

---

a *Grace Notes* course

## History 100

by Warren Doud

including:

**Old Testament History**

**Roman History**

**Judean History**

**Brief History of Crete**



---

*Grace Notes*

1705 Aggie Lane, Austin, Texas 78757

Email: [wdoud@gracenotes.info](mailto:wdoud@gracenotes.info)

---

# History 100

## Table of Contents

<b>Old Testament History – Part 1</b> .....	<b>5</b>
Introduction .....	5
Divine Discipline.....	6
<b>Old Testament History - Part 2</b> .....	<b>8</b>
The Seeds of National Destruction, Gen.11 .....	8
The Centuries Preceding Daniel.....	9
From Solomon to Daniel .....	9
The Division of the Kingdom (1 Kings 12; 2 Chron. 10) .....	10
Jeroboam's Idolatry; Shishak's Invasion (1 Kings 12,14) .....	10
Hostilities between Israel and Judah .....	10
The Rise of Omri -- 1 Kings 16:16f .....	11
The Wars of Ahab Against Aram (1 Kings 20; 2 Chron. 18).....	11
The Battle of Karkar (1 Kings 22) .....	11
Ahaziah's Idolatry.....	12
Relations between Judah and Israel .....	12
<b>Old Testament History – Part 3</b> .....	<b>12</b>
The Reign of Jehu (841 to 814 B.C.).....	12
The Campaigns of Mesha, King of Moab (2 Kings 3).....	12
The Israelite Campaign Against Moab (2 Kings 1:1-27).....	13
The Attack of the Moabites and Allies by Way of En-Gedi (2 Chron. 20:2) .....	13
The Rebellion of Jehu (1 Kings 9,10) .....	13
Israelite Kings Following Jehu (2 Kings 13,14).....	13
Murder in the Palace (2 Kings 15) .....	13
The Siege of Samaria (2 Kings 17).....	14
The Reign of Uzziah, King of Judah (2 Kings 14: 2 Chron. 26).....	14
Hezekiah's Reforms (2 Kings 18:3-7; 2 Chron. 29-31); His Rebellion Against Assyria .....	14
<b>Old Testament History – Part 4</b> .....	<b>15</b>
The Campaigns of Sennacherib in Palestine (2 Kings 18; Isa. 10; Micah 1; 2 Chron. 32) .....	15
The Days of Manasseh.....	15
The Conquest of Esarhaddon.....	15
The Destruction of Assyria.....	15
The Kingdom of Josiah - 628 to 609.....	15
The Death of Josiah.....	16
The Campaigns of Nebuchadnezzar .....	16

---

---

Judah Under Babylonian Rule .....	17
The Fall of Babylon .....	17
<b>History of Rome – Part 1 .....</b>	<b>17</b>
"The Wisdom of Divine Prearrangement" .....	17
THE ORIGINS OF ROME .....	18
THE ROMAN REPUBLIC: 508 to 30 B.C. ....	18
The Constitution of the Republic.....	19
The Roman Army .....	19
<b>History of Rome – Part 2 .....</b>	<b>20</b>
The Conquest of Italy.....	20
The First Punic War (264 B.C.).....	21
Interbellum .....	21
Hannibal.....	22
<b>History of Rome – Part 3 .....</b>	<b>23</b>
The Conquest of Gaul.....	23
THE PRINCIPATE, 30 B.C. TO 192 A.D. ....	24
<b>History of Rome – Part 4 .....</b>	<b>25</b>
The Principate (continued).....	25
THE CITY OF ROME IN BIBLE TIMES .....	25
<b>History of Judea .....</b>	<b>27</b>
Events of the 400 Silent Years .....	27
Herod the Great .....	29
<b>Brief History of Crete .....</b>	<b>29</b>

---

---

---

---

## Old Testament History – Part 1

### Introduction

Any study of the Old Testament must include the study of history from the divine viewpoint. This type of study usually provides the Christian with a viewpoint that is quite different from that taken by many historians. The reason is that many of the histories that you will read take no account of God's sovereign purpose or His activity. They deal only with surface issues in the interpretations of history.

For example, economists might interpret history from the viewpoint of economics, trade, money, and balance of industrial and commercial power. They try to make all shifts in history fit an economic framework. A geographer might interpret history according to geographical circumstances, indicating that tribes and nations move about and settle where they do or fight for new territory because of the locations of rivers and valleys or because of climatic conditions. There are those who advocate a "strong ruler" interpretation, that history is directed by the powerful people in society. There is also the cataclysmic interpretation, that the human race moves in response to acts of nature. There are many theories, and some may involve a combination of several philosophies.

But historians almost always deal with these results of the sovereign activity of God as if the events or conditions were the causes of history rather than the effects of the execution of the Plan of God.

Because many historians ignore God in their investigations, they make suppositions which are fatal to their conclusions. They decide for example that there is no God, or if there is a God, He holds Himself aloof and doesn't interfere (except that they blame Him for all catastrophes). Therefore, they conclude, there is no such thing as the supernatural, or miracles, and therefore we live in a closed system into which no outside influence comes - there is no God directing human affairs.

This paper, however, acknowledges the personal involvement of almighty God in the story of mankind. It deals with the history of the Eastern Mediterranean region of the world leading up to the life and career of Daniel the prophet. The objective of this study is to supply a brief but thorough historical background for the study of the Old Testament book of Daniel and the minor prophets. The earnest student of Ruth and other Old Testament books, must become very familiar with the following subject matter:

- \* The Jews as a nation, as individuals, including their very longstanding culture, tradition, and religion.
- \* The Gentile nations surrounding the Jews, their character, culture, religion, and their relationship to the Jews as both friends and conquerors.
- \* The individuals, both Jews and Gentiles, who are central to the history of that period of time, their personalities, characters, and activities.
- \* The movement of the tribes and nations in the general motion of history under the sovereign direction of God.

Daniel's story, and those of his contemporaries, gives the true interpretation of history at an extremely critical historical juncture. Among the Gentile nations, during the period from about 1000 B.C. to 300 B.C. there arises a turning point. The Gentile nations were often at war among themselves; but in general they were separated from each other, and each nation developed according to its own desires. And during the time that Israel lived within its ancient borders under immediate divine guidance, the nations living around them came into many hostile conflicts with them. God used these conflicts as a rod of correction for His rebellious people, when needed from time to time.

From the most ancient historical times the great kingdoms on the Nile and on the Tigris-Euphrates system had for centuries struggled to expand their influence and to enlarge themselves

---

into world powers. The Phoenicians, for example, on the Mediterranean coast, gave themselves to commerce, seeking to get rich through marketing the treasures of the earth and economic empire building. They built the great Carthaginian empire which lasted for centuries until its fatal confrontation with Rome.

Small nations and large acquired strength and influence. God permitted each of them to follow its own way for a time, and He had, in fact, given them many good things along the way in order that they might be free to seek the Lord and find Him through the riches of His grace.

But their negative volition and the principles of the Sin Nature dwelling in these tribes and nations poisoned their natural development so that they went farther away from God and sank deeper into idolatry and immorality of every kind. God began to sift the world through the use of great judgments. The Chaldeans raised themselves to world power, overthrowing the Assyrians, conquering lesser tribes and nations and breaking the world domination of Egypt and the Phoenicians.

In succession, the Medo-Persian Empire, the Greeks, and the Romans subdued the Mediterranean world. The history of the ancient world came to a close, in a sense, at the appearance of Jesus Christ on the earth.

In this repeated rise and fall of nations and tribes, people were driven to the knowledge of their helplessness and the vanity of their idolatry. They learned the fleeting nature of earthly greatness, wealth, and glory. God placed strict limits on the egotistical establishment of nations in their special interests and the resulting deification of their separate identities of culture, art, science, language.

The Roman Empire paved the way for the spreading abroad of the culture and language of the dominant Romans and for the removal of the isolation of the tribes which had been scattered. Thus, the way was opened for the revelation of the Gospel at the same time that the faith of the heathen in their institutions and gods was being severely shaken. So we see God always

working to reveal Himself and His plan to every human being.

### **Divine Discipline**

It is important to understand the doctrine of Divine Discipline as it relates to the interpretation of history. Whom the Lord loves, He chastens, whether it is an individual, a city or community, or a nation. Because God loves the whole world, there has always been a lot of chastening going on. The history of the Jews as a nation is, in part, a story of the cycles of discipline and recovery they experienced throughout all their generations. There are many parallel lessons to be learned by individual believers regarding the way the Lord handles the individual and nation in Grace when either is disobedient.

### **Divine Discipline of the Christian Believer**

Chastisement of individuals is for believers only (Heb. 12:5). God's discipline is based on love, and when a believer is out of fellowship, discipline is aimed at only one thing, to get the believer to acknowledge his sin to God, to confess in order to be restored to fellowship (Heb. 12:6).

Discipline never means a loss of salvation (Gal. 3:26; Heb. 12:6). Divine discipline is chastisement for sins of the believer in the immediate context of the sin that was committed. And discipline is removed by Biblical confession of sin (1 John 1:9; 1 Cor. 11:31), "...if we judge ourselves...". [ Read Confessing Sin Biblically ]

Suffering may well be part of the chastisement, and confession does not remove the suffering. However, when suffering continues after the believer has been restored to fellowship, the cursing is turned to blessing; that is, the suffering is for a positive purpose. [Read Christian Suffering, by R. B. Thieme ] (Job 5:17,18).

If a believer continues in sin and refuses to repent and confess, the chastisement will become more and more severe. Certain sins bring compounded discipline, particularly those in which the believer is acting as a stumbling

block to others (Matt. 7:1-12). In extreme cases, the believer could suffer the Sin Unto Death. However, all chastisement is confined to time; there will be no discipline for believers in eternity (Rev. 21:4)

The believer can avoid divine discipline through a consistent exercise of the principles of Christian living outlined in the Word of God, as illustrated by the passage in Heb. 12:16.

Confession is equivalent to "laying aside the weight" of Heb. 12:1. The result is production and the fruit of the Spirit. The phrase "...let us run with patience" refers to the Faith-Rest life. This is Faith-Patience, also spoken of in James 1.

The next recovery principle is Occupation with Christ, the "looking unto Jesus..." of Heb. 12:2. Then, avoid sins of the mind; avoid becoming "wearied", a reference to mental depression resulting from sin in Heb. 12:3. If any of the following are harbored continually, mental illness can result: A guilt complex; bitterness or hatred toward others; jealousy or envy; fear about the present or future; anxiety or worry about little things; desire for revenge; arrogance; judging another or running him down to others.

Heb. 12:4 refers to having victory over the Sin Nature. Confess, keep moving, separate from the sin, grow up in Christ, stand on Grace principles, exercise Faith-Rest, rely on positional truth.

Live in the Word, Heb. 12:5.

Divine discipline is designed to restrain us from sin and to teach us lessons which will result in growth (Heb. 12:11).

### **Divine Discipline for a Nation**

The Bible has many examples of divine discipline being brought against communities or nations. The most dramatic discipline of a city occurred at Sodom and Gomorrah when God destroyed the cities and their inhabitants at one stroke. There had not been even a remnant of faithful people there in order to preserve the cities from final judgment. Even Lot and his family protested against having to leave.

Another example is the destruction of heathen Jericho in which all inhabitants were killed except for Rahab and her family. Rahab obviously had positive volition toward the Gospel, and her family enjoyed blessing by association in their narrow escape.

As the individual goes, so goes the nation. In order for a nation to avoid divine discipline, there must be at least some of its citizens who live in fellowship with the Lord. A question arises as to how many positive believers constitute a remnant, a "quorum". The answer is that at least some of the citizenry and some of the political leadership of a nation must be faithful believers and have enough influence to maintain the Divine Institutions in that nation. It's possible that the remnant could be very small if it is composed of the most influential and powerful citizens, such as kings, presidents, or other top political and business leaders. In a democracy, the remnant would probably have to be fairly large in order to have divine viewpoint influence in elections.

The key is this: in order for a nation to survive there must be freedom and morality. These are vital for the preservation of national integrity and for the maintaining of the Divine Institutions of volition, marriage, family, and nationalism.

There must be freedom so that the Word of God can be taught clearly and every citizen be given a chance to decide on issues of salvation and Christian living. People need freedom so that, under positive volition to the Word of God, they can keep their marriages and their families together. Families and nations are a part of God's plan for the human race. Satan's program is immorality, family breakup, and internationalism. The Divine Institutions were given to preserve the human race after the Fall and to protect the nations from the inroads of Satan's program.

There must be morality in order to protect people from criminality, disease, and the other consequences of unchecked sinfulness. In particular, the institutions of marriage and the family are very much dependent on a high level

of morality in the community so that parents can maintain positive momentum for long periods of time while they are training and nurturing their children. It is the breakdown of morality which is the first and most obvious indication that both the individual and the nation are in trouble.

