *Samaria*, under the conduct of his sons *Aristobulus* and *Antigonus*.

After these great actions, *Hyrchanus* enjoyed full quiet from all foreign wars; and had nothing to trouble him at home, but the false insinuations of the Pharisee *Eleazar*, who declared that his mother was a captive taken in the wars, and that, therefore, he was incapable of holding the high priesthood. *Hyrchanus* had been educated in this sect: but one *Jonathan*, an intimate friend of his, and a *Sadducee*, took this opportunity to draw him over to his own sect; which he effected so sincerely, that *Hyrchanus* renounced the Pharisees for ever, abrogated their traditional constitutions, and made it penal for any one to observe them. Yet he was an excellent governor; and, dying in the thirtieth year of his administration, left five sons: but the high priesthood and sovereignty he left to *Judas Aristobulus*, his eldest son, B.C. 107.

Aristobulus (B.C. 107) was the first since the captivity that put on the diadem, and assumed the title of king: but he was of that suspicious and cruel disposition, that he cast his own mother into prison, and starved her to death, imprisoned all his brethren except *Antigonus*, whom at last he ordered to be murdered in a fit of jealousy, B.C. 106: of which, however, he repented, and gave up the ghost in great anxiety of mind, after a reign of no more than one year; though in that time *Antigonus* had reduced the *Itureans* to his obedience, and forced them to conform to the religion of the *Jews*. At this time *Pompey* and *Cicero* were born.

Alexander Jannaeus, his third brother, was released from his confinement by *Salome*, *Aristobulus's* widow. The like favour was also extended to his two other brothers. But as soon as *Jannaeus* was settled on the throne, he put one of them to death under a suspicion of treason, and he took *Absalom* the younger into his favour.

This *Alexander* (B.C. 105) attempted to extend his dominions by new conquests. But in his attempts against *Ptolemais* and *Ptolemy Lathyrus*, who came to the assistance of *Zoilus* and the *Gazaans*, he lost a fine army, and was reduced to sue for protection from *Cleopatra*, who had seized upon *Egypt*, and obliged her son *Lathyrus* to be contented with the island of *Crete*.

Cleopatra, at first, was inclined to take advantage of *Alexander's* misfortunes, and to seize upon him and his dominions; but *Ananias*, one of her generals, by birth a *Jew*, and a relation to *Alexander*, dissuaded her from so unjust a design, and obtained her protection for him.

Nevertheless *Alexander's* martial spirit sought out new employments. His country being clear of foreign forces, he attacked and took *Gadara* and *Amathus* in *Syria*. But being followed by *Theodorus*, prince of *Philadelphia*, who had laid up his treasure at *Amathus*, he lost his plunder, ten thousand men, and all his baggage, B.C. 101.

This did not deter him from attempting the reduction of *Gaza*; which, however, he could not have taken, had it not been treacherously surrendered to him by *Lysimachus*, the governor's brother. Here *Alexander*, ordering his soldiers to kill, plunder, and destroy, was the author of a sad scene of barbarity, and reduced that ancient and famous city to ruin and desolation.

After his return from this carnage, he was grossly insulted by a mob at home, while he was offering the usual sacrifices on the feast of *tabernacles*. But he made the people pay dearly for it; for he fell upon them with his soldiers, and slew six thousand. And from this time he took into his pay six thousand mercenaries from *Pisidia* and *Cilicia*, who always attended his person, and kept off the people while he officiated.

B.C. 101. All being again quieted at home, *Alexander* marched against the *Moabites* and *Ammonites*, and made them tributaries. In his return he took possession of *Amathus*, which *Theodorus* had evacuated; but he lost most of his army, and was very near losing his own life in an ambushade

which *Theodus*, an *Arabian* king, had laid for him near *Gadara*. This raised fresh discontents among his subjects, and new troubles at home, which were attended with the most unheard of barbarities. They were not able to overpower him; but his wickedness had so provoked them that nothing but his blood could satisfy them; and at length, being assisted by *Demetrius Euchaerus*, king of *Damascus*, they entirely routed him, so that he was forced to consult his own safety by fleeing to the mountains.

His misfortune was the cause of *six thousand* of his rebel subjects deserting him; which, when *Demetrius* perceived, he withdrew, and left the revolters to fight their own battle. After this separation *Alexander* gained several advantages; and at last, having cut the major part off in a decisive battle, he took *eight hundred* of the rebels in *Bethome*, whom he carried to *Jerusalem*; and having first killed their wives and children before their faces, he ordered them all to be crucified in one day, before him and his wives and concubines, whom he had invited to a feast at the place of execution. Then, resolving to revenge himself on the king of *Damascus*, he made war on him for three years successively, and took several places; when, returning home, he was received with great respect by his subjects.

His next expedition was against the castle of *Ragaba*, in the country of the *Gerasens*, where he was seized with a quartan ague, which proved his death, B.C. 79. His queen *Alexandra*, by his own advice, concealed it till the castle was taken; and then, carrying him to *Jerusalem*, she gave his body to the leaders of the Pharisees, to be disposed of as they should think proper; and told them, as her husband had appointed her regent during the minority of her children, she would do nothing in the administration without their advice and help.

This address to the Pharisees so much gained their esteem that they not only settled the queen dowager in the government, but were very lavish in their encomiums on her deceased husband, whom they honoured with more than ordinary pomp and solemnity at his funeral.

The Pharisees having now the management of the queen regent, and of *Hyrchanus* and *Aristobulus*, her sons by *Alexander*, had all the laws against Pharisaism repealed and abolished, recalled all the exiles, and demanded justice against those that had advised the crucifixion of the *eight hundred rebels*.

The queen made her eldest son, *Hyrchanus*, high priest. But *Aristobulus* was not contented to live a private life; and therefore, as soon as his mother seemed to decline, he meditated in what manner he might usurp the sovereignty from his brother, at her decease; and he had taken such measures beforehand, that upon the death of his mother he found himself strong enough to attempt the crown, though *Alexandra* had declared *Hyrchanus* her successor. The two armies met in the plains of *Jericho*; but *Hyrchanus*, being deserted by most of his forces, was obliged to resign his crown and pontificate to *Aristobulus*, and promise to live peaceably upon his private fortune.

