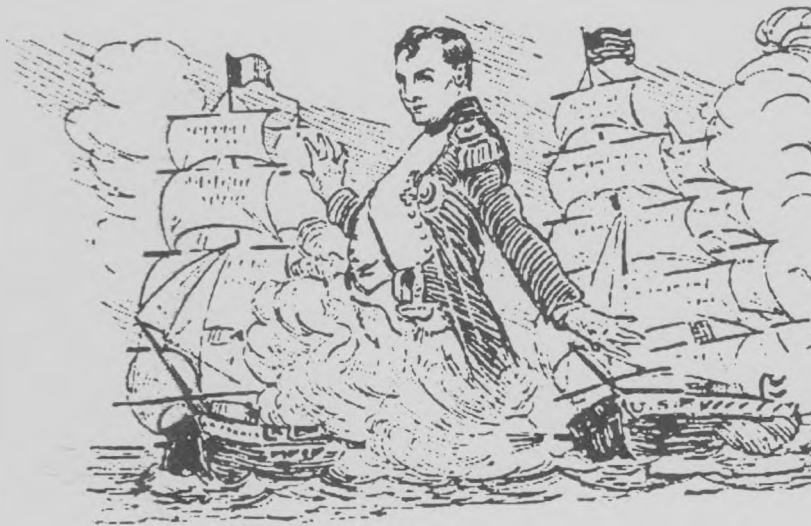


The Time of the End

OR

The Day of His Preparation

Daniel 11



Studies in the Scriptures Volume 3 Thy Kingdom Come

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"THE TIME OF THE END," OR "DAY OF HIS PREPARATION"

—DANIEL XI—

The Time of the End—Its Commencement, A.D. 1799—Its Close, A.D. 1914—What is to be Prepared, and the Object—The World's History Prophetically Traced Through its Chief Rulers—From B.C. 405 to This Day of Preparation—The Beginning of the Time of the End Definitely Marked, yet Without Names or Dates.

THE "Time of the End,"¹ a period of one hundred and fifteen (115) years, from A.D. 1799 to A.D. 1914, is particularly marked in the Scriptures. "The Day of His Preparation"² is another name given to the same period, because in it a general increase of knowledge, resulting in discoveries, inventions, etc., paves the way to the coming Millennium of favor, making ready the mechanical devices³ which will economize labor, and provide the world in general with time and conveniences, which under Christ's reign of righteousness will be a blessing to all and aid in filling the earth with the knowledge of the Lord. And it is a day or period of preparation in another sense⁴ also; for by the increase of knowledge among the masses, giving to all a taste of liberty⁵ and luxury⁶, before Christ's rule is established to rightly regulate the world, these blessings will gradually become agencies of class-power⁷ and will result in the uprising of the masses and the overthrow of corporative Trusts, etc., with which will fall also all the present dominions of earth, civil and ecclesiastical. And thus the present is a day of preparation (through such an overthrow⁸) for the establishment of the universal dominion of the Kingdom of God so long prayed for.

The last forty years⁹ of the Time of the End is called the "End"¹⁰ or "Harvest" of the Gospel age, as we read, "The HARVEST the END of the age." (Matt. 13:39) To the foretold general character and events of this period we will shortly call particular attention, reserving the special features of the harvest, however, for a subsequent chapter.

Though our information pointing out the date of this period is furnished in Daniel's prophecy, we know that he understood nothing at all¹¹ concerning it, as he said: "I heard, but I understood not." (Dan. 12:8) In answer to his anxious inquiries he was told that the words were closed up and sealed the Time of the End. It follows, therefore, that no one could understand the prophecy before 1799¹²; and before leaving the subject we shall show that the prophecy indicates that it would not begin to be understood before 1829¹³, nor reach a clear unfolding until 1875.¹⁴

Chapter 11 of Daniel's prophecy is devoted to the notable events leading down to this period, the Time of the End, while chapter 12 leads on from there to

Dan. 12:4—But thou, O Daniel, shut up^a the words, and seal^b the book, even to the time of the end^c: many shall run to and fro^d, and knowledge^e shall be increased^f

Nah. 2:3-5—The shield^a of his mighty men^b is made red^c, the valiant men are in scarlet^d: the chariots^e shall be with flaming torches^f in the day of his preparation,^g and the fir trees^h shall be terribly shakenⁱ. The chariots shall rage^j in the streets^k, they shall jostle^l one against another in the broad ways^m: they shall seem like torchesⁿ, they shall run like the lightnings^o. He shall recount^p his worthies^q: they shall stumble^r in their walk: they shall make haste to the wall thereof, and the defence^s shall be prepared^t.

Matt. 13:39—The enemy that sowed them is the devil: the harvest^a is the end^b of the world^c; and the reapers are the angels^d.

Dan. 12:8—And I heard, but I understood not^a: then said I, O my Lord, what shall be the end^b of these things?

the End or Harvest. Students of prophecy will notice the peculiar manner in which the date of the beginning of the Time of the End is given—a manner remarkable both for its exactness in fixing the date, and also for its concealment, until the appointed time for it to be understood. And after this point of time is thus peculiarly marked in chapter 11, without a name or a date being stated, chapter 12 produces three periods¹⁵ of time, 1260, 1290 and 1335 prophetic days, which corroborate and establish the lesson of chapter 11, that the beginning of the Time of the End was in the year 1799.

And, although chapter 11 touches upon some¹⁶ of the most prominent characters and events of history, as we shall show, yet its testimony is still sealed¹⁷ to very many prophetic students because the central item of the prophecy, upon which much depends, has already had a seeming¹⁸ fulfilment. This manner of covering or hiding a prophecy until its due time to be revealed is by no means uncommon. And so confident have some prophetic students of the past felt that this central item has already been fulfilled, that in our English Bibles, common version, the marginal reference reads—“Fulfilled 171 to 168 B.C.”¹⁹ The passage (Dan. 11:31) reads, “Arms shall stand on his part, and they shall defile the Sanctuary of strength and shall take away the daily [literally, the continual] sacrifice, and they shall place [or set up] the abomination that maketh desolate [or the desolating abomination].”

The claim is that this prophecy was fulfilled by *Antiochus Epiphanes*²⁰, a Syrian king, when he forcibly entered Jerusalem and stopped the sacrificings to God in the Temple, and placed in the temple the idol of *Jupiter Olympus*.

This seeming fulfilment of the prophecy is sufficient to satisfy the general student, contented to believe what he is told; and it causes him to lose interest in the prophecy as one fulfilled in the far past and of no special interest to him. But the earnest student will note that it was foretold (verse 14) that the robbers of Daniel’s people²¹ would indeed attempt to fulfil the vision (or would seemingly fulfil it), but would fail; and, further, that the Time of the End was a fixed time²² (verse 35); and that a full and correct interpretation could not be had until then. Hence such will not expect correct interpretations from the past²³. And neither will the careful student overlook the fact that our Lord drew attention to this very prophecy two hundred years after its claimed fulfilment, and told us to expect its fulfilment, saying, “Ye shall see [future]²⁴ the abomination of desolation standing in the holy place.” (Matt. 24:3,15) Our Lord even added a caution, that we should take heed and not be mistaken regarding the real abomination, saying, “Whoso readeth let him understand.”²⁵

Dan. 11:31—And arms^a shall stand on his part, and they shall pollute the sanctuary^b of strength, and shall take away the daily sacrifice^c, and they shall place the abomination^d that maketh desolate^e.

Dan. 11:14—And in those times there shall many^a stand up against the king of the south^b: also the robbers^c of thy people shall exalt themselves^d to establish the vision^e; but they shall fall^f.

Matt. 24:15—When^a ye therefore shall see^b the abomination of desolation^c, spoken of by Daniel^d the prophet, stand in the holy place^e, (whoso readeth, let him understand^f.)

We trust that the evidences presented in the preceding volume have made clear the fact that the great Papal system is the desolating abomination²⁶ which for centuries has despoiled both the world and the Church, in the name of Christ's kingdom. Truly it has long been "standing in the holy place"—in the temple of God, the Christian Church. Thank God for the privilege of seeing its abominable characteristics²⁷ more and more clearly, that we may flee from all its errors. Thank God that its days are numbered²⁸, and that the cleansed sanctuary^{28a} (Dan. 8:14) will soon be exalted and filled with the glory of God.

With this introduction, we proceed to examine Daniel 11 in consecutive order.

Verse 2 begins with the Medo-Persian empire, the fourth and last king being *Darius III Codomanus*.

The mighty king of verse 3 is *Alexander the Great*, of Greece, concerning whom the following scrap of history from Willard will be read with interest.

He says: "Alexander the Great, having invaded Judea, sent a mandate to Jerusalem to furnish his army with provisions and troops. *Jaddus*, then the high priest, returned for answer, that he had sworn allegiance to the king of Persia²⁹, and could not desert his cause while he lived. Alexander, as soon as the *siege of Tyre* was completed, marched to Jerusalem to take vengeance for this refusal. Apprised of his purpose, and utterly unable to contend with him, the high priest in his distress cried to heaven^{29a} for protection. Being instructed by a vision in the night, he threw open the gates of the city and strewed the way with flowers.³⁰ Clothing himself in the splendid vestments of the Levitical priesthood, he went forth to meet the conqueror, followed by all the priests robed in white. Alexander met him, bowed, and worshiped. Being asked by his astonished friend, why he, whom others adored, should adore the high priest, he answered, 'I do not adore him, but the God³¹ whose minister he is. I knew him, as soon as I saw his habit, to be the same whom I saw in a vision in Macedonia, when I meditated the conquest of Persia; and he then assured me that his God would go before me and give me success.' Alexander then embraced the priests, walking in the midst of them, and thus entering Jerusalem; where, in the most solemn manner, he offered sacrifices in the temple. The high priest then showed him the prophecy of Daniel^{31a}, and interpreted³² it to foreshow that the Persian power should be overthrown by him."

Though Alexander conquered the world in the short period of thirteen years³³, the kingdom did not continue as one nation in his family after his death, but was divided by his four generals³⁴ and broken into fragments generally, as stated in verse 4.

Dan. 11:1-3—Also I^a in the first year^b of Darius^c the Mede^d, even I, stood^e to confirm^f and to strengthen^g him. And now^h will I shew thee the truthⁱ. Behold, there shall stand up yet three kings^j in Persia; and the fourth^k shall be far richer^l than they all: and by his strength^m through his richesⁿ he shall stir up all against the realm of Grecia^o. And a mighty king^p shall stand up, that shall rule with great dominion^q, and do according to his will^r.

Dan. 11:4—And when he shall stand up, his kingdom shall be broken^a, and shall be divided toward the four winds^b of heaven^c: and not to his posterity^d, nor according to his dominion^e which he ruled: for his kingdom shall be plucked up^f, even for others^g beside those.

Notice here the correspondence of this prophecy with that of Dan. 8:3-9,20-25. Here it is shown that out of one of the divisions of Alexander's empire³⁵ (compare verses 8,9 and 21) would come forth a "little horn" or power, which would become exceedingly great. This evidently refers to Rome,³⁶ which rose to influence upon the ruins of Greece. From being an insignificant subject whose ambassadors hastened to acknowledge the Grecian supremacy, and to become part of the empire at the feet³⁷ of Alexander the Great, *Rome rose gradually*³⁸ to supremacy.

Dan. 8:3-9, 20-25—Then I lifted up mine eyes, and saw, and, behold, there stood before the river^a a ram^b which had two horns^c: and the two horns were high; but one was higher than the other^e, and the higher came up last^f. I saw the ram pushing westward^g, and northwardⁿ, and southwardⁱ; so that no beasts might stand before him, neither was there any^j that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat^k came from the west^l on the face of the whole earth, and touched not^m the ground: and the goat had a notable hornⁿ between his eyes^o. And he came to the ram^q that had two horns, which I had seen standing before the river^r, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler^s against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground^t, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn^u was broken; and for it came up

four^v notable ones toward the four winds^w of heaven^x. And out of one of them came forth a little horn^y, which waxed exceeding great, toward the south^z, and toward the east^{aa}, and toward the pleasant land^{bb}. . . . The ram which thou sawest having two horns are the kings^{cc} of Media and Persia. And the rough goat is the king^{dd} of Grecia^{ee}: and the great horn that is between his eyes is the first king^{ff}. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not^{gg} in his power. And in the latter time of their kingdom, when the transgressorsⁿⁿ are come to the fullⁱⁱ, a king of fierce countenance^{jj}, and understanding dark sentences^{kk}, shall stand up^{ll}. And his power shall be mighty, but not by his own^{mm} power: and he shall destroy wonderfullyⁿⁿ, and shall prosper^{oo}, and practise^{pp}, and shall destroy the mighty and the holy people^{qq}. And through his policy^{rr} also he shall cause craft^{ss} to prosper in his hand; and he shall magnify himself^{tt} in his heart, and by peace^{uu} shall destroy many: he shall also stand up against the Prince of princes^{vv}; but he shall be broken without hand^{ww}.

The history which is told in few words³⁹ in Dan. 8:9, 10 is related with greater detail in chapter 11:5-19. In this detailed account, *Egypt* is spoken of as the King of the South⁴⁰; while the Grecians, and afterward the Romans, their successors in power, or the new horn out of Greece, are designated the King of the North⁴¹. Woven between these, linked now with the one and again with the other⁴², is the history of God's people—Daniel's people⁴³—in whose ultimate blessing, as promised by God, Daniel trusted. It is tedious and unnecessary to trace this history in its many details of conflicts between Alexander's generals and their successors, until verse 17, which refers to *Cleopatra*, queen of Egypt. And since all are agreed thus far, we need go no further into the past.

At verse 18 those who claim that verse 31 applies to *Antiochus Epiphanes* continue to apply the prophecy to the little squabbles⁴⁴ and battles between *Seleucus*, *Philopater*, *Antiochus Epiphanes* and *Ptolemeus Philomater* down to the end of the chapter—as the Jews were evidently accustomed⁴⁵ to apply it. The Jews, continuing this interpretation into chapter 12, would have strong grounds for expecting deliverance by Messiah⁴⁶ speedily; and so we read that at the time of our Lord's birth "all men⁴⁷ were in expectation" of him, and through him, of their deliverance⁴⁸ from the Roman yoke. But from verse 18 onward, we who see the real⁴⁹ "abomination," part company from them, and understand the prophecy merely⁵⁰ to touch prominent characters down to Papacy; and then, touching and

Dan. 11:5-16—And the king of the south^a shall be strong, and one of his princes;^b and he shall be strong above him, and have dominion; his dominion shall be a great dominion^c. And in the end of years they shall join^d themselves together; for the king's daughter^e of the south shall come to the king of the north^f to make an agreement^g: but she shall not retain the power of the arm^h neither shall heⁱ stand, nor his arm: but she shall be given up, and they^j that brought her, and he^k that begat her, and he^l that strengthened her in these times. But out of a branch^m of her roots shall oneⁿ stand up in his estate, which shall come with an army, and shall enter into the fortress^o of the king of the north, and shall deal against them, and shall prevail^p: And shall also carry captives into Egypt their gods^q, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years^r than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land.^s But his sons^t shall be stirred up, and shall assemble a multitude of great forces: and one^u shall fall^v shall certainly come, and overflow, and pass through: then shall he return, and be

stirred up, even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude^v; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up^w; and he shall cast down many ten thousands^x: but he shall not be strengthened by it. For the king of the north shall return^y, and shall set forth a multitude greater than the former^z, and shall certainly come^{aa} after certain years with a great army and with much riches. And in those times^{bb} there shall many stand up against the king of the south: also the robbers^{cc} of thy people shall exalt themselves to establish^{dd} the vision; but they shall fall^{ee}. So the king of the north^{ff} shall come, and cast up a mount^{gg}, and take the most fenced cities^{hh}: and the armsⁱⁱ of the south shall not withstand, neither his chosen people^{jj}, neither shall there be any strength to withstand. But he^{kk} that cometh against him shall do according to his own will, and none shall stand^{ll} before him: and he shall stand in the glorious land^{mm}, which by his hand shall be consumedⁿⁿ.

identifying it, to pass on⁵¹ to the end of its power to persecute⁵², and to mark that date by a detailed account of one of the most noted characters of history—*Napoleon Bonaparte*.⁵³

But it may be asked, why this change of the particular method of the preceding verses, to touch only prominent features of history? We answer, that this has been part of God's method⁵⁴ of sealing and closing the prophecy. Besides, everything in prophecy was so arranged as not to stumble⁵⁵ Israel at the first advent. Had the minutiae and detail of twenty centuries been spread out as is that prophecy contained in verses 3 to 17 of this chapter, it would have been long, tedious and beyond comprehension⁵⁶; and it would have given the Jews and the early Christian church an idea of the length⁵⁷ of time before the Kingdom of God should come; and this was not God's purpose.

Proceeding, then, we understand verses 17-19 to apply to the times and incidents in which *Mark Antony* and *Cleopatra* figured, when Antony fell⁵⁸, and Egypt ("King of the South") was swallowed up in the Roman empire. Verse 20 we apply to *Augustus Caesar*, who was noted for his systematic collection of large taxes⁵⁹ from all tributary nations, and whose exactions of taxes, in Judea and throughout the then civilized world, are noted in Scripture in connection with the birth of our Lord. (Luke 2:1) The statement, "Caesar Augustus sent forth a decree that all the world should be taxed," corresponds faithfully to the description—"There shall stand up in his estate a raiser of taxes in the glory of the king⁶⁰." This latter part of the description also fits exactly; for the period of Augustus Caesar's reign is noted in history as the glorious epoch of the great Roman empire, and is called "*the golden age of Rome*."

Another translation of verse 20 reads: "There will stand up in his place one who will cause the exactor of taxes to pass through the glorious land⁶¹ of the kingdom." This would seem to apply specially to Palestine, and would make this fit exactly to the record in Luke. But both applications⁶² are correct: It was the glorious time of the Roman Empire, and tax collectors were caused to pass through the land of Palestine—the glorious land of the kingdom. Furthermore, he it noted that Augustus Caesar was the first ruler⁶³ to introduce to the world a systematized taxation.

We read further of this prominent ruler—"Within few days he shall be broken, neither in anger nor in battle." Of Augustus Caesar it is recorded that he died a quiet death⁶⁴, while his predecessor⁶⁵ and his seven successors⁶⁶ in imperial power died violent deaths. His death was within a few years after he had reached the zenith of his power and had caused "the exactor

Dan. 11:17-20—He^a shall also set his face to enter with the strength of his whole kingdom^b, and upright ones^c with him; thus shall he do: and he shall give him the daughter of women^d, corrupting her^e: but she shall not stand^f on his side, neither be for him. After this shall he turn his face unto the isles^g, and shall take many^h: but a princeⁱ for his own behalf shall cause the reproach^j offered by him to cease^k; without his own reproach^l he shall cause it to turn upon him. Then he shall turn his face toward the fort^m of his own landⁿ: but he shall stumble and fall^o, and not be found. Then shall stand up in his estate^p a raiser of taxes^r in the glory of the kingdom^s: but within few days^t he shall be destroyed^u, neither in anger^v, nor in battle^w.

of taxes to pass through the glorious land of the kingdom.”

Verse 21 fitly describes *Tiberius Caesar*, the successor of Augustus: “There will stand up in his place a despicable person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably and obtain the kingdom by flatteries⁶⁷.” Let us here note how the historic account of Tiberius agrees with the above by the prophet.

Says White: “Tiberius was fifty-six years old when he ascended the throne, professing great unwillingness to take upon him its important cares. . . . All restraint being now removed, the tyrant gave loose reign to his cruel and sensual passions.”

Says Willard: “At first he dissembled and appeared to govern with moderation; but the mask soon dropped. . . . The senate, to whom he transferred all the political rights of the people, had become degraded, and thus obsequiously sanctioned his acts and offered the incense of perpetual flattery to the man who filled their streets with blood. It was under the administration of his most debased of men, that our Lord Jesus Christ was crucified in Judea.”

These pictures fit exactly the prophet’s description, and are further confirmed by the next verse—22. “With the powers of an overflow⁶⁸ [flood] will they [all opposers]⁶⁹ be swept away before him, and be broken; yea, also the Prince of the Covenant⁷⁰.” This last statement seems unmistakably to refer to our Lord Jesus, who, as above noted by the historian, was crucified under the administration of Tiberius by his representative, *Pilate*, the Roman governor of Judea, and by Roman soldiers.