#### The Five Cycles of Discipline - Leviticus 26

The five "cycles" of discipline refer to the five levels, or increments, of chastisement which God brings on a nation which steadfastly refuses to repent of its immorality and live according to God's plan. When a nation at first very subtly begins to drift away from the Lord, indicated by a laxness in morality in many of its citizens and an indifference to the Word of God, the Lord begins the discipline with relatively gentle reminders in the form of a loss of peace, a reduction in prosperity, and so forth. At the other end of the scale, God allows the complete destruction of a nation which has defiantly ignored all levels of discipline. This destruction is analogous to the Sin Unto Death suffered by an individual who is intractable in his defiance of God (Nadab and Abihu, Saul, Ananias and Sapphira).

At this point you should read Leviticus 26:14-29. That chapter provides a concise outline of God's warnings about the levels of punishment He will bring on the nation of Israel if they will not turn from their sinful rebellion. Discipline of the nation begins with relatively mild problems, including people's loss of inner peace and mental depression. There will be great fear and paranoia among the people, accompanied by lack of success in business and agriculture, poverty, sickness, and defeat in battle.

Verses 18 to 20 show the second stage of discipline which is characterized by a continued lack of fellowship with the Lord, loss of national prestige and honor, a cessation of God's grace provision for the nation, and a great barrenness in the land.

The third cycle, verses 21 and 22, includes great plagues, no control over natural enemies, a general inability to subdue the earth, the death of

children, and the beginnings of great desolation among the people.

In verses 23-26 chastisement becomes severe, with increased attacks by enemies, invasions by foreign powers. There is extreme economic adversity and poor productivity, even in the production of necessities, resulting in famine. Some national sovereignty remains, but invaders have ever-widening influence in all areas of life. There are increases in plagues and disease.

The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.

## Old Testament History - Part 2

### The Seeds of National Destruction, Gen.11

The people of Babel, in defiance of God, thought they could construct a better society, a more secure, more compatible, more idealistic community. Their volitional defiance of God began at the grass roots level, "They said to one another..."; then they united in an effort to organize their society under agreed-upon principles. They had a complete disregard for God; there was no communication between God and man. They refused divine viewpoint and the commandment to go throughout the world and multiply.

During the Age of the Jews there were many examples of national discipline. Hosea 4:1-7 gives an example of the nation rejecting Bible teaching and building for chastisement. They were engaged in false business practices (4:2); there was no application of grace, "no truth...nor mercy" (4:1); they were in a miserable state "languish" (4:3); there was false prosperity "they are increased" (4:7); they followed their religious leaders to destruction.

The whole book of Isaiah, notably chapter 28, was directed at the nation which had rejected the authority of God.



National destruction came on every nation that rejected the Word of God, not just the nation of Israel. Canaan was destroyed by the Jews under Joshua. There was divine discipline on Egypt for refusing to let the Jews leave. Assyria was destroyed (2 Kings 19:35; 2 Chron. 32:21). Babylon, in turn, faded quickly as a nation (Daniel 5).

And discipline is related to cities as well as to nations, as the following examples indicate:

Sodom and Gomorrah, Gen. 18:20

Jericho, Joshua 6

Jerusalem, Luke 21:24; Jer. 5:1

Damascus, Isaiah 17:1

Nineveh, Nahum 3:5-8

Babylon, Isaiah 13:19-21

Tyre, Ezekiel 26,27; Isaiah 23:1

Rome, Rev. 17:11; 18:1ff

Chorazin and Bethsaida, Matt. 11:21

Sidon, Ezekiel 28:20,22

### **The Centuries Preceding Daniel**

In Bible study it is easy to compress centuries into days, so that one sometimes thinks of events with a great deal of foreshortening of vision. It is important to remember that in ancient history there are many hundreds of years involved. The events from the time of Abraham to Daniel's lifetime covered about 1,400 years. While it is difficult to know the exact dates involved, we know that the events in the Bible concerning Abraham and his direct family involved about 700 years. During that time Isaac, Jacob and Esau, and Jacob's twelve sons were born, Joseph was sold into Egypt, Jacob's family moved into Egypt, and the Hebrews experienced about 250 years of captivity in Egypt before escaping through the Red Sea in about 1290 B.C.

In about 1250 B.C., the Jews moved into Canaan under Joshua's leadership; and the period from about 1200 B.C. to 1020 B.C. was known in Bible history as the Period of the Judges. During this period the Trojan War was fought (c. 1194 to 1184 B.C.), and Tiglath-Pileser I ruled Assyria. Egypt was fairly quiet during this period, but there was continuous invasion and

counter-invasion among the Greek city-states. In 1020 B.C. Israel became a kingdom under Saul.

The years 1000 B.C. to 961 B.C. mark the reign of David. During this period, the Greeks colonized Asia Minor, the Assyrian Empire increased in size and strength and began to subdue the Hittites, the Phoenicians continued to consolidate their commercial strength. The Persians existed only in their tribes at this time and had not yet become a cohesive national entity.

From 961 to 925 B.C., Solomon built the Temple, and upon Solomon's death the kingdom was divided into the Northern (Israel) and Southern (Judah) kingdoms.

After 900 B.C. the Assyrians began to extend their borders through conquest. They won the battle of Kharkar, and the Hittite city of Aleppo fell to Assyria during the reigns of Jehoshaphat in Judah and Ahab and Jezebel in Israel.

In 814 B.C., Carthage was founded. In 805 B.C., the city of Damascus fell to Assyria. In 800 B.C., the Etruscans invaded Italy. In 776 B.C. the first Olympic games were held in Greece. Uzziah was king in Judah, Isaiah was the prophet, and Jeroboam reigned in Israel. In about 753 B.C. the city of Rome was founded. In quick succession, the last Hittite states, then Syria (Damascus), and Israel fell under Assyrian rule (721 B.C.). In 701 B.C. Sennacherib, King of Assyria, invaded Judah but was repelled under King Hezekiah.

### **From Solomon to Daniel**

The Disobedience of Solomon (1 Kings 11)

The decline of Israel as a sovereign nation under God can be traced to Solomon's spiritual decline. He had married many foreign women, even though the Lord had warned against such practice. These wives and concubines turned his attention to such pagan gods as Ashtoreth, one of the best known of fertility goddesses, known to the Greeks as Astarte, and worshipped in Babylonia under the name of Ishtar. Solomon finally came to the place where he built a high place of worship for the pagan Moabite god Chemosh on the "hill that is before Jerusalem"

(Isa. 11:7), which was probably the Mount of Olives.

Because of these sins, the Lord said that he would take the kingdom from Solomon; but because of David, his father, He would not do this until the time of Solomon's son. During the reign of Solomon, a young man named Jeroboam came to prominence who was later to be king of the northern kingdom after the division. This was predicted by the prophet Ahijah, who tore Jeroboam's garment into twelve pieces, symbolizing the breaking up of Solomon's kingdom. Jeroboam fled to Egypt on rumors of Solomon's displeasure, and Solomon finished his reign of forty years and slept with his fathers.

### **The Division of the Kingdom (1 Kings 12; 2 Chron. 10)**

Solomon's son Rehoboam prepared to ascend the throne after Solomon's death. The people of the ten northern tribes had asked Rehoboam to make their lives easier, and the older advisers of the kingdom advised Rehoboam to do so. However, he followed the bad advice of his young associates who told him to increase the taxation and burden on the ten tribes. The northern tribes rallied around Jeroboam and made him their king. Rehoboam prepared to go to battle against them, but the Lord said "This thing is from me." (1 Kings 12:24). The two portions of Solomon's kingdom remained divided until the Northern Kingdom was occupied by the Assyrians (721 B.C.) and the Southern Kingdom was subjugated by the Babylonians (586 B.C.)

### **Jeroboam's Idolatry; Shishak's Invasion (1 Kings 12,14)**

Shortly after Jeroboam became king of Israel, he established calf worship by setting up calf altars at Dan and Bethel. He wanted to prevent the people from going down to the temple at Jerusalem where they might be influenced to join Rehoboam. The sacred bull was an object of worship in Egypt, and a bull's tomb was found at Memphis in the 19th Century. The sacred cow was the symbol of the goddess Hathor. It is likely that Jeroboam became acquainted with this religion when he went to

Egypt during Solomon's reign. Israel underwent a very rapid decline under divine discipline, a decline which was never reversed during the next two centuries because there was no king who would lead the nation in repentance.

In the meantime, Sheshonk I of Egypt (spelled "Shishak" in the Bible) came to Palestine and took the Temple treasures from Jerusalem. An inscription regarding this military feat is found on the wall of the great temple of Karnak in Egypt. The inscription shows Shishak grasping a group of cowering Semites by the hair and hitting them with a club. On the bodies of the people in the carving are the names of many Palestinian towns, such as Taanach, Gibeon, Ajalon, Bethshan, and many others.

Idolatry was rampant in the Northern Kingdom after Jeroboam, under Omri, Ahab, and Jezebel. Elijah and Elishah were raised up to combat the progress of idolatry and Baal worship. The idolatry slowed down a little during the reigns of Jehu and Jeroboam II, but flourished again under later kings. The Northern Kingdom finally ended with a series of murders in the palace.

### **Hostilities between Israel and Judah**

1 Kings 16; 2 Kings 17

Conflict between Israel and Judah continued throughout the reigns of Rehoboam, Abijah, and Asa (of Judah) and the dynasties of Jeroboam and Baasha in Israel. Neither side prevailed for long; and the constant warfare sapped the strength of both sides. The squabbles were mostly over the border lands of the tribe of Benjamin, which Israel claimed. Abijah raised an army and annexed to Judah the city of Bethel and the hills surrounding it, along with Ephron and Jeshanah (2 Chr. 13:19). In the days of Asa, however, Israel was stronger, and Baasha was able to recover the conquered territories. To safeguard the new border, Baasha fortified Ramah, on the main highway about five miles from Jerusalem.

The kingdom of Damascus became Israel's most serious threat. Their disputes concerned mostly the control of the Transjordan and the northern parts of Palestine. The kings of Damascus were called "Ben-Hadad", or "son of (the god)

Hadad". Out of distress, Asa appealed to Ben-Hadad I for help in defeating Baasha. Baasha was forced to retreat from Judah. During Asa's long reign in Judah, order was restored to the kingdom, and the fruits of his victories were enjoyed by his son, Jehoshaphat.

### **The Rise of Omri -- 1 Kings 16:16f**

For some time the town of Gibbethon, a city occupied by Levites and on the border with Philistia, was a sore spot. At the end of the reign of Elah the son of Baasha, news of the revolt of Zimri reached the Israelite troops encamped there. They elected Omri as their commander, went to Tirzah, the capital of Israel, and besieged and conquered it. After a period of civil war, Omri was able to secure the kingdom for himself.

Omri stabilized the kingdom and strengthened it against Aram. He built the city of Samaria at a strategic location and moved his capital there. He renewed a treaty with Tyre by marrying his son Ahab to the Phoenician princess Jezebel. Relations with Judah were improved for a time through the marriage of Athaliah to Jehoram.

### **The Wars of Ahab Against Aram (1 Kings 20; 2 Chron. 18)**

Ahab continued the policies of Omri, and there was some political and economic stability during his reign. The area of the city of Hazor, near the border with Aram, was doubled and the city surrounded by a fortified wall. In this period, Ben-Hadad, the king of Aram (Damascus) gained control of Aram and formed a cohesive political entity stretching from Israel to Hamath. Then began the struggle between Aram and Israel, and in the Bible are accounts of Ahab's three wars.

First, the Arameans laid siege to Samaria itself (c. 855 B.C.), but Ahab was able to beat them off.

During this period Ahab's army was part of an allied force which fought the Battle of Karkar against the Assyrians (see below).

The second battle with Aram took place in the Jarmuk valley, again resulting in the defeat of Ben-Hadad. In the third war (c. 850 B.C.), when

Aram broke the treaty which resulted from the second war, Ahab and Jehoshaphat set out to fight at Ramoth Gilead. Ahab fell in battle, although he fought courageously and avoided an utter rout. However, Ramoth-Gilead and the northern part of the Trans-Jordan remained in the hands of Aram.

### **The Battle of Karkar (1 Kings 22)**

The Assyrians had been building up their power during the time that the kings of Palestine and Syria were engaged in their petty wars.

Assurnasirpal II renewed Assyria's expansionist policies, his armies invading Syria and northern Phoenicia, including Arvad, Biblos, Tyre, and Sidon. His son Shalmaneser III continued these campaigns and reached the Amanus mountains. In about 853 B.C.

Shalmaneser set out from Nineveh to the central region of Syria. He crossed the Euphrates in flood, near Pethor, going by way of Aleppo. He conquered several cities, including Karkar.

Leaving their quarrels for the time being, the kings of the west, including Ahab, formed a league to meet the Assyrian threat. This league included armies gathered from Syria, Palestine and Egypt. The biblical Ben-Hadad, the enemy of Ahab, Irhuleni king of Hamath, and Ahab's Israelite army itself, stood at the head of the league. Ahab had raised 2,000 chariots, comprising more than half of the mounted forces of the league, an indication of the military strength of Israel at this time.