This resignation was a subject of great discontent to some of *Hyrchanus's* courtiers, among whom was *Antipater*, father to *Herod the Great*, who persuaded *Hyrchanus* to fly to *Aretas*, king of *Arabia*, who, on certain conditions, supplied him with *fifty thousand* men, with which *Hyrchanus* entered *Judea*, and gained a complete victory over *Aristobulus*. But while he besieged him in the temple, *Aristobulus*, with the promise of a large sum of money, engaged *Pompey*, the general of the *Roman* army, then before *Damascus*, to oblige *Aretas* to withdraw his forces; but *Aristobulus*, though he was for the present delivered from his brother's rage, prevaricated so with *Pompey*, that he at last confined *Aristobulus* in chains, took *Jerusalem* sword in hand, retrenched the dignity and power of the principality, destroyed the fortifications, ordered an annual tribute to be paid to the *Romans*, and restored *Hyrchanus* to the pontificate, and made him prince of the country, but would not permit him to wear the diadem.

Pompey, having thus settled the government of *Judea*, returned in his way to *Rome* with *Aristobulus*, his sons *Alexander* and *Antigonus*, and two of his daughters, to adorn his triumph.

Alexander found means to escape, by the way, and about three years after arrived in *Judea*, and raised some disturbance; but he was defeated in all his attempts by *Gabinius*, the *Roman* governor in *Syria*, who, after this, coming to *Jerusalem*, confirmed *Hyrchanus* in the high priesthood, but removed the civil administration from the *sanhedrin* into five courts of justice of his own erecting, according to the number of five provinces, into which he had divided the whole land.

When *Aristobulus* had lain five years prisoner at *Rome*, he with his son escaped into *Judea*, and endeavoured to raise fresh trouble; but *Gabinius* soon took them again; and being remanded to *Rome*, the father was kept close confined, but the children were released.

It was about this time, B.C. 48, that the civil war between *Pompey* and *Caesar* broke out; and when *Aristobulus* was on the point of setting out, by *Caesar's* interest, to take the command of an army in order to secure *Judea* from *Pompey's* attempts, he was poisoned by some of *Pompey's* party.

When *Caesar* was returned from the *Alexandrian* war, he was much solicited to depose *Hyrchanus* in favour of *Antigonus*, the surviving son of *Aristobulus*; but *Caesar* not only confirmed *Hyrchanus* in the high priesthood and principality of *Judea*, and to his family in a perpetual succession, but he abolished the form of government lately set up by *Gabinius*, restored it to its ancient form, and appointed *Antipater* procurator of *Judea* under him.

Antipater, who was a man of great penetration, made his son *Phasaël* governor of the country about *Jerusalem*, and his son *Herod* governor of *Galilee*.

Soon after this appointment, *Herod*, who was of a very boisterous temper, having seized upon one *Hezekiah*, a ringleader of a gang of thieves, and some of his men that infested his territories, he put them to death. This was presently looked upon as a breach of duty to the *sanhedrin*, before whom he was summoned to appear. But lest the sentence of that court should pass upon him, he fled to *Sextus Caesar*, the *Roman* prefect of *Syria* at *Damascus*; and, with a large sum of money, obtained of him the government of *Coeloesyria*. He afterwards raised an army, marched into *Judea*, and would have revenged the indignity which he said the *sanhedrin* and high priest had cast upon him, had not his father and brother prevailed with him to retire for the present.

While *Julius Caesar* lived, the *Jews* enjoyed great privileges; but his untimely death, B.C. 44, by the villainous and ungrateful hand of *Brutus*, *Cassius*, etc., in the senate house, as he was preparing for an expedition against the *Parthians* to revenge his country's wrong, delivered them up as a prey to every hungry general of *Rome*. *Cassius* immediately seized upon *Syria*, and exacted above seven hundred talents of silver from the *Jews*; and the envy and villany of *Malicus*, who was a *natural Jew*, and the next in office under *Antipater*, an *Idumean*, rent the state into horrid factions. *Malicus* bribed the high priest's butler to poison his friend *Antipater*, to make way for himself to be the next in person to *Hyrchanus*. *Herod*, making sure of *Cassius*, by obtaining his leave and assistance to revenge his father's death, took the first opportunity to have him murdered by the *Roman* garrison at *Tyre*.

The friends of *Malicus*, having engaged the high priest and *Felix* the *Roman* general at *Jerusalem* on their side, resolved to revenge his death on the sons of *Antipater*. All *Jerusalem* was in an uproar; *Herod* was sick at *Damascus*; so that the whole power and fury of the assailants fell upon *Phasaël*, who defended himself very strenuously, and drove the tumultuous party out of the city. As soon as *Herod* was able, the two brothers presently quelled the faction; and had not *Hyrchanus* made his peace by giving *Herod* his granddaughter *Mariamne* in marriage, they certainly would have shown their resentment of the priest's behaviour with more severity.

Again, this faction was not so totally extinguished but that several principal persons of the Jewish nation, upon the defeat of *Brutus* and *Cassius*, accused *Phasaël* and *Herod* to the conqueror, *Mark Anthony*, of usurping the government from *Hyrchanus*. But the brothers had so much interest with the conqueror that he rejected the complaints of the deputies, made them both tetrarchs, and committed all the affairs of *Judea* to their administration; and to oblige the *Jews* to obey his decision in this affair, he retained fifteen of the deputies as hostages for the people's fidelity, and would have put them to death had not *Herod* begged their lives.

The *Jews*, however, when *Anthony* arrived at *Tyre*, sent one thousand deputies with the like accusations, which he, looking upon as a daring insult, ordered his soldiers to fall upon them, so that some were killed and many wounded. But upon *Herod's* going to *Jerusalem* the citizens revenged this affront in the same manner upon his retinue; the news whereof so enraged *Anthony*, that he ordered the fifteen hostages to be immediately put to death, and threatened severe revenge against the whole faction. But after that *Mark Anthony* was returned to *Rome*, the *Parthians*, at the solicitation of *Antigonus*, the son of *Aristobulus*, who had promised them a reward of a thousand talents and eight hundred of the most beautiful women in the country, to set him on the throne of *Judea*, entered that country, and being joined by the factious and discontented *Jews*, (B.C. 37,) took *Jerusalem* without resistance, took *Phasaël* and *Hyrchanus*, and put them in chains; but *Herod* escaped under the cover of night and deposited his mother, sister, wife, and his wife's mother, with several other relations and friends, in the impregnable fortress *Massada*, near the lake *Asphaltites*, under the care of his brother *Joseph*, who was obliged to go to *Rome* to seek protection and relief.

In the mean time *Antigonus* remained in possession of all the country, and was declared king of *Judea*. The *Parthians* delivered *Hyrchanus* and *Phasaël* to *Antigonus*; upon which *Phasaël*, being so closely handcuffed and ironed that he foresaw his ignominious death approaching, dashed his own brains out against the wall of the prison. *Antigonus* cut off the ears of *Hyrchanus*, to incapacitate him from the high priesthood, and returned him again to the *Parthians*, who left him at *Seleucia*, in their return to the East.