“And after the league made with him [the Senate recognizing him as emperor]⁷¹ he shall work deceitfully; for he will come up and become strong with a small number of people. [Tiberius organized the *Praetorian Guard*⁷², at first of 10,000, afterward doubled. This small number of people, as the emperor’s bodyguard, was continually at Rome and under his control. By it he overawed the people and the senate, abolished popular elections, assemblies, etc.] He shall enter peaceably even upon the fattest places of the province, and he shall do that which his fathers have not done, nor his father’s fathers; he shall scatter among them the prey, and spoil, and riches: and he shall think thoughts against the strongholds, even for a time.” Verses 23,24

It was the policy of both Augustus and his successors to preserve peacefully the control of the dominions previously gained, rather than to seek by conquest further additions; and, to secure this hold, it was their policy to divide the spoil⁷³ by appointing local governors⁷⁴, with dignity and authority, whose

Dan. 11:21—And in his estate^a shall stand up a vile person^b, to whom they shall not give^c the honour of the kingdom: but he shall come in peaceably^d, and obtain the kingdom by flatteries^e.

Dan. 11:22—And with the arms of a flood^a shall they be overflowed^b from before him, and shall be broken^c: yea, also the prince^d of the covenant^e.

Dan. 11:23, 24—And after the league^a made with him^b he shall work deceitfully^c: for he shall come up, and shall become strong with a small people^d. He shall enter peaceably^e even upon the fattest places^f of the province: and he shall do that which his fathers have not done^g, nor his fathers’ fathers: he shall scatter among them the prey^h, and spoil, and riches: yea, and he shall forecastⁱ his devices against the strong holds^j, even for a time.

tenure of office was made to depend upon the preservation of order in their provinces, their fealty to the Caesars and the prompt collection of taxes. They no longer, as at first, pursued the policy of sacking and plundering the world merely to carry the spoils as trophies to Rome. By this diplomatic policy, by thus "forecasting devices"⁷⁵, Rome now ruled the world more completely and with greater prestige than when her armies went hither and thither.

It should be recognized that while the prophecy has particularized, and in the cases of Augustus and Tiberius has almost individualized the account, yet this has been only a means to an end. The end to be accomplished is to mark the time⁷⁶ of transfer of universal dominion, from Greece to Rome, from the four generals of Alexander the Great, representing four divisions⁷⁷ of that empire (the "four horns" of the Grecian "goat" mentioned in Daniel 8:8), to the Roman empire which was at that time and previously a part of Grecia. These four generals⁷⁸ who succeeded Alexander the Great are no less distinctly marked in history than in prophecy.* [The division among these four is distinctly referred to in Daniel 8:8 and 11:4, 5.] The historian+ [Willard's Universal History, page 100.] says:

"The [Grecian] empire was now divided into four parts, and one part assigned to each of the generals who formed the league. *Ptolemy* assumed the regal power in Egypt; *Seleucus*, in Syria and Asia; *Lysimachus*, in Thrace and Asia Minor as far as *Taurus*; and *Cassander* took as his share *Macedonia*."

In this division *Italy* belonged to Cassander's department, which was the northern division⁷⁹, designated "King of the North," while Egypt was the southern division, or "King of the South." Gradually the Roman influence prevailed, and piece by piece the territory originally held by Seleucus, Lysimachus and Cassander was brought into subjection to Rome, which was part of the northern division, and left only Egypt⁸⁰, the southern division. This king of the south, Egypt, became subject to the power of the northern division, as above narrated, in the days of Cleopatra, Antony and Augustus Caesar, partly by the will of the father⁸¹ of *Cleopatra*, who dying while his children were young, left the kingdom under the protection of the Roman Senate, and partly by *Mark Antony's* defeat.⁸² For a while, indeed, the "King of the South," *Egypt*, was quite as powerful as the "King of the North," *Rome*. Historians tell us that "it was the greatest mercantile nation then existing"; that it had "33,000 cities"; and that its annual revenue "amounted to 14,800 silver talents," about \$20,000,000.

Recognizing the sense and design of the prophecy, we should not expect detailed, personal accounts of the monarchs of these kingdoms, but by "King of the

North” we should understand the Roman empire’s representative⁸³, and by “King of the South” a representative of Egypt’s kingdom. With this explanation we proceed with the prophecy.

Verse 25: “And he [*Rome*] will stir up his power and courage against the King of the South [*Egypt*], with a great army; and the King of the South shall be stirred up for the war with a very great and mighty army; but he shall not stand; for they will [treacherously] devise plans against him.”

From the year B.C. 30, when *Augustus Caesar* made *Egypt* a Roman province, no hostilities occurred between the two countries until *Queen Zenobia*, a descendant of *Cleopatra*, about A.D. 269, claimed and exercised its control. Her reign was short; *Aurelian*, the Roman emperor, conquering her⁸⁴ in A.D. 272. The historian says: “Syria, Egypt and Asia Minor acknowledged the sway of Zenobia, Queen of *Palmyra*. But she had to cope with the superior force of the empire and the military skill of the first captain of the age. Yet *Aurelian* writes of her, ‘The Roman people speak in contempt of the war, which I am waging against a woman. They are ignorant both of the character and fame⁸⁵ of Zenobia. It is impossible to describe her warlike preparations and her desperate courage.’” *Firmus*, the ally of Zenobia in Egypt, was speedily vanquished and put to death, and *Aurelian* returned to Rome covered with honor and with great wealth as described in verse 28—“Then will he return into his land with great riches, and his heart will be against the holy covenant⁸⁶, and he shall do [various exploits⁸⁷] and return to his own land.”

As an evidence of the riches he accumulated, note an extract from *Gibbon’s* account of his march of triumph through the streets of Rome. He says:

“The wealth of Asia, the arms and ensigns of conquered nations, and the magnificent plate and wardrobe of the Syrian queen, were disposed and in exact symmetry or artful disorder. . . . The beautiful figure of Zenobia was confined in fetters of gold; a slave supported the gold chain which encircled her neck, and she almost fainted under the intolerable weight of jewels. She preceded on foot the magnificent chariot in which she once hoped to enter the gates of Rome.”

As to the Prophet’s statement, that on his return his heart would be against the holy covenant [Christianity], *Mosheim* says:

“*Aurelian*, although immoderately given to idolatry, and possessing a strong aversion to the Christians, yet devised no measure for their injury during four years. But in the fifth year of his reign⁸⁸, either from his own superstition, or prompted by the superstition of others, he prepared to persecute them: and,

Dan. 11:25—And he shall stir up his power^a and his courage against the king of the south^b with a great army^c: and the king of the south shall be stirred up to battle with a very great and mighty army^d; but he^e shall not stand: for they shall forecast devices^f against him.

Dan. 11:28—Then shall he^a return into his land^b with great riches^c: and his heart shall be against the holy covenant^d: and he shall do exploits^e, and return to his own land.

had he lived, so cruel and ferocious was his disposition, and so much was he influenced by the priests and the admirers of the gods, that his persecution would have been more cruel than any of the preceding. But before his new edicts had reached all the provinces he was assassinated⁸⁹; and therefore only a few Christians suffered for their piety under him.”* [History of Christianity, Vol. II, page 101.]

This persecuting spirit⁹⁰ against Christianity was manifested after his return from the conquest, as indicated in the prophecy. Aurelian was a worshiper of the sun⁹¹, and he ascribed his victory over Zenobia to the sun; and immediately after the battle he repaired to the magnificent temple, dedicated to the sun, to acknowledge the favor. As the Christians deemed the sun unworthy of worship, it is presumed that their refusal to participate in this sun-worship was the provocation of his sudden and violent opposition.

Verse 26: “Yea, they that eat of his food will bring his downfall: and his army shall overflow: and many shall fall down slain.” Aurelian was assassinated by his own generals; his army was successful, though many were slain.

Verse 27 applies not to Rome and Egypt, but to two kings or powers in the Roman empire—the Imperial power gradually dying, and the Clerical power slowly⁹² coming to life and ambition. Each sought to use the other for its own selfish ends⁹³, while denying such designs. It reads: “And the heart of the two kings shall be to do mischief, and they shall speak lies at one table; but it shall not prosper [then], because as yet the end is unto another time.” Or, to express the thought more plainly, a certain period of 1260 years⁹⁴ had been appointed of God as the length of Papacy’s persecuting power; hence the union or league between the clergy and the civil power could “not prosper” then, because the 1260 years⁹⁵ counted from that date would bring “the end” too soon; therefore it must be put off, or held back, and allowed to come about gradually by the decay of the empire in Italy⁹⁶. We see on the pages of ecclesiastical history the scheming of the Christian bishops for power⁹⁷ in the Roman empire; and evidently the emperors⁹⁸ debated much whether it would not be to their advantage to recognize the new religion. Apparently *Constantine* merely acted out, at a riper time, what others had more or less thought of. But even Constantine was hindered⁹⁹ by the temper of the people from accomplishing at once and as rapidly as was desired a union of the forces of church and state.

We regard verses 29 and 30 as a parenthesis¹⁰⁰, thrown in to conceal the meaning for a time by breaking the order of the narrative, and believe it to apply to a then far future¹⁰¹ collision between the repre-

Dan. 11:26, 27—Yea, they that feed^a of the portion of his meat shall destroy him^b, and his army^c shall overflow: and many shall fall down slain^d. And both^e these kings’ hearts shall be to do mischief^f, and they shall speak lies^g at one table^h; but it shall not prosperⁱ: for yet the end^j shall be at the time appointed.^k

sentatives of the Roman empire¹⁰² and Egypt. No further conflict between these would occur except one, and it would be at “the time appointed”—the time of the end, 1799. For this reason we will leave the examination of these verses until considering that last battle between them, as detailed in verses 40-45.

Verse 31 connects with the thought of verse 27, and we recognize it as referring to the more successful of the two powers in the Roman empire—Papacy¹⁰³. Having traced history through notable individual rulers down to *Aurelian*, and having introduced us to the two antagonistic rulerships¹⁰⁴—civil and ecclesiastical—which arose shortly after, the predominance of Papacy¹⁰⁵, its character and its work, as related to God’s truth and Church, are next pointed out—being represented as one¹⁰⁶ king or power, regardless of its various and changing popes or heads. We know that in the contest between the civil and religious rulers Papacy was victorious; and the prophecy reads, “Arms shall stand on his part [or, “strong ones out of him stand up”—Young’s translation], and shall pollute the sanctuary of strength, and shall take away the continual sacrifice¹⁰⁷, and they will SET UP¹⁰⁸ the desolating abominations.”

This we interpret to mean that, though neither the church nor the civil power succeeded in swallowing up the other, as at one time seemed probable, yet “strong ones” arose, who polluted the fundamental principles both of the civil government¹⁰⁹ and also of true religion¹¹⁰. The “sanctuary of strength¹¹¹,” the sacred precincts of civil authority, which for the time God had delivered over to the Gentiles¹¹², to the kingdoms of this world, was undermined by those in the Church¹¹³ who thirsted for present dominion, and who sought by every device to obtain civil power to help forward¹¹⁴ their ecclesiastical schemes; and the sanctuary of God¹¹⁵ (his sacred dwelling—the Church) was defiled and degraded by the persistent efforts of these “strong ones” to obtain power with the civil rulers, and numbers¹¹⁶, and influence with the people. This was Papacy in embryo¹¹⁷ scheming to set itself up in power as a sacerdotal¹¹⁸ empire.

We cannot wonder that these heady, “strong ones,” having disregarded God’s plan, which provides for our present submission¹¹⁹ to “the powers that be” (which are ordained¹²⁰ of God for our present trial¹²¹ and our preparation¹²² for future exaltation to power, glory and the dominion of the world), and having decided to reign, if possible, before God’s time¹²³, were so far out of harmony with God’s plan that they lost the very essence and kernel of the truth, and retained only the form¹²⁴, the outward appearance. A most decisive step of the apostasy was to “remove the continual sacrifice¹²⁵.” This, the climax of doctrinal degeneracy, represented in the Romish doc-

Dan. 11:31—And arms^a shall stand on his part^b, and they shall pollute^c the sanctuary^d of strength, and shall take away the daily sacrifice^e, and they shall place the abomination that maketh desolate^g.

trines of *Transubstantiation*¹²⁶ and the *Sacrifice of the Mass*¹²⁷, we merely name here, leaving it for fuller examination in connection with another prophecy in a later chapter¹²⁸. From the introduction of this fatal¹²⁹ and blasphemous error, God calls the system¹³⁰ an abomination; and its subsequent exaltation to power is here referred to as, "the desolating abomination set up¹³¹." How well Papacy has earned this name, and how blighting has been its baneful influence, are well attested by the history of the "dark ages," glimpses of which we have given in the preceding volume¹³².

Verse 32: "And such as do wickedly against the covenant shall he corrupt by flatteries¹³³." Those in the Church who failed to live up to their covenant with the Lord fell an easy prey to the flatteries, honors, titles, etc., held before them by the Papal hierarchy as it began to have influence. But though many yielded to the errors, all did not¹³⁴; for we read, "But the people that do know their God shall be strong and deal valiantly; and they that understand among the people shall instruct many¹³⁵." Thus is shown a division of the Church into two marked classes, distinguished in Dan. 8:11-14 as the sanctuary and the host¹³⁶: one class, corrupted by the flattering honors of the world, violated its covenant with God, while the other class was really strengthened¹³⁷ by the persecutions to which their loyalty to God exposed them. Among the latter class were some¹³⁸ who understood the situation, and taught the faithful that thus it was written in the Scriptures that the Antichrist, or Man of Sin, would develop from a great falling away in the Church.

Numbers and power were in the hands of the forsakers of the covenant, who became joined to the empire¹³⁹; and the faithful few were persecuted—hunted¹⁴⁰, imprisoned, racked, tortured¹⁴¹, and put to death in hundreds of revolting forms, as the pages of history plainly attest, and as here foretold by the prophet, who said, "Yet they shall fall by the sword, and by flame, by captivity and by spoil—days," [Here another parenthesis¹⁴² of verse 34 and part of 35 interrupts]—"to the time of the end; because it is yet [future] for a time appointed." The length of time this persecution was to continue is not stated here, except that it will be concluded as appointed, at the Time of the End. From other scriptures¹⁴³ we learn that it was a period of 1260 years, which ended with A.D. 1799, a date prominently noted by Daniel and the Revelator as well as in history.

Verses 34,35: "Now when they shall fall, they shall be holpen with a little help." The full period of the persecutor's (Papacy's) power, 1260 years, would not end until 1799; but before its end God granted a little help through the Reformation movement¹⁴⁴, which,

Dan. 11:32—And such as do wickedly^a against the covenant^b shall he corrupt^c by flatteries^d; but the people that do know^e their God shall be strong^f and do exploits^g.

Dan. 11:33—And they that understand^a among the people shall instruct many^b; yet they shall fall by the sword^c, and by flame^d, by captivity^e, and by spoil^f, many days^g.

Dan. 11:34, 35—Now when they shall fall^a, they shall be holpen with a little help^b; but many shall cleave to them^c with flatteries^d. And some of them^e of understanding shall fall^f, to try them^g, and to purge^h, and to make them whiteⁱ, even to the time of the end: because it is yet for a time appointed^k.

though at first it rather increased persecution, afterward gave some comfort and protection to those falling because of fidelity to God's Word. The Reformation prevented the complete crushing¹⁴⁵ out of the truth from the world. But, alas! with the little help came the "flatterers"¹⁴⁶ again. As soon as persecution began to abate the adversary resorted to the same device, by which he had formerly succeeded in corrupting and degrading the church, to now overcome the reform movements. Kings and princes¹⁴⁷ began to give honors and titles to Protestants and to unite with Protestantism; and this led to serious evil results and deflection from the covenant, as we read: "But many shall cleave to them with flatteries; and some of them of understanding¹⁴⁸ [leaders, reformers, teachers, who had been able to instruct many concerning Papacy's errors] shall fall; to try them [the faithful few] and to purge and to make them white¹⁴⁹."

Tracing the prophecy further, we find that as the previous verses pointedly describe the leading characters prominently connected with the transfer of dominion to Greece and then to Rome, and then craftily¹⁵⁰, gradually, stealthily to Papacy as a power which grew up out of civil Rome, so also when it comes to the very important point of noting where Papal dominion was broken,* [It is proper to say that Papal dominion passed away at the beginning of the present¹⁵¹ century; for after the *French Revolution*¹⁵² the authority of Rome over rulers and kingdoms (and even over its own territory [*the Vatican state*] in Italy¹⁵³) was only nominal and not real. It should be remembered, too, that until that time *France* had been, of all the nations, the most faithful and subservient¹⁵⁴ to the Papal authority. It was her kings and princes and nobles and people who most readily obeyed the behests of the pope—organized crusades, went to war, etc., etc., in obedience to the pope's command, and who were so loyal as not to permit a Protestant to live on her soil after the massacre of St. Bartholomew's night¹⁵⁵. No other nation, therefore, could have struck Papacy so stunning and destructive a blow as the French.] it is but reasonable to expect that *Napoleon*¹⁵⁶, the leading character associated with this change, should be marked out; and that, too, not by a description of his personal appearance¹⁵⁷, but by a description of his peculiar characteristics¹⁵⁸, just as *Augustus* and *Tiberius Caesar* were indicated. Such a description we do find; and *Napoleon Bonaparte's* career corresponds exactly with that description. Verses 31-35 describe Papacy¹⁵⁹, its errors and abominations, and the *Reformation*¹⁶⁰ and its "little help" yet partial failure through flatteries; and these verses bring us down to the "Time of the End," and show us that, notwithstanding the little help afforded, some would fall by persecution¹⁶¹ until the Time of the End. And so it was: in all the countries subject to Papacy—Spain¹⁶², France¹⁶³, etc.—persecution through the terrible Inquisition continued, until broken effectually by Napoleon.

Next follow the verses descriptive of Napoleon, the instrument employed by Providence to break Papacy's power and to begin¹⁶⁴ her torture, which will end in utter destruction, to be accomplished later on; as it is written, "Whom the Lord shall destroy with the bright shining¹⁶⁵ of his presence." 2 Thess. 2:8

The public career of Napoleon Bonaparte, who was recognized even in his own day as "the man of destiny¹⁶⁷," is so clearly portrayed by the prophetic statement as to positively fix the date¹⁶⁸ of "the time appointed." This method of fixing a date is accurate. And if we shall show that the events here mentioned in prophecy agree with Napoleon's career in history, we can determine the date as certainly as we could the beginning of the reign of *Augustus Caesar*, or *Tiberius*, or *Cleopatra*—described in verses 17, 20 and 21. Napoleon's career, in the light of prophecy, marked A.D. 1799 as the close of the 1260 years of Papal power, and the beginning of the period called the "Time of the End." The prophetic description runs thus:

Verse 36: "And the king shall do according to his will, and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the god of gods, and shall prosper till the wrath is accomplished; for that which is determined shall be done." Napoleon was not a king¹⁶⁹, but the term king is a general one to indicate a powerful ruler. He did, perhaps, as nearly "according to his will" as any man¹⁷⁰ that ever lived; he was noted for his wilfulness and determination, which conquered almost insurmountable difficulties. To get the proper meaning of the above verse, it must be remembered that the word "god" signifies a mighty one; and that it is frequently used in Scripture in referring to kings and rulers, as in this verse: "god of gods¹⁷¹."* [See Scripture Studies, Vol. II, pp. 274 and 275.] Here the word "gods" refers to rulers, kings and princes, and the expression, "god of gods," or ruler of rulers, refers to the pope¹⁷². Most men have acknowledged religious superior, but Napoleon acknowledged none. He had a will of his own, and a plan of his own, which was to exalt himself above every other ruler. Even the "god of gods" (i.e., the ruler of rulers—the pope) he addressed in a marvelous way; commanding his obedience¹⁷³ as his servant, in a manner which shocked the superstitions of the world at that day, and the dignity of the papal hierarchy as well. And, as here declared, he prospered until he had accomplished his mission¹⁷⁴ of scourging Papacy and breaking its influence over the minds of the people. In proof of this, history* [Campaigns of Napoleon, pp. 89, 95, 96] says:

"Whilst the secular princes who had concluded treaties with the French adhered to them in good faith, and paid the contributions stipulated, the sov-

Dan. 11:36—And the king^a shall do according to his will^b; and he shall exalt himself^c, and magnify himself above every god^d, and shall speak marvellous things^e against the God of gods^f, and shall prosper^g till the indignation^h be accomplished: for that that is determinedⁱ shall be done.

ereign Pontiff was guilty of the most unwise violations of his engagements. Surrounded by priests who were his only counsellors, the Pope had resource to his old expedients of artifice and pious frauds; and great efforts were made to inflame the minds of the people against the French. . . .The priests pretended that heaven had interfered, and it was positively asserted that various miracles had been performed in the different churches in vindication of the holy catholic faith of Papal supremacy, showing the displeasure of heaven at the conduct of the French. Bonaparte, perceiving that such was the infatuation of the Court of Rome that all his efforts for peace would be unavailing, took immediate steps to bring 'His Holiness' to his senses.