According to Shalmaneser's history, Assyria was the winner. However, the kings of the league succeeded in undermining Assyria's influence in the area. Four years were to pass before Shalmaneser came back on another campaign. With the danger from Assyria past, the petty struggles between the members of the League were renewed.

### **Ahab and Jezebel; Baal Worship (1 Kings 16)**

Ahab was the 7th king of Israel, married to Jezebel the daughter of the King of Sidon (Phoenicia). Jezebel had brought in Baal worship from Phoenicia. When this new curse was about to engulf the kingdom, God raised up Elijah, and later Elisha, to cry out against the

Baal worship. The Baal worship was much worse than the calf worship had ever been, so the prophets spent their energies on this very serious problem.

In various archaeological expeditions in Palestine a great deal of evidence, in the form of seals and inscriptions on pottery fragments, has turned up that the name "Baal" appears in the personal names of the people who lived in the Northern Kingdom. The fact that Jewish parents were naming their children after false gods shows what a great impact the Baal worship introduced by Jezebel had upon the land of Israel.

#### **Ahaziah's Idolatry**

Ahab's son, Ahaziah, ruled Israel from 853 to 852 B.C. He continued the wicked practices of his parents by worshipping Baal (1 Kings 22:51-53). When he became ill, he sent messengers into Philistine territory to get help from their god at Ekron and to ask whether he would recover from his disease. The messengers were met by Elijah, who asked why they were going to Ekron when there was a God in Israel. He told them that the king was not going to recover from his illness. Ahaziah died and was succeeded by his brother Jehoram (852-841 B.C.), another son of Ahab.

#### **Relations between Judah and Israel**

During this period, King Jehoshaphat (870 to 848 B.C.), the fourth king of Judah, had introduced a period of close relationships between Israel and Judah, by marriages between the royal families, by adopting the same names for their children, and by frequent visits with each other. They made joint ventures in foreign trade, establishing a merchant navy at Ezion-geber, where Solomon had established his seaport about a hundred years earlier. At various times Israel and Judah joined military forces, as at the battle at Ramoth-gilead (1 Kings 22) and in putting down the rebellion of the Moabites (2 Kings 3:6,7).

These alliances were an entanglement to Judah because the kings of Israel were so idolatrous. Judah's spiritual progress was undermined. Elisha preached specifically against the alliance

of Israel and Judah against the Moabites (2 Kings 3:13,14).

### **Old Testament History – Part 3**

#### **The Reign of Jehu (841 to 814 B.C.)**

Elisha directed one of the prophets to anoint Jehu as king over Israel, while Ahaziah was still alive, and he told Jehu to destroy the house of Ahab. The army acknowledged Jehu as King. (2 Kings 9) Jehu set out for the town of Jezreel in north-central Palestine, where Jehoram had returned after being wounded in battle with the Syrians (2 Kings 8:28,29). Upon hearing about Jehu's approaching army, Jehoram of Israel and Ahaziah of Judah went out to meet him and were slain. At Jehu's order, Jezebel was thrown down from an upper window and killed. Jehu also had the sons of Ahab put to death and the prophets of Baal slain. He concluded his purge of Baalism by burning the images and breaking down the temple of Baal. 2 Kings 9,10

This reform brought a brief period during which idolatry in Israel was somewhat checked. But Jehu stopped short of a complete spiritual house-cleaning, because he allowed the worship of the golden calves to continue at Bethel and Dan. He went far enough to get himself seated on the throne but did not completely destroy idolatry. During the latter part of his reign, Hazael of Damascus attacked the borders of Israel on the north and east. Jehu reigned 28 years until his death.

#### **The Campaigns of Mesha, King of Moab (2 Kings 3)**

The wars against Aram gave Moab the opportunity to revolt and free itself from Israel. One of the most important archaeological finds in Palestine, the Stele of Mesha, discovered in 1868 in the ruins of Dibon, recounts the story.

Mesha had already revolted against Ahab. Ahab probably attempted a punitive expedition against Moab, at first recovering part of Mesha's territory. But Mesha eventually prevailed in the area and made permanent inroads into Israelite territory east of the Dead Sea.

### **The Israelite Campaign Against Moab (2 Kings 1:1-27)**

Jehoram, the son of Ahab, set out on a campaign to Moab to reconquer and punish them, probably in the first year of his reign. He was joined by Jehoshaphat, then an ally, who was co-regent of Judah with his son, also named Jehoram. They passed south through Edom to avoid strong northern forces set up by Mesha. The Edomites joined them in the attack. On the desert road, they were suffering from severe thirst when a flood occurred, allowing them to continue. They overpowered the Moabite army and laid siege to the city of Kir-hareseth. Not being able to force a surrender, they retreated.

### **The Attack of the Moabites and Allies by Way of En-Gedi (2 Chron. 20:2)**

At the end of the reign of Jehoshaphat, an allied Moabite force invaded Judah by way of En-gedi. This was a daring move in which they had to cross the Dead Sea, probably at the ford opposite Masada. They made a short but difficult climb up cliffs into the Judean hills. The invasion was repulsed by the Israelites, but in consequence, fortresses were built at Masada and En-gedi.

### **The Rebellion of Jehu (1 Kings 9,10)**

The wars between Israel and Syria (Aram) continued after the death of Ahab. In the days of Jehoram, the two kingdoms fought again at Ramoth-Gilead. The fierce revolt of Jehu, supported by the prophets, brought the Omri-Ahab-Jehoram dynasty to an end and caused the death of Ahaziah, king of Judah, who happened to be in Jezreel, the winter capital of the Israelite kings, at the time. With the murder of Jezebel, the close ties between Israel and Tyre (Phoenicia) also came to an end.

### **Israelite Kings Following Jehu (2 Kings 13,14)**

In Israel, Jehu was followed by his son Jehoahaz, who made further concessions to idolatry, but had some consideration for the things of God (2 Kings 13:4). He was followed by his son Jehoash, who took the Temple treasures from Jerusalem. Jehoash was followed

by his son, Jeroboam II, who was able to restore the eastern borders of Israel which had been invaded by Hazael of Damascus during the reign of Jehu.

Amos prophesied during the reign of Jeroboam II, even though he lived in Tekoa, about ten miles south of Jerusalem. He preached against both the Southern and Northern Kingdoms, and singled out the Israelite capital of Samaria for particular rebuke (Amos 4:1). He also spoke against idolatry in Bethel where Jeroboam's calf had been erected. He admonished the decadent and luxury-loving people of Israel for their extortion from the poor, their crookedness and use of bribes, and their use of sacrifice and offering to cover up their sins - a form of hypocrisy which God especially hates. After laying out this sordid picture, Amos pointed forward to the time of the restoration of the Davidic Kingdom (9:11) and the time of prosperity which will be brought in with the millennial reign of Christ (9:13-15).

The prophet Hosea also prophesied during this time against the sins of the Northern Kingdom. He used his own family situation as a symbol of the situation in Israel. Hosea's wife had forsaken him for an adulterous life but was restored to him after a time (Hosea 3:1-3). Hosea used the fact of her adultery as a symbol of the spiritual adultery (apostasy) of Israel. Her restoration was used as an illustration of Israel's future restoration in the Davidic Kingdom.

### **Murder in the Palace (2 Kings 15)**

The era of Jeroboam II was prosperous, but it was very sinful. His reign was followed by the worst of times in Israel as the wickedness of the nation caught up with it. He was succeeded by his son Zachariah, the fourteenth king of Israel. Zachariah ruled only six months and was slain by Shallum. This brought to an end the dynasty of Jehu. Shallum himself was slain by Menahem after only one month of rule.

Menahem ruled for ten years; and when Tiglath-Pileser III of Assyria came against Israel, Menahem paid him a thousand talents of silver and gold as a bribe to allow him to stay on his throne. Menahem was followed by his son,

Pekahiah who reigned for two years before being murdered by one of his military officers, Pekah, who took over as king of Israel. Pekah, in turn, was slain by Hoshea in a conspiracy, and Hoshea became the nineteenth and last king of Israel. He was on the throne when the Northern Kingdom was brought to an end with the Assyrian siege of Samaria in about 722 B.C., during the reign in Assyria of Shalmaneser V.

#### The Rise of Assyria

Tiglath-Pileser III renewed Assyria's expansionist policies and is considered to be the founder of the extensive Assyrian Empire which eventually swallowed up the small kingdoms of Syria and Palestine. Unlike his predecessors, he was not satisfied with the surrender of kings and receiving tribute. Rather, he annexed conquered territories by reducing them to Assyrian provinces governed by Assyrian deputies. Opposition to Assyrian rule was overcome by exiling the noble classes and resettling the territories with Assyrian people.

The inscriptions of Tiglath-Pileser show that in 738 B.C. he fought in northern Syria against a large league headed by Ahaziah of Judah. The league dissolved in the face of Assyrian might, and the list of kings he defeated became quite long.

#### The Siege of Samaria (2 Kings 17)

When Tiglath-Pileser III died, Hoshea apparently saw this as an opportunity to discontinue paying bribes to Assyria, and he looked to Egypt for help in resisting Assyria. The new king of Assyria, Shalmaneser V, swept into Canaan and besieged the city of Samaria. The city fell after three years assault and the principal inhabitants were carried into captivity by the Assyrians. Many of the inhabitants of Israel were sent to the distant reaches of the Assyrian Empire, to the region of the Habur River, to Nineveh, and to the cities of Media. The land was resettled with people from Babylonia and Hamath, and in 716 B.C. Arabians were brought into Israel to live.

#### The Reign of Uzziah, King of Judah (2 Kings 14: 2 Chron. 26)

Before these events, in the mid-8th Century B.C., Uzziah set out on a sweeping campaign against Philistia, reaching Ashdod and gaining access to the sea from Jabneh to the mouth of the Jarkon river, renewing the borders of the kingdom of David in this region. He completed the conquest of Edom and conquered the southern desert regions against various Arabian tribes. He developed the economy of Judah and outlying regions, and receives simple yet exalted praise in the Bible.

One reason for his success and the renewal of profitable trade was Uzziah's reconstruction of Israelite fortresses along the roads of the Negev desert. At Ezion-Geber (Gulf of Aqaba), Arad, Kadesh-Barnea, and other sites, strong forts with casemate walls and towers have been uncovered by archaeologists.

#### Hezekiah's Reforms (2 Kings 18:3-7; 2 Chron. 29-31); His Rebellion Against Assyria

Hezekiah reacted sharply against the wickedness of his father, Ahaz, who had participated in the "abominations of the heathen". Hezekiah opened the doors of the house of the Lord and repaired the facilities. He then promoted the resumption of normal worship with the keeping of the Passover. The resulting spiritual awakening caused the people to break down the images and groves and to destroy the high places of pagan worship. Hezekiah "clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses." (2 Kings 18:6)

The death of Sargon II was a sign for new uprisings all over Palestine and Syria. Hezekiah stood at the head of the conspirators in Palestine, including Ashkelon, king of Philistia, and Merodach-baladan, king of Babylon. The revolt was, as usual, also supported by Egypt. Hezekiah began to prepare extensively for the coming conflict.

His most famous work was the hewing of the Siloam water conduit in Jerusalem, which carried water from the spring of Gihon into the city (2 Kings 20:20; 2 Chron. 32:30). He also

strengthened the fortifications of the city (Isa. 22:8-11) and fortified and provisioned the central cities of Judah (2 Chron. 4:38-41). He expanded the borders of Judah at the expense of kingdoms which had refused to join the revolt, mainly in the direction of Gaza and Edom (2 Kings 18:8; 1 Chron 4:42-43).

Letters were sent to the Israelite populations of Samaria and Megiddo in order to bring them closer to Judah. Hezekiah was renewing the hopes of uniting the two kingdoms once more.

## Old Testament History – Part 4

### The Campaigns of Sennacherib in Palestine (2 Kings 18; Isa. 10; Micah 1; 2 Chron. 32)

Sennacherib attacked Palestine in 701 B.C., after putting down several rebellions in Mesopotamia and areas east of Assyria. He advanced along the Phoenician coast, dethroned the king of Tyre ("the king of the Sidonians"), defeated the Egyptians in the battle of the Valley of Eltekeh, accepted the surrender of Philistia and Ekron, and turned to Judah. The conquest of Lachish is described in reliefs found at Nineveh which show the breaking down of the double walls and the attack of the main gate by siege rams. The inscriptions of Sennacherib describe the capture of 46 cities in Judah, some of which are referred to by Isaiah and Micah. Sennacherib demanded the complete surrender of Jerusalem, even though Hezekiah had been paying him heavy tribute.

In this fateful hour, Isaiah, who had opposed the rebellion from the beginning, now revived the spirit of the besieged by his preaching and foretold the salvation of the city. The miracle took place and the Assyrians retreated. Judah was able, in consequence, to endure for more than a century longer; and its miraculous salvation left an indelible impression upon the people.