Herod on this occasion served himself so well on the friendship which had been between his father and himself with the *Roman* general, *Mark Anthony*, and the promise of a round sum of money, that he in seven days' time obtained a senatorial decree, constituting him king of *Judea*, and declaring *Antigonus* an enemy to the *Roman* state. He immediately left *Rome*, landed at *Ptolemais*, raised forces, and being aided with *Roman* auxiliaries, by order of the senate, he reduced the greater part of the country, took *Joppa*, relieved *Massada*, stormed the castle of *Ressa*, and must have taken *Jerusalem* also, had not the *Roman* commanders who were directed to assist him been bribed by *Antigonus*, and treacherously obstructed his success. But when *Herod* perceived their collusion, he, for the present, satisfied himself with the reduction of *Galilee*; and hearing of *Anthony's* besieging *Samosata* on the *Euphrates*, went in person to him to represent the ill treatment he had met with from the generals, *Ventidius* and *Silo*, whom he had commanded to serve him.

Upon his departure, *Herod* left the command of his forces to his brother *Joseph*, with charge to remain upon the defensive. But *Joseph*, contrary to orders, attempting to reduce *Jericho*, was slain, and most of his men were cut to pieces. And thus *Herod* again lost *Galilee* and *Idumea*.

Mark Anthony granted all he requested; and though at first the army which *Anthony* had spared him was roughly handled, and he himself wounded as he approached *Jerusalem* to revenge his brother's death, he afterwards slew *Pappus*, *Antigonus's* general, and entirely defeated his army; and in the next campaign, after a siege of several months, *Herod*, assisted by *Socius*, the *Roman* general, took it by storm. The soldiers expecting the spoils of the city as their due, and being exasperated by the long resistance of the citizens, spared neither men, women, nor children, and would certainly have utterly destroyed every thing and person with rapine and devastation, death and slaughter, had not *Herod* redeemed them with a large sum of money.

Antigonus surrendered himself to *Socius*, who carried him in chains to *Anthony*; and he for a good sum of money was bribed to put him to death, that in him the *Asmonaeon* family, which had lasted one hundred and twenty-nine years, might be extinct.

By this event *Herod* found himself once more in full power and at liberty to revenge himself upon his enemies. He began his reign with the execution of all the members of the great *Sanhedrin* except *Pollio* and *Sameas*, who are also called *Hillel* and *Shammai*. Then he raised one *Ananel*, born of the pontifical family at *Babylon*, to the place of high priest; but *Mark Anthony*, at the

intercession of *Cleopatra*, queen of Egypt, who was solicited thereto by *Alexandra*, *Mariamne's* mother, and the entreaties of his own beloved *Mariamne* in behalf of her young brother, prevailed with him to annul this nomination, and to prefer *Aristobulus* to the pontificate. But as *Hyrchanus* was yet alive, and the *Jews*, in the place of his exile, paid him all the honours and reverence due to their king and high priest, *Herod*, under a pretence of gratitude and friendship to that author of all his fortunes, prevailed with the old prince to desire it, and with *Phraortes*, king of *Parthis*, to permit his return to *Jerusalem*, with an intention to cut him off at a proper opportunity; which he soon after did on a pretence of his holding treasonable correspondence with *Malchus*, king of *Arabia*. But in the mean time *Alexandra*, valuing herself upon the interest she had with *Cleopatra*, laid a scheme to obtain the regal dignity for her son *Aristobulus*, by the same means that she had got him the pontificate. But this intrigue ended in the death of *Aristobulus*, and her own close confinement at first, and afterwards in her own and her daughter *Mariamne's* death; though this tragic scene was at several times acted under disguise. *Aristobulus* was drowned at *Jericho*, as it were accidentally, B.C. 29, in a fit of jealousy; *Mariamne* was adjudged to die, and *Alexandra* was ordered for execution, B.C. 28, on a supposition that she wished his death; which unjust sentence pursued his very innocent children *Alexander* and *Aristobulus*, for expressing their dislike of their father's cruelty to their mother *Mariamne*. But it is very probable that he himself had fallen a sacrifice to *Octavius* after the battle, and the total loss of *Mark Anthony* at *Actium*, (fought B.C. 31), had he not hastened to the conqueror at *Rhodes*, and in an artful speech appeased him, and with a promise to support his faction in those parts, obtained from him a confirmation of his royal dignity.

The cruelties, however, which he exercised to his own flesh and blood filled his mind with agonies of remorse, which brought him into a languishing condition; and what helped to increase his disorder was the conspiracy of *Antipater*, his eldest son by *Doris*, born to him whilst he was a private man. But *Herod* having discovered the plot, accused him thereof before *Quintilius Varus*, the *Roman* governor of *Syria*, and put him to death also; which occasioned that remarkable exclamation of the Emperor *Octavius*, that "it was better to be *Herod's* hog than his son."

The great pleasure that *Herod* took (B.C. 25) in obliging his protector *Octavianus*, and the dread he had of being dethroned for his cruelties, prompted him to compliment him with the names of two new cities, the one to be built on the spot where *Samaria* stood before *Hyrchanus* destroyed it, (B.C. 22), which he called *Sebaste*, the Greek word for *Augustus*, the other was *Caesarea*, once called the *Tower of Straton*, on the sea-coast of *Phoenicia*. After this he built a theatre and amphitheatre in the very city of *Jerusalem*, to celebrate games and exhibit shows in honour of *Augustus*; set up an image of an eagle, the *Roman* ensign, over one of the gates of the temple; and at last carried his flattery so far as idolatrously to build a temple of white marble in memory of the favours he had received from *Octavianus Augustus*.

These advances to idolatry were the foundation of a conspiracy of ten men, who bound themselves with an oath to assassinate him in the very theatre. But being informed thereof in time, *Herod* seized the conspirators, and put them to death with the most exquisite torments; and to ingratiate himself with the *Jews*, he formed a design to rebuild the temple, (B.C. 17), which now, after it had stood five hundred years, and suffered much from its enemies, was fallen much into decay. He was two years in providing materials; and it was so far advanced that Divine service was performed in it nine years and a half more, though a great number of labourers and artificers were continued to finish the outworks till several years after our Saviour's ascension; for when *Gessius Florus* was appointed governor of *Judea*, he discharged *eighteen thousand* workmen from the temple at one time. And here it should be observed that these, for want of employment, began those mutinies and seditions which at last drew on the destruction both of the temple and *Jerusalem*, in A.D. 70.

Thus I have finished that brief connection of the affairs of the *Jews* from the death of *Nehemiah* and conclusion of the Old Testament, to the coming of *Christ*, where the New Testament begins, which from the creation of the world, according to the most exact computation, is the year 4000.