"He ordered *General Victor* to invade¹⁷⁵ the Papal territories, who scattered the army of the *Pope*¹⁷⁶ 'like chaff before the wind,' and spread a general panic through the ecclesiastical states. . . . 'His Holiness,' finding that St. Peter afforded him no assistance in this emergency, . . . dispatched plenipotentiaries to Bonaparte to supplicate for peace. Peace was obtained, but upon conditions sufficiently humiliating: In addition to complying with the provisional treaty previously entered into and infringed by the Pope, he was obliged to cede a part of his territory¹⁷⁷ and pay a sum of money amounting to about thirty millions of French livres [about six million dollars], as an atonement for the last rupture."

This, added to the first assessment, made in all over ten million dollars that the Pope paid to France in gold and silver, besides other valuables—statuary, paintings, etc. A Roman Catholic writer declares that "The fulfilment of these conditions brought the Pope to the verge of ruin." *This treaty* was concluded February 19, 1797.

It may be thought that this summary and successful overturning of Papal power would be sufficient to prove to the world that its claims to divine right¹⁷⁸ to rule kings, etc., were mere assumptions; but if not, surely the final touches were added the following year, when the French general, *Berthier*, entered Rome, organized there a Republic, on February 15, 1798,¹⁷⁹ and five days later carried the pope a prisoner to France, where he died¹⁸⁰ the following year. From that time until the present, Papal dominion over the kingdoms of earth has been merely a shadow¹⁸¹ of its former self. Since then, it has scarcely mentioned its assumed right to make and unmake kings. In fact, the pope who succeeded in 1800, under the title *Pius VII*, "published an address in which he declared it to be the doctrine of the gospel that all should obey established governments," which of course included himself.

Dan. 11:37—Neither shall he^a regard the God^b of his fathers^c, nor the desire of women^d, nor regard any god^e: for he shall magnify himself^f above all.

Verse 37: "He shall neither regard the god [ruler] of his fathers, nor the desire of women, nor regard any god [ruler]; for he shall exalt himself in opposition to all."

Not only did Napoleon not respect the god of his fathers, Papacy, but neither did he regard favorably any of the Protestant sects¹⁸², here represented as women.* [As the one true Church is symbolically called the Bride of Christ, and as the Church of Rome in unfaithful alliance with earthly empire is called a harlot, so the various Protestant sects are called "women."¹⁸³] In fact, nothing but his own personal ambition controlled him.

Verse 38: "But in his place [instead of any of these gods] he shall honor the god of forces¹⁸⁴ [military power]: and a god whom his fathers knew not, shall he honor with gold, and silver, and with precious stones, and things desired."

Other great warriors made some acknowledgment to some supernatural powers for victories achieved. Alexander the Great visited the heathen temples, and thus celebrated victories; so did the Caesars; and in later times, under Papacy, it was the custom for both sides in a war to appeal to God, to saints, to the Virgin and to the popes for blessings and victory; and at least to pretend to accept victory as God-given. But Napoleon did nothing of the sort: he ascribed his success to himself and his own genius. Armies were his reliance; in brave men, quick maneuvering and able generals he put his trust; and to these he addressed his petitions. The form of his oath to the French "Council of the Ancients," on assuming command of the armies of France upon his return from Egypt, shows that his reliance was upon himself and his armies. He swore neither by God, nor by the Bible, nor by the Pope, nor by France; but he said: "I swear it! I swear it in my own name, and in the name of my brave comrades!" While serving his own ambition, he claimed to serve the people; and the treasures of Rome, and of other cities and countries which he spoiled, were turned over to the people¹⁸⁵ of France, of whom himself and his soldiers were a part.

Verse 39: "And he shall do this to strengthen his hold with the strange [new] god: Whoever will acknowledge him, him will he give much honor; and he will cause such to rule over many, and he will divide the land gratis."

Napoleon put his friends¹⁸⁶ and trusty generals into places of power among all the conquered nations of Europe. These offices were his gifts, yet they were held upon condition of fealty to him. They were "gratis," and yet the price of their loyalty to him. Of this history* [Williard's Universal History, page 452] says

"The ambitious views¹⁸⁷ of Napoleon became still more apparent. Holland had the previous year been

Dan. 11:38—But in his estate^a shall he honour the God of forces^b: and a god^c whom his fathers knew not^d shall he honour with gold^e, and silver, and with precious stones, and pleasant things^f.

Dan. 11:39—Thus shall he^a do in the most strong holds^b with a strange god^c, whom he shall acknowledge^d and increase with glory^e: and he shall cause them to rule over many, and shall divide the land^g for gain^h.

formed into a kingdom, of which his brother, *Louis Bonaparte*, was made king. Naples was now given to *Joseph Bonaparte*, the elder brother, who was also invested with the title of King of the two Sicilies. Several provinces were constituted duchies or grand fiefs of the empire, and given to the Emperor's relations and favorites. His sister *Pauline* was made princess of Guastalla: his brother-in-law, *Murat*, grand duke of Berg and Cleves; while *Eugene Beauharnais*, the son of his *Empress Josephine* by a former marriage, was sent viceroy to Italy. Fourteen provinces in the south and west of Germany were formed into the Confederation of the Rhine. They were separated from the Germanic body, and recognized Napoleon as their head, under the title of Protector. . . . *Switzerland* was also brought under the dominion of France, Napoleon declaring himself its 'Mediator'¹⁸⁹ m

The policy of Napoleon also led him to establish various honorable and honorary orders among the officers and soldiers, such, for instance, as the "Legion of Honor," "The Order of the Iron Crown," etc., etc.

Having thus furnished grounds for establishing the identity of this character (Napoleon), whose deeds mark the beginning of the "Time of the End," the prophecy proceeds to show which particular event¹⁹⁰ of that time is to be understood as definitely marking the exact date of the beginning of the "Time of the End." This event is shown to be Napoleon's invasion of Egypt, which covered a period of a year and nearly five months. He sailed May, 1798 and, returning, landed in France Oct. 9, 1799. This campaign is graphically described in a few words in verses 40-44.

Verse 40: "And at the [fixed¹⁹¹] Time of the End shall the king of the South [Egypt] fight against him, and the king of the North [England] shall come against him like a tempest, with chariots and with horsemen [the *Egyptian Mamelukes*, etc.] and with a great navy. [The English forces consisted of a navy under *Admiral Nelson*.] And he [Napoleon] shall enter into the countries, and shall destroy and pass through [victoriously]."

History informs us that the Egyptian army under *Murat Bey* "after a most determined struggle was repulsed; . . . the success of the French struck terror far into Asia and Africa; and the surrounding tribes submitted to the conqueror. . . . But fortune was preparing for him a terrible reverse. His fleet, consisting of thirteen ships of the line [war vessels], besides frigates, was found in Aboukir Bay by Nelson, the English admiral, who had long been in pursuit, and was attacked on the evening of Aug. 1, 1798, with a degree of vigor and activity ["like a whirlwind"] which was never surpassed in naval warfare."

Verses 41-43: "He shall enter also into the glorious land¹⁹² [Palestine], and many shall fall: but these

Dan. 11:44, 45—But tidings out of the ^aeast and out of the ^dnorth shall trouble him^c: therefore he shall go forth with great fury to destroy^d, and utterly to make away many. And he shall plant the tabernacles^e of his palace between the seas^f in the glorious holy mountain^g: yet he shall come to his end,^h and none shall help himⁱ.

Dan. 11:40—And at the time of the end^a shall the king of the south^d push at him: and the king of the north^c shall come against him like a whirlwind^d, with chariots^e, and with horsemen^f, and with many ships^g: and he shall enter into the countries^h, and shall overflowⁱ and pass over^j.

Dan. 11:41-43—He^a shall enter also into the glorious land^b, and many countries^c shall be overthrown: but these shall escape^d out of his hand, even Edom^e, and Moab^f, and the chief^g of the children of Ammon^h. He shall stretch forth his hand also upon the countriesⁱ: and the land of Egypt^j shall not escape. But he shall have power over the treasures^k of gold and of silver, and over all the precious things of Egypt^l: and the Libyans^m and the Ethiopiansⁿ shall be at his steps^o.

shall escape out of his hand, even *Edom* and *Moab*, and the principality of the children of *Ammon*. [Napoleon kept to the coast¹⁹³, and did not enter but passed by these lands.] He shall stretch forth his hand upon the countries, and Egypt shall not escape. And he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the *Libyans* and the *Ethiopians* will follow¹⁹⁴ at his steps.”

Verses 44-45: “And he shall plant the tabernacles of his palace [his palatial tents] between the seas, in the glorious holy mountain.” This statement might refer to either of two mountains—*Mt. Tabor*¹⁹⁵ or *Mt. Sinai*¹⁹⁶—both of which might be called glorious and holy. On *Mt. Tabor*¹⁹⁷, glorious and holy as the place of our Lord’s transfiguration, and called by Peter “the holy mount,” Napoleon’s tents were pitched, one of his most important battles being fought there. *Mt. Sinai*¹⁹⁸, holy and glorious as being the place where the Law Covenant between God and Israel was ratified, was visited by Napoleon and his “scientific corps¹⁹⁹” and select guard.

“But tidings out of the East and out of the North shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many [nations]. Yet he shall come to his end, and none shall help him.”

While in Egypt tidings of fresh alliance against France reached Napoleon, and he at once set out for France. With reference to this history* [Willard’s Universal History, page 446] says, “Intelligence from Europe now induced him to abandon Egypt; and, leaving his army under *Kleber*, he returned to France with secrecy and dispatch. . . . A reverse of fortune had taken place in French affairs, a *second coalition*²⁰⁰ had formed against France, composed of *England, Russia, Naples, the Ottoman Porte and Austria*.” Compare these words of history with those of prophecy: “But tidings out of the East and out of the North shall trouble him; therefore shall he go forth with great fury to destroy, and utterly to make away many [nations].” Napoleon’s great fury, and his attempted destruction of all the nations of Europe, are too well known to require repetition here. He almost succeeded in his ambitious designs; yet, as predicted by the Prophet, in a few years this most notable man of his day died an exile²⁰¹, forsaken by all.

As verse 40 declares that this invasion of Egypt would be “at the Time of the End” or (as the Douay version renders it) “at the time prefixed²⁰²,” so do verses 29 and 30, which refer to the same event and which were previously introduced as a parenthesis. It will be remembered that we have found verses 25-28 to refer to a previous²⁰³ invasion of Egypt; and in verses 29 and 30 it is intimated that the next²⁰⁴

Dan. 11:40, 29, 30—And at the time of the end^a shall the king of the south^b push at him: and the king of the north^c shall come against him like a whirlwind^d, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. . . . At the time appointed^e he shall return, and come toward the south: but it shall not be^f as the former^g, or as the latter^h. For the ships of Chittimⁱ shall come against him^j: therefore he shall be grieved^k, and return^l, and have indignation against the holy covenant^m: so shall he do: he shall even return, and have intelligenceⁿ with them that forsake the holy covenant^o.

great invasion of Egypt would be "at the time appointed," i.e., at the "Time of the End," as described in verses 40-45.

"At the time appointed he shall return, and come toward the south; but it shall not be as the former or as the latter" invasions. Napoleon's invasion of Egypt did not result²⁰⁵ either like that in the days of *Cleopatra*, or like that in the days of her descendant, *Queen Zenobia*. Napoleon, though successful as a general in Egypt, achieved no such victories as his predecessors; and the reason is described in the next verse—"For the ships of Chittim²⁰⁶ ["of the Romans"—Douay] shall come against him." The English navy harassed Napoleon and hindered his conquest. Since England²⁰⁷ as well as France had been a part of the old Roman Empire, and since France was at war with the remainder of that empire, endeavoring to conquer it, we see the propriety of these being called Roman²⁰⁸ ships. "Therefore he [Napoleon] shall be grieved, and return and have indignation against the holy covenant: and he shall succeed."

On his return from Egypt, Napoleon abandoned his former policy of violent opposition to Papacy, and signed a *Concordat*²⁰⁹ or agreement with the pope, by which the Roman Catholic religion was re-established in France. This was an action against the truth; but he seemed to see that by this policy he could best succeed in overturning the Republic and in establishing himself in power as Emperor. And he did "succeed"²¹⁰. But this policy did not last long after he obtained imperial power: he soon began again to work against that system called the "Man of Sin," as the prophecy describes in the following words: "And he [Napoleon] shall return [change about] and shall devise against them that have forsaken²¹¹ the covenant of the sanctuary"; i.e., he began to scheme and operate against the apostate church of Rome. In this also he succeeded.

Thus pointedly does Daniel 11 trace the world's history, by its most notable characters, from the kingdom of Persia down to the overthrow of Papal dominion. Though covering the long period of twenty-four hundred years, it accomplishes its purpose of clearly marking the very year of the beginning of the Time of the End—1799. With that year terminated the limit of Papacy's 1260 years of power to oppress, and the Time of the End began²¹². And let it not be overlooked that this was also the last year of *Papacy's millennium*²¹³, or one thousand years' reign, which began, as shown in the previous volume, with the year 800. But 1799 was only the beginning of the period known as "the Time of the End," within the limits of which every vestige of that system shall pass away²¹⁴.

Notice how in the few words of verses 34 and 35 the decline of the Reformation and its cause are described. The love of the world and a desire to be in power, influence and ease were the snares which first seduced the church and brought forth Papacy; and the same desires²¹⁵ and endeavors interrupted the Reformation. Luther and his companions at first boldly denounced, among other of the papal errors, the union of church and state²¹⁶; but when, after some years of brave resistance to powerful opposition, the Reformation began to have some influence because of numbers, when kings and princes began to flatter²¹⁷ the reformers, and avenues to social and political preferment opened before them, the evils of church and state union, which once they saw and opposed in Papacy, were lost sight of. The reformed churches in Germany²¹⁸, Switzerland²¹⁹, etc., stepped into the very shoes of Rome, and stood ready to unite with and favor any political party, or prince, or government, willing to own and recognize them. Thus some of understanding fell, and from being leaders of reform they became leaders into temptation²²⁰. Thus the reform movement, well begun, was greatly checked²²¹.

But all this could not frustrate God's plan. By his wisdom it was overruled for good²²². It served, as Papacy's error²²³ had done, to further test the true saints, to prove whether they were really followers of men or of God. It has served this purpose all the way down, from that time to this—"to try them, and to purge, and to make them white."

If we are correct in placing the beginning of the Time of the End at 1799, we should expect that there the falling into the error of church and state union would measurably cease, though it might require long years²²⁴ for the full recovery out of that snare of the devil. Looking back, we find that facts exactly correspond with this. Since that date there have been separations between empires and churches, but no²²⁵ new unions. Really, this date marks a new reformation²²⁶ on a more substantial basis. The influence of Papacy²²⁷ over the kingdoms of Europe had previously been so great that its curses were dreaded by the nations as a withering blight, and its blessings desired for national prosperity. When Protestants separated from Papacy²²⁸, they were received by the world as being merely a less corrupt substitute for the Papacy; and their favor, advice or sanction was often very similarly sought. But when Napoleon boldly ignored both the blessings and the curses of Papacy, and yet prospered phenomenally, his course not only greatly weakened the Papal influence over civil governments, but it also weakened²²⁹ the influence of the various Protestant systems, in matters civil and political—which influence had grown very strong²³⁰ in two and a half centuries.

Dan. 11:34, 35—Now when they shall fall^a, they shall be holpen with a little help^b: but many shall cleave to them^c with flatteries^d. And some of them^d of understanding shall fall^e, to try them^f, and to purge,^g and to make them white^h, even to the time of the endⁱ: because it is yet for a time appointed^l.

The new reformation, which dated from Napoleon's day, was no less thorough²³¹ than the reformation brought about by Luther and his colleagues, though it was not a religious movement, nor in any way animated by a religious zeal; nor were the actors in it aware of the fact²³² that they were accomplishing a work marked out for them in prophecy centuries before. Napoleon and his co-workers were godless men, animated by their own selfish ambitions for power; but God, unknown to them, was overruling their course²³³ and causing it to work out his own designs, which it effectually did. Had the reformation which God first started within the Church itself continued, had the reformers and their descendants continued faithful to the Truth, his great designs might have been accomplished through their honored instrumentality²³⁴. But when they succumbed to the flatteries of the world, God showed that he had other ways and means for accomplishing his purposes.

Napoleon's work, together with the French Revolution, broke the spell of religious superstition, humbled the pride of self-exalted religious lords, awakened the world²³⁵ to a fuller sense of the powers and prerogatives of manhood²³⁶ and broke the Papal dominion against which the religious Reformation had previously struck a death-blow²³⁷, but which its after course had healed. (Rev. 13:3) The era closing with A. D. 1799, marked by *Napoleon's Egyptian campaign*,²³⁸ sealed and defined the limit of Papal dominion over the nations. There, the time appointed (1260 years of power) having expired, the predicted judgment against that system began, which must finally "consume and destroy it unto the end"²³⁹. Dan. 7:26

This date also clearly marks the beginning²⁴⁰ of a new era of liberty of thought, and the realization of individual rights²⁴¹ and privileges, and has already been distinguished by its rapid strides of progress toward the full accomplishment of the work mapped out for this Time of the End. As a single illustration, notice the rise and work of the various *Bible Societies*—"pestiferous Bible Societies"²⁴², Rome calls them, though it cannot now hinder them. And the sacred volume which once she confined in chains, kept covered in dead languages²⁴³, and forbade her deluded subjects to read, is now scattered by the million in every nation and language. The British and Foreign Bible Society was established in 1803; the New York Bible Society in 1804; the Berlin-Prussian Bible Society in 1805; the Philadelphia Bible Society in 1808; and the American Bible Society in 1817. The extent of the work done by these societies during this century is wonderful²⁴⁴. Bibles by the million are published yearly and sold at low prices, and many thousands are given away to the poor. It is difficult to estimate the wide influence of this work. While much is doubtless lost, the result in

Rev. 13:3—And I^a saw one^b of his heads as it were^c wounded to death^d; and his deadly wound was healed^e: and all the world^f wondered^g after the beast^h.

Dan. 7:26—But the judgment shall sit^a, and they shall take away his dominion^b, to consume^c and to destroy^d it unto the end^e.

general is to break the bonds of slavery and superstition²⁴⁵, political and ecclesiastical. Its quiet teaching—that popes, priests and laity, as well as kings, generals and beggars, must all render an account to one Lord—is the greatest of all levelers²⁴⁶ and equalizers.

Though the religious reformation movement throughout Europe had severely shaken Papacy's influence, yet the reformed churches had so closely imitated her policy of statecraft, affiliation with earthly empires, and claims of clerical authority²⁴⁸ over the people (that the "clergy"²⁴⁹ constitute a special and divinely appointed rulership in the world), that the first effect of that reformation became greatly modified, and left the people and the civil rulers largely under superstitious awe and subserviency to every thing called church authority. The reform divided among several sects²⁵⁰ much of the superstitious and unwholesome veneration formerly concentrated upon Papacy alone. But the political reform²⁵¹ witnessed during the Nineteenth Century, dating particularly from 1799, the "Time of the End," though very different from the former, is none the less a reformation. The *revolution and independence of the American colonies*²⁵²—the successful establishment of a prosperous Republic, a government by the people and for the people, without the interference of either royalty²⁵³ or priest-craft²⁵⁴—had set a new lesson²⁵⁵ before the now awaking people, who for so many centuries had slumbered in ignorance of their God-given rights, supposing that God had appointed the church to the supreme rulership of earth, and that they were bound to obey those kings and emperors sanctioned by the church, no matter how unjust their demands, because she had declared them to be appointed by God, through her.

To a long down-trodden and priest-ridden people, *America* became a source of wonderment. Truly it was "Liberty enlightening the world"²⁵⁶. Finally, oppressed by priest-craft, royal extravagance, etc., augmented by repeated failures of the crops²⁵⁷, which impoverished and almost famished them, the people of France arose²⁵⁹ in desperation and accomplished that most terrible revolution which lasted for fourteen years, from 1789 to 1804.

Awful as were those scenes of anarchy²⁶⁰ and violence, they were but the legitimate fruit, the reactionary effect²⁶¹, of the awakening of a long oppressed people to a realization of their shame and degradation. It was the reaping of a whirlwind²⁶² by the civil and religious powers, which the name of God and of truth had been blinding and binding, for their own aggrandizement, people for whom Christ died.