### The Days of Manasseh

There is little definite information about the reign of Manasseh, the son of Hezekiah, who reigned for 45 years while Judah was under the shadow of Assyria. This was a period of quiet prosperity and healing of wounds left by

Sennacherib's campaigns. Judah was bordered by Philistia on the west and Ammon, Moab, and Edom on the south and east.

About 639 B.C., Ashurbanipal carried out a punitive expedition against Arabians who had revolted against Assyria. During this time a drastic decline in population began which is unaccounted for except in the prophecies of Isaiah and Jeremiah.

### The Conquest of Esarhaddon

The expansion of Assyria reached its peak during the first half of the seventh century. In 669 B.C. Esarhaddon conquered Lower Egypt. On a second campaign to Egypt Esarhaddon died and his son, Ashurbanipal, put down the insurrection in Egypt and established control of Upper Egypt, putting an end to the 25th Dynasty in Egypt. The Assyrian sphere of control now reached its furthest extension, over the entire Fertile Crescent, from Upper Egypt to the Persian Gulf and Elam. All of the other vassal kingdoms paid tribute, among them Judah under King Manasseh.

### The Destruction of Assyria

Assyria's decline and fall came with great rapidity. Egypt freed itself from Assyria, even under the reign of Ashurbanipal. Two emerging rivals, Babylon and the Medes, contributed to the process of internal disintegration within the extensive Assyrian Empire. In 626 B.C., Babylon revolted and defeated the Assyrians at the borders of Babylonia. Surprisingly, Egypt came to Assyria's aid against Babylon, probably so that they could renew their rule over Palestine and Syria. But this did not hold the tide for long.

In 614 B.C., the army of the Medes conquered the city of Asshur; and two years later Nineveh fell before a combined attack of Medes and Babylonians. In 610 Haran was also captured, and Assyria ceased to exist.

### The Kingdom of Josiah - 628 to 609

Josiah's reign was the last period of greatness in the history of Judah. He began his reign as a boy of eight, and ruled for thirty-one years. He took advantage of Assyria's decline and worked to

renew the kingdom of the House of David in all of Palestine. Political and national restoration were encouraged through extensive religious reformation. Josiah had the Law read to the people and made a covenant, ratified by the people, to keep the Lord's commandments and to walk in the way of the Lord. (2 Kings 23) He commanded the people to keep the Passover, which had not been kept formally during all the period of the judges or kings.

High places and altars in rural places were destroyed. Purified Israelite worship was concentrated entirely in the temple at Jerusalem. The purification was carried out not only in Jerusalem and Judah, but also in "...the cities of Manasseh and Ephraim and Simeon, even unto Naphtali...throughout the land of Israel." (2 Chron. 34:6,7) Josiah even expanded his kingdom at the expenses of the Philistines, according to a Hebrew letter found in a fortress built on the coast between the cities of Jabneh and Ashdod.

### **The Death of Josiah**

The kingdom of Josiah fell apart upon his tragic death near Megiddo where he was slain by the Egyptian pharaoh Necho. (2 Kings 23:39) Necho had led his forces to Carchemish to aid the Assyrians against the Babylonians in 610 B.C.

It is probable that Josiah met his death trying to halt Necho's attempt to reestablish control over Judea. Although the Assyrian-Egyptian alliance failed to subdue Babylon, Necho controlled Palestine and Syria for several years. Upon Necho's return from his campaigns, Josiah's son Jehoahaz hastened to greet him at Riblah in the land of Hamath; but his brother Jehoiakim was placed on the throne of Judah instead. Jehoahaz had reigned for only three months.

### **The Campaigns of Nebuchadnezzar**

In the fourth year of Jehoiakim (606 B.C.), Nebuchadnezzar defeated an Egyptian army at Carchemish (Jer. 46:2) and again at Hamath. A year later he marched through the Holy Land, conquered Ashkelon, and reached the brook of Egypt (2 Kings 24:7). Judah became a small

vassal kingdom of Babylon, soon to be ground down in the wars between Babylon and Egypt.

Babylon reached its zenith under Nebuchadnezzar. In the east and north, it bordered on the kingdom of the Medes; in the south was Egypt. Three years after his surrender to Nebuchadnezzar, Jehoiakim felt ready to revolt. The reaction was swift; first, the Babylonians directed the unrest of Judah's neighbors against her, mainly in the east. Then, the Chaldean army came up against Jerusalem in 598 B.C., besieging it. Jehoiakim died at the start of the siege; he may have been murdered (Jer. 22:18,19; 36:30). His son Jehoiachin surrendered and was exiled to Babylon along with many of his family and notables of the kingdom (2 Kings 24).

Nebuchadnezzar put Zedekiah, the son of Josiah, on the throne, a man who had a weak character and was unsuited for rule, especially in troubled times. In 589 B.C., with the feeble assistance of Egypt, Zedekiah was drawn into a new rebellion against Babylon, on the advice of other states in Palestine. When Nebuchadnezzar's punitive army approached Jerusalem, Zedekiah was abandoned by his "allies" to face the battle alone. The Edomites took advantage also by invading Judah at this time (Obad. 1:10-14; Ps. 137:7; Lam. 4:21,22).

This time the Babylonians had no pity. The cities of Judah were destroyed one after another. Finally, Jerusalem was besieged. The siege was lifted for a short time because the Egyptians were rumored to be approaching; but it was reimposed. In the summer of 587 B.C. the walls of the city were breached and Jerusalem was captured. A month later, the Babylonians burned the entire city, including the Temple, and took many of the survivors into exile. More people were exiled in 582 B.C. Most of the exiles were settled in various villages on the Chebar River near Nippur and Babylon. The number of exiles is given in Jer. 52:28-30, although this may include only the important families.



### Judah Under Babylonian Rule

The Babylonians left the internal rule of Judah in the hands of Gedaliah, the son of Ahikam, who ruled from Mizpeh. He was murdered, however, by hotheads; and out of fear of Babylonian reprisals, many families fled to Egypt (2 Kings 25: Jer. 40-44). Here they founded Jewish military colonies which are known through Persian archives of the period.

In Judah, the lands and destroyed settlements were quickly occupied by the Jews who were left in the land (Jer. 40:10), causing much resentment among the captive exiles (Eze. 33:21-27). The central highlands of Judah, however, were not reoccupied, and the Babylonians did not bring settlers in. These areas were gradually seized by the Edomites, and the southern Judean hills to the region of Beth-zur now became known as "Idumea".

Most of the exiles in Babylon, who were settled in scattered agricultural communities, preserved their spiritual and religious heritage and cultivated the vision of the "return to the promised land." This found expression in the visions of Ezekiel who was exiled to Babylon along with Jehoiachin. In chapters 47 and 48 appear his view of the redistribution of the Holy Land among the twelve tribes (during the Millennial Kingdom).

### The Fall of Babylon

The hopes of the exiles rose with the rapid disintegration of the kingdom of Babylon. After the death of Nebuchadnezzar in 562 B.C., three successors followed over the next seven years. The first was Evil-Merodach, who freed Jehoiachin from prison (2 Kings 25:27-30).

Nabonidus of Haran seized the throne of Babylon in 556 B.C. His goal was to weaken the power of the priests of Marduk, but he busied himself more with archaeological excavations than with affairs of state. When the threat from Cyrus the Persian became apparent, Nabonidus moved his capital to the relative safety of the Oasis of Tema on the Arabian border, leaving the administration of Babylon in the hands of his son, Belshazzar.

The end of the kingdom came quickly. In 550 B.C., Cyrus inherited the vast kingdom of the Medes through conquest. Four years later, he conquered Croesus, King of Lydia, and captured his capital of Sardis. In 539 B.C. he entered Babylon without a fight (Daniel 8).

Cyrus was the founder of the largest empire the Ancient East had ever seen. His son, Cambyses, conquered Egypt, and his successor, Darius I, reached India. The immense empire was divided into provinces (satrapies) ruled by "satraps and the governors and the princes of the provinces from India to Ethiopia, a hundred twenty and seven provinces" (Esther 8:9). The fifth satrapy was Abar Nahara ("beyond the river Euphrates"), and one of its lands was "Yehud" - Judah.

### History of Rome – Part 1

#### "The Wisdom of Divine Prearrangement"

This phrase, "the wisdom of divine pre-arrangement", is quoted from the book *The Life and Epistles of St. Paul* written by the Christian historians Conybeare and Howson. This book is one of the most widely studied biographies of the Apostle Paul. (I say "studied" because the book is not casually read.) "Divine pre-arrangements" refer to God's activity in guiding the development of the world's government and society in order to make perfect preparation for the birth of the Lord Jesus Christ and for the formation and growth of the early Christian Church. The Lord's bringing about of the "fullness of time" included the introduction and spread of the (koinei) Greek language and the completion and maturity of the Roman Empire.

At the time of Christ, all parts of the civilized world were bound together in one empire; one common organization controlled the whole. Channels of communication were opened everywhere and new facilities for travel were provided. The Roman government and society were prepared by divine pre-arrangements to help the progress of that religion which it persecuted. The manner in which Rome provided aid to the spread of Christianity is well

illustrated by some events in the life of the Apostle Paul.

Paul's Roman citizenship rescued him in Macedonia. A Roman soldier rescued him from the mob at Ephesus. Roman soldiers saved his life when the mob in Jerusalem wanted to kill him in the temple area. Roman soldiers escorted Paul from Caesarea to Rome on the voyage in which they suffered shipwreck. Roman soldiers delivered Paul to the Roman garrison of the Praetorian Guard for his imprisonment. Paul led a Roman governor to Christ in Cyprus. He was protected by another governor in Achaia. And a third governor sent him from Jerusalem to Rome.

All the weight of terrible tyranny was going to fall on the new religion; but before this took place, Christianity had taken firm root and had begun to grow strong in close connection with all parts of the Roman Empire. And when the Roman supreme government itself became Christian, it stayed unified until, upon dividing up into the separate nations of the European continent, each fragment was closely tied to Christianity, at least in name, as part of the Holy Roman Empire.

### THE ORIGINS OF ROME

While Greece was fighting the Persian wars and the Peloponnesian War, an obscure people was rising to power on the Italian peninsula. Rome had been settled about 1000 B.C. as people had migrated southward into Italy from north of the Alps. These people were known as the Etruscans, a race of people who are still obscure in history owing largely to the fact that their language has never been deciphered. We know that they worshipped evil spirits, practiced magic and voodoo, and that they enjoyed gladiatorial combat. They were also competent engineers. The early Roman kings were probably Etruscan; and the Etruscan culture dominated Italy until 508 B.C., the year assigned to the beginning of the Roman Republic.

Over the centuries, the Romans showed little talent for scientific or philosophical thinking. Their literature and art are pale imitations of Greek literature and art. Most of the Roman

culture is borrowed from the Greeks. But the Romans excelled in two areas, those of law and government. The Greeks had failed in these areas and had not been able to develop a unified political state. The Romans created and held together an integrated, well-balanced empire without equal in the ancient world.

Where the Greeks jealously guarded their citizenship, the Romans offered their citizenship to large segments of conquered peoples, thereby winning a measure of loyalty and gratitude from them. While Greece destroyed itself in destructive civil wars, the Romans carried Greek culture to every part of the Western world; and for a time they brought peace and prosperity to every corner of the Mediterranean.

### THE ROMAN REPUBLIC: 508 to 30 B.C.

#### Patricians and Plebeians

The revolution against the Etruscan domination was led by the Patricians in 508 B.C. The patricians (from the Latin word *pater*, "father") were wealthy landowners and aristocrats, and the type of government they established reflected their leadership. All public offices were held by patricians.

The "common" people were called "plebeians", a word that means "crude or coarse in manners or culture." (First year cadets at the U.S. Military Academy are called "plebes." A "plebiscite" is a vote by which the people of an entire country or district declare an opinion for or against an issue. Voltaire wanted war to be declared by plebiscite, that is, by the people who would be doing the fighting. He thought that this would end war.)

The Roman government was called "The Senate of the Roman People"; in Latin, *Senatus Populusque Romanus*, or *SPQR*, which is found on thousands of monuments in Italy. But the word *populus* originally referred only to upper classes. Plebeians could not serve in the Senate in the early days of the Republic.

The lowest rung on the social ladder, however, was reserved for slaves, who were bought and sold as property, even by the lower plebeians.

Many businessmen were plebeians by birth and were annoyed to be excluded from the Senate. The poorer masses resented their poverty, their continually increasing debt and taxation, and the unjust laws applied to them, such as the law which provided that a creditor could imprison a debtor or sell him as a slave. The plebeians demanded that the harsh laws be repealed and that land owned by the state and won through conquest be divided up among the people.

In 494 B.C., the Senate was engaged in fighting wars and tried to draft plebeians into the army. The plebs refused to serve until their demands were met; and since the Senate was afraid of invasion, they agreed to reduce or cancel the debts of the plebs and to give plebs the offices of two tribunes who would defend their rights in the Senate. In the same time period, high ranking officials who were trying to get elected or appointed to high office tried to curry favor with the plebs by offering land grants or by gifts of food during times of famine.