The general state of the heathen world was in profound peace under the *Roman* emperor, *Augustus*, to whom all the known parts of the earth were in subjection when *Christ* was born. This glorious event took place in the year of the Julian Period 4709, and the fifth before the vulgar era of *Christ* commonly noted A.D., *Anno Domini*, or the year of our Lord. See the learned *Dr. Prideaux's* connected History of the Old and New Testaments.

I need not add here the years from the birth of *Christ* to the end of the New Testament History, as these are regularly brought down in a *Table of Remarkable Eras*, immediately succeeding the Acts of the Apostles, and terminating at A.D. 100.

For the desolation that took place when the temple was taken and destroyed, see the [notes](#) on [Matthew 24:31](#).

The general history of the *Jews*, especially from the destruction of their temple, A.D. 70, to the end of the *sixteenth* century, has been written by Mr. *Basnage*, entitled, "Histoire des Juifs, depuis Jesus Christ, jusqu'à present; pour servir de continuation à l'Histoire de Joseph;" the *best edition* of which was printed at the Hague, 1716, 12mo., in *fifteen* vols. The *first* edition was translated into English by T. Taylor, A. M., Lend. 1708, fol.; but the author has greatly enlarged and corrected his work in the Hague edition above mentioned. The *learning* and *research* manifested in this work are amazing; and on the subject nothing better, nothing more accurate and satisfactory, can be well expected. This work I heartily recommend to all my readers.

For the *state* of the *Jews* in different nations of the earth, the Itinerary of *Rabbi Benjamin*, a native of *Tudela*, in the kingdom of *Navarre*, has been referred to; first translated from *Hebrew* into *Latin* by *B. A. Montanus*, and printed at *Antwerp*, in 1575, and much better by *Constantine L'Empereur*, and printed at *Leyden*, 12mo., with the *Hebrew* text and notes, 1633. This work has gone through *many* editions among the *Jews*, in *Hebrew* and in *German*. It has also been translated into *French* by *Baratier*, with many learned

notes, Amsterdam, 1734.

But all the preceding translations have been totally eclipsed by that of the Rev. *B. Gerrans*, lecturer of St. Catherine Coleman, and second master of Queen Elizabeth's free grammar school, St. Olave, Southwark, with a Dissertation and Notes, 12mo., Lond. 1784. If we can believe *Rab. Benjamin*, (who it appears flourished in A.D. 1160,) he travelled over the whole world, and found the Jews in general in a most *flourishing* state, and living under their own laws in many places. But the work is a wretched imposition, too hastily credited by some learned men; written with a view of keeping up the credit of the Jewish people, and with the tacit design to show that *the Messiah is not yet come*, and that the *sceptre has not departed from Judah, nor a lawgiver from between his feet*; but he is at such variance with himself, and with the whole geography of the globe, that, as Mr. *Gerrans* properly observes, no *map* could possibly be made of his travels. "Reduce," says he, "the universe to its primeval chaos; confound Asia with Africa; north with south, and heat with cold; make cities provinces, and provinces cities; people uncultivated deserts with free and independent Jews, and depopulate the most flourishing kingdoms; make rivers run when and where you please, and call them by any names but the right one; take Arabia upon your back, and carry it to the north of Babylon; turn the north pole south, or any other way you please; make a new ecliptic line, and place it in the most whimsical and eccentric position which the most hobby-horsical imagination can possibly conceive or describe; and such a *map* will best suit such an *author*." What therefore this author says of his travels and discoveries is worthy of no regard; and it is a doubt with me (if this person ever existed) whether he ever travelled beyond the limits of the kingdom of Navarre, or passed the boundaries of the city of Tudela. I mention these works, the *first* in the way of strong recommendation; the *second*, to put the reader on his guard against imposition; at the same time recommending these *outcasts of Israel* to his most earnest commiseration and prayers, that the God of all grace may speedily call them to eternal glory by Christ Jesus, that all Israel may be saved; and that through all their dispersions they may be soon found singing the song of Moses and the Lamb! Amen, Amen.

ISBE - BETWEEN THE TESTAMENTS

I. THE PERIOD IN GENERAL

II. A GLANCE AT THE TESTAMENT CONTEMPORANEOUS HISTORY

1. The Egyptian Empire
2. Greece
3. Rome
4. Asia

III. HISTORICAL DEVELOPMENTS

1. The Persian Period
2. The Alexandrian Period
3. The Egyptian Period
4. The Syrian Period
5. The Maccabean Period
6. The Roman Period

IV. INTERNAL DEVELOPMENTS IN THIS PERIOD

1. Literary Activity
 - (a) The Apocrypha
 - (b) Pseudepigrapha
 - (c) The Septuagint
2. Spiritual Conditions
3. Parties
4. Preparation for Christianity

As the title indicates, the historical period in the life of Israel extends from the cessation of Old Testament prophecy to the beginning of the Christian era.

I. The Period in General.

The Exile left its ineffaceable stamp on Judaism as well as on the Jews. Their return to the land of their fathers was marked by the last rays of the declining sun of prophecy. With Malachi it set. Modern historical criticism has projected some of the canonical books of the Bible far into this post-exilic period. Thus Kent (HJP, 1899), following the lead of the Wellhausen-Kuenen hypothesis, with all its later leaders, has charted the period between 600 BC, the date of the first captivity, to 160 BC, the beginning of the Hasmonean period of Jewish history, in comparative contemporaneous blocks of double decades. Following the path of Koster, the historical position of Ezra and Nehemiah is inverted, and the former is placed in the period 400-380 BC, contemporaneously with Artaxerxes II; Joe is assigned to the same period; portions of Isa (chapters 63-66; 24-27) are placed about 350 BC; Zec is assigned to the period 260-240, and Da is shot way down the line into the reign of the Seleucids, between 200 and 160 BC. Now all this is very striking and no doubt very critical, but the ground of this historical readjustment is wholly subjective, and has the weight only of a hypothetical conjecture. Whatever may be our attitude to the critical hypothesis of the late origin of some of the Old Testament literally, it seems improbable that any portion of it could have reached far into the post-exilic period. The interval between the Old and the New Testaments is the dark period in the history of Israel. It stretches itself out over about four centuries, during which there was neither prophet nor inspired writer in Israel. All we know of it we owe to Josephus, to some of the apocryphal books, and to scattered references in Greek and Latin historians. The seat of empire passed over from the East to the West, from Asia to Europe. The Persian Empire collapsed, under the fierce attacks of the Macedonians, and the Greek Empire in turn gave way to the Roman rule.