Of course such a reaction from such a cause would be to infidelity²⁶³. France suddenly became thoroughly infidel under the influence of *Voltaire* and his associates²⁶⁴, who deluged the country²⁶⁵ with their writings, hurling contempt and ridicule upon Christianity, or rather upon the apostate Church of Rome, which was the only Christianity with which the French people were acquainted. They pointed out its falsehoods²⁶⁶, its absurdities, its hypocrisies, its immoralities, its cruelties and all its wickedness, until the French people became as inflamed in their zeal to exterminate Catholicism and all religion as they had formerly been zealous to uphold it. And miserable, deluded France, for a thousand years completely under the influence of the Papacy, supposing that the real Christ and not the Antichrist had been her despicable master, cried out in the words of *Voltaire*, "Down with the wretch"; and their efforts to down the execrable Antichrist²⁶⁷ resulted in all the horrors of the *French Revolution*²⁶⁸—a wonderful illustration²⁶⁹ of retributive²⁷⁰ justice when viewed in comparison with the dreadful massacres of *St. Bartholomew's day*, and similar occasions incited and rejoiced over by the Papacy.

Infidel France suddenly rose in its might, destroyed the *Bastille*²⁷¹, issued its declaration of the rights of man²⁷², executed the king and queen²⁷³ and declared war against all kings and sympathy with all revolutionists everywhere²⁷⁴. Meanwhile the rulers of the world with bated breath dreaded lest the revolutionary contagion should break out among their subjects; and, fearful of world-wide anarchy, they organized alliances²⁷⁵ for their mutual protection against their subjects, who indeed were scarce restrained. The French renounced Christianity, and confiscated all the vast estates and revenues of the Roman Catholic Church, as well as the estates of the king and the nobility. The streets of Paris again ran with blood, but it was the blood of priests and nobles and their supporters, instead of that of Protestants. The number of the executed is estimated at 1,022,000²⁷⁶. These perished by hundreds of processes invented for the occasion. During the hunting and the slaughter, the priests were taunted with reminders of the similar course of Papists toward Protestants, and of their own doctrine—that "the end justifies the means²⁷⁷." The Revolutionists claimed the end sought to be human liberty, political and religious; and that the death of those opposed to this was needful, as the only sure means.

Like all such things, the French Revolution was a great evil²⁷⁸, and caused much distress to millions of people; yet like some others, too, it was a partial redress of a great wrong²⁷⁹; and, like some others, it was overruled by God²⁸⁰ for good, for the increase of knowledge²⁸¹ and the forwarding of his plans as

pointed out in prophecy. We here intrude the remark that the *French Revolution* is prominently pointed out in the Book of Revelation²⁸², which clearly shows that the closing trouble upon all the nations of "Christendom" was illustrated in that reign of terror. That pestilence of *Infidelity*²⁸³ and *Anarchism*²⁸⁴, which spread from France the world over, was fed and fattened upon the false, unscriptural doctrines²⁸⁵ and practices of "Christendom," represented not only in Papacy but in "Orthodoxy" generally. Nominal Christianity has not cured this malady, and is powerless to avert its further outbreak²⁸⁶, predicted in the Scriptures to be the greatest trouble²⁸⁷ ever to be known to earth.

The influence of the French infidels was carried over Europe by the armies²⁸⁸ under Napoleon, and greatly undermined the power both of kings²⁸⁹ and priests. But the rough handling of Papacy by Napoleon, acting as the head and representative of Infidel France, capped the climax, and more than all else²⁹⁰ helped to break the fetters of superstitious veneration, by which the "clergy" class had so long held the "common people" under them. But when the intrepid Napoleon not only defied the anathemas of *Pope Pius VI*²⁹¹ but laid penalties upon him for violation of his (Napoleon's) orders, and finally compelled him to cede²⁹² back to France the papal territories granted a thousand years before by Charlemagne (whose successor Napoleon claimed to be), it opened the eyes of the people as well as of the monarchs of Europe to the falsity of Papacy's claim to authority. The great revolution of public opinion²⁹³ at this time, regarding papal authority, may be seen in the fact that Napoleon, upon assuming the title and proclaiming himself Roman Emperor as successor of Charlemagne* [Napoleon's great European wars were but his attempts to re-unite²⁹⁴ that empire as it existed under Charlemagne], did not go to Rome to have the pope crown him, as did Charlemagne and others, but commanded the pope²⁹⁵ to come to France to attend his coronation. And even then the successful chief, who more than once had pillaged, impoverished and humbled the Papacy, would not consent to be crowned by the pope, and thus to accept the imperial dignity with any acknowledgment of papal authority, but merely had the pope (*Pius VII*) present, to sanction and acknowledge the ceremony, and to bless the crown which Napoleon then took from the altar and put upon his own head²⁹⁶. The historian says, "He then put the diadem on the head of his empress, as if to show that his authority was the child of his own actions"—the result of his own civil and military successes. Nor has the pope ever been since requested to bestow the crown of the Roman empire. A Roman Catholic writer* [Chair of St. Peter, page 443], says of this coronation:

“Acting differently from Charlemagne and other monarchs, who had repaired to Rome on similar occasions, he [Napoleon] insisted in his arrogance that the holy father should come to Paris to crown him. The pope felt extreme reluctance to depart thus from the ancient usage. In fact, he considered it derogatory to his exalted office.”

Concerning the humiliations heaped upon Papacy by Napoleon, history+ [Campaigns of Napoleon, pp. 89, 90] says:

“An armistice was concluded [June 23, 1796]²⁹⁷ with the Pope [*Pius VI*], the terms of which were sufficiently humiliating to the head of the church, once the most powerful sovereign in Europe. The pontiff, who once trod on the necks of kings, made and unmade sovereigns, disposed of states and kingdoms, and, as the great high-priest and vicegerent²⁹⁸ of the Almighty on earth, established an authority as lord paramount²⁹⁹, and reigned over the heads of other sovereigns, was constrained to drink³⁰⁰ to the very dregs the cup of humiliation. If the draught was bitter, it was one which his predecessors had liberally dealt out to others³⁰¹. He was compelled to open his ports to French vessels, and to exclude the flags of all nations at war with that Republic; to permit the French army to continue in possession of the legations of *Bologna* and *Ferrara*; to surrender the *citadel of Ancona*; to give to the French 100 paintings, busts, vases or statues to be selected by commissioners sent from Paris to Rome; also 500 (ancient and valuable) manuscripts to be selected in the same way; and, to sweeten the whole, his holiness was to pay to the Republic 21,000,000 French livres, most of which was to be in specie, or gold and silver ingots.”

For the nonfulfilment of these penalties promptly, the money fine was increased to 50,000,000 livres, and certain papal territories were compelled to be ceded to France; and the pope was finally made a prisoner and taken to France, where he died³⁰².

Even *Pius VII*, who had been restored to pontifical honors, and who in 1804 attended the crowning of Napoleon, was afterward by decree of Napoleon (1808-1809)³⁰³ bereft of every shred of temporal power; and the monuments and art treasures of Rome were taken under French protection. The language used by Napoleon was that “the donation of territories by our illustrious predecessor, *Charlemagne*, to the Holy See, . . . *Urbino. Ancona. Macerata*, be forever united to the Kingdom of Italy.”

The import of this is thus told by a Roman Catholic writer*: [Chair of St. Peter, pp. 439, 440]

“To this it was added, that the pope should continue to be the bishop of Rome³⁰⁴, exercising his spiritual functions as his predecessors had done in the early

ages, down to the reign of Charlemagne. The following year³⁰⁵, emboldened by the successes of his arms, the Emperor resolved that the pope should be deprived of his now nominal sovereignty—the mere shadow of temporal power, that still remained to him in his capital and the adjacent districts. [These Papacy held for years before Charlemagne's gift³⁰⁶—from A.D. 539.] Accordingly he issued a new decree, from the palace of the *Austrian Caesars*, that Rome should be an *Imperial Free City*³⁰⁷; that its civil administration should be conducted by a council then nominated by the Emperor; that its monuments and art treasures should be taken under French protection; and that the pope, having ceased to reign, an income³⁰⁸ should be settled on his holiness.”

Following this, *Pius VII* issued a bull of excommunication³⁰⁹ against Napoleon, and was taken a prisoner to France, where he finally signed the *Concordat of Fontainebleau*, dated Jan. 25, 1813, in which he placed in Napoleon's hands the nomination³¹⁰ of Bishops and Metropolitans³¹¹, and virtually rescinded his own authority to veto such appointments. Thus he in effect gave Napoleon the authority of a pope, which was what Napoleon had long desired.

Nor have Roman Catholics failed to note the importance of the events which introduced the present century. They not only admit the losses and indignities inflicted, as above quoted, but they claim that the Millennial reign of Papacy (the thousand years from the time of Charlemagne's present of the before mentioned states to the Papacy—A.D. 800) ended with the taking away of its dominions by Napoleon; from which time it has at no time had more than a skeleton of power. It is Papacy's claim that, as the Kingdom of Christ, it has accomplished the predicted reign over the nations, mentioned in Rev. 20:1-4, and that the present period of trouble upon that system is the “little season”³¹² in which Satan is loosed, mentioned in the 7th and 9th verses. Only such as see in Papacy Satan's counterfeit³¹³ of the true Christ, and who recognize the true Church and the true reign, can fully appreciate this.

We have, perhaps, cited enough to convince the reader that the period of the French Revolution and Napoleon's power was a very marked period in Papacy's history; and Papal influence, broken then, has never been regained³¹⁴. Though at times some favors were granted, they were only for a short time, and were followed by renewed indignities, until in 1870³¹⁵ all temporal authority of the popes again ceased—we believe never to be revived³¹⁶. Remember, too, that it was Napoleon's soldiers who broke open the *Inquisitions*³¹⁷, and put an end to public tortures and executions for religious convictions.

The effect of the partial breaking down of the priest-craft and superstition, while it has led to more open infidelity, has also,³¹⁸ in thus overthrowing a superstitious reverence for men, led to more intelligent thought³¹⁹ on the part of the consecrated people of God—many of whom previously scarcely dared to think, or study the Scriptures for themselves. Thus, this revolution was favorable to the development of the truth and of true Christianity, by stimulating Bible study³²⁰. It really carried forward the good work begun in the Reformation of Luther's day³²¹, which had been checked³²² by the ignorance and servility of the masses, and the love of power, dignity, authority and ease on the part of the "clergy."

We have thus shown that 1799 began the period called the Time of the End; that in this time³²³ Papacy is to be consumed piece-meal³²⁴; and that Napoleon took away not only Charlemagne's gifts of territory (one thousand years after they were made), but also³²⁵, afterward, the Papacy's civil jurisdiction in the city of Rome, which was recognized nominally from the promulgation of *Justinian's decree*, A.D. 533,³²⁶ but actually from the overthrow of the *Ostrogothic monarchy* A.D. 539³²⁷—just 1260 years before 1799. This was the exact limit of the time, times and a half³²⁸ of its power, as repeatedly defined in prophecy. And though in some measure claimed again since, Papacy is without a vestige of temporal or civil authority today, it having been³²⁹ wholly "consumed." The Man of Sin, devoid of civil power, still poses and boasts³³⁰; but, civilly powerless, he awaits utter destruction in the near future, at the hands of the enraged masses³³¹ (God's unwitting agency)³³², as clearly shown in Revelation.

This Time of the End, or day of Jehovah's preparation, beginning A.D. 1799 and closing A.D. 1914,³³³ though characterized by a great increase of knowledge³³⁴ over all past ages, is to culminate in the greatest time of trouble the world has ever known³³⁵; but it is nevertheless preparing³³⁶ for and leading into that blessed time so long promised, when the true Kingdom of God, under the control of the true Christ, will fully establish an order of government the very reverse³³⁷ of that of Antichrist³³⁸. Since this period prepares for and leads to the Kingdom, it leads also³³⁹ to the great conflict between the old and the new order of things by which the latter will be introduced. And though the old order of things must pass away, and the new must supersede it, the change will be violently opposed³⁴⁰ by those advantaged by the present order. Revolution³⁴¹, world-wide, will be the outcome, resulting in the final and complete destruction³⁴² of the old order and the introduction and establishment of the new.

All the discoveries, inventions³⁴³ and advantages³⁴⁴ which make our day the superior of every other day are but so many elements working together in this day of preparation³⁴⁵ for the incoming³⁴⁶ Millennial age, when true and healthful reform, and actual and rapid progress in every direction, will be the order, to all and for all.

NOTES:

1. Called the "Time of the End" because it is the period of time bringing the Gospel age and the reign of sin and death to an end. Begins in 1799 and lasts until the end of Jacob's Trouble.

Notes on Daniel 12:4

- a. Shut up — Strong's 5640. Not just to close; but, figuratively, to keep secret.
 - b. Seal — Not only to bind, but to be unable to understand. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.—Isa. 29:11. Note also the sealed scroll in Revelation. The seventh seal is opened at the time of the Lord's presence, in the time of the end.
 - c. Time of the end — 1799; more particularly, 1874.
 - d. Run to and fro — Some translations read, "many shall study." The word, Strong's 7751, relates particularly to rowing a ship and was used to describe the traffic going in and out of the harbor, therefore the usual reading, "run to and fro." However it became idiomatic to describe the route of the eyes across a page, and thus the colloquial meaning of "study."
 - e. Knowledge shall be increased — A small number of translations read, "troubles shall abound." The Hebrew word, Strong's 1847, is similar to Strong's 1804, meaning "trouble, from the thought of roiled water." This accords well with the word for "running to and fro," meaning "to lash out with the oars," that some scholars feel the word should be the one for "trouble." All three of the thoughts for these two phrases are true, but the bulk of authority seems to favor our accepted rendering.
2. Called the "Day of His Preparation" in Nahum 2:4, emphasizing the same period as it relates to preparing conditions for, first, the Lord's presence; and, second, for the kingdom. Includes the advancement of knowledge, both technological and Biblical; the inventions necessary to promulgating the Gospel; the call for liberty and the preparing for the time of trouble; preparation of Israel; beginning of the judgment of Babylon, etc.

Notes on Nahum 2:3-5

- a. Shield — Protection. Usually "shield", but also "scales" as the scales of Leviathan in Job 41:15. the protection of the Christian is in his justification through the blood of Christ.
- b. Mighty men — The Lord's workers, here in the pre-harvest and harvest periods.
- c. Made red — With the blood of Christ. Note the "mark" of Ezek. 9:4 and Rev. 7:1-4; 14:1. The Old Testament "mark" is from the Hebrew letter "tau," the precursor of our "T", the cross shape. The rediscovery of the ransom doctrine seems indicated. Note Rev. 14:6 ("the everlasting gospel.") The word "red" is from the Hebrew "*adam*" and may also show the ransom as related to Adam—the corresponding price.

- d. In scarlet — (Hebrew, *tola*), the crimson dye that is taken from the crushing of the tola worm. Note Psa. 22:6—"I am a worm, and no man." Similar thought to the "red", but laying emphasis on Christ's suffering.
- e. Chariots — Organizations. Chariots hold people and are pulled by horses, even as organizations hold Christians and are pulled by doctrines or isms.
- f. With flaming torches — Carriers of light.
- g. Day of his preparation — Or, Time of the end, emphasizing 1799-1874 period.
- h. Fir trees — Various representations, among them leaders in Christendom (see Zech. 11:2). Probably that is the thought here.
- i. Be terribly shaken — Tested. Notice the correspondence with Psa. 29:5 where the third "voice of the Lord," the third thunder, shakes the cedars of Lebanon, a tree often associated with the fir.
- j. Rage — *Halal*, the word for "rage" literally means boast and, in the intensive form, "praise." Can be translated "be jubilant," (see Vine's under *Praise*), and may refer to the jubilation of freedom after the breaking of the shackles of Papacy by Napoleon.
- k. In the streets — Properly, outdoors, in the fields. Fields of endeavor. Note Jer. 8:10.
- l. Jostle on another — Not the thought of rubbing, friction or accidents; but of frenzied activity. Appropriate of the mission work in the latter part of the 19th century.
- m. Broad ways — City streets, showing organized activity.
- n. Torches — Not the same word as "torches" in the preceding verse. Here the thought is lamps. The idea, though, is similar, as "light-bearers."
- o. Lightnings — "His lightnings enlightened the world: the earth saw and trembled." May show the preliminary effects of the enlightenments which both precede, but specially follow, the second presence.
- p. He shall recount — The thought of the verb is obscure. Some translations use "summon," while others have "remember." Strong's has the thought of "marking." The "re" thought in "recount" may be appropriate. He puts his worthy ones to the test.
- q. His worthies — The mighty and valiant ones of verse three. Note the parallelism in thought with Jer. 8:4-22. (See C156-158.)
- r. Stumble — "And some of them of understanding shall fall" (Dan. 11:35).
- s. Defence — Or, protection. The preparation for the defense of harvest truth.
- t. Be prepared — Through the great array of events in the "Day of Preparation."

PARAPHRASE: "The mark of the consecrated is the ransom, they valiantly share with Christ in being crushed like a worm. Organizations shall be developed to bear the incoming light as the Lord prepares the world for the second presence of Christ. The mighty leaders of Christendom shall be shaken. With joyous zeal shall the organizations of conversion ply their trade, rushing to and fro throughout the earth. Appearing as light-bearers, they spread the lightnings that accompany the second advent. God will

test his people. Many will stumble and fall, but this testing is necessary for the preparation of the defense of the harvest truth.”

3. The industrial revolution is a part of the preparation for the second advent. First, to provide the necessary tools for the dissemination of truth. Second, to develop the implementation for the kingdom. Third, to show men that, without a heart conversion, the increase of knowledge is really to his disadvantage. Thus the first use of modern technology is to provide armaments, and the second is to materialistically raise the standard of living. Note Psa. 29:4—“The voice of the Lord [thunder, the sound effect of lightning] is in might; the voice of the Lord is in majesty”—the second and third thunders.
4. Among the “senses” of the day of preparation are: (1) development of tools and awakening of the attitude for Bible study; (2) awakening men to their rights and rousing a clamor for liberty; (3) weakening Papacy for their judgment; (4) positioning Israel for their return; (5) bringing modernism into the churches to test and awaken the Lord’s true people; (6) developing technology for the spread of the harvest message; (7) preparing America to have the necessary freedoms required for the spread of an unpopular message; and (8) producing wealth for the aristocracy to make socialism and communism desirable alternatives.
5. The taste for liberty can be seen in at least four areas of society, perhaps analogous to the four winds of Rev. 7. (1) Trade unions raise up in the economic sector; (2) the Civil War in the U.S. and the dropping of slavery in Europe pave the way for the call for liberties in the racial segment; (3) the rise of humanism and deism challenge the authority of the clergy in the area of religion; and (4) the development of socialism and communism stir unrest in the political arena.
6. The industrial revolution and the urbanization of society produce both a higher standard of living for all and a ready stream of products seeking a home. Note again Psa. 29:5, “The voice of the Lord is in might.” Improved advertising and sales tactics make goods more attractive to the populace, further augmenting the rise in materialism.
7. While wealth became more widespread, it flowed mainly to a minority and the gap between the rich and the poor grew greater. This raised the jealousies of the masses who wanted their share. The slogan of *The Communist Manifesto*, “Workers of the world, unite” became the battle cry of the time. Bellamy’s *Looking Backward* is just one of many books that painted a socialist utopia. Note the letter of W. E. Page to Bellamy on R1213 and the comments of CTR on his book on R1244, dismissing it “a hopeless glance in the right direction.
8. The “overthrow” of imperialism (as in the American Revolution); kingship (as in the French Revolution); feudalism (as in the Industrial Revolution); and clerical power (as in Napoleon’s cavalier treatment of the Pope); are all softening up blows for the knockout punch of the Battle of Armageddon.
9. Revised in the Foreword and in R5950, *The Harvest Goes Grandly On*. The Time of the End is thus divided into two periods. The former, 75 years long, 1799-1874, might be most specifically referred to as The Day of Preparation; the latter, still going on, is the Harvest. The former prepares for the latter. Both the former and the latter are themselves divided into two parts. The opening section of the first period, 1799-1829, dealt with religious truth in general, while the latter, 1829-1874, concentrated on raising interest in advent truth. The first part of the harvest is for reaping the church, while the second is for reaping the vine of the earth. (See Rev. 14:14-20.)

10. There are two words for “end” in the New Testament. *Teleos* means a final end, and refers to a point in time, while *suntelia* is a climactic series of events and refers to a period of time. The word used here (and also in Matt. 24:3) is *suntelia*, and shows that the harvest covers a time period and is not an instantaneous rapture.