### **The Constitution of the Republic**

At the time of the revolution against the Etruscans, the king was replaced by two consuls, one to act as a check on the other. Consuls were elected for one-year terms and handled the administration of justice and military defense. The consuls, in turn, appointed the Senate, composed of 300 heads of patrician families, who served for life. The Senate advised the consuls on legislation and public policy.

The Assembly was formed to represent the plebeian class, and gradually became the highest lawmaking body, at least in theory. But in practice the Assembly had little power because the Senate held veto power over the acts of the Assembly and controlled the expenditure of public funds. From 508 B.C. until the outbreak of the First Punic War in 264 B.C., the plebeian class was constantly struggling to limit the power of the patricians and to win greater privileges and rights for themselves.

At first the laws of the Empire were not published, and the plebeians were kept in the dark about the laws. In 450 B.C. they forced the publication of the Law of the Twelve Tables;

and while the laws were weighted heavily in favor of the patricians, at least now the plebs knew what the laws were and could better protect themselves against the arbitrary acts of the patrician magistrates.

In 362 B.C., the first plebeian was elected consul; and plebs began to occupy more public offices. And since all officeholders automatically became members of the Senate, the Senate began to have more plebs.

In 339 B.C., the laws against intermarriage between patricians and plebs were repealed, and plebs were declared eligible for all offices. In 287 B.C., the Hortensian Law (named for Quintus Hortensius) was enacted which stripped the Senate of its veto power over the Assembly.

The Twelve Tables remained the law of Rome for 900 years. Until the time of Cicero, every schoolboy had to memorize them.

### **The Roman Army**

From the very beginning the Romans were land hungry and intent upon expanding their territories. At the beginning of the 5th Century BC, Rome conquered two neighboring tribes. In 390 BC, the city's imperial career of conquest was nearly ended when barbarian tribes of Gauls invaded Latium and sacked Rome. The republic was saved by paying a ransom of 1,000 pounds of gold. After this, the republic never lost a war. As with Persia, the success of the political institutions of Rome lay in its ability to wage war and to put down revolts. The Roman army was the most successful military organization in history.

In Rome, the citizens and the army were one and the same. The army, assembled in its legions and centuries, was the Assembly, the chief lawmaking body of the state.

The Roman Legion was a mixed unit of brigade strength, approximately 4,000 to 6,000 men, 300 to 500 cavalry, along with various auxiliary groups. Two legions made up a consul's army. Each legion was divided into centuries, at times 100 or 200 men. Each legion had its ensign (guidon). Honor forbade its falling into enemy hands; and officers sometimes threw the ensign

into the ranks of the enemy to stir the soldiers into a desperate recovery.

In battle, the front ranks of the infantry used javelins when ten to twenty paces from the enemy - these were short wooden lances with metal points. On the wings, the archers and slingers attacked with arrows and stones. In hand-to-hand combat the soldiers used the machaira, the famous Roman short sword (cf. military tactics of Dionysius of Syracuse, about 400 BC).

## History of Rome – Part 2

### The Conquest of Italy

Rome was always surrounded by fierce enemies. At first, the republic was just a weak city-state, with an area of about 350 square miles. The surrounding enemy towns organized themselves into the Latin League, for the purpose of conquering the tiny republic. The Romans won the battle of Lake Regillus in 496 BC, aided, they said, by the gods Castor and Pollux who had left Mt. Olympus to fight on their side. A treaty was signed which admitted Rome into the Latin League; and Rome quickly became the leader and master of central Italy.

In 405 BC, Rome and another city-state, Etruria, entered into a conflict over control of the Tiber River. After several wars and skirmishes, in 351 BC southern Italy was annexed to Rome. One full generation had been involved in the 14 wars in southern Italy. During this period, tribes from Gaul and Germany had infiltrated down through the Alps and had settled as far south as the Po River. These people are described as tall, handsome, relishing war, but fighting with little armor. These are the Gauls who besieged Rome and were paid off with 1,000 pounds of gold.

In about 300 BC, the Romans finally managed to put together a semblance of order among the tribes; and the united tribes pushed the Gauls back behind the Po River. Rome was now master of Italy and the seas from Gaul to Greece.

Still not satisfied, Rome gave the Greeks the choice between entering into an alliance or fighting it out. Some of the city-states in Greece accepted Roman domination, but others held

out. The holdouts enlisted the aid of Pyrrhus, an Italian king who was not a Roman. He was made general of the Greek resistance forces. In 280 BC, Pyrrhus defeated the Romans at Heraclea; but he lost so many soldiers in the battles that he was unable to follow up his victory. It is from this historical event that we get the term "Pyrrhic victory".

Pyrrhus released 2,000 Roman prisoners of war and offered peace. The Senate was about to make terms, but Appius Claudius persuaded the Senate not to make peace with a foreign army on Italian soil. The 2,000 prisoners were sent back to Pyrrhus, and the war was resumed. Pyrrhus won another victory in Italy, then he became disgusted by the laziness and cowardice of his allies. He sailed to Sicily at the time the Carthaginians were besieging Syracuse, so he was not welcomed there either. He sailed back to Italy a few months later, and lost a battle to the Romans at Regnum. This was the first victory of the Roman maniples over the Greek phalanxes and began a new chapter in the history of military tactics.

The total conquest of Italy was followed by immediate expansion of Roman control to colonies. Colonies served the purpose of relieving unemployment, reduced population pressure, and quieted class strife. The colonies served as garrisons in remote places and were an extended line of defense for Rome. The colonies provided outposts and outlets for Roman trade, and additional food was raised for the capital. The peninsula was multi-lingual, but the Latin language spread as Italy was forged into a united state.

While Rome was consolidating her gains, a great power, older and richer than Rome, was closing the Romans off from the western Mediterranean areas of Corsica, Sardinia, Sicily, Africa, and Spain. This power was Carthage, the ancient Phoenician civilization, and they were harassing Roman shipping from Tyre and Sidon to the Guadalquivir River.

The city of Carthage was near the modern Tunis. The Latins had given the name "Africa" to the region around Carthage and Utica, and they called the population there "Poeni", the

Phoenicians. The Phoenicians had originated on the eastern Mediterranean coast, around Tyre and Sidon, and were Semites - sons of Shem. (Tyre had been besieged by Shalmanezzer, Nebuchadnezzar, and Alexander). They were similar in features to the Jews, and their language had many similarities to Hebrew. They were very wealthy and lived well, adopting the Greek style of dress and building modern and expensive homes and temples.

Greek and Roman historians did not have much praise for the Carthaginians, considering them mercenary and dishonest. (But the historian Plutarch was a Greek, and the historian Polybius was a friend of Scipio Africanus, who burned Carthage; so there may have been some bias in this reporting.)

The Phoenicians migrated to North Africa under pressure from the great empires of Asia, the Assyrians, the Babylonians, and the Greeks. They were great trading people, sailing immense cargo galley ships from Asia to Britain. They did not stop at the pillars of Hercules (Gibraltar) but sailed as far as 2,500 miles down the coast of Africa. The rich merchants provided funds for a large army and navy which transformed Carthage from a trading post into a great empire.

Carthage was expanding right to the borders of Rome (the western half of Sicily). This expansion added to its wealth the gold of Spain as well as its iron, copper, and silver. The income of Carthage at its peak was twelve times that of Athens. The gods of Carthage were Baal-Haman to whom child sacrifices were offered. Their religions had the worst features of the Canaanite worship. God eventually allowed great devastation to be brought upon Carthage at the hands of the Romans.

### **The First Punic War (264 B.C.)**

The First Punic War was fought at sea, where the Carthaginians had the advantage of being great seamen. The wealthy citizens of Rome, however, put together an army of 60,000 men and 200 ships with their own money. The dry land soldiers practiced long and hard to learn how to row the huge quinquiremes (five ranks of oars on each wide) and to conduct combat

aboard ship. The Carthaginians were resting in the successes of Hamilcar Barca and did not building up of their forces. The Roman armada, sailing secretly, defeated the Carthaginian fleet at the Aegadian Islands off the west coast of Sicily. Carthage was forced to sue for peace and paid a heavy money payment to Rome.

### **Interbellum**

Rome was near bankruptcy, in spite of the payments from Carthage. Currency was debased more than 90%. Carthage, meanwhile, was set up to be destroyed by its own greed, and its internal striving and civil wars gave Rome time to gather strength.

The rulers of Carthage withheld for some time the pay of the mercenaries which served under Hamilcar Barca. The soldiers poured into the city demanding money. Carthage's subject people, taxed beyond endurance during the war, joined the uprising. The women of Libya sold their jewelry to finance revolution. Twenty thousand mercenaries and rebels laid siege to Carthage, which had few soldiers to defend it. The rich merchants appealed to Hamilcar; and he organized and trained an army of 10,000 and raised the siege of Carthage.

The defeated mercenaries and rebels retreated into the mountains. They broke the legs and cut off the hands of 700 prisoners, then threw them into a mass grave and buried them alive. But Hamilcar maneuvered 40,000 rebels into a box canyon and slowly starved them until they tried to fight their way out and were cut to pieces.

When this internal conflict was over, Carthage discovered that Rome had occupied Sardinia, a Carthaginian island. When Carthage protested, Rome declared war. In no position to fight, Carthage bought peace with an indemnity of 1200 talents of gold and gave the islands of Sardinia and Corsica to Rome.

During the last quarter of the Third Century B.C. (c. 225 B.C.), Hamilcar Barca took a small Carthaginian army into Spain to set up a foothold in Europe. He recaptured some of the cities he had lost before, he built up an army of Spanish citizens, and he began what became a vigorous push for Carthage into new territories.

Rome tolerated this conquest of Spain partly because of having been distracted by class strife at home and her own expansionist activities in the Adriatic Sea and trying to clear that area of pirates. Also, Rome was at war with the Gauls (again) so could not concentrate on Spain.

Hamilcar was killed leading a charge against a Spanish tribe, so he was succeeded in command by his son-in-law Hasdrubal ("He whose help is Baal") who governed wisely for the eight years from 229 to 221 BC, winning cooperation of Spaniards and building the fabulous silver mines near the city of New Carthage, the Spanish city now named Cartagena. In the Carthaginian high command were also Hamilcar's sons Hasdrubal (same name as the son-in-law), Mago, and Hannibal ("The grace of Baal"). Hasdrubal was assassinated in 221 BC, and Hannibal was elected by the army to be commander.

In 225 BC, an army of Gauls swept down the Italian peninsula toward Rome. They had 50,000 foot soldiers and 20,000 horse. The Roman legions met the invaders near Telamon, killing 40,000 and taking 10,000 prisoners. They marched on to subjugate ('put under the yoke') Cisalpine Gaul ("Gaul on the near side of the Alps"). Protective Roman colonies were placed at Placentia and Cremona. This was a great victory for Rome, but it had some bad side effects - now the Gauls wanted to get back at Rome more than ever. And Hannibal saw a great opportunity to enter Gaul from Spain (across the Pyrenees), raise an army of Gallic allies, cross the Alps and crush Italy.

### Hannibal

[ from The Story of Civilization, Vol. III, Caesar and Christ, by Will Durant ]

Hannibal was now twenty-eight years old...and had received a soldier's training through nineteen years in camp. He had disciplined his body to hardship, his appetite to moderation, his tongue to silence, his thought to objectivity. He was "the first to enter the battle, and the last to abandon the field", according to Livy...The Romans accused him of avarice, cruelty, and treachery, for he honored no scruples in seizing supplies for his troops, punished disloyalty

severely...Yet we find him often merciful, always chivalrous. The Romans could not readily forgive him for winning battles with his brains rather than with the lives of his men...Hannibal led his troops north...and then struck eastward into the Alps. Celtic tribes had crossed those ranges before him...but he had difficulty getting his elephants through narrow or precipitous passages. After a climb of nine days, he reached the summit and found it covered with snow...His army of 59,000 was reduced to 26,000 by the time he reached the plains of Italy, so great were the hardships. Fortunately, he was welcomed as a liberator by the Cisalpine Gauls, who joined him as allies. The Roman settlers fled southward across the Po River.

Rome mobilized all its resources and called upon all the states in Italy to defend the land. The Romans raised an army of 300,000 foot, 14,000 horse, and 456,000 reserves. Hannibal won two battles in North Italy, but he knew he was still outnumbered 10 to 1. He failed to persuade the Italian states to join him, and his Gallic "allies" were losing heart. The Romans attacked Hannibal at Cannae with 80,000 infantry, and 6000 cavalry. Hannibal had 19,000 Carthaginian and Spanish veterans, 16,000 unreliable Gauls, and 10,000 horse. He placed the Gauls at his center, expecting them to give way, which they did. When the Romans followed them into the pocket, his veterans closed in on the Roman flanks and the cavalry attacked from behind. The Romans lost all chance of maneuvering, and 44,000 fell in one day's battle, including eighty senators who had enlisted as soldiers. This battle ended the days of Roman reliance upon infantry and set the lines of military tactics for two thousand years.