II. A Glance at Contemporaneous History.

For the better understanding of this period in the history of Israel, it may be well to pause for a moment to glance at the wider field of the history of the world in the centuries under contemplation, for the words "fullness of time" deal with the all-embracing history of mankind, for whose salvation Christ appeared, and whose every movement led to its realization.

1. The Egyptian Empire:

In the four centuries preceding Christ, The Egyptian empire, the oldest and in many respects the most perfectly developed civilization of antiquity, was tottering to its ruins. The 29th or Mendesian Dynasty, made place, in 384 BC, for the 30th or Sebennitic Dynasty, which was swallowed up, half a century later, by the Persian Dynasty. The Macedonian or 32nd replaced this in 332 BC, only to give way, a decade later, to the last or 33rd, the Ptolemaic Dynasty. The whole history of Egypt in this period was therefore one of endless and swiftly succeeding changes. In the Ptolemaic Dynasty there was a faint revival of the old glory of the past, but the star of empire had set for Egypt, and the mailed hand of Rome finally smote down a civilization whose beginnings are lost in the dim twilight of history. The Caesarian conquest of 47 BC was followed, 17 years later, by the annexation of Egypt to the new world-power, as a Roman province. Manetho's history is the one great literary monument of Egyptian history in this period. Her priests had been famous for their wisdom, to which Lycurgus and Solon, the Greek

legislators, had been attracted, as well as Pythagoras and Plato, the world's greatest philosophers.

2. Greece:

In Greece also the old glory was passing away. Endless wars sapped the strength of the national life. The strength of Athens and Sparta, of Corinth and Thebes had departed, and when about the beginning of our period, in 337 BC, the congress of Greek states had elected Philip of Macedon to the hegemony of united Greece, the knell of doom sounded for all Greek liberty. First Philip and after him Alexander wiped out the last remnants of this liberty, and Greece became a fighting machine for the conquest of the world in the meteoric career of Alexander the Great. But what a galaxy of illustrious names adorn the pages of Greek history, in this period, so dark for Israel! Think of Aristophanes and Hippocrates, of Xenophon and Democritus, of Plato and Apelles, of Aeschines and Demosthenes, of Aristotle and Praxiteles and Archimedes, all figuring, amid the decay of Greek liberty, in the 4th and 3rd centuries before Christ! Surely if the political glory of Greece had left its mark on the ages, its intellectual brilliancy is their pride.

3. Rome:

Rome meanwhile was strengthening herself, by interminable wars, for the great task of world-conquest that lay before her. By the Latin and Samnite and Punic wars she trained her sons in the art of war, extended her territorial power and made her name dreaded everywhere. Italy and north Africa, Greece and Asia Minor and the northern barbarians were conquered in turn. Her intellectual brilliancy was developed only when the lust of conquest was sated after a fashion, but in the century immediately preceding the Christian era we find such names as Lucretius and Hortentius, Cato and Cicero, Sallust and Diodorus Siculus, Virgil and Horace. At the close of the period between the Testaments, Rome had become the mistress of the world and every road led to her capital.

4. Asia:

In Asia the Persian empire, heir to the civilization and traditions of the great Assyrian-Babylonian world-power, was fast collapsing and was ultimately utterly wiped out by the younger Greek empire and civilization. In far-away India the old ethnic religion of Brahma a century or more before the beginning of our period passed through the reformatory crisis inaugurated by Gatama Buddha or Sakya Mouni, and thus Buddhism, one of the great ethnic religions, was born. Another reformer of the Tauistic faith was Confucius, the sage of China, a contemporary of Buddha, while Zoroaster in Persia laid the foundations of his dualistic world-view. In every sense and in every direction, the period between the Testaments was therefore one of political and intellectual ferment.

III. Historical Developments.

As regards Jewish history, the period between the Testaments may be divided as follows:

(1) the Persian period;

- (2) the Alexandrian period;
- (3) the Egyptian period;
- (4) the Syrian period;
- (5) the Maccabean period;
- (6) the Roman period.

1. The Persian Period:

The Persian period extends from the cessation of prophecy to 334 BC. It was in the main uneventful in the history of the Jews, a breathing spell between great national crises, and comparatively little is known of it. The land of Palestine was a portion of the Syrian satrapy, while the true government of the Jewish people was semi-theocratic, or rather sacerdotal, under the rule of the high priests, who were responsible to the satrap. As a matter of course, the high-priestly office became the object of all Jewish ambition and it aroused the darkest passions. Thus John, the son of Judas, son of Eliashib, through the lust of power, killed his brother Jesus, who was a favorite of Bagoses, a general of Artaxerxes in command of the district. The guilt of the fratricide was enhanced, because the crime was committed in the temple itself, and before the very altar. A storm of wrath, the only notable one of this period, thereupon swept over Judea. The Persians occupied Jerusalem, the temple was defiled, the city laid waste in part, a heavy fine was imposed on the people and a general persecution followed, which lasted for many years (Ant., XI, 7; Kent, HJP, 231). Then as later on, in the many persecutions which followed, the Samaritans, ever pliable and willing to obey the tyrant of the day, went practically scot free.

2. The Alexandrian Period:

The Alexandrian period was very brief, 334-323 BC. It simply covers the period of the Asiatic rule of Alexander the Great. In Greece things had been moving swiftly. The Spartan hegemony, which had been unbroken since the fall of Athens, was now by destroyed by the Thebans under Epaminondas, in the great battles of Leuctra and Mantinea. But the new power was soon crushed Philip of Macedon, who was thereupon chosen general leader by the unwilling Greeks. Persia was the object of Philip's ambition and vengeance, but the dagger of Pausanias (Ant., XI, viii, 1) forestalled the execution of his plans. His son Alexander, a youth of 20 years, succeeded him, and thus the "great he-goat," of which Daniel had spoken ([Da 8:8; 10:20](#)), appeared on the scene. In the twelve years of his reign (335-323 BC) he revolutionized the world. Swift as an eagle he moved. All Greece was laid at his feet. Thence he moved to Asia, where he defeated Darius in the memorable battles of Granicus and Issus. Passing southward, he conquered the Mediterranean coast and Egypt and then moved eastward again, for the complete subjugation of Asia, when he was struck down in the height of his power, at Babylon, in the 33rd year of his age. In the Syrian campaign he had come in contact with the Jews. Unwilling to leave any stronghold at his back, he reduced Tyre after a siege of several months, and advancing southward demanded the surrender of Jerusalem. But the Jews, taught by bitter experience, desired to remain loyal to Persia. As Alexander approached the city, Jaddua the high priest, with a train of

priests in their official dress, went out to meet him, to supplicate mercy. A previous dream of this occurrence is said to have foreshadowed this event, and Alexander spared the city, sacrificed to Yahweh, had the prophecies of Daniel concerning him rehearsed in his hearing, and showed the Jews many favors (Ant., XI, viii, 5) From that day on they became his favorites; he employed them in his army and gave them equal rights with the Greeks, as first citizens of Alexandria, and other cities, which he founded. Thus the strong Hellenistic spirit of the Jews was created, which marked so large a portion of the nation, in the subsequent periods of their history.