Notes on Matthew 13:39

- a. The harvest — As the ingathering and separating of both wheat from tares and wheat from chaff in the natural growing season, the harvest is a good picture of the same activities in the spiritual realm at the conclusion of an age.
 - b. end — Greek, *suntelia*. “The word does not denote a termination, but the heading up of events to the appointed climax” (W. E. Vine). Other than three times in this parable the world is used only in Matt. 24:3; 28:20 and Heb. 9:26. The related *sunteleo* is used in Matt. 7:28; Mark 13:4; Luke 4:2, 13; Acts 21:27; Rom. 9:28 and Heb. 8:8. Always the closing end, never the opening end of an age.
 - c. world — Greek, *aion*; age—the Gospel age in this case.
 - d. angels — not spirit beings. The Greek word *aggelos* is used of men in Luke 7:24; 9:52 and Jas. 2:25. In these three cases, obviously referring to humans, the translators used the word *messengers* instead of *angels*.
11. What he did understand was that the promise of deliverance was sure, though it would be delayed. His concentration was on the 70 year duration of the Babylonian captivity, having no grasp of its typical picture of a 2520 year wait. He perhaps expected events in a literal three and a half years. It is possible that the decree of Cyrus, which is prototypical of the later release from symbolic Babylon, may have been three and a half years after the vision of Dan. 11 and 12

Notes on Daniel 12:8

- a. understood not — “For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”—Matt. 13:17
 - b. the end of these things — Daniel’s interest was the Babylonian captivity; but the angel was showing the larger picture of the entire Gentile times which began simultaneously with that captivity and which in measure was prefigured by it.
12. In Bro. Carl Prosser’s treatise on the origins of the doctrines of present truth, he has a chart showing what some 70 authors believed on the days of Daniel. It was not until the 1790 time period that the correct interpretation began to suggest itself. Even Bro. Russell for a short time held to the date 1798 as the end of the 1260 years. Notice in Dan. 12:7 that it was the man “upon the waters of the river” who knew the answer to Daniel’s question as “how long” it would be “to the end of these things.” The river, or more properly “flood” represented the French Revolution. The men on either side showed the interest of both the church before and after that revolution in the answer to the question of how long. Thus the man on the river would show the Lord’s messengers **at that time**, during the Revolution (See C64-67).
13. 1829 marks a turning point in section one of the Time of the End. The ministry of William Miller, usually attributed to 1831, may have begun with his local preaching efforts about that time (see C87). In any case this date for the beginning of that movement places it 30 years after the onset of the Time of the End, while the climax

of that movement in the great disappointments of 1844 puts the terminus of the movement 30 years before the advent. Thus the choice of this date brackets the Miller movement exactly halfway between 1799 and 1874—a “midnight” cry (Matt. 25:6). Coincidentally, another series of marked events happened that year. Moffatt’s translation of Dan. 12:11 states that the 1290 years would be between the taking away of the continual sacrifice and the “desolating of the abomination”—implying a marked step in the decline of Papacy. The inauguration of Andrew Jackson as president of the United States effectually destroyed aspirations of the Carroll family of Maryland and others for a Catholic government in America. Prior to this all of the presidents were from the aristocracy and owed their fealty to money interests, much of which was channeled from Rome through the influential Carroll family. Jackson was the people’s president, and assured the electoral system as controlling the United States, where a majority were Protestant. The July Revolution in France in 1830 put down once and for all the power of the hereditary ruling house and the resurgent Catholic control, and was followed within a year by upheavals in every European country except Russia.

14. The end of the 1335 days of Dan. 12:12. Though the nature of the “blessedness” is not specified, it is implied that it would be an understanding of Daniel’s inquiry as to when the end would be. In verse nine, the understanding is deferred to “the time of the end.” Apparently it was to be at the juncture of the two major time periods in this end time—the day of preparation and the harvest. To this agree the words of Rev. 10:7 that it would be in the days of the seventh angel, “when he is about to sound (ASV)” that the mystery of God would be finished. While the mystery may include the completion of the church, in the Revelation context it is more naturally the mystery as to what lay inside the sealed scroll (See A87).
15. Each of the three endings brings further revelation. The 1260 years are followed by the formation of the Bible Societies; the 1290 by the intense interest in the second advent; and the 1335 by the revelation of harvest truth.
16. Many prominent characters are omitted. Such as the Crusades, the Saracens, Genghis Khan, and the great religious schism between Byzantium and Rome, and the reign of the anti-popes in Avignon. The reason for these omissions is that they do not relate to the theme of Dan. 11 which concerns itself with three basic time periods—the beginning of the Times of the Gentiles, concentrating on those personalities which affected the holy land; the time of Jesus birth, again concentrating on Palestine; and the on the Napoleonic era for two reasons, both the effect it had on the Papacy and the reversal of the fortunes of the Jewish people. “The French National Assembly granted (1791) Jews citizenship, and Napoleon I, although not free from prejudice, extended these rights to Jews in the countries he conquered, and the ghettos were abolished” (Grollier’s Encyclopedia, article on *Jews*).
17. Only the Adventist movement has dealt with the historic interpretation as herein set forth. Uriah Smith (Seventh Day Adventist) in “Daniel and Revelation” appears to be the originator of this school of interpretation.
18. This school of interpretation has plausible arguments. Certainly the defilement of the temple by Antiochus was notable. Even more so since it sparked the Maccabean revolt which raised Israel to greater prominence than they had enjoyed since the days of King Solomon. The succeeding Hasmonean dynasty even wrung political concessions from Rome, and enjoyed Israel had a measure of independence even in the days of Jesus, with both Herod and Agrippa tracing lineage to the Hasmoneans. Full independence lasted 102 years, from 165 to 63 BCE; with partial independence under Rome continuing another 198 years, to the Bar Kokhba revolt of 135 CE.

19. It is very possible that these events may be a partial fulfillment of the picture, prototypical in the same sense that the French Revolution and the destruction of Jerusalem under Titus are prototypical of the Battle of Armageddon. Jesus honored this event by attending the "feast of dedication" [or Chanukah] (John 10:22).

Notes on Daniel 11:31

- a. arms — In the majority interpretation [discussed here but contrasted with the true interpretation on page 35], these were the armaments of Antiochus Epiphanes when he embarked on his campaign against Egypt.
 - b. pollute the sanctuary of strength — in the above interpretation, this was done by the desecration of Zerubbabel's temple by Antiochus,
 - c. take away the daily sacrifice — continuing the above thought, forbid the Jews to continue sacrificing the daily burnt offering.
 - d. the abomination — here, the statue of Zeus, the father of gods in the Roman pantheon.
 - e. maketh desolate — rendering the Temple useless as a place of Jewish worship.
20. "Antiochus IV, c.215-164 BC, was the SELEUCID king whose attempts to introduce pagan rites in Jerusalem led to the revolt (167) of the *MACCABEES* and the creation of a Jewish state. The son of ANTIOCHUS III, he had to defeat the usurper Heliodorus before taking power in 175. In 171 he invaded Egypt, but he was later driven out by the Romans. Antiochus also campaigned against the Parthians."

Notes on Daniel 11:14

- a. many — Antiochus the Great led a vast armed force against Egypt in 200 BC. Later he was forced to give back the territory and his son tried again ca. 170 BC but was stopped by Roman orders. This reference could be to either of the Antiochuses.
 - b. king of the south — Egypt, probably Ptolemy V.
 - c. robbers — The Maccabees and their allies. Although heroes for restoring the commonwealth; they are styled here as robbers because they claimed to be the fulfillment of the prophecy of Daniel putting down the abomination of desolation.
 - d. "Assisted by the *HASIDEANS* and an army of 6,000, Judas [Maccabeus] won several victories over Syrian armies and, in 164 BC, occupied the Temple in Jerusalem, building a new altar and fortifying the area." (Grolier's Encyclopedia) Subsequently they established a kingship, the Hasmonean dynasty [named for Hasmon, great-grandfather of Judas Maccabeus], a royalty of the Levitical line instead of the Judaic and Davidic lines.
 - e. establish the vision — a false vision, leading to a corrupt government.
 - f. they shall fall — partially successful for a time, they were forced to compromise with Rome, and were finally driven out in the Bar Kokhba rebellion of 135 AD, a total period of 300 years.
21. "Robbers" can be any person using violent means (See Strong #6530; Englishman's). The Maccabees fit this description and are of the approximate time period of verse 14, though possibly it refers to the rebels who sided with Antiochus III against

Ptolemy V of Egypt a generation earlier. Assuming it to be the Maccabees, it well fits the thought of the paragraph that they would seek to fulfil this vision.

22. The appointed time shows that it was a pre-established date. Consider the Great gulf "fixed" in the parable of the Rich Man and Lazarus (Luke 16:26).
23. Although the past can furnish additional pictures. Prophecies tend to have dual fulfillments—one in the near future of their being given, and one in the end times. The earlier fulfillment in such cases is usually illustrative of the grand fulfillment.
24. Bro. Russell cites (though not quoted) verse three to show that the real fulfillment of the abomination of desolation would be in connection with the second advent. In D572 a partial interpretation of this phrase is suggested with the continued sacrifices of Israel being an abomination that made the true sacrifice of Christ desolate.

Notes on Matthew 24:15

- a. When — just preceding the second advent.
 - b. ye shall see — perceive the reality. Already so called since the Reformation [Martin Luther and Sir Isaac Newton, to give two examples], the documentation began more pronounced in the middle 19th century with exposes by Father Chiniquy (*30 Years in the Church of Rome*) and the book, *The Assassination of Abraham Lincoln*.) Spelled out by Brother Russell in the Volume 2 chapter of *The Man of Sin*.
 - c. the abomination of desolation — Papacy, so called because of the sacrifice of the mass removing the continual once-for-all sacrifice of Christ; and the practice of indulgences and penance negating the power of the ransopm.
 - d. by Daniel — thus specifically applying this prophecy.
 - e. stand in the holy place — Claim God's position in the most holy of the temple. Most brazenly in 1870 with doctrine of papal infallibility. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."—2 Thess. 2:3, 4
25. Prophecy, like parables, is given in a code language. Note the seven-fold use of a similar phrase in the messages to the seven churches, "He that hath an ear, let him hear what the Spirit saith unto the churches." Again, in Rev. 13:18, dealing with the number of the beast, the Bible says, "let him that hath understanding count the number of the beast."
 26. The Mass is the means of becoming a devastating abomination, for it negates the once for all sacrifice of Jesus. There are several important dates in connection with this abomination. It first came into being in the second century, but was not "set up," put in a position of power until 539, when temporal power was conferred upon the church by Constantine. But the Matthew text talks not of its power or standing, but the revelation of its usurping a position in the temple. That took place increasingly from the Reformation. Note the writings of Sir Isaac Newton in this regard.
 27. Exposes of Catholicism were rife in the 19th century. *Twenty Years in the Church of Rome* by Chiniquy and *The Assassination of Abraham Lincoln* are but two examples. Also the chapter in Volume 2 on *The Man of Sin*.

28. "This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it" (Dan. 5:26). "Where is he that counteth" (Isa.33:18 ASV). God is a timekeeper. Both the days until the cleansing of the sanctuary (Da. 8:14), and to the judgment of Papacy (1260 days) are pre-ordained sentences of a specific length of time.

28a, As the nominal declines, the true increases. The cleansing of the sanctuary was a prerequisite for the understanding of the vision.

Notes on Daniel 11:1-3

- a. I — Gabriel (Compare Da. 9:1; 11:1 and 9:21). In Daniel 12:1 Michael stands up. In Daniel 11:1 Gabriel stands up. In Luke 1:19, 26 Gabriel is the angel who announces the conception to Mary, He plays an angelic role similar to John the Baptist, a forerunner of the Messiah. This is the function of chapter 9 for the first advent and chapter 11 for the second advent.
- b. the first year — the year of the overthrow of Babylon, 539 BC.
- c. Darius — A title rather than a name (see Strong's # 1867). Probably a high officer in the army of Cyrus the great. Appears to be a general who was exalted to being governor of the conquered province of Babylon. He is called the "king" (malak, or molech) of Babylon in Dan. 6:6, 9, 25; 9:1.
- d. the Mede — Distinguishing him from the Persian monarchs of the same name, such as Darius the great who reigned 521-486 BC. The Medes today are the Kurds of Iran, Iraq, Turkey and Kurdistan.
- e. stood — Gabriel stands, or takes an active role. In this case to speak out.
- f. confirm — encourage (Strong's 2388).
- g. strengthen — defend (Strong's 4581). Daniel placed great confidence in Jeremiah's prophecy that the captivity would be 70 years. He needed encouragement to understand that the full end was still for some time in the future. However, the return to the land was permitted three years later under the decree of Cyrus.
- h. now — now that Babylon had been overthrown, Daniel would have been even more in a quandary.
- i. the truth — not that he had not known truth before, but that what he knew was only a partial answer to his inquiry. He knew they were to return after 70 years, but not that there was a far greater return, a return to divine favor, millenia later.
- j. three kings — the paragraph suggests these three intervene between the overthrow of Babylon and Darius Codomannus. In fact there ten intervening kings (Cambyses, 530-522; Smerdis, 522-521; Darius the Great, 521-486; Xerxes, 486-475; Artaxerxes, 475-424; Xerxes II, 424-423; Darius II, 423-404; Artaxerxes II, 404-359; Artaxerxes III, 359-338; and Arses, 338-336). Codomannus reigned from 336-331 when he was defeated by Alexander the Great.

There are two ways of harmonizing this discrepancy. Either, as John Edgar, take only the prominent kings (Darius the Great, Xerxes, and Artaxerxes) as "standing up"; or, take the first three kings (Cambyses, Smerdis and Darius the Great) and let the fourth be Xerxes, the most conquest-minded of the dynasty.

The decline of Persian power can be bracketed from the attempt to move on Greece that was repelled in the sea battle of Salamis in 480 and the land battle of Platea in 478 to the final defeat of Persia and subjugation to Greece by Alexander in 325. Thus, the three literal kings leads to the beginning of Greek domination and the three prominent kings (leading to Codomannus) leads to the completion of that transfer of power from Medo-Persia to Greece.

- k. fourth — either Xerxes (husband of Queen Esther) or Darius Codomannus, the last of the Persian monarchs.
 - l. far richer — a better description of Xerxes (note the feast of Esther 1) than of Codomannus. Speaking of this Darius, Grolier's records: "His first task was the reconquest (334) of Egypt, which had revolted from Persian rule. Darius was defeated by ALEXANDER THE GREAT at the Battle of Issus (333), where his family was taken captive by the conqueror, then at Gaugamela (331), and he spent the rest of his life fleeing from Alexander. He was assassinated by order of Bessus, the satrap of Bactria, in 330 BC."
 - m. strength — "Darius, alleging Athenian participation in the revolt, dispatched an army across the Aegean to conquer Athens. After Athens won a splendid victory in the Battle of MARATHON in 490, a new expedition, on a grander scale, was readied by Darius' son, XERXES I. It too was defeated, in the Great PERSIAN WAR of 480-79. Though a small band of Spartans led by King LEONIDAS was destroyed at the narrow pass of THERMOPYLAE, a sea battle fought simultaneously off Artemesium, the northern tip of Euboea, resulted in the destruction of a considerable portion of Xerxes' fleet. The Greeks withdrew to the isthmus of Corinth while the Persians sacked Athens. Later in the same year, the Greeks annihilated Xerxes' fleet at SALAMIS; in 479, they destroyed his land army at PLATAEA in Boeotia." "At the beginning of his reign he put down a revolt in Egypt and also in Babylon, where he razed the walls and plundered the city. His most important action, however, was the invasion of Greece that ended in defeat at the Battle of Salamis in 480 (see PERSIAN WARS)".— Groliers
 - n. through his riches — by this time the Persian government had gathered great wealth for armaments, and the finest fleet of its day.
 - p. a mighty king — Alexander the Great, 336-323.
 - q. according to his will — no one could stop the military genius in his lightning 13-year conquest of Persia and southeastern Europe.
29. Israel owed allegiance to Persia as a tribute people. At times they sought to break this allegiance by allying with other powers, such as Egypt. Jaddus, at first, was placing his confidence in the ultimate defeat of Alexander. Later he forced to change sides.
- 29a. The humble attitude of prayer and petition is necessary for God's favorable answer to prayer. This prefigures the condition necessary for God to intervene for Israel in Jacob's trouble. "And the LORD turned the captivity of Job, when he prayed [or, while he was praying] for his friends: also the LORD gave Job twice as much as he had before."—Job 42:10
30. Giving him a royal welcome. Contrast and compare with Jesus' triumphal entry into Jerusalem with the way strewn with palm branches.

31. This would not have been the first time God dealt with a heathen monarch through a dream or vision. Perhaps the first was the Pharaoh of Joseph's day. Nebuchadnezzar is another example.
- 31a. Proving that the book of Daniel had already been written, and was known, by ca. 330 BC; disproving the theory that it was written in the Maccabean period.

Notes on Daniel 11:4

- a. shall be broken — split up after the death of Alexander.
 - b. four winds — four generals taking the prime areas of the kingdom. Nicator [or **Seleucis**] most of the Asian provinces, ruling first from Seleucia on the Tigris, and later opening his capital in Antioch of Syria; **Ptolemy**, ruling Egypt and stretching eastward through southern Arabia; **Cassander** was given Macedonia, also controlling large parts of Anatolia (Turkey); and **Lysimachus** took Thrace, though quickly joining with Cassander and succeeding him as king of Macedon. At first Cassander and Lysimachus united with another general, Antigonus, but defeated him at the battle of Ipsus in 301, though the dynasty of the Antigonoids continued. Directionally, Ptolemy was in the South; Seleucis in the East; Lysimachus in the West and Cassander in the North.
 - c. of heaven — Note Dan. 7:2 with the rise of the four beasts and Rev. 7:1-4 with the second advent four winds **of earth**. Also compare Jer. 49:36; Dan. 8:8, Zech. 2:6 and contrast Ezek. 37:9; Matt. 24:31; Mark 13:27.
 - d. not to his posterity — Alexander's generals, not his family, inherited the empire. In fact Cassander murdered Alexander's mother Olympias, widow Roxane, and son, Alexander II.
 - e. nor according to his dominion — not as one whole piece, but divided up.
 - f. plucked up — forcibly removed, indicating the hostility which would exist between the four for generations.
 - g. others beside those — The Diadochi, or successors, of Alexander included others beside the prominent four. Chief of the remaining ones was Antigonus who vied for prominence until the battle of Ipsus in 301
32. Daniel's ministry was to have an effect upon several nations. Not only here to Alexander, but on the Zoroastrians of Persia, and the magi of the east.
33. Born in 356 BC, he reigned from the death of his father, Philip of Macedon, in 336 BC until his own death in 323 BC at the age of 33, the same approximate age of Jesus at his death.
34. "Alexander's huge empire broke apart at his death in 323 BC. His generals, known as the Diadochi (successors), claimed his legacy. By 275 three Macedonian dynasties had established themselves in the natural units of the empire. The successors of ANTIGONUS I (the Antigonids) [who was allied with Cassander, the murderer of Alexander's mother Olympias] ruled Macedonia; those of SELEUCUS I (the Seleucids), the Asian provinces; and those of PTOLEMY I (the Ptolemies), Egypt" (Grolier's Encyclopedia). "Lysimachus, c.360-281 BC, a senior Macedonian officer under ALEXANDER THE GREAT, was assigned rule over Thrace after Alexander's death in 323. He pacified the natives, then joined the alliance against ANTIGONUS I, and in 306-305 assumed the royal title" (Grolier's Encyclopedia).
35. From the Seleucids. "The Roman Senate was alarmed, however, by the news (or rumors) of an alliance between Philip and the Seleucid king ANTIOCHUS III of Syria.

When Philip began to expand his territory eastward, Rhodes and Pergamum urged Rome to intervene. By the end of the Second Punic War, however, the citizen population of Rome had shrunk to about 214,000. Seemingly it was not the moment for a new war. The leaders in the Senate knew better: Rome had to act while it had a veteran army and proven commanders. Confronted with a Roman ultimatum, Philip refused to yield. The Second Macedonian War (200-196) was decided by a single battle (197) at Cynoscephalae in Thessaly, where the Roman legions routed the Macedonian phalanx. A political masterstroke followed. At Corinth the Roman commander Titus Quinctius FLAMININUS proclaimed (196) the Greek cities free from Macedonia. In reality Rome assumed the protectorate of the Greek states. When Antiochus III invaded Greece (in the Syrian War, 192-188), the Romans defeated his army at Thermopylae and destroyed it (190) at Magnesia in Anatolia. Syria had to surrender its fleet; it also had to leave the whole of Anatolia as a Roman sphere of influence. The Macedonian king PERSEUS, the son of Philip V, also tried his luck against Rome (Third Macedonian War, 171-168). His army was slaughtered (168) at Pydna in Greece. After an uprising Macedonia was annexed (148) as a Roman province; in 146 the Achaean League was crushed and Corinth was destroyed. All the Greek world was under Roman hegemony" (Grolier's Encyclopedia).