Hannibal's defeat of the Roman legions at Cannae shattered Rome's hold on the southern Italian states. Several joined Hannibal, and Carthage sent some reinforcements and supplied. For a month, the city of Rome was hysterical in terror. The class war ceased, and all citizens rushed to the aid of the state. Every male who could carry weapons was enlisted and served voluntarily without pay. Rome settled in for a defense against the Lion of Carthage.

But Hannibal did not come! His 40,000 were too small a force against a city to whose defense would come many armies on a moment's notice. If he took Rome, how could he hold it? Hannibal decided to wait until Carthage, Greece (Macedon), and Syracuse could unite with him in an offensive that would retake Sicily, Sardinia, Corsica, and Illyria. He released all but a few of the Roman captives and took his troops to winter in Capua.

After a winter of relaxation and pleasure in one of the vice capitals of the world, Hannibal's soldiers were never again the invincible troops which had borne so much hardship. During the next five years Hannibal led them to some minor successes, using Capua as his HQ. The Romans besieged this city with 200,000 legionnaires, and Hannibal was forced to retire to the south of Italy.

Meanwhile, a Roman army had been sent to Spain to keep Hasdrubal, Hannibal's brother, occupied. Hasdrubal was defeated at the Ebro River, but the Romans lost their gains when their leaders were killed. Hasdrubal's main force escaped, crossed the Pyrenees into Gaul and the Alps into Italy. He sent a message to Hannibal with his plans for reinforcing him, but the message was intercepted by the Romans. Despite his excellent generalship, Hasdrubal was defeated by the Romans before he could reach Hannibal. Hasdrubal went to his death in combat rather than face imprisonment and disgrace by the Romans.

In 205 B.C. a new Roman army was raised, sailed for Africa, and attacked Carthage. The Carthaginians appealed to Hannibal to come to their aid. Imagine the feelings of this half-blind warrior, driven into a corner of Italy by an endless stream of enemies, seeing all his toil and hardship of fifteen years brought to nothing, and all his triumphs wasted. Half his troops refused to leave Italy with him. He landed near Carthage, hastily formed a new army, and went out to face Scipio Africanus at Zama, fifty miles south of Carthage (202 B.C.).

The two generals met in courteous interview, found agreement impossible, and joined battle. For the first time in his life, Hannibal was

defeated. More than 20,000 Carthaginians were left dead on the field. Hannibal attacked Scipio in personal combat, wounding him. He attacked the leader of the Numidian cavalry, Masinissa, reformed his disorganized forces again and again, and led them in desperate countercharges. Seeing conditions hopeless, Hannibal fled to Carthage and advised the Senate there to sue for peace. Rome settled with Carthage on the following terms:

- \* Carthage was allowed to retain her African empire
- \* She was to surrender all war vessels except ten triremes
- \* She was not to make war against anyone outside Rome or within it without Rome's consent
- \* She was to pay Rome \$720,000 per year for fifty years

### History of Rome – Part 3

#### The Conquest of Gaul

Caesar had himself appointed governor of Cisalpine and Transalpine Gaul in 58 B.C., and he shortly took up his duties there. The Germans had moved across the Rhine River into Gaul for the past 20 years, settling in Flanders and other northern areas. During the same period, Helvetii, from Geneva, some 400,000 strong, were moving west through territory now governed by Caesar. The German tribes were in motion, the whole line of the Rhine was threatened, and Caesar's job was no less than to save Rome from invasion by establishing Gaul as a buffer zone.

Caesar equipped four extra legions at his own expense (illegally). Deputations from many Gallic tribes asked him for help, and he declared war against the Germans and Helvetii. He met the Helvetians near modern Autun, winning by a narrow margin. He gave them safe passage back to their homelands (in Switzerland). He fought the Germani, under Ariovistus, at Ostheim (10 miles west of the Rhine, 160 miles south of Cologne), killing or capturing almost all of them.

Caesar began the reorganization of Gaul under Roman authority, but northern Gauls and Belgae united to attack in the area north of the Seine and Rhine rivers. They were defeated as were a succession of various rebelling tribes.

Caesar had to return to Northern Italy to replenish the legions and to work with Pompey and Crassus on political affairs. But the Germans began coming back across the Rhine. In 55 B.C., Caesar again defeated the Germans and drove them across the Rhine. Caesar invaded Britain, reached the Thames River, and exacted tribute from the tribes there.

In early 52 B.C., Caesar received word that the Gaul Vercingetorix was lining up nationalistic tribes in rebellion. Caesar's legions fought several battles against the Gauls (at Bourges, Orleans, etc.) which took a steady toll of his men and supplies. He found his fortunes at a low ebb. He staked everything on a siege of Alesia (modern Alise Ste. Reine), where Vercingetorix had 30,000 troops. Caesar surrounded the town with about as many soldiers. But he got word that there were at least 250,000 Gauls coming from the north to Vercingetorix' relief.

Caesar threw up walls in front of and behind his positions. For a week the Gauls threw themselves against the walls in vain charges. The outside attackers ran out of supplies and weapons just as the Romans had reached the end of their stores. The Gauls left the field, and the starving city sent Vercingetorix out to sue for peace. Caesar took him captive and placed him in a cage to display at his triumph in Rome. The fate of Gaul was decided, and the character of the French civilization was set. Territory twice the size of Italy was added to the Roman Empire, and 5,000,000 people became Rome's customers. Gaul provided a buffer against the Germans for four centuries.

#### **THE PRINCIPATE, 30 B.C. TO 192 A.D.**

After the assassination of Julius Caesar in 44 B.C., Mark Antony (Caesar's chief lieutenant), Octavian (Caesar's 18 year old nephew), and Lepidus (governor of Spain), formed a triumvirate to avenge the death of Caesar and to continue his policies. They hunted down the

leaders of the Senate, including Cicero. While he had no part in the killing of Caesar, the triumvirs feared his oratorical and literary brilliance and wanted him out of the way. Three hundred senators and 2,000 equestrians (middle class government officials and merchants) were condemned to death. Brutus and Cassius, the actual leaders of the plot to kill Caesar, fled east to raise an army and fight the triumvirs for control of Rome.

Antony and Octavian defeated the legions of Brutus and Cassius at Philippi, and the Empire was divided between Lepidus (Africa), Antony (the East), and Octavian (Italy and the West). There was the inevitable power struggle among the triumvirs, and Octavian defeated Lepidus in Africa and took over.

Octavian could not attack Mark Antony directly because Antony had been a close associate of Caesar. But Antony fell under the control of Cleopatra. Octavian was then able to declare that Antony had become Cleopatra's puppet and that she was conspiring to overthrow the government of Rome for herself. The tactic worked. Rome and its Italian allies pledged support to Octavian, and Antony was defeated in the naval battle of Actium. Octavian was now master of the Mediterranean world.

Octavian was careful not to appear to be taking over. He resigned all his offices and returned the power of the state to the Senate and to the people of Rome. However, the Senate refused to allow Octavian to resign, instead naming him Augustus, a religious title indicating that its possessor has superhuman powers. As Augustus, Octavian commanded the Roman armies and navy, controlled public funds, and ruled the Roman provinces. But Octavian never assumed the title of Emperor (imperator = dictator). He called himself Princeps, or "first citizen" of the state, an equal among equals. Augustus and his successors actually exercised the powers of emperors, but they technically did not claim the title. Hence, the Roman state was known as the Principate until about 284 A.D.



## History of Rome – Part 4

### The Principate (continued)

Augustus (Octavian) restructured Roman government; and until about 180 A.D., the basic pattern of government was his. He introduced the following reforms which had great influence on the development of the Christian church over the first three centuries A.D.:

1. All provinces were placed under the control of the Princeps, who appointed military governors.
2. All provinces were divided into municipalities. All municipal officers were elected by the freeborn citizens of the city, the community enjoying complete autonomy. Imperial officials did not interfere in local matters. Usually, the communities were dominated by their wealthier citizens.
3. Imperial officers appointed to govern the provinces were salaried by Rome. Tax collectors, in particular, were given an annual salary rather than a percentage of the taxes collected. This was done to prevent them from abusing their powers in order to fatten their pockets, and it helped make them more dependent on Rome.
4. Augustus began extensive road building programs and empire-wide postal service. This made for better trade and commerce and for better communications and imperial administration.
5. In order to strengthen his hold on the provinces, August had himself proclaimed a deity. He felt that foreign people would find it easier to obey the commands of a god than those of a conqueror. In Italy, he did not proclaim his divinity because he had a legal right to rule there anyway.
6. Under Augustus, Roman law began to reach maturity. Eminent judges issued *responsa prudentium*, the "answer of the wise", legal opinions on the issues brought before the judges. Gradually, these answers formed a body and philosophy of law and were accepted as precedent for the decision of similar cases. Roman law was based on statutes of the Senate,

edicts of the Princeps, the "responsas", and certain ancient customs which had the force of law. The statutes, edicts, and responsas formed the *ius civile*, the written law of the Empire. The old customs formed the *ius gentium*, the unwritten common law.

7. Roman citizens had the right to appeal to the Princeps from the decisions of local courts, and they were immune from degrading corporal punishments. This raised the dignity of Roman citizenship and established the principle that all Roman citizens, irrespective of social class, were equal before the law.

### THE CITY OF ROME IN BIBLE TIMES

Rome was founded on the Tiber river in 753 B.C. It soon spread to cover seven hills, which were: Capitoline, Palatine, Aventine, Caelian, Esquiline, Viminal, and Quirinal. The Roman Forum lay between the Palatine and Capitoline hills and was the center of Roman cultural, civic, and commercial activities.

The finest of Rome's temples, palaces, circuses, baths, monuments, amphitheaters, and imperial buildings were near the Forum. All Roman life centered in this area, and all roads in the empire radiated from the golden milestone located in the Forum. Paul, Peter, and Luke must have been in the forum often; and here Paul may have been tried for his life. The dust and dirt of centuries cover this area now; and earthquake, fire, and time have taken their toll.

There were excavations in Rome as early as the 16th century, with extensive archaeological work being done since then. In the late 19th century, the Pontifical Commission of Sacred Archaeology took up the work and have continued to oversee it until the present.

Ancient Rome was a sumptuous and magnificent city. There are many descriptions in history of its magnificence. The Forum measures 240 by 690 feet and was the scene of the trial and death of Julius Caesar and the oration of Mark Antony. The Colosseum, covering six acres, seated 60,000 spectators at gladiatorial contests in which Christians were thrown to wild beasts. The palaces of the emperor and the temple of Jupiter were on the Palatine Hill. More than

250,000 people could watch chariot races at the Circus Maximus.

Near the Forum can be seen the Arch of Titus (Vespasian) which has a sculptured relief of Titus and his legions carrying the sacred vessels from the Temple in Jerusalem after the siege of 70 A.D. Of course, this had not been built when the apostle Paul was alive. Also, the Arch of Constantine is in the area and tells of Constantine's proclamation of 316 A.D. in which he announced that Christianity was to be the official religion of the empire. During the excavation, in 1941, of Ostia, Rome's seaport at the mouth of the Tiber, an inscription was found indicating that in 14 A.D., during the reign of Tiberius, Rome had a population of over 4 million.

Of all the discoveries in and around Rome, the most interesting to Christians and Jews are the Catacombs which lay along the roadways outside the city, but which are never farther than three miles from the old city walls. The origin of these Catacombs is one of the strangest phases of history. They started out as sand pits discovered and exploited by people who needed building materials. The material was actually a combination of volcanic ash and sand, melted enough to cause the particles to adhere to each other. This tufa stone comprised the earth's surface for miles around Rome and was excellent when used in masonry. Many subterranean channels were dug in "mining" this sand.

During the first century, there came tremendous conflict between the young Church and the Roman Empire. The marked characteristic of the empire was tolerance; and the most notable characteristics of the Christian church were its love and benevolence. So, you would think the two would have gotten along well together. They did not, however, because the Christians swore allegiance to Jesus Christ as Lord of the lives, and everything else was expected to be subservient to Him. Of course the Romans did not like this.

Also, the church had high standards for moral conduct, and they called for conformity to these standards. They said, "If you expect to be

saved, you must conform to Christ's way of life." This was resented. The church condemned the world and sought to save it, but from the world there came contempt and aversion, followed by persecution.

The Christians were also thought to be very unsocial people. They were considered strange, and were hated as enemies of society. They were simple and moral in their dress, they would not go to games and feasts, they condemned those who sold fodder for the animals which were to be sacrificed to pagan gods. The public began to dread them because they thought the gods would be angry and cause their crops to fail if too many people refused to make offerings. If crops failed, if the Tiber river overflowed, if plagues came, the cry was "Send the Christians to the lions!" Yet the Christians were kind to all who were in trouble, stayed and nursed the sick during the plague when others fled, and lived highly moral lives.