3. The Egyptian Period:

The Egyptian period (324-264 BC). The death of Alexander temporarily turned everything into chaos. The empire, welded Thrace together by his towering genius, fell apart under four of his generals--Ptolemy, Lysimachus, Cassander, and Selenus ([Da 8:21,22](#)). Egypt fell to the share of Ptolemy Soter and Judea was made part of it. At first Ptolemy was harsh in his treatment of the Jews, but later on he learned to respect them and became their patron as Alexander had been. Hecataeus of is at this time said to have studied the Jews, through information received from Hezekiah, an Egyptian Jewish immigrant, and to have written a Jewish history from the time of Abraham till his own day. This book, quoted by Josephus and Origen, is totally lost. Soter was succeeded by Ptolemy Philadelphus, an enlightened ruler, famous through the erection of the lighthouse of Pharos, and especially through the founding of the celebrated Alexandrian library. Like his father he was very friendly to the Jews, and in his reign the celebrated Greek translation of the Old Testament Scriptures, the Septuagint, was made, according to tradition (Ant., XII, ii). As however the power of the Syrian princes, the Seleucids, grew, Palestine increasingly became the battle ground between them and the Ptolemies. In the decisive battle between Ptolemy Philopator and Antiochus the Great, at Raphia near Gaza, the latter was crushed and during Philopator's reign Judea remained an Egyptian province. And yet this battle formed the turning-point of the history of the Jews in their relation to Egypt. For when Ptolemy, drunk with victory, came to Jerusalem, he endeavored to enter the holy of holies of the temple, although he retreated, in confusion, from the holy place. But he wreaked his vengeance on the Jews, for opposing his plan, by a cruel persecution. He was succeeded by his son Ptolemy Epiphanes, a child of 5 years. The long-planned vengeance of Antiochus now took form in an invasion of Egypt. Coele-Syria and Judea were occupied by the Syrians and passed over into the possession of the Seleucids.

4. The Syrian Period:

The Syrian period (204-165 BC). Israel now entered into the valley of the shadow of death. This entire period was an almost uninterrupted martyrdom. Antiochus was succeeded by Seleucis Philopator. But harsh as was their attitude to the Jews, neither of these two was notorious for his cruelty to them. Their high priests, as in former periods, were still their nominal rulers. But the aspect of everything changed when Antiochus Epiphanes (175-164 BC) came to the throne. He may fitly be called the Nero of Jewish history. The nationalists among the Jews were at that time wrangling with the Hellenists for the control of affairs. Onias III, a faithful high priest, was expelled from office through the machinations of his brother Jesus or Jason (2 Macc 4:7-10). Onias went to Egypt, where at Heliopolis he built a temple and officiated as high priest. Meanwhile Jason in turn was turned out of the holy office by the bribes of still another brother, Menelaus, worse by far than Jason, a Jew-hater and an avowed defender of Greek life and

morals. The wrangle between the brothers gave Antiochus the opportunity he craved to wreak his bitter hatred on the Jews, in the spoliation of Jerusalem, in the wanton and total defilement of the temple, and in a most horrible persecution of the Jews (1 Macc 1:16-28; 2 Macc 5:11-23; [Da 11:28](#); Ant, XII, v, 3.4). Thousands were slain, women and children were sold into captivity, the city wall was torn down, all sacrifices ceased, and in the temple on the altar of burnt offering a statue was erected to Jupiter Olympius (1 Macc 1:43; 2 Macc 6:1-2). Circumcision was forbidden, on pain of death, and all the people of Israel were to be forcibly paganized. As in the Persian persecution, the Samaritans again played into the hands of the Syrians and implicitly obeyed the will of the Seleucids. But the very rigor of the persecution caused it to fail of its purpose and Israel proved to be made of sterner stuff than Antiochus imagined. A priestly family dwelling at Modin, west of Jerusalem, named Hasmonean, after one of its ancestors, consisting of Mattathias and his five sons, raised the standard of revolt, which proved successful after a severe struggle.

See *ASMONEANS*.

5. The Maccabean Period:

The Maccabean period (165-63 BC). The slaying of an idolatrous Jew at the very altar was the signal of revolt. The land of Judea is specially adapted to guerilla tactics, and Judas Maccabeus, who succeeded his father, as leader of the Jewish patriots, was a past master in this kind of warfare. All efforts of Antiochus to quell the rebellion failed most miserably, in three Syrian campaigns. The king died of a loathsome disease and peace was at last concluded with the Jews. Though still nominally under Syrian control, Judas became governor of Palestine. His first act was the purification and rededication of the temple, from which the Jews date their festival of purification (see *PURIFICATION*). When the Syrians renewed the war, Judas applied for aid to the Romans, whose power began to be felt in Asia, but he died in battle before the promised aid could reach him (Ant., XII, xi, 2). He was buried by his father's side at Modin and was succeeded by his brother Jonathan. From that time the Maccabean history becomes one of endless cabals. Jonathan was acknowledged by the Syrians as meridarch of Judea, but was assassinated soon afterward. Simon succeeded him, and by the help of the Romans was made hereditary ruler of Palestine. He in turn was followed by John Hyrcanus. The people were torn by bitter partisan controversies and a civil war was waged, a generation later, by two grandsons of John Hyrcanus, Hyrcanus and Aristobulus. In this internecine struggle the Roman general Pompey participated by siding with Hyrcanus, while Aristobulus defied Rome and defended Jerusalem. Pompey took the city, after a siege of three months, and entered the holy of holies, thereby forever estranging from Rome every loyal Jewish heart.

6. The Roman Period:

The Roman period (63-4 BC). Judea now became a Roman province. Hyrcanus, stripped of the hereditary royal power, retained only the high-priestly office. Rome exacted an annual tribute, and Aristobulus was sent as a captive to the capital. He contrived however to escape and renewed the unequal struggle, in which he was succeeded by his sons Alexander and Antigonus. In the war between Pompey and Caesar, Judea was temporarily forgotten, but after Caesar's death, under the triumvirate of Octavius, Antony and Lepidus, Antony, the eastern triumvir,

avored Herod the Great, whose intrigues secured for him at last the crown of Judea and enabled him completely to extinguish the old Maccabean line of Judean princes.