36. "Therefore the he goat [Greece, or Macedon] waxed very great: and when he was strong, the great horn [Alexander] was broken; and for it came up four notable ones [the Diodachi, four succeeding generals] toward the four winds of heaven. And out of one of them came forth a little horn [Rome], which waxed exceeding great, toward the south [Carthage and Egypt], and toward the east [Thrace and Persia], and toward the pleasant land [Israel] . . . And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."—Dan. 8:8, 9, 21
37. Weakened by the First and Second Punic wars (against Carthage, 264-241 BC and 210-201 BC respectively), they entered the Macedonian wars as an underdog. It was under Philip V that Rome began to push into prominence. Macedon at first allied with the Carthaginians against Rome in the Punic wars. Later they made a peace treaty on favorable terms with Rome, but then sought to expand their empire into Turkey and Pergamum. Rome then began the Macedonian wars leading to the downfall of Greece.
38. Over a period of nearly 100 years, with see-sawing victories between the Macedonians, Seleucids, Carthaginians and Romans.

Notes on Daniel 8:3-9, 20-25

- a. the river — Ulai (v. 1), otherwise known as Eulaeus or Karun. The most important river of Iran and one of the few year-round streams. Probably the same river as in Dan. 12:6. There it represents the French Revolution (compare with Rev. 12:15, 16; C64, 65). The implication is that the entire vision can be best viewed from the perspective of the French Revolution and the time period of 1789-1799. Also note (v. 1) that Daniel is at the time in Shushan (Susa) the palace. Shushan in later times became known as Seleucia-on-the-Eulaeus, the original capital of the Seleucid dynasty which figures so predominantly in the prophecy of both Dan. 8 and 11.
- b. a ram — Medo-Persia (see v. 20).
- c. two horns — the twin powers of Media and Persia
- d. one was higher — the Persian power, under Cyrus the Great, achieved the ascendancy.

- e. the other — Media, which had already faded. Darius the Mede was not a king of Media, but a general of Cyrus, identified with one “Gubaru” or “Gobryas,” who was later appointed governor (king) of the province of Babylon. Note the following from *Darius the Mede* by John Whitcomb, 1963; quoting from a translation of a clay tablet unearthed in an archaeological dig: “Cyrus sent greetings to all Babylon, Gobryas (Gubaru), his governor, installed (sub-) governors in Babylon.”
- f. came up last — Persia (dominant from 539-325) came after Media (dominant from 612-539.)
- g. westward — trying to extend its conquests to the Mediterranean.
- h. northward — attempting to conquer Greece and Macedonia, but thwarted at Salamis and Platea.
- i. southward — seeking to conquer Egypt
- j. neither was there any — they were the dominating power of their time
- k. an he goat — Greece (v. 21).
- l. the west — the westernmost power of its time, Rome just rising in strength
- m. touched not the ground — idiomatic for moved swiftly; Alexander conquered all of Persia in only 10 years (334-325 BC)
- n. a notable horn — Alexander the Great
- o. between the eyes — Giving the impression of a unicorn, an oft-used picture in the Bible (occurring nine times). While the Biblical unicorn may refer to the reem (as indicated by the plural “horns” in Deut. 33:17 and Psa. 22:21), it may refer to the mythical single-horned animal (as implied in Psa. 92:10 and this passage in Daniel). In any case, the unicorn is used in the Bible as a symbol for strength (Num. 23:22; 24:8). Strength was certainly a notable attribute of Alexander.
- q. to the ram — Alexander carried the crusade to Persia
- r. before the river — Ulai. He is looking far forward (before) the French Revolution, not that he is near unto it in time, but that is the climactic point toward which all of these events will eventually lead.
- s. choler — anger or fury, as King James.
- t. down to the ground — Persia was never to rise again, though a power from the same region (Seleucia) would vie for a while with other forces, yet this power would soon move its capital to another Seleucia, better known as Antioch of Syria.
- u. great horn was broken — three years later, in 323 BC, Alexander died.
- v. four — actually more, the Diadochi, but only four: Seleucus, Ptolemy, Cassander and Lysimachus were notable, though Antigonus sought similar fame and conquest.
- w. four winds — directional. Ptolemy to the south in Egypt; Seleucus in the east in Asia; Vassander in the east at Macedon; and Lysimachus further north in Thrace.
- x. of heaven — While this idiom is primarily directional, the contrast with the “four winds of earth” may be suggestive of the fact that these were under the Times of the Gentiles when there was somewhat of a justifica-

tion at least for the term of the Divine Permission for the Kings; while the Revelation reference seems to refer to four divisions within government—political, religious, economic and social—which are purely of human origin.

- y. a little horn — Imperial Rome, organized by Caesar Augustus, which eventually gave way to Papal Rome.
- z. toward the south — Rome's first big push was toward Egypt, particularly under Julius Caesar and his rival, Mark Antony.
- aa. toward the east — the second push was to firmly dominate the Grecian influence in Asia which Alexander had established.
- bb. the pleasant land — Either Israel; or, more likely, Greece, the country of culture. RSV translates the phrase *the glorious land*.
- cc. the kings — Going back to Cyaxares who started the Median kingdom in 612 BC and bracketing to Cyrus the Great where Persia rises up in 549 BC.
- dd. the king — Alexander the Great
- ee. of Grecia — Actually from Macedonia, he first established himself as the chief ruler in the Grecian city-states where warfare had been common, especially between Athens, Sparta, Delphi, Corinth, Thebes and Thrace.
- ff. the first king — actually the only king of the empire since, at his death, the control passed to the Diadochi, or successors, who vied with each other to reestablish complete control.
- gg. not in his power — not with the same degree of authority which Alexander exercised.
- hh. the transgressors — the moral records of both the Diadochi and the Roman emperors was filled with intrigue, violence and corruption. For examples, note Cassander's murder of Alexander's family; the blind abuse of power by Antiochus Epiphanes; the immorality of Cleopatra; the terrorist reigns of Caligula and Diocletian.
- ii. come to the full — Note God's deferral of giving Abraham's heirs the promised the land because the iniquity of the Amorites was not full (Gen. 15:16).
- jj. a king of fierce countenance — Papacy
- kk. understanding dark sentences — The NIV suggests "a master of intrigue." Concordances favor the thought of "riddle" for the Hebrew word used here. This is probably a distinction without a difference, for the "riddles" understood here are political puzzles. "Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand" (Isa. 33:19).
- ll. shall stand up — a "code" word in Daniel, to take power. All of the standings up lead to the climactic standing up of Michael in Dan. 12:1
- mm. not by his own power — the religious sector rose to political prominence using the military might of the civil power to its own ends.
- nn. destroy wonderfully — NIV, "when they feel secure, he shall destroy many." Uniting with the kings of the earth gave both a sense of security: political standing to the church and a freedom from persecution; and a

passive populace for the state. But the feeling of security is false, for the church had it in its mind to rise above the state.

- oo. shall prosper — as a persecuted church, the saints grew strong spiritually; but as a rich and influential church, the temptations to corruption proved irresistible.
- pp. and practise — Strong's # 6213, literally to accomplish. He shall do exactly what he has in mind.
- qq. the mighty and the holy — both the strong leaders, and the meek and lowly of the saints.
- rr. through his policy — this has always been the hallmark of Papacy, awell-thought out long-range policy. "By his cunning he shall make deceit prosper under his hand" (RSV).
- ss. craft — deceit
- tt. magnify himself — pride is the motivation of both the devil and his masterpiece, the man of sin. "I will exalt my throne above the stars of God" (Isa. 14:13).
- uu. by peace — Both ASV and NIV give the thought that it is by luring the nations into a feeling of security that Papacy gains the upper hand. "When they feel secure, he will destroy many" (NIV).
- vv. Prince of princes — Christ, head and body, the latter by the persecutions throughout the age.
- ww. broken without hand — looking down the age to the final disposition of the little horn. Notice the similarity with the stone of Daniel 2 that was cut out of the mountain "without hand."

39. In the Daniel 8 account the emphasis is on the rise of Papacy, while the Daniel 11 quotation (verses 5-19) deal more with the earlier period of the four kings that came out of Grecia, leading down to the first advent.

Notes on Daniel 11:5-16

- a. King of the south — the Ptolemaic dynasty of Egypt
- b. one of his princes — Ptolemy I Soter (323-284). The one he becomes strong "against" Seleucus I Nicator (312-281)
- c. a great dominion — Seleucus both defeats Antigonus and Lysimachus who had conquered Macedonia and annexed it to Thrace. This leaves Seleucus in control of most of Alexander's empire.
- d. the shall join — skipping down some forty years, Ptolemy II Philadelphus of Egypt makes a covenant with Seleucid II Theos
- e. kings daughter — possibly Berenice, daughter of Ptolemy II who married the Seleucid king Antiochus II after divorcing his first wife, Laodice.
- f. king of the north — in this passage, Antiochus II of Syria
- g. make an agreement — a covenant or pact between the Seleucids and the Ptolemys.
- h. not retain the power of his arm — the treaty failed
- i. neither shall he stand — Laodice, his first wife, poisons him

- j. they that brought her — not only is Antiochus poisoned (246), but Laodice causes Berenice, her son and all her Egyptian attendants, to be slain.
- k. he that begat her — Ptolemy II Philadelphus, killed also in 246.
- l. he that strengthened her — the officers of the government who arranged the political marriage of Berenice and Antiochus.
- m. a branch of her roots — Ptolemy III Euergetes (r. 246-222) is Berenice's brother
- n. one stand up — raising up an army he seeks to avenge his sister
- o. enter into the fortress — the capital city of the Seleucids, Seleucia
- p. shall prevail — conquering as far as Babylon, he puts the bulk of the empire in Ptolemaic hands
- q. their gods — the golden idols which the Persians had taken from Egypt
- r. continue for more years — though losing some of his possessions, he refrained from further attacks on the Seleucids
- s. return into his own land — in 243 Seleucus attempts to recover the southern and coastal area of Syria but is forced to return to quench a revolt led by his brother Hierax
- t. Seleucus III Soter (r. 225-223) and Antiochus III Magnus (r. 223-187) regain the captured territories from the Ptolemys, including Judea and coming right to the border of Egypt
- u. one shall come — Antiochus III Magnus
- v. a great multitude — The decisive battle of the Fourth Syrian War was fought at Raphia (217), some 20 miles southwest of Gaza. The Egyptian army with 75,000 foot soldiers, 5,000 horsemen and 73 elephants defeated the Syrian forces of 62,000 soldiers, 6,000 horsemen and 102 Asian elephants
- w. lifted up — The thought of the Hebrew is presumptuousness (Strong's # 7311). The victory turned Philopater into a tyrant, killing his own mother and relatives to retain the throne
- x. many ten thousands — returning to Alexandria from Raphia, Philopater sought to enter into the temple in Jerusalem and slew 40,000 Jews
- y. king of the north shall return — Antiochus III renews the battle with Egypt
- z. greater than the former — a larger army that had been brought to Raphia
- aa. certainly come — come with great confidence, in 201 BC
- bb. In those times — the days of Ptolemy V Epiphanes (r. 205-180) and even later, of Ptolemy Philometor (r. 180-164) the Seleucids, particularly Antiochus III.
- cc. also the robbers — the word "also" suggests another element, perhaps rebels of Judea who fought against Egypt.
- dd. to establish the vision — either the vision of Antiochus to re-unite the conquests of Alexander; or the dream of the rebel Jews to reestablish a national state of Israel.
- ee. they shall fall — not fail to accomplish their ends, being defeated by Scopos, the Egyptian general.

- ff. king of the north — Antiochus III
 - gg. cast up a mount — build a rampart, not for siege warfare but for direct attack
 - hh. the most fenced cities — Panium and Sidon
 - ii. arms of the south — the forces of Scopus were defeated ca. 200 BC
 - jj. his chosen people — Israel. Both Antiochuses came against Jerusalem
 - kk. he that cometh — Antiochus, coming against the Ptolemies
 - ll. none shall stand — the original victories were numerous so that none could stop him. Later he began to lose his gains
 - mm. the glorious land — Israel, particularly under Antiochus III
 - nn. Be consumed — Judea would fall to the forces of Antiochus III, setting the stage for the Maccabean revolt
40. Egypt is so called because they covered the southernmost portion of both the Medo-Perisan, Greek and Roman rules
 41. The seats of both the Grecian and Roman empires were far to the north, with their territories extending much farther to the north.
 42. Israel was tossed like a ball between the vying remains of the four kings, coming at different times under Seleucid and Ptolemaic control, then under Greece, independent for a short time under the Hasmoneans, and finally under the Roman yoke
 43. Daniel's people were Israel. This is a key phrase when we come to the twelfth chapter where we see that it is particularly for *Daniel's people* that Michael stand up and brings deliverance.
 44. Though the subsequent battles were important in their own day, they do not further advance the theme of the story which is to bring us to the transfer of power from Greece to Rome
 45. It is typical of most people to apply prophecy to their own time, hastening the end of the present scheme of things and introducing a better age. The Jews were no different. The profaning of the temple by Antiochus Epiphanes was too important to them not to be mentioned in prophecy. Through Daniel they saw it as an immediate precursor to the advent of the Messiah.
 46. Note Luke 3:15.
 47. All the world anticipated Christ at the time of his first advent. The visit of the wise men attests to this. Probably the 70 week prophecy of Daniel was one of the main reasons for this.
 48. This was the Jews' problem. They were looking for immediate deliverance, for a general, not a teacher of loving their enemies.
 49. If Antiochus Epiphanes had any part in this prophecy, it was but a token of the far larger fulfillment in the revelation of Papacy as the abomination of desolation.
 50. While the history up to about 165 BC has been somewhat detailed, the prophet now chooses only those prominent in his story—those who either impact his church or who contribute to the rise of the man of sin and, finally, its fall.
 51. The end of its power was really what Daniel was praying about when he desired to know when the end of these things would be. The return from Babylon and the resurgence of national identities under the Maccabees were only partial deliverances,

the real would come at the time of the second advent when the Messiah, as Michael, would stand up to deliver Israel for their kingdom role.

52. Papacy had double persecuting power. Not only were they the chief enemies of Israel during the Diaspora, but the Inquisition and the torture of heretics down through their tenure affected the true church. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth (Rev. 18:24).
53. Napoleon Bonaparte was the right man for the right hour. Although his ambitions were purely personal, and his life far from pure, he was God's agency to bring Papacy to its heels and to begin to bring relief to the Jews. In a similar vein, God used Assyria as the "rod of mine anger" (Isa. 10:5).
54. Just as Jesus spoke in parables to hide the truth from those who did not have "ears to hear" (Matt. 13:13-15).
55. In a similar vein, he let the early church believe that the second A codified system of taxation was introduced by the Romans. In the early republic a POLL TAX was levied against each citizen, but as foreign tribute began flowing into Rome, the poll tax on Romans was forgiven. The emperor Augustus (r. 27 BC-AD 14) introduced PROPERTY TAXES and INHERITANCE TAXES at the beginning of the imperial period, and later emperors imposed taxes on a long list of products. 22:20). The repetitive disappointments in connection with the second advent have not been to the disadvantage of the faithful, for they have them kept them alert to the shortness of time and the importance of being ready (2 Pet. 3:11, 12).
56. God's ways are not as man's ways. Neither his method of timekeeping. As a year is an eternity for a child, so 100 years is a long period to an adult, But to God, one thousand years are but as one day, or as a watch in the night (Psa 90:4; 2 Pet. 3:8).
57. "Be ready to meet thy God" is easier when the day of deliverance is expected in the near future, and not at some distant time to come.

Comments on Daniel 11:17-20

- a. He — Antiochus
- b. strength of his whole kingdom — seeking to re-establish the strength of the old Alexandrian kingdom
- c. upright ones — NIV translates this "will make an alliance." RSV has "he shall bring terms of peace." The Hebrew *jasher* means right or righteous. The word *ones* is supplied. Antiochus, unable to conquer Egypt by arms, entered into a peace treaty with Egypt.
- d. he shall give him the daughter of women — another hard phrase. Antiochus gave his daughter Cleopatra I in marriage to Ptolemy (ca. 195.) She becomes the mother of a string of seven Cleopatras, ending with the famous Cleopatra, queen of Egypt. The name means "the glory of her father."
- e. corrupting her — RSV, NIV and NKJ all give the thought of "to destroy the kingdom" for this phrase. The object of Antiochus was that Cleopatra would influence Ptolemy to re-unite the old empire.
- f. she shall not stand on his side — Cleopatra I gave her allegiance to Ptolemy and did not further the schemes of her father.
- g. unto the isles — Note that this verse opens with the words "after this," suggesting a time lapse from verse 18. The king of the north is now Julius

Caesar of Rome. His early campaigns, particularly in the civil war against Pompey and his allies, were fought in the Mediterranean islands.

- h. take many — “Under Caesar, Rome controlled all of Italy, Gaul, Spain, Numidia, Macedonia, Greece, Palestine, Egypt, and **virtually all of the Mediterranean islands**” (Grolier’s on *Ancient Rome*).
 - i. a prince — probably Mark Antony, but possibly Brutus, who was shamed by the liaison between Caesar and Cleopatra since his own mother was one of the mistresses of Julius Caesar.
 - j. the reproach — caused by the conflicting alliances of Caesar
 - k. to cease — the resultant furor brought Caesar into disrepute with the Senate.
 - l. without his own reproach — translators vary greatly on this phrase. It may mean that the accusers were far from irreproachable themselves. Or it may mean that after the dispute was solved, the accusers either sought to rejoin Caesar or fought against him. Depending on who one identifies as “the prince,” either statement could be true.]
 - m. toward the fort — back to the source of his own strength
 - n. of his own land — Rome, becoming dictator for life
 - o. stumble and fall — Julius Caesar was assassinated on the Ides of March, 44 BC
 - p. in his estate — as his successor, Octavian (Augustus Caesar) was elected
 - r. raiser of taxes — Augustus introduced history’s first systematized taxation system, with rates set at 25% of annual income for citizens and 12.5% for freed men
 - s. glory of the kingdom — to maintain the splendor of Rome
 - t. with a few days — shortly after introducing the taxation system
 - u. be destroyed — dying peacefully
 - v. neither in anger — as the result of a coup
 - w. nor in battle — against foreign foes
58. Mark Antony had been united with Octavian (Augustus Caesar) and Lepidus in a triumvir, ruling Rome. In 32 BC he divorced Octavian’s sister Octavia to maintain his affair with Cleopatra. Caesar then fought against him, defeating him in a naval battle at Actium at 31 BC. He committed suicide in 30 BC. This also ended Cleopatra’s power and Ptolemaic Egypt fell under the total influence of Rome.
59. “A codified system of taxation was introduced by the Romans. In the early republic a POLL TAX was levied against each citizen, but as foreign tribute began flowing into Rome, the poll tax on Romans was forgiven. The emperor Augustus (r. 27 BC-AD 14) introduced PROPERTY TAXES and INHERITANCE TAXES at the beginning of the imperial period, and later emperors imposed taxes on a long list of products” (Grolier’s article on Taxation).
60. Rather, **to** the glory of the king. The NIV reads that he sent out a tax collector “to maintain the royal splendor.” The reign of Augustus was the height of Roman prosperity.

61. The *New King James* is similar: "There shall arise in his place one who imposes taxes on the glorious kingdom." This accords well with the decree to tax the whole world which affected Judea and the birth story of Jesus (Luke 2:1).
62. Either applying the glory to the prosperity of Rome, or the "glorious kingdom" may refer to Israel.
63. The only exception being the Poll Taxes levied on individual citizens by the earlier Republican government of Rome. However these passed away as the need for them ceased.
64. One of the few to so die.
65. Julius Caesar
66. Tiberias, Caligula, Vitellius, Otho, Vespasian, Titus and Domitian. Violent overthrow and intrigue was the custom in Rome at that time

Notes on Daniel 11:21

- a. in his estate — as successor to Caesar Augustus
 - b. a vile person — Tiberias Caesar, noted for his cruelty
 - c. not give the honor — he received the title, but was not respected as was Augustus
 - d. come in peaceably — no civil war, but by political wiles and the intervention of his mother, Livia, who had been married to Augustus. "Livia Drusilla, b. Jan. 30, 58 BC, d. AD 29, was the second wife of the Roman emperor AUGUSTUS and the mother of his successor, TIBERIUS" (Grolier's).
 - e. by flatteries — stressing his own humility, pleading no desire for the office, while simultaneously conniving to win it
67. This is the first of three occasions of the word flatteries in this chapter (see also verse 32 and 34). Each of the flatteries is of a different type and corresponds closely with the three types of leaven which Jesus warned of in the New Testament. The flatteries of Tiberias (v. 21)—verbally putting self down so that others would exalt him is similar to the leaven of the Sadducees (Matt. 16:6). The flatteries of Papacy (v. 32)—outright exaltation and titles to those not spiritually qualified resembles that of Herod (Mark 8:15), while that of the Reformers (v. 34)—stressing our goodness based on the limited criteria of how we differ from others is like the hypocritical leaven of the Pharisees (Luke 12:1).