In order to test people's loyalty, the Roman government required that every one appear at certain public places and there burn a pinch of incense to the emperor. The Christians considered this emperor worship, and they wished to worship only Christ. So government authorities began to seek them out and punish them with death. As a protective measure the Christians began to meet and work in secret. They sought refuge in the underground sand pits. With their tools they hollowed out rooms, chapels, and burying places. The Catacombs became their place of safe retreat. They came to live there, to worship there, and were buried there, by the tens of thousands.

The Catacombs were discovered, and excavations begun, in the 16th century. Since 1950 they have been excavated very extensively. Enough information has been gathered to fill many books. About six million people are buried in about sixty Catacombs, fifty-four of which are Christian, and six of which are Jewish. Each of these has an obscure entrance from which a stairway leads down to tunnels and galleries which branch off in all directions creating a network of tunnels and streets on as many as four levels connected by stairways. On

each level is an immense maze of tunnels - so that in all there are about 587 miles of tunnels.

Along the walls of these passageways, or at dead ends, the Christians are buried in wall tombs. Each tomb is closed with tiles or with a marble slab on which the name, and perhaps a portrait, of the deceased appears. Often the walls and ceilings were decorated with paintings of Bible characters, or scenes such as Moses striking the rock, David, Daniel, Noah, or Jonah - in each case they represented a miraculous deliverance by God. In 1853, the archaeologist DeRossi found a marble slab with the engraving, "Marcus Antonius Rastutus made this sepulchre for himself and his own, who are confident in the Lord."

## History of Judea

### Events of the 400 Silent Years

During the times of the Biblical patriarchs, the Canaanites dominated the land which would eventually become known as Judea, or Palestine, the promised homeland of the children of Israel. After the conquest of the land under Joshua, the land was parcelled out to the twelve tribes according to the number of people in each tribe and the arability of the land. The tribe of Judah claimed the region from south of Jerusalem to the Negev desert. When David became king, he conquered Jerusalem, making it the capital of the united kingdom.

The kingdom split up after Solomon's death, and both Israel and Judah suffered continual deterioration for many generations. The Assyrians invaded Palestine in 721 B.C. and gained control of the north. In 606 B.C. and again in 586 B.C. the Babylonians under Nebuchadnezzar besieged Jerusalem, eventually bringing the whole land under their domination and taking many captives, including the prophet Daniel.

The Medo-Persian Empire under Cyrus overthrew the Babylonians, and later Persian kings allowed captive Jews to return from Babylonia to their native land to rebuild the Temple and the walls of Jerusalem (under Ezra and Nehemiah). The Jews remained under

Persian protection from about 500 B.C. to 330 B.C., at which time Persia was taken by Alexander the Great and Judea came under Greek domination.

After the death of Alexander, Judea was ruled by the Greek families of the Ptolemies or the Seleucids, depending on which one was strongest in the area at the time. The Seleucid king, Antiochus IV Epiphanes, attempted to force Greek culture upon Judea, including the worship of the gods of the Greek pantheon. In December of 168 B.C., a sacrifice to Zeus was offered on the altar of burnt offering in the Temple in Jerusalem. Furthermore, an edict was sent out that an altar to Greek gods was to be erected in every town in Palestine. Officers were appointed to enforce the worship of Greek gods by every Jewish family, and the disobedient were punished.

In the town of Modein, an old priest of the Lord, Mattathias, was presiding over the religious affairs of the community. When one of the Jewish people who had changed over to the Greek religion tried to offer the first sacrifice to Zeus, Mattathias killed him. Mattathias then took off for the mountains with his five sons and their families.

Many Jews flocked to the banner of Mattathias who became almost overnight the leader of rebellion against the Greeks under Antiochus IV. Among these were also the most pious sect of Jews, the HASIDIM (the "pious ones"), who counted themselves champions of the Law, even unto death. In 166 B.C., Mattathias died, having appointed his third son, Judas, to lead the rebellion.

According to Josephus, Mattathias great-great-grandfather was called Hasmon, so the family is known as the Hasmonean family.

According to 1 Maccabees 2, the surname of this now famous family was Maccabee, or Maccabaeus. The name is taken by many to mean "the hammer", from the Hebrew word maqqabi. And so Judas was called, even before he began his military career. At first the name Maccabees was applied to the kinfolk of Judas, then to his close followers, and ultimately to all those who were champions of liberty and Jewish

religion in the Greek period. Strictly speaking, the name should be applied only to the descendants of Mattathias and his five sons.

The military genius of Judas Maccabaeus made the next years the most stirring in Israelite history. In quick succession the army of the Maccabees overthrew Syrian generals Appolonius, Seron, and Gorgias. After the regent Lysias, ruling for the Seleucid kings, had been defeated, he restored Temple worship in Jerusalem. Lysias, having retreated back to HQ in Antioch, returned with a new army, and Judas had to fall back into the Temple area. He escaped defeat then only because there was a Greek insurrection at Antioch and another Greek was threatening to take over Lysias' regency. Lysias granted the Jews religious freedom, but the Jews were still under Greek political rule.

Some of the Jews were satisfied with this and returned to their homes; but the hard core followers of the Maccabees wanted political freedom also. In 161 B.C., the Maccabees defeated a Greek army at Beth Horon, but they were defeated a few months later by a much superior force. Judas' brother Jonathan took over leadership of the Maccabees and made some progress through use of more diplomatic means; but he was made prisoner in 143 B.C. and executed. The leadership now fell to Simon, the last son of Mattathias still alive.

Simon succeeded in negotiating a treaty in May of 142 B.C., in which the political independence of Judea was secured. Simon was given absolute powers as both political leader and high priest of Judea. The first year of his reign was the first of a new era of prosperity. In 135 B.C., however, Simon and his two older sons were murdered by Ptolemy, who had married Simon's daughter. Simon's third son, Hyrcanus, who had been warned of the assassination plot, became the heir of Simon's kingship over the Jews, and he soon carved out for himself a large and prosperous kingdom. He ruled from 135 to 104 B.C., but during the later years the kingdom was split by rivalry between Pharisees and Sadducees.

Hyrcanus was succeeded by his son, Aristobulus, for one year, then by the brother of

Alexander Jannaeus (103 to 76 B.C.) who was a friend of the Sadducees. The general population was aligned with the Pharisees, so they rose in revolt against Alexander; but the revolt was put down savagely. With the death of Alexander Jannaeus, his widow, Salome Alexandra, ruled as a friend of the Pharisees.

The Hasmoneans (Maccabees) thus spent two or three generations widening the borders of Judea by diplomacy and force. By 78 B.C. they had conquered Samaria, Edom, Moab, Galilee, Idumea, Transjordan, Gadara, Pella, Gerasa, Raphia, and Gaza. Palestine extended as far as it had under Solomon.

Salome's sons, Hyrcanus II and Aristobulus II, fought for the succession. They appealed to the Roman consul Pompey in 63 B.C., whose victorious legions were in Damascus. Pompey decided in favor of Hyrcanus, whereupon Aristobulus fortified himself in Jerusalem. Pompey laid siege to Jerusalem, but the followers held out for three months, the priests offering prayers and sacrifices in the Temple. But there being no fighting on the Sabbath on the orders of Aristobulus, Pompey's troops were able to mine the walls and raise mounds for his battering rams, without being hindered by the defenders. When the city fell, twelve thousand Jews died; but Pompey left the Temple treasures intact (Roman policy) exacting only a tribute of 10,000 talents of gold. The territory conquered by the Hasmoneans was taken over by Rome. Hyrcanus was made high priest and nominal ruler of Judea; but the real ruler was Antipater of Idumea who had been appointed by Pompey as a reward for his help in the campaign. The independent Jewish monarchy was ended, and Pompey returned to Rome.

In 54 B.C., Crassus robbed the Temple of the treasures that Pompey had spared. When news came that Crassus had been killed in battle (by the Parthians at Carrhae in 53 B.C.), the Jews took the opportunity to reclaim their freedom. But Longinus, Crassus' successor in Palestine, suppressed the revolt in 43 B.C. and sold 30,000 Jews into slavery in Rome. Many of the Jews of the Roman Church were descendants of these captives. In the same year the Parthians came

down across the desert into Judea, conquered the area, taking it from the Romans, and set up Antigonus II, the last of the Maccabees, as puppet king. The Parthians were Indo-Europeans from Russia and Turkestan, were kin of the Hittites, and had joined Mithridates in his revolt against Rome in Asia Minor (Pontus). The Parthian Empire had included Assyria and Babylonia by 100 B.C.

### Herod the Great

Caesar Augustus (Octavian), now Princeps (first citizen) of the Roman Empire after the death of Julius Caesar, appointed Herod, the son of Antipater, king of Judea, and financed his Jewish army with Roman money. Herod drove out the Parthians, protected Jerusalem from pillage, sent Antigonus to Antony for execution, killed all the Jewish leaders who had supported the puppet government, and entered into one of the most colorful reigns in history, from 37 to 4 B.C.

Herod possessed intellect without morals, ability without scruple, and courage without honor. He was like the Caesars in many respects. He overlaid freedom with dictatorial order enforced by the military. He beautified Jerusalem with Greek architecture and sculpture. He enlarged his realm and made it prosper, achieving more by subtlety and intrigue than by force of arms. He was broken by the treachery of his offspring. He married many women and unwisely; and he knew every good fortune but happiness.

According to Josephus, Herod had great physical bravery, strength, and martial skill. He was a perfect marksman with javelin and bow, a mighty hunter who killed forty wild beasts in one day. He was always able to wind up on top of the heap even though enemies sought to discredit him with Antony, Augustus, or Cleopatra. From every crisis he emerged richer, more powerful than before.

Augustus judged Herod too great a soul for so small a kingdom and restored all the cities of the Hasmonians to him and wanted him to rule over Syria and Egypt as well. He had become king by the help and money of Rome; and the Jewish people were working night and day to free

themselves from Roman rule. So they hated Herod. Also, the fragile economy of the country bent and broke under the strain of the taxes used by the luxurious court and ambitious building program. He enlarged the Temple of Zerubbabel, calling it too small, and enraging the people. His own Temple was destroyed by Titus Vespasian in 70 A.D.

Herod's sister persuaded him that his favorite wife, Mariamne, sister of Aristobulus, and granddaughter of Hyrcanus II, was trying to poison him. He had Mariamne tried and executed. Thereafter he was faced by continual plots by his family, and he jailed some and executed others. As an old man he broke down with sickness and grief. He suffered from dropsy, ulcers, convulsions, and probably cancer. He died at the age of 69 hated by all his people. It was said of him that he stole to the throne like a fox, ruled like a tiger, and died like a dog.

The Jewish kingdom was divided among his three sons Philip, Herod Antipas, and Archelaus.

### Brief History of Crete

Basic Features of Cretan History and Reports on the Character of the People, in Support of the Study of the Epistle to Titus

Crete is an island which forms a southern boundary to the Aegean Sea, and lies southeast of Greece. Crete is 156 miles long, seven to thirty-five miles wide, and 3,189 square miles in area. It is the fifth largest island in the Mediterranean Sea (after Sicily, Sardinia, Cyprus, and Corsica), and is on the spine of an undersea mountain range thought to have formed at one time a land bridge between the Greek Peloponnesian peninsula and southern Turkey. In ancient times, Crete was the main stepping stone (by sea) between Greece and Africa, and between Asia Minor and Africa. The Philistines may have migrated to Palestine from Greece, having been located on Crete for a time in the ancient past.

Crete is centrally located, but very little was known of its history prior to the Greek period. It was not until the archaeological expeditions of

Sir Arthur Evans in the late 19th Century that the facts of ancient Cretan history became known. Evans was an out-of-work millionaire in England, so he took a position as the curator of the Ashmolean Museum of Oxford University in Oxford, England. He was an avid amateur archaeologist, but he was to achieve a reputation which placed him among the most professional.

Evans was also a numismatist, and he heard about some very interesting signet rings which had supposedly been left on the island of Crete by some ancient Egyptians. Taking an extended vacation from the museum, he sailed his personal yacht to Crete in 1894. He arrived in the harbor at Knossos in that year, and he began an archaeological dig at a place nearby called the Kephala site. On the very first day of digging, he uncovered the top of a bronze age palace. He knew that he had found something, but the property didn't belong to him; so he covered up the hole and began negotiations with the Greek government on Crete to purchase the site.

The place that Evans bought was the site of ancient Knossos; and the palace he had found was that of King Minos, who had, up until that time, been thought of only as a legend. Evans called the civilization of King Minos the Minoan civilization. This civilization flourished from early times up until about 1400 B.C., and its discovery has been invaluable to the study of Greek and European history and languages, especially those of the eastern Mediterranean area.

The Minoan culture is distinguished by the originality and high development of its art and architecture. In fact, the Minoan culture is considered to be a forerunner of the Mycenaean civilization of ancient Greece.

Many examples of pictographic script were found at the palace site; and two basic forms were identified, labeled Minoan Linear A and Linear B. The work of decipherment began in the 1930's, but it was not until 1953 that the Linear B script puzzle was solved, by two men named Ventris and Chadwick. They determined that Linear B is an archaic form of early Greek. Linear A is still under examination.