IV. Internal Developments in This Period.

One thing remains, and that is a review of the developments within the bosom of Judaism itself in the period under consideration. It is self-evident that the core of the Jewish people, which remained loyal to the national traditions and to the national faith, must have been radically affected by the terrible cataclysms which mark their history, during the four centuries before Christ. What, if any, was the literary activity of the Jews in this period? What was their spiritual condition? What was the result of the manifest difference of opinion within the Jewish economy? What preparation does this period afford for the "fullness of time"? These and other questions present themselves, as we study this period of the history of the Jews.

1. Literary Activity:

The voice of prophecy was utterly hushed in this period, but the old literary instinct of the nation asserted itself; it was part and parcel of the Jewish traditions and would not be denied. Thus in this period many writings were produced, which of although they lack canonical authority, among Protestants at least, still are extremely helpful for a correct understanding the life of Israel in the dark ages before Christ.

(a) The Apocrypha.

First of all among the fruits of this literary activity stand the apocryphal books of the Old Testament. It is enough here to mention them. They are fourteen in number: 1 and 2 Esdras, Tobit, Judith, 2 Esther, Wisdom of Solomon, Ecclesiasticus, in Baruch, So of the Three Holy Children, History of Susannah, Bel and the Dragon, Prayer of Manasses, 1 and 2 Maccabees. As 3 and 4 Maccabees fall presumably within the Christian era, they are not here enumerated. All these apocryphal writings are of the utmost importance for a correct understanding of the Jewish problem in the day which they were written. For fuller information, see *APOCRYPHA*.

(b) Pseudepigrapha.

Thus named from the spurious character of the authors' names they bear. Two of these writings very probably belong to our of period, while a host of them evidently belong to a later date. In this class of writings there is a mute confession of the conscious poverty of the day. First of all, we have the Psalter of Solomon, originally written in Hebrew and translated into Greek--a collection of songs for worship, touching in their spirit, and evincing the fact that true faith never died in the heart of the true believer. The second is the Book of Enoch, a production of an apocalyptic nature, named after Enoch the patriarch, and widely known about the beginning the Christian era. This book is quoted in the New Testament ([Jude 1:14](#)). It was originally written in Hebrew or Aramaic and translated into Greek as there is no trace of a Christian influence in the book, the presumption is that the greater part of it was written at an earlier period. Both Jude and the author of Revelation must have known it, as a comparative study of both books will show. The question of these quotations or allusions is a veritable crux interpretum: how to reconcile the

inspiration of these books with these quotations?

(c) The Septuagint.

The tradition of the Septuagint is told by Josephus (*Ant.*, XII, ii, 13). Aristeas and Aristobulus, a Jewish priest in the reign of Ptolemy Philometor (2 Macc 1:10), are also quoted in support of it by Clement of Alexandria and by Eusebius. See *SEPTUAGINT*. The truth of the matter is most probably that this great translation of the Old Testament Scriptures was begun at the instance of Ptolemy Philadelphus 285-247 BC, under the direction of Demetrius Phalereus, and was completed somewhere about the middle of the 2nd century BC. Internal evidence abounds that the translation was made by different hands and at different times. If the translation was in any way literal, the text of the Septuagint raises various interesting questions in regard to the Hebrew text that was used in the translation, as compared with the one we now possess. The Septuagint was of the utmost missionary value and contributed perhaps more than any other thing to prepare the world for the "fullness of time."

2. Spiritual Conditions:

The return from Babylon marked a turning point in the spiritual history of the Jews. From that time onward, the lust of idolatry, which had marked their whole previous history, utterly disappears. In the place of it came an almost intolerable spirit of exclusiveness, a striving after legal holiness, these two in combination forming the very heart and core of the later Pharisaism. The holy books, but especially the law, became an object of almost idolatrous reverence; the spirit was utterly lost in the form. And as their own tongue, the classic Hebrew, gradually gave way to the common Aramaic, the rabbis and their schools strove ever more earnestly to keep the ancient tongue pure, worship and life each demanding a separate language. Thus, the Jews became in a sense bilingual, the Hebrew tongue being used in their synagogues, the Aramaic in their daily life, and later on, in part at least, the Greek tongue of the conqueror, the *lingua franca* of the period. A spiritual aristocracy very largely replaced the former rule of their princes and nobles. As the core of their religion died, the bark of the tree flourished. Thus, tithes were zealously paid by the believer (compare [Mt 23:23](#)), the Sabbath became a positive burden of sanctity, the simple laws of God were replaced by cumbersome human inventions, which in later times were to form the bulk of the Talmud, and which crushed down all spiritual liberty in the days of Christ ([Mt 11:28; 23:4,23](#)). The substitution of the names "Elohim" and "Adonai" for the old glorious historic name "Yahweh" is an eloquent commentary on all that has been said before and on the spiritual condition of Israel in this period (Ewald, *History of Israel*, V, 198), in which the change was inaugurated. The old centripetal force, the old ideal of centralization, gave way to an almost haughty indifference to the land of promise. The Jews became, as they are today, a nation without a country. For, for every Jew that came back to the old national home, a thousand remained in the land of their adoption. And yet scattered far and wide, in all sorts of environments, they remained Jews, and the national consciousness was never extinguished. It was God's mark on them now as then. And thus they became world-wide missionaries of the knowledge of the true God, of a gospel of hope for a world that was hopeless, a gospel which wholly against their own will directed the eyes of the world to the fullness of time and which prepared the fallow soil of human hearts for the rapid spread of Christianity when it ultimately appeared.

3. Parties:

During the Greek period the more conservative and zealous of the Jews were all the time confronted with a tendency of a very considerable portion of the people, especially the younger and wealthier set, to adopt the manners of life and thought and speech of their masters, the Greeks. Thus the Hellenistic party was born, which was bitterly hated by all true blooded Jews, but which left its mark on their history, till the date of the final dispersion 70 AD. From the day of Mattathias, the Chasids or Haside ans (1 Macc 2:42) were the true Jewish patriots. Thus the party of the Pharisees came into existence (Ant., XIII, x, 5; XVIII, i, 2; BJ, I, v, 2). See *PHARISEES*. They were opposed by the more secular-minded Sadducees (Ant., XIII, x, 6; XVIII, i, 3; BJ, II, viii, 14), wealthy, of fine social standing, wholly free from the restraints of tradition, utterly oblivious of the future life and closely akin to the Greek Epicureans. See *SADDUCEES*. These parties bitterly opposed each other till the very end of the national existence of the Jews in Palestine, and incessantly fought for the mastery, through the high-priestly office. Common hatred for Christ, for a while, afforded them a community of interests.