Notes on Daniel 11:22

- a. the arms of a flood — "Tiberius was an accomplished general. He quelled revolts in the Danubian provinces (12-9 BC), fought in Germany (9-7 BC, AD 4-6) and elsewhere, and won the allegiance of his soldiers. When Augustus died, Tiberius was already in possession of the chief military command" (Groliers).
- b. overflown — He quickly established his authority against all comers
- c. be broken — "Tiberius instituted a reign of terror, especially after 23, when Sejanus, prefect of the Praetorian guard, became his chief advisor. Numerous senators, and also members of the family of his nephew GERMANICUS CAESAR, were accused of treason and executed; in 31 Sejanus met the same fate" (Grolier's).
- d. the prince — it was during Tiberias' reign that Jesus was crucified

- e. of the covenant — the “messenger of the covenant” (Mal. 3:1).
- 68. The analogy of a flood brings several associations to mind. The first world ended with the flood of Noah. The fall of Jerusalem under Titus is spoken of as bring with a flood (Dan. 9:26). The French Revolution is called a flood in both Dan. 12:5 and Rev. 12:15, 16. Here the thought seems to be that of purging (note the Strong’s root (# 7857, with the thought of cleansing). Tiberias was purging the empire of all opposing forces, seeking to establish a firm government.,
- 69. Both internal opposition to his reign, and externally in the firm quenching of all revolts.
- 70. The crucifixion of Jesus was only incidental to Tiberias, but was in line of keeping firm order in the kingdom. Note the pressures used against Pilate by the Jews.

Notes on Daniel 11:23, 24

- a. the league — recognition of Tiberias as emperor by the Roman Senate
 - b. with him — Tiberias
 - c. work deceitfully — seek to be a *de facto* dictator, as Augustus had been so recognized by the Senate. As Baron Acton observed, “Power tends to corrupt, and absolute power corrupts absolutely. Great men are almost always bad men.”
 - d. a small people — a little group of totally dedicated protectors, the Praetorian Guard. Though organized in 27 BC by Augustus, they became most prominent with the elevation of Sejanus, a prefect of the guard, to the post of chief advisor to Tiberias in 23 AD. Their number reached a maximum of 16,000 and was finally dissolved by Constantine in 312 AD.
 - e. enter peaceably — Rome stopped its wars of conquest for a time and concentrated on consolidating their territory, and bringing peace to the various lands under their control
 - f. fathers have not done — starting a new tradition
 - g. scatter among them the prey — exalting not only local leaders (such as the Herods in Palestine), but sharing the riches of government with them.
 - i. forecast his devices — “devise plans against the strongholds” (RSV, ASV, NKJ).
 - j. the strong holds — the entrenched interests
- 71. In 14 AD, to succeed Augustus
 - 72. Though formed by Augustus, it was organized into an elite fighting force by Tiberias.
 - 73. By thus dividing the wealth of the empire to the governors of local areas it bought their loyalty, providing an atmosphere of peace
 - 74. Local governors — The Herodian dynasty is a good example. Permitted to rule under Rome, they were given not only the honor, but a portion of the revenue, from their province. “On Herod the Great’s death in 4 BC, the Roman emperor Augustus divided Herod’s kingdom among his three remaining sons—Archelaus, Herod Antipas, and Philip—thus effectively decentralizing it” (Grolier’s).
 - 75. Plotting or scheming.
 - 76. The transfer of dominion is one of the two predominant themes of this chapter; the other being the tracing of Gentile dominion over Israel—both natural and spiritual.

77. Not forming separate empires, but unitedly representing the continuation of the Grecian empire of Alexander. Their inter-nicene squabbles were but attempts to reunite the empire which Alexander conquered.
78. While the Didachi included more than these four, they became the predominant inheritors of Alexander.
79. This point can be variously viewed. Italy was the closest to Cassander's Macedonian kingdom. From another standpoint it was inhabited by the Etruscans, etymologically related to the Thracians or Tyrians (from Tyre.) In a more direct sense the power of Rome sprang from a union with Egypt (Julius Caesar and Cleopatra), followed by the rivalry between Mark Antony and Cleopatra and Caesar Augustus.
80. Egypt was the last to be assimilated into the Roman empire.
81. For two generations the power of Egypt had been dependant upon the goodiwill of Rome.
82. Mark Antony was the last seriour rival to the establishment of Imperial Rome.
83. Although frequently in the earlier verses of Daniel 11, it represents the Seleucid emperors.

Notes on Daniel 11:25

- a. his power — the power of Rome.
 - b. king of the south — Egypt; now represented in Palmyra where Cleopatra's descendant, Queen Zenobia, now reigned.
 - c. with a great army — under the able leadership of Aurelian
 - d. great and mighty army — Queen Zenobia was known as "the warrior queen."
 - e. but he — the "king of the south," represented by Zenobia.
 - f. forecast devices — plot and carry out her overthrow.
84. At the battle of Emesa (Homs), Syria's third largest city, about halfway between Damascus and Aleppo.
85. Zenobia had mightily fortified her army, and was only conquered by the sheer force of numbers of the attacking Roman legions,

Notes on Daniel 11:28

- a. he — Aurelian
 - b. his land — Rome
 - c. great riches — Zenobia ahd famled wealth, which was brought back as the spoils of war.
 - d. the holy covenant — the covenant people, Christianity
 - e. do exploits — reclaiming several western provinces from the Gauls; beginning construction of the wall around Rome; reforming the coinage of the realm and installing the sun god as the unifying deity of the restored empire.
 - f. return — always victorious; until he became Emperor himself.
86. Several. years after his conquest of Zenobia, Aurelian turned in vicious anger against the Christian community which he had always despised.

87. Aurelian was known as one of the most significance emperors of Imperial Rome.
88. 275 AD, also the year of his death.
89. Assassinated in a military coup.
90. Between 235 and 285 Rome had over 24 emperors, all but one dying as a result of violence. The following period is known for totalitarian government. The persecution of Christianity, begun by Aurelius, reached its culmination under the totalitarian regime of Diocletian between 303-313 AD. This is marked in Scripture: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10
91. Aurelian installed the Assyrian sun god *Sol Invictus* as the official god of Rome. It was in this connection that the December 25 date was accepted for Christmas. This was the official feast date for *Sol Invictus*.

Notes on Daniel 11:26, 27

- a. they that feed of the portion of his meet — the army of Aurelian
- b. shall destroy him — assassinate him in a military coup.
- c. his army — vying for more control in governmental affairs
- d. many shall fall down slain — in the resultant power struggle
- e. both these kings — this phrase can be understood in either a short range or long range view. In 305 Diocletian divided the Roman empire and resigned from active control, appointing Galerius in the East and Maxentius in the West. Galerius remained in supreme control, as his successors appointing Licinius in the West and Maximianus Daia in the East. As Constantine rose on the scene he became an associate of Licinius. He defeated Maxentius at the battle of the Milvian Bridge outside of Rome in 312. At the death of Maximianus Daia in 313 Constantine and Licinius assumed full control of both East and West. Constantine's conversion to Christianity put him at odds with Licinius who opposed the crusade against paganism. Constantine defeated Licinius at Chrysopolis in 324 and placed Christianity as the religion of Rome. Thus in the long range, the second king was the rising of clerical power as a result of Constantine's actions, which, in itself, was an occasion of Diocletian's dividing of the empire in 305.
- f. to do mischief — true both of Maxentius and Galerius who fought each other as rivals; and, in the long range, of clerical and civil powers who each vied for the supremacy.
- g. speak lies — practicing great deceit to achieve their goals
- h. at one table — ostensibly seeking to negotiate a peace treaty
- i. it shall not prosper — temporarily prospering in the short range. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thessalonians 2:7, 8
- j. the end — the "time of the end"
- k. time appointed — 1799

92. There are three basic stages in the growth of clerical power. (1) 325 sees Christianity accepted as the state religion; (2) in 539 Justinian gives it equal footing with the state; and (3) in 799 it achieves the full supremacy with the crowning of Charlemagne.
93. This statement is again true both in the shorter picture of Maxentius and Galerius and their successors; but more particularly so in the larger picture of the rise of the religious power in the transition from Imperial Rome to Papal Rome and the so-called "Holy Roman Empire."
94. The length of this period is predicted in many Scriptures—Dan. 7:25; 12:7; Rev. 11:2, 3; 12:6, 14; and prophetically in Jas. 5:17. It is half the length of the Gentile Times ($7 \times 360 = 2520$).
95. The period from 325 to 539 was for the development of the clergy class to assume their role of power. Their fuller establishment came as the result of two further events: the conversion of the Visigoths in 589 gave them influence in northern Europe; and the policies of Pope Gregory the Great (r. 590-604) firmly entrenched their power. "As pope, Gregory strengthened his office by affirming his supremacy in the church and by asserting the right of the papacy to intervene in secular affairs. He appointed the governors of Italian cities, laying the foundation of medieval papal practices" (Grolier's under Gregory I). The period of time from Constantine's conversion in 324 to Gregory's assumption of the office of Pope is 267 years, the same amount (in days) as a human pregnancy. (Note Rev. 12 and the birth of the man child.)
96. The decline of power in Italy left a vacuum which the church filled in the days of Justinian as the only force strong enough to save Italy from a takeover from the north by the Goths, Ostrogoths and Heruli.
97. These rivalries were augmented by the growing power of the papacy, now that it had state endorsement. Further heightening these tensions was the political struggle between East (Constantinople) and West (Rome.) Grolier's, on Papacy, has this to say: "During the 4th and 5th centuries, after the Roman emperor CONSTANTINE's grant of toleration to Christianity (the Edict of Milan, 313) and its rise to the status of an official religion, a series of popes, most notably LEO I (r. 440-61), translated that claim into a primacy of jurisdiction over the church. That claim was matched, however, by the rival claim of the church at Constantinople to a jurisdictional primacy in the East equal to that of Rome in the West. In fact, for at least another century, it was the Byzantine emperor of Constantinople who could actually claim to be functioning as the supreme leader of Christendom in spiritual as well as temporal matters."
98. The empire was too far-flung to efficiently control. This was why there was a constant reversion to a divided empire. It was the same at Alexander's death between the four generals. However ambition constantly brought about strife to reunite the empire. The church, when it became based in Rome, was the convenient choice of the emperor in Constantinople for managing the western empire.
99. Constantine was the uniter of east and west. However, as the first emperor after the division in the days of Diocletian, he faced hostilities in the east. This may have been one of the reasons for moving his capitol to Byzantium, renamed Constantinople in his honor.'
100. The reason for this assumption lies in the phrase "at the time appointed." This phrase appears to be throughout the chapter a reference to "the time of the end."
101. 1799, a gap of about 1470 years.
102. Egypt is constantly referred to as "the south" in Dan. 11, though "the north" has various identities. Egypt dropped out of the picture after Cleopatra and does not enter

the prophetic picture again until Napoleon's attack in 1798. In the meantime it has become part of the Ottoman empire which, while important historically, does not concern the object of Daniel 11 which is to trace the transfer of power between the various elements of Nebuchadnezzar's image.

Notes on Daniel 11:31

- a. and arms — now entrenched with political power, the state is able to use the military force of empire to enforce its dictates
 - b. on his part — on the part of Papacy
 - c. pollute — Strong's 2490 (*chalal*). "As a verb, *chalal* is used in what seem to be two quite different ways. In one sense, the word means *to pollute* or *to profane*. In the second usage the word has the sense of *to begin*."—Vine's. If taken, as all translations do, to mean pollute it refers to the defiling of religion, particularly of the true church, "the sanctuary." If it is in the sense of "profane," which means simply to make worldly, it would be by introducing worldly concepts and joining forces with the world, particularly becoming the state religion. Another usage of the word in the Old Testament is with the verb "to prostitute," which calls to mind Rev. 2:14 where Balaam, in effect, became a pimp to encourage the daughters of Moab to have sexual relations with the men of Israel, thus bringing God's wrath upon the Jews. The Revelator applies this very picture to the actions of papacy. If, unlikely, the meaning to be given *chalal* here is "to begin" it would have the thought that it was at this juncture that the "*sanctuary of strength*," or armed sanctuary, would have its origin—also a true thought.
 - d. the sanctuary of strength — or "sanctuary fortress" (RV, AV). Because of the distinction between "sanctuary" and "host" in the eighth chapter of Daniel, and because the word means "consecrated," this is perhaps best interpreted as the true church which became defiled by Papacy's union of church and state. If this thought be true the "fortress" would be comparable to the "holy" of the Tabernacle, the dwelling place of the saints on this side of the veil. Arguing against this is Rev. 14:4 where the true church is spoken of as never being defiled. The alternative is to look at the complete expression "sanctuary fortress" as being the counterfeit, for the true sanctuary needs no earthly fortress.
 - e. daily sacrifice — or "continual sacrifice," either the daily-repeated burnt offering or the annual sacrifice of atonement. In either case, the efficacy of Christ's once-for-all atonement on Calvary,
 - f. the abomination — the "mass," with its attendant thought of transubstantiation and the actual continuous re-sacrificing of Christ.
 - g. that maketh desolate — by removing the efficacy of the one sufficient sacrifice for all Adamic sin, the ransom. Note the parallelism at the beginning of the Gospel age where the continuation of Jewish sacrifices was also an "abomination that made desolate." (See D572)
103. Papacy controlled the minds of the people in a way which political rulers never could. They could only threaten temporal punishment, religion held out the specter of everlasting punishment for disobedience.

104. When Constantine exalted Christianity to the state religion he had no thought of it being antagonistic, but the ambition of scheming priests made it so. They desired to combine temporal and spiritual power and become the chief ruler—*Pontifex Maximus*.
105. All history is selective, Daniel 11 is no less so. The overall outline is to trace the transitions between the sectors of Nebuchadnezzar's image. Having covered the legs of iron, the attention of the reader is directed to the toes of iron and clay mixed.
106. The king, being representative of the people, is used in place of them as a symbol.
107. The introduction of the Mass was as much political as it was religious. The "strong ones who stood up" thus tied the laity to the church in order for the common man to maintain his salvation. Excommunication cut one off from the Eucharist, thus cut him off from the redeeming work of Christ.
108. The "setting up" of the abomination was not the introduction of the Mass, but the establishment of the church in power. Here again the three steps are prominent—325 AD marking the onset by establishing Christianity as the state religion; in 539 Justinian gives it equal standing with empire; and in 799 it assumes the top position, being fully "set up."
109. A history of Papacy shows the sad effect of the church on the political process. Simony (the selling of titles for money) and nepotism (putting family members in positions of power) became the routine for governing. Political patronage was never greater than under Papal Rome. Consider the power of the Medici family and the theories of Machiavelli as examples.
110. The same processes that defiled civil government were even more prominent in the establishment of the religious hierarchy. The impossible stresses of the monastery and clerical celibacy gave ample room for sexual temptations. The growing political role of the church provided an avenue for ambitious schemers.
111. The "sanctuary of strength" is translated "sanctuary fortress" in AV and RV and illustrates the use of the civil and military arms to enforce the desires of the clergy. The paragraph seems to hint that this may also be tied in with the concept of the Divine Right of Kings, a concept that is not totally incorrect, since there was a specific time period of special permission for Gentile princes to rule—"the Times of the Gentiles."
112. The Gentile Times are 2520 years; Papal supremacy covers half of this time, 1260 years.
113. The union was mutually sought. Government wanted the control over the minds of the people which religion possessed; and religion wanted the power of arms to enforce decrees which the civil government possessed.
114. These schemes were nothing less than establishing by their own hands the kingdom of God: a church-state government such as God had with Israel.
115. "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"—Daniel 8:11-13
116. In order to obtain numbers standards had to be lowered. Contrast with Jesus' ministry and his selection of "a little flock."

117. See 2 Thess. 2:7. The seed was already there in Paul's day, but did not begin to germinate until Constantine's time. Also note the same imagery with the birth of the man child in Revelation 12.
118. Sacerdotal, or priestly: priest-ruled. A theocracy with the priests taking the part of God.
119. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."—1 Peter 2:13-15
120. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."—Romans 13:1, 2
121. Not for the purpose of trying us, but during the period of our present trial. "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake."—Romans 13:3-5
122. "He is not fit to command who has not first learned to obey." They also prepare us by learning the negative lessons of the abuse of temporal power.
123. Thus the constant repetition of the phrase "to the time appointed." God will establish his own kingdom in his own time, and does not need us to do it for him.
124. Even the form became warped, descending into repetitious symbolism, much the same as happened to Jewry by the time of Christ.
125. The Mass effectually did this by making the efficacy of Christ's once-for-all sacrifice dilute at best, and null and void at worst.
126. Transubstantiation means to literally carry over; the bread and wine becoming the actual substance of the body and blood of Christ. In contrast are the concepts of Consubstantiation, where the two realities reside side by side; and symbolism, where the bread and wine merely picture or represent the body and blood of Christ. Cross reference the debates between Luther and Zwingli on this subject.
127. Mass is from the Latin *missa*, or dismissal; referring to the dismissal of the catechumens before the offeratory.
128. The chapter on "The Cleansing of the Sanctuary," pages 98 and forward.
129. Fatal to the participant because it diverts him from the one true sacrifice for sins; and fatal to the church because it incurs God's judgment upon her.
130. The word is usually translated "detestable" in the King James Bible. Two interesting parallel passages are 1 Kings 11:5-7 where the word is used repetitively of the idols of surrounding nations; and Jer. 16:18 where Israel made the sacrifice of Christ desolate by continuing their animal sacrifices after Jesus' death. Here, too, the Mass became the idol, replacing devotion to Christ himself. (Note Exod. 20:4.)
131. Once again the "setting up" is related to the establishment of the church in political power.

132. In the chapter of "The Man of Sin." Also exemplified in "Fox's Book of Martyrs."
133. The flattery of bestowing spiritual titles on the unregenerate. The word "simony," describing the selling of offices for money, is taken from the Biblical account of Simon Magus in Acts 8:18-21, where Peter's reaction was just the opposite of the clergy during the time period here being studied. The three types of "flatteries" in Daniel 11 can be compared to three leavens of the New Testament—of Herod, of the Sadducees, and of the Pharisees. The flattery of Tiberias (v. 21), like that of Herod, was strictly political in nature. The "flattery" of Papacy, here mentioned, was similar to that of the Sadducees, compromising spiritual principles for temporal advancement. That of the reformers (V. 34) is similar to that of the Pharisees, priding themselves on their own righteousness when compared to others.
134. Note the prophecy of Antipas in Rev. 2:13 as an example. Antipas means "anti-father," or opposed to the Pope. These faithful ones were the church driven into the wilderness in Rev. 12. The Waldenses, Albigenses and Lollards are a few examples.
135. Fromm, in his "Conditionalist Faith of our Fathers" notes that the concept of conditional immortality was never lost, there always being an underground preaching of this truth. The same can be said of other doctrines. Even the doctrine of restitution, the so-called "lost coin" had some adherents throughout the age according to Joseph Seiss. These are the "exploits" of Dan. 11:32.
136. Sanctuary, translated in Daniel from both *qodesh* and *miqdash* means a consecrated thing, or the place of the consecrated. In contrast host means either an army, or a large number. Notice the chart of the ages in the Gospel age pyramid and compare the size of sections *n* and *m* with that of *p* and *q* to illustrate the same point.
137. The church has always fared better under persecution than under prosperity. The former identifies us with our Master and shows us our need of him; the latter gives the illusion of self-sufficiency and independence from him. Analogously, fire tempers iron, the hotter the fire the stronger the iron.
138. A pre-condition for the second advent was not the fact of the abomination of desolation in the holy place; but the seeing, or being cognizant of that fact (Matt. 24:15).
139. Power, not sanctity, is associated with numbers. The Lord desires quality, not quantity, in his followers.
140. Entire teams were dispatched to search out the heretics and bring them to judgment and sentence them to being burned at the stake.
141. The history of the inquisition is a gruesome display of the ingenuity of man in inventing ways of torturing his fellow.
142. Both parentheses in this chapter are dictated by the term "it is yet for a time appointed," thus shooting forward to the conclusion. These inserts are related to the context as cause is to effect. Note the same principle in Revelation where the seven trumpets are related to the seven last plagues, both successively affecting the same areas of society, on the same basis of cause and effect.
143. Notably Rev. 11:2, 3; 12:6, 14. See also Jas. 5:17.
144. Important as the Reformation was, it was only a "little help" because it merely subdivided the field with its mixed wheat and tares into smaller plots of the same. It deserves mention in Dan. 11, but only in passing, as it is not the focal point of this prophecy.