Sir Arthur Evans was recognized with many honors: he was elected a Fellow of the Royal Society of Archaeologists; he was knighted in 1911; he was named president of the Society of Antiquaries from 1914 to 1919. He died at Oxford in 1941.

The Minoan civilization was destroyed in about 1400 B.C. with the eruption of the Santorini volcano at the island of Thera, about 70 miles north of Crete. It is thought that first a huge tidal wave struck the island, destroying coastal cities and populations, and that then volcanic ash came down, burying the whole island. Arthur Evans uncovered the buildings 3300 years later.

Of course, the island began to be repopulated immediately as people migrated from the mainland. In about 600 B.C., Dorian Greeks came in force and settled the island by conquest. Their cousins were the Spartan Greeks from the Peloponnesus and the Philistine Greeks of Palestine. Spartan Greeks settled on the western side of the island in cities like Lyttus. All of the Greeks on the island were warlike, fierce fighters who prided themselves on their independence and warrior qualities. Island people have a tendency to be independent, and this trait was augmented by their heredity.

There were Cretan Jews at Jerusalem on the Day of Pentecost, Acts 2:11; and Paul stopped at least once at Crete, on his voyage to Rome, Acts 27:7ff.

The following excerpts are from the works of Polybius, one of the most famous and prolific Greek historians of Roman times. The quotations are taken from his *Histories*, Volumes II, III, and VI. The citations indicate volume and page numbers as [II, 319], etc.

On the Cretan military [II, 319ff] - "The Cretans both by land and sea are irresistible in ambushes, forays, tricks played on the enemy, night attacks, and all petty operations which require fraud; but they are cowardly and down-hearted in the massed face-to-face charge of an open battle".

On Crete's internal strife and civil wars [II, 429ff], "The city of Lyttus met with an irremediable disaster. Knossians and Gortynians

had subjected the whole island, except for Lyttus (about 225 B.C.). Since Lyttus would not surrender to them, they declared war against it. At first, all the Cretans took part in the war against the Lyttans; but jealousy sprang up from some trifling cause, as is common with the Cretans. Several cities went over to the aid of Lyttus.

"Meanwhile, the city of Gortyn was having civil war, in which the elder citizens were taking the side of Knossos and the younger were siding with Lyttus. The elder Gortynians, with the help of Knossians and Aetolians, whom they had secretly let into the city and the citadel, put to death the younger citizens, delivering the city of Gortyn to Knossos.

"At about the same time, the Lyttians left with their whole force for an expedition into enemy territory. But the Knossians got word of their departure and used the opportunity to occupy Lyttus, destroying the town and sending the populace into slavery. The Lyttus military returned to a gutted city and were so distraught that they didn't even enter the town, but sought refuge in the city of Lappa, becoming in one day cityless aliens instead of citizens.

"Thus, Lyttus, a colony of the Spartans, and allied to them by blood, the most ancient city in Crete, and the breeding place of her bravest men, was utterly and unexpectedly made away with."

On the greed of Cretans [III,373ff] (In a comparison of the Spartan and Cretan constitutions) -- "In all these respects the Cretan practice is exactly the opposite (to the Spartan). Their laws go as far as possible in letting them acquire land to the extent of their power; and money is held in such high honor among them that its acquisition is not only regarded as necessary, but as most honorable.

"So much, in fact, do sordid love of gain and lust for wealth prevail among them, that the Cretans are the only people in the world in whose eyes no gain is disgraceful...owing to their ingrained lust of wealth are involved in constant broils public and private, and in murders and civil wars."

On Cretan treachery and conniving (this is Polybius' rebuttal to the statements of Ephorus, Xenophon, Plato and Callisthenes that the constitutions of Sparta and Crete are similar) [III, 375ff] -- "Such are the points in which I consider these two political systems to differ, and I will now give my reasons for not regarding that of Crete as worthy of praise or imitation.

"In my opinion, there are two fundamental things in every state, by virtue of which its principles and constitution are either desirable or the reverse. I mean customs and laws. What is desirable in these makes men's private lives righteous and well-ordered and the general character of the state gentle and just. What is to be avoided has the opposite effect.

"So, just as when we observe the laws and customs of a people to be good, we have no hesitation in pronouncing that the citizens and the state will consequently be good also. Thus, when we notice that men are covetous in their private lives and that their public actions are unjust, we are plainly justified in saying that their laws, their particular customs, and the state as a whole, are bad.

Now it would be impossible to find, except in some rare instances, personal conduct more treacherous, or a public policy more unjust, than in Crete. Holding then the Cretan constitution to be neither similar to that of Sparta nor in any way deserving of praise and imitation, I dismiss it from the comparison which I have proposed to make."

On the treachery of some citizens of the cities of Cydonia and Apollonia [VI, 31] -- "The people of Cydonia at this time committed a shocking act of treachery universally condemned. For although many such things have happened in Crete, what was done then was thought to surpass all other instances of their habitual ferocity.

"For while they were not only friends with the Apollonians, but united with them in general in all the rights observed by men, there being a sworn treaty to this effect deposited in the temple of Zeus, they treacherously seized on the city, killing the men, laying violent hands on all property, and dividing among themselves and

keeping the women and children, and the city with its territory."

From Crete vs. Rhodes [VI, 285] -- "Antiphatas ... for, as a fact, this young man was not at all Cretan in character but had escaped the contagion of Cretan ill-breeding."

The Story of the Capture of Achaeus  
(a true, and truly Cretan, episode)

First, some background Greek history -

Philip of Macedon had won recognition as a Greek by force of arms. He announced his intention of leading a united Greek army against Persia to overthrow it once and for all. He was elected general at the city of Corinth in 335 B.C., but he was murdered shortly thereafter, and the army and generalship passed to his son, Alexander.

Alexander crossed the Hellespont in 334 B.C. with an army of 35,000 Macedonians and Greeks. He visited Troy, dedicated his armor to Athena, and placed a crown on the tomb of Achilles, whom he regarded as his ancestor. His first engagement with the Persians was at the river Granicus, east of Troy, which opened his way into Asia Minor. The second main battle was at Issus, after which he overran the whole east coast of the Mediterranean, conquering as far as Egypt. His third great battle was at Guagamela in 331 B.C., which brought the final downfall of the Persian empire. He went on to conquer territory over into India, but died at the age of 32 of a fever probably made worse by alcoholism.

Alexander had begun to think of world empire, but it was not to be. His generals fought each other to be his successor; and they finally divided the conquered territories among themselves. Ptolemy began his dynasty in Egypt, which lasted until Cleopatra. The Seleucid dynasty in Asia Minor, with the kings named Seleucus or Antiochus, lasted until 65 B.C. when Syria became a Roman province. The Antigonid rulers of mainland Greece and Macedonia also remained independent until the Roman takeover.

For the next century and a half after Alexander, the history of Asia Minor is that of the attempts

by various kings to extend their dominion over the Mediterranean area. There was continuous fighting between Greeks, Egyptians, and Syrians, as first one and then the other became ambitious for more territory.

In about 215 B.C., Antiochus III took an army to hunt down a man named Achaeus, a member of the Syrian royal family, who had proclaimed himself king in Asia Minor. Achaeus and his army were forced to retreat into the city of Sardis, and Antiochus troops were camped almost all the way around the city in siege.

Now - at this time, Bolis, a Cretan, was a high ranking official in the court of Ptolemy, the Egyptian king. He was possessed of superior intelligence, exceptional courage, and much military experience. He was approached by Sosibius, the Egyptian "secretary of state", and asked to work up a plan to save Achaeus from the clutches of Antiochus. In about three days, Bolis told Sosibius that he would take on the job; mainly because he had spent some time in Sardis and knew the layout of the land and the city. And he knew that Cambylus, another Cretan, and a friend of his, was the commander of the Cretan mercenaries in Antiochus' army.

In fact, Cambylus and his force of Cretans had charge of one of the outposts behind the citadel where Antiochus was not able to build siege works. This portion of the surrounding forces' line was occupied by Cambylus's troops.

Sosibius had almost given up the idea of rescuing Achaeus; but now he thought that if anyone could do it, Bolis could. And Bolis was so enthusiastic about the idea that the project really began to move. Sosibius advanced the funds necessary for the project; and he promised Bolis a large reward from Ptolemy himself, pointing out also that King Achaeus would probably express his gratitude with money.

Bolis set sail without delay carrying dispatches in code and credentials to Nicomachus in Rhodes, a close friend of Achaeus, and to Melancomas at Ephesus. These two men had previously acted as Achaeus' trusted agents in foreign affairs. They were in agreement with Bolis' plan and began to make arrangements to help him in the rescue attempt. Bolis also sent



word to Cambylus at Sardis that he had a matter of great urgency to discuss with him in private.

Bolis, being a Cretan and naturally astute, had been weighing every idea and testing the soundness of every plan. When Bolis met with Cambylus, (according to Polybius), "They discussed the matter from a thoroughly Cretan point of view. For they did not take into consideration either the rescue of the man in danger or their loyalty to those who had charged them with the task, but only their personal security and advantage. Both of them, then, Cretans as they were, soon arrived at the same decision, which was to divide between them in equal shares the ten talents advanced by Sosibius and then to reveal the project to Antiochus; and undertake, if assisted by him, to deliver Achaeus into his hands on receiving a sum of money in advance and the promise of a reward upon delivery of Achaeus adequate in importance to the enterprise."

So, Cambylus left to talk to Antiochus; and Bolis sent a messenger to Achaeus with coded messages from Nicomachus and Melancomas outlining the plan to the king. Should Achaeus agree to make the attempt at escape, Bolis would go ahead with the rescue plan. Antiochus, for his part, was surprised and delighted at the offer from Cambylus. He was ready to promise anything to get Achaeus in his hands; but he was equally wary of any Cretan plan. So he demanded a detailed account of their project and how they were going to carry it out. Cambylus was able to convince him, so Antiochus urged him to put it into execution, and he advanced several talents for expenses.

Bolis, meanwhile, communicated with Nicomachus and Melancomas, who, believing that the attempt was being made in all good faith, immediately drew up letters to Achaeus in a secret mercantile code so that only Achaeus could read the messages. The letters urged Achaeus to put his trust in Bolis and Cambylus.

Bolis' messenger gained access to the citadel in Sardis with the aid of Cambylus, and he handed the letters to Achaeus. The messenger had been completely briefed in the fake plan, and he was able to give an accurate and detailed account of

everything in answer to Achaeus' numerous questions about Bolis and Sosibius, Nicomachus and Melancomas, and especially Cambylus. The messenger was able to support the cross-questioning with confidence and honesty because he had no knowledge of the real agreement between Bolis and Cambylus.

Achaeus was convinced and agreed to the plan. He sent word back to Rhodes to Nicomachus, to tell Bolis to proceed. Achaeus figured that once he had escaped he could travel quickly back to Syria, while Antiochus was still occupied in the siege of Sardis, and create a great movement in his favor.

The rescue plan was as follows --Bolis and the messenger would go into the citadel and lead Achaeus out. The messenger would lead the way out because he knew the path and there was a new moon, making it completely dark. Bolis would be last and stick close to Achaeus. If Achaeus were to be alone, there would be no problem. But they wanted to take him alive; and if he brought some people with him, they didn't want to take any chances of his escaping in the dark when he found out he was being kidnapped.

Cambylus took Bolis to talk personally with Antiochus, who again promised a huge reward for Achaeus. That night, about two hours before daybreak, Bolis went through the lines to the citadel and met Achaeus. Here, let Polybius pick up the narrative --

"As, however, Achaeus was second to none in intelligence, and had had considerable experience, he judged it best not to repose entire confidence in Bolis. He announced that he would first send out three or four of his friends, and after they had made sure that everything was all right, he would himself get ready to leave. Achaeus was indeed doing his best; but he did not consider that, as the saying goes, he was trying to play the Cretan with a Cretan. For there was no probable precaution of this kind that Bolis had not minutely examined."

Achaeus dressed himself in rude clothing and put fairly good clothing on some of his retainers. Then, in darkness, they went out on the steep and difficult trail down from the citadel, the

messenger in front as planned, with Bolis bringing up the rear. Again, Polybius:

"Bolis found himself perplexed ... for although a Cretan and ready to entertain every kind of suspicion regarding others, he could not owing to the darkness make out which was Achaeus, or even if he were present. But he noticed that at certain slippery and dangerous places on the trail some of the men would take hold of Achaeus and give him a hand down, as they were unable to put aside their customary respect for him. So Bolis very soon determined who was Achaeus."

Achaeus was taken in ambush by Bolis and his men, who kept Achaeus's hands inside his garment to prevent suicide. He was taken bound hand and foot to Antiochus, who summarily executed him. Bolis and Cambylus received their rewards and went their way.

A final word from Polybius: "Thus did Achaeus perish, after taking every reasonable precaution and defeated only by the perfidy of those whom he had trusted, leaving two useful lessons to posterity, firstly to trust no one too easily, and secondly not to be boastful in the season of prosperity, but, being men, to be prepared for any turn of fortune."

---