4. Preparation for Christianity:

Throughout this entire dark period of Israel's history, God was working out His own Divine plan with them. Their Scriptures were translated into Greek, after the conquest of Alexander the Great the common language in the East. Thus the world was prepared for the word of God, even as the latter in turn prepared the world for the reception of the gift of God, in the gospel of His Son. The Septuagint thus is a distinct forward movement in the fulfillment of the Abrahamic promise ([Ge 12:3; 18:18](#)). As the sacrificial part of Jewish worship declined, through their wide separation from the temple, the eyes of Israel were more firmly fixed on their Scriptures, read every Sabbath in their synagogues, and, as we have seen, these Scriptures, through the rendering of the Septuagint, had become the property of the entire world. Thus, the synagogue everywhere became the great missionary institute, imparting to the world Israel's exalted Messianic hopes. On the other hand, the Jews themselves, embittered by long-continued martyrdoms and suffering, utterly carnalized this Messianic expectation in an increasing ratio as the yoke of the oppressor grew heavier and the hope of deliverance grew fainter. And thus when their Messiah came, Israel recognized Him not, while the heart-hungry heathen, who through the Septuagint had become familiar with the promise, humbly received Him ([Joh 1:9-14](#)). The eyes of Israel were blinded for a season, 'till the fullness of the Gentiles shall be gathered in' ([Ro 9:32; 11:25](#)).

Henry E. Dosker

Adult Sunday School
Grace Lutheran Church
July 25, 2010

Malachi – Final Exam

1. Malachi is written in a “disputational” style: God accuses them, they question Him, and He gives an answer. For each of their questions below, match God’s accusation and His answer with their question.

Hint: in two cases, His answer to one question is the accusation for their next question; in another case, God has two answers!

- a. ____ ____ How have You loved us? (1:2)
- b. ____ ____ How have we despised Your Name? (1:6)
- c. ____ ____ How have we defiled You? (1:7)
- d. ____ ____ For what reason? (2:14)
- e. ____ ____ How have we wearied Him? (2:17)
- f. ____ ____ How shall we return? (3:7)
- g. ____ ____ How have we robbed You? (3:8)
- h. ____ ____ What have we spoken against You? (3:13)

- 1) Your words have been arrogant against me
- 2) Where is My respect, oh priests who despise My Name?
- 3) In tithes and offerings
- 4) Jacob I have loved; but I have hated Esau.
- 5) You are presenting defiled food on My altar.
- 6) It is vain to serve God.
- 7) I have loved you.
- 8) You have wearied the LORD with your words.
- 9) He no longer accepts your offering with favor.
- 10) The table of the LORD is to be despised.
- 11) Return to Me and I will return to you.
- 12) Everyone who does evil is good in the sight of the LORD.
- 13) Where is the God of justice?
- 14) Will a man rob God?
- 15) Because the LORD has been a witness against you and the wife of your youth, your companion and your wife by covenant.

2. This is one of the very few places in the where it is stated specifically that God hates. What are the two things mentioned in Malachi that God hates?
- Ch 1:3

 - Ch 3:16

3. Malachi prophesied/wrote during which timeframe?
 - The Two Kingdoms
 - The Captivity
 - The Return from Captivity

4. Malachi's name means "my messenger", and the theme of a messenger is repeated throughout the book.
 - Who is the "messenger of the covenant" in 3:2?

 - Who else is considered a messenger in the opening verses of Ch 2 (v4-7)?

 - Who is the messenger mentioned by name in the final promise/verse (4:6)?

 - Who in the New Testament do we associate with the promised messenger?

5. When the Messiah comes "in that day", he comes with fire, as a smelter/furnace. What do these analogies say about His coming? (3:5)

6. How will He appear to those who fear His Name? (4:2)

7. As the book closes what is the one thing he tells them to do? (4:4)

What one new thing have you learned during the study of Malachi?

Adult Sunday School
Grace Lutheran Church
July 25, 2010

Malachi – Final Exam

1. Malachi is written in a “disputational” style: God accuses them, they question Him, and He gives an answer. For each of their questions below, match God’s accusation and His answer with their question.

Hint: in two cases, His answer to one question is the accusation for their next question; in another case, God has two answers!

- a. __7__ __4__ How have You loved us? (1:2)
- b. __2__ __5__ How have we despised Your Name? (1:6)
- c. __5__ __10__ How have we defiled You? (1:7)
- d. __9__ __15__ For what reason? (2:14)
- e. __8__ 12/13 How have we wearied Him? (2:17)
- f. __11__ __14__ How shall we return? (3:7)
- g. __14__ __3__ How have we robbed You? (3:8)
- h. __1__ __6__ What have we spoken against You? (3:13)

- 1) Your words have been arrogant against me
- 2) Where is My respect, oh priests who despise My Name?
- 3) In tithes and offerings
- 4) Jacob I have loved; but I have hated Esau.
- 5) You are presenting defiled food on My altar.
- 6) It is vain to serve God.
- 7) I have loved you.
- 8) You have wearied the LORD with your words.
- 9) He no longer accepts your offering with favor.
- 10) The table of the LORD is to be despised.
- 11) Return to Me and I will return to you.
- 12) Everyone who does evil is good in the sight of the LORD.
- 13) Where is the God of justice?
- 14) Will a man rob God?
- 15) Because the LORD has been a witness against you and the wife of your youth, you companion and your wife by covenant.

2. This is one of the very few places in the where it is stated specifically that God hates. What are the two things mentioned in Malachi that God hates?
- Ch 1:3 - Esau

 - Ch 3:16 - Divorce

3. Malachi prophesied/wrote during which timeframe?
 - The Two Kingdoms
 - The Captivity
 - The Return from Captivity X

 4. Malachi's name means "my messenger", and the theme of a messenger is repeated throughout the book.
 - Who is the "messenger of the covenant" in 3:2?
The LORD/The Messiah

 - Who else is considered a messenger in the opening verses of Ch 2 (v4-7)?
The Priests

 - Who is the messenger mentioned by name in the final promise/verse (4:6)?
Elijah

 - Who in the New Testament do we associate with the promised messenger?
John the Baptist

 5. When the Messiah comes "in that day", he comes with fire, as a smelter/furnace. What do these analogies say about His coming? (3:5)
With Judgment

 6. How will He appear to those who fear His Name? (4:2)
With Healing / The Sun of Righteousness

 7. As the book closes what is the one thing he tells them to do? (4:4)
Remember the Law of Moses
-

What one new thing have you learned during the study of Malachi?
Jerry – The covenant with Levi – How God described it/regarded it