145. Without the Reformation Papacy's arrogance in trodding down truth would have been unhindered. Important truths were brought to light, none more important than the supremacy of the Bible and the priesthood of all believers.
146. In addition to the flatteries of earthly rulers cited in the paragraph, the development of Pietism under Spener illustrated another subtle flattery. The Lutheran church had settled into dead orthodoxy with sermons praising the congregation for believing in justification by faith, as though that alone made them good Christians. Spener reintroduced the concept of the need for piety in life and application of Christian principles.
147. Conversely, the Protestant clergy began to flatter the kings and princes as being spiritual for no other reason than that they supported, for their own political purposes, the cause of the reformers.
148. Some, not all. Many sincere Christians were used mightily by the Lord during this time period to set the ground work for the objective study of his word that would be required by those who would be watching for his return.
149. "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."—Daniel 12:9-11. This work of purifying and making white extended 30 years beyond the 1260 days, up to the development of the doctrinal preparation for the Lord's return by the Miller movement.
150. This sentence points out the methodology of the history of Dan. 11. It is a history of transition—from Medo-Persia to Greece; then the internecine squabbles of the four successors of Alexander leading to transfer of power to Rome; and then to Papa Rome before introducing the final denouement under Napoleon.
151. The "present century" is the nineteenth, for the second volume was written in 1889.
152. The oppression of the French people under both priest and king was a leading cause of the French Revolution, overthrowing both civil and clerical aristocracies.
153. "Between 1860 and 1870 the PAPAL STATES of central Italy, long ruled by the pope, were incorporated into the new Kingdom of Italy." (Grolier's) There was a reversal, however, as a result of the Lateran Treaty of 1929 giving rulership of Vatican City back to the Catholic Church.
154. Despite the influence of John Calvin and the protestant Huguenots, France remained fiercely loyal to the Papacy and cruelly crushed any Protestant uprisings. The strongest influence came from Catherine de Medici (the Medici family provided a number of kings and Popes and became sponsor of Machiavelli) who spearheaded the persecution of the Protestants and was suspected of being behind the St. Bartholomew Day's Massacre. France is probably the "tenth part of the city" [one of ten toes of the image] which fell in the earthquake of the French Revolution in Rev. 11:13.
155. August 24, 1572. In which 13,000 to 20,000 French Protestants were killed.
156. Napoleon built upon the unrest that was still seething after the French Revolution.
157. Napoleon's personal appearance is well-known, but the Bible, as always, stresses the inner man, not the outer.
158. The ability to do what he pleased, and the tremendous ego mentioned in Dan. 11:36.

159. Referring to its military strength, its defiling influences, the Mass, the use of flattering titles, and the persecution of dissenters.
160. Describing the limitations of its help, its reunion with state to achieve a flattering position, and its continuous divisions to purify the true saints.
161. Some would fall in it, but remain faithful; others would succumb to the pressure and fall by the persecution.
162. The Spanish Inquisition was not suppressed until 1834.
163. France, along with Spain, Portugal and Italy were the last countries to discontinue the Inquisition.
164. "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double."—Revelation 18:6. While the first three "plagues" [woes] may have begun with the Reformation, the first only undermined the intellectual basis of Papacy, while now the physical destructive process had begun.
165. The "epiphania," one of the main functions of the Epiphania period is to destroy Satan's empire.
166. [Number omitted accidentally.]
167. Grolier's calls him "probably the most brilliant military figure in history." His rapid rise from seizing the post of first consul in 1799 to becoming emperor in 1804 to ruling most of Europe by 1814 witnesses to this fact. The only conqueror to whom he might be compared is Alexander the Great.
168. Not only the Pope's imprisonment, but the assumption of the office of first consul by Napoleon, both mark this date.

Notes on Daniel 11:36

- a. the king — though not the formal title, an appropriate one for Napoleon assumed both all of the authority and the perquisites for that office.
 - b. according to his will — assuming dictatorial powers, not governed by senate or council.
 - c. exalt himself — most noticeably shown in 1804 by placing the crown on his own head,
 - d. above every god — dominating the religious as well as the civil worlds.
 - e. marvellous things — proud and ambitious boastings
 - f. against the God of gods — not particularly Jehovah; but especially against the Pope who claimed to be Pontifex Maximus.
 - g. shall prosper — seemingly unstoppable, conquering most of Europe by 1814.
 - h. indignation be accomplished — by the imprisonment and subsequent death in prison of the Pope.
169. Napoleon was more powerful than most European kings, and certainly more so than the last two weak kings of France.
170. Indeed, it was his refusal to listen to counsel that led to his downfall and defeat.
171. If the judges of Israel could be styled "gods," wicked as they were; so can other powerful rulers (Psa. 82:1; John 10:34, 35).

172. It was at least his claim. In fact he had been the most powerful monarch for nearly a millennium.
173. As the Pope had humiliated kings and emperors, now it was his turn to be the humiliated.
174. Thus completing one of the aims of the French Revolution.
175. In 1796
176. "The treaty of 1801 ended more than 10 years of hostility and violence between the church and the French Revolution by reestablishing Roman Catholicism as a state-supported religion and effecting a compromise between the status of the church under the Old Regime and the Civil Constitution of the Clergy of 1790" (Grolier's on Concordat). "Pius VII was flexible enough to travel to Paris and assist at NAPOLEON I's self-coronation (1804), but he would not become a French ally. Napoleon forced Consalvi's temporary resignation (1806) and invaded papal territory, taking Rome in 1808 and formally annexing the Papal States in 1809. Pius excommunicated Napoleon, who imprisoned the pope for five years. Pius returned to Rome in 1814, while the allies defeated Napoleon. At the Congress of Vienna (1814-15) Consalvi obtained restitution of most papal territory and preserved Vatican neutrality" (Grolier's on Pope Pius VII). "A few years later, despite the CONCORDAT of 1801 reestablishing the church in France after the Revolution, the imprisonment of PIUS VII by Napoleon appeared to foreshadow the very demise of the papal office" (Grolier's on Papacy). The prominent events, then, appear to be: 1796, Napoleon invades Italy; 1799, Pope taken prisoner; 1801, a concordat reestablished Papacy; 1804, Napoleon crowns himself as emperor; 1809, Pius excommunicates Napoleon who imprisons the Pope for five years; 1814, Napoleon defeated and Consalvi secures a return of papal territories—however the Papal power is only a shadow of that possessed earlier.
177. While the ceded territories were returned in 1814, the money was not.
178. Earlier reverses to Papacy also emphasized this same point.
179. Although Berthier was not a great soldier, the republican form of government he established in Rome was disastrous to Papacy's temporal power.
180. His death in 1800 was exactly 1000 years after Charlemagne's crowning by the Pope.
181. Illustrated in the reigns of Pope Pius IX and Pope Leo XIII. Pius sought to reestablish the Vatican states, but "in November 1848 a mob forced him to flee Rome. He returned 17 months later after a French army occupied the city. The politically naive pope steadfastly refused to yield his temporal authority, but Sardinia-Piedmont nonetheless seized the Papal States in 1859-60, and the renamed Kingdom of Italy took Rome for its capital in 1870. Pius thereafter became the 'prisoner of the Vatican,' refusing to accept the Italian government's Law of Guarantees (1871), which offered an indemnity in return for the pope's disavowal of temporal authority" (Grolier's on Pope Pius IX). Pope Leo XIII "realized that the papacy would have to resolve its feud with Italy, which had seized Rome from PIUS IX in 1870. . . . Leo XIII reversed much of the conservative political policy of Pius IX. He restored good relations with Germany by ending the KULTURKAMPF stalemate; improved relations with Great Britain, Russia, and Japan; and established (1892) an apostolic delegation in Washington, D.C. His policy failed, however, in Italy. Italy refused to restore papal sovereignty over Rome, and Leo maintained the increasingly useless posture of "prisoner of the Vatican." He also failed to persuade French Roman Catholic leaders to support the Third Republic;

his last years saw increasingly anti-Catholic French legislation". (Grolier's on Pope Leo XIII).

Notes on Daniel 11:37

- a. he — Napoleon
- b. the god — Papacy
- c. of his fathers — the traditional religion of the French people
- d. desire of women — Protestant sects, the "daughters" of the great harlot.
- e. any god — any higher authority
- f. magnify himself — Napoleon's hallmark was his ego

182.

Encyclopedia

Aboukir Bay

See Nelson, Horatio Lord

The Achaemenids

The Medes also subdued the Persians and other Iranians on the plateau, but the Median empire lasted only until 549, when the last Median king, Astyages (r. 584-549), was defeated by his Persian vassal **CYRUS THE GREAT**, who became the heir of the Median king and ruled an even greater empire from 549 to 530 BC. His son **CAMBYSES II**, who ruled from 530 to 522, invaded Egypt. Following an interregnum of a year, **DARIUS I** took power by killing the usurper Smerdis and established the Achaemenid empire on a firm basis. He consolidated and further extended Persian conquests (so that the empire stretched from Egypt and Thrace in the west to northwestern India in the east); established the system of satraps (local governors) under firm centralized control; encouraged the spread of **ZOROASTRIANISM**; and was a great patron of the arts (see **PERSIAN ART AND ARCHITECTURE**). Darius's son **XERXES I** (r. 486-465), after his defeat by the Greeks in the **PERSIAN WARS**, retired from active government and set a precedent for future kings who were kept in power by the efficient bureaucracy organized by Darius. Constant revolts were put down, but the weakness of the empire was apparent under **ARTAXERXES I** (r. 465-424), **Xerxes II** (r. 424-423), and **Darius II** (r. 423-404). Under **ARTAXERXES II** (r. 404-359), the revolt of his brother **CYRUS THE YOUNGER** almost cost him his throne. **Artaxerxes III** (r. 359-338), an able although cruel monarch, saved the empire from disintegration by reconquering the provinces of Phoenicia and Egypt, which had previously regained their independence. Unfortunately for the Achaemenid empire, **Artaxerxes III** was poisoned, and a puppet **Arses** ruled for two years. The last prince of the Achaemenid family, **DARIUS III Codomannus**, assumed the throne in 336. He was defeated twice by **ALEXANDER THE GREAT** and was murdered by his own followers in 330.

Alexander the Great

Alexander III, king of Macedonia, the first king to be called "the Great," conquered the Persian empire and annexed it to Macedonia. The son of **PHILIP II** and **OLYMPIAS**, he was born in 356 BC and brought up as crown prince. Taught for a time by **ARISTOTLE**, he acquired a love for **HOMER** and an infatuation with the heroic age. When Philip divorced **Olympias** to marry a younger princess, Alexander fled. Although allowed to return, he remained isolated and insecure until Philip's mysterious assassination about June 336.

Alexander was at once presented to the army as king. Winning its support, he eliminated all potential rivals, gained the allegiance of the Macedonian nobles and of the Greeks (after a rebellion, in which he destroyed **THEBES**), and defeated the neighboring barbarians. Then he took up Philip's war of aggression against Persia, adopting his slogan of a Hellenic Crusade against the barbarian. He defeated the small force defending Anatolia, proclaimed freedom for the Greek cities there while keeping them under tight control, and, after a campaign through the Anatolian highlands (to impress the tribesmen), met and defeated the Persian army under **DARIUS III** at Issus

(near modern Iskenderun, Turkey). He occupied Syria and—after a long siege of TYRE—Phoenicia, then entered Egypt, where he was accepted as pharaoh. From there he visited the famous Libyan oracle of AMON (or Ammon, identified by the Greeks with Zeus). The oracle certainly hailed him as Amon's son (two Greek oracles confirmed him as son of Zeus) and probably promised him that he would become a god. His faith in Amon kept increasing, and after his death he was portrayed with the god's horns.

After organizing Egypt and founding ALEXANDRIA, Alexander crossed the Eastern Desert and the Euphrates and Tigris rivers, and in the autumn of 331 defeated Darius's grand army at Gaugamela (near modern Irbil, Iraq). Darius fled to the mountain residence of ECBATANA, while Alexander occupied BABYLON, the imperial capital SUSA, and PERSEPOLIS. Henceforth, Alexander acted as legitimate king of Persia, and to win the support of the Iranian aristocracy he appointed mainly Iranians as provincial governors. Yet a major uprising in Greece had him so deeply worried that he delayed at Persepolis until May 330 and then, before leaving, destroyed the great palace complex as a gesture to the Greeks. At Ecbatana, after hearing that the rebellion had failed, he proclaimed the end of the Hellenic Crusade and discharged the Greek forces. He then pursued Darius, who had turned eastward. Darius was at once assassinated by Bessus, the satrap of Bactria, who distrusted his will to keep fighting and proclaimed himself king. As a result, Alexander now faced years of guerrilla war in northeastern Iran and central Asia, which ended only when he married (327) ROXANA, the daughter of a local chieftain. The whole area was fortified by a network of military settlements, some of which later developed into major cities.

During these years, Alexander's increasingly Oriental behavior led to trouble with Macedonian nobles and some Greeks. PARMENION, Philip II's senior general, and his family originally had a stranglehold on the army, but Alexander gradually weakened its grip. Late in 330, Parmenion's oldest son, Philotas, commander of the cavalry and chief opponent of the king's new policies, was eliminated in a carefully staged coup d'etat, and Parmenion was assassinated. Another old-fashioned noble, Cleitus, was killed by Alexander himself in a drunken brawl. (Heavy drinking was a cherished tradition at the Macedonian court.) Alexander next demanded that Europeans follow the Oriental etiquette of prostrating themselves before the king—which he knew was regarded as an act of worship by Greeks. But resistance by Macedonian officers and by the Greek Callisthenes (a nephew of Aristotle who had joined the expedition as the official historian of the crusade) defeated the attempt. Callisthenes was soon executed on a charge of conspiracy.

With discipline restored, Alexander invaded (327) the Punjab. After conquering most of it, he was stopped from pressing on to the distant Ganges by a mutiny of the soldiers. Turning south, he marched down to the mouth of the Indus, engaging in some of the heaviest fighting and bloodiest massacres of the war. He was nearly killed while assaulting a town. On reaching the Indian Ocean, he sent the Greek officer Nearchus with a fleet to explore the coastal route to Mesopotamia. Part of the army returned by a tolerable land route, while Alexander, with the rest, marched back through the desert of southern Iran, chiefly to emulate various mythical figures said to have done this. He emerged to safety in the winter of 325-24, after the worst sufferings and losses of the entire campaign, to find his personal control over the heart of the empire weakened by years of absence and rumors of his death. On his return, he executed several of his governors and senior officers and replaced others.

He also ordered the governors to dismiss their mercenary armies, originally enrolled at his direction but now a cause of fear. Most of the mercenaries were exiled Greeks.

The loss of their livelihood by tens of thousands of these men caused a grave social crisis. Alexander passed the problem on to the Greek cities by arbitrarily commanding them to readmit all their exiles. One side effect was a move to offer him deification (which some Greeks in Anatolia had perhaps already begun to do) in order to obtain concessions. Though the move was not due to his own initiative, this shows what he was thought to want. In Athens and perhaps elsewhere, the deification was passed after considerable resistance.

In the spring of 324, Alexander held a great victory celebration at Susa. He and 80 close associates married Iranian noblewomen. In addition, he legitimized previous so-called marriages between soldiers and native women and gave them rich wedding gifts, no doubt to encourage such unions. When he discharged the disabled Macedonian veterans a little later, after defeating a mutiny by the estranged and exasperated Macedonian army, they had to leave their wives and children with him. Because national prejudices had prevented the unification of his empire, his aim was apparently to prepare a long-term solution (he was only 32) by breeding a new body of high nobles of mixed blood and also creating the core of a royal army attached only to himself. After his death, nearly all the noble Susa marriage were dissolved.

In the autumn of 324, at Ecbatana, Alexander lost his boyhood friend Hephaestion, by then his grand vizier—probably the only person he had ever genuinely loved. The loss was irreparable. After deep mourning, he embarked on a winter campaign in the mountains, then returned to Babylon, where he prepared an expedition for the conquest of Arabia. He died in June 323 without designating a successor. His death opened the anarchic age of the DIADOCHI.

Alexander at once became a legend to the peoples that had seen him pass like a hurricane. Greek accounts from the start tended to blend almost incredible fact with pure fiction (for example, his meeting with the Queen of the AMAZONS). In the Middle Ages, the Alexander Romance, developed from beginnings soon after his death, was favorite light reading. Modern scholars, ever since the German historian Johann Gustav Droysen (1808-84) used Philip II and Alexander to embody his vision of the unification and expansion of Germany, have tended to make him a vehicle for their own dreams and ideals. The truth is difficult to disengage. The only clear features that emerge are Alexander's military genius and his successful opportunism: his unequalled eye for a chance and his sense of timing in both war and politics. The only clear motive is the pursuit of glory: the urge to surpass the heroes of myth and to attain divinity. The success of his ambition, at immense cost in human terms, spread a veneer of Greek culture far into central Asia, and some of it—supported and extended by the Hellenistic dynasties—lasted for a long time. It also led to an expansion of Greek horizons and to the acceptance of the idea of a universal kingdom, which prepared the way for the Roman Empire. Moreover, it opened up the Greek world to new Oriental influences, which prepared the way for Christianity.

American Revolution (It's Effects)

The Revolution involved more than battles and diplomacy. If those were the most crucial and immediate objectives, more important long-term goals and purposes were to be met; for this was a constructive, not a negative revolution. If Americans broke a relationship characterized by colonialism and monarchy, that was about the extent of their destructive activity. They still respected British institutions, which they felt had been abused and corrupted by politicians around George III. Consequently, in fashioning their own state institutions—a process that began in the summer of 1776—they usually employed familiar British-American bricks and mortar.

The British constitution was unwritten, but the Americans spelled out the responsibilities and limits of government in written charters. Since their governments rested totally on the consent of the people, they were designated as republican in character. Basic liberties could not be abrogated by government under any pretext. They were defined in bills of rights, which included freedom of the press, right of petition, trial by jury, habeas corpus, and other procedures that came to be known as due process of law.

The direct involvement of the people in government was increased in other ways. Governors were elected, not appointed; both branches of the legislatures were elected directly or indirectly by the citizens. Obviously, special privilege had no place in a republic. Consequently, several states forbade the passage of any office from one man to another by ties of blood. North Carolina's constitution echoed words found in other political parchments when it proclaimed that "no hereditary emoluments, privileges or honors ought to be granted or conferred by this state."

Institutional Changes

The Americans were primarily about a political revolution when they cast off their imperial links and tailored independent governments. Moreover, a revolution coupled with a foreign war is hardly a time for thoughtful social experimentation, especially when—in the case of the Americans—men believed that they already lived in a remarkably free and open society. Some Americans, however—filled with such Enlightenment ideas as that society's institutions should be judged critically in terms of their usefulness to mankind—stirred somewhat uneasily. They acknowledged certain contradictions between their revolutionary theories and their practices.

To be sure, some institutional inequities, such as anachronistic inheritance laws and established churches that received preferential treatment, had been eroded or undermined by the degree of liberty and opportunity that existed everywhere in the twilight years of the colonial era. But during the Revolution, Americans took specific action that resulted in the abolition of primogeniture and entail; in the South the Anglican church lost its already weakened privileged status, as did the Congregational church in New England some years later. Virginia, as was so often true in the Revolution, led the way with its famous Statute of Religious Freedom (1786). An outstanding document of the age, it proclaimed that "no man shall be compelled to frequent or support any religious worship" nor "suffer on account of his religious opinions or belief," nor would his "civil capacities" be affected by any "matters of religion."

The Spirit of Progress

If Americans of the Revolutionary generation did not level the social order, or did not create democracy in its present form, they laid the basic groundwork. Furthermore, the revolutionists elevated the American spirit. They conveyed to their fellow citizens the notion that the country would grow and expand. In opening new lands in the West, they shaped an orderly process by which frontier territories would move from colonial status to statehood; moreover, the infant states would not be inferior to the original states, as had been true of the earlier relationship between the thirteen colonies and Great Britain. Freed from the mercantilism of the old colonial system, Americans found fresh outlets for trade and commerce and devised improved methods of banking and corporate organization. They set up new educational institutions, and they advanced the controversial idea that the state had a responsibility for the education of its citizens, an obligation that had traditionally been the preserve of the church.

From all these accomplishments two additional American goals developed. First, a sense of mission—of uniqueness and special purpose—was present in the Revolutionary experience. It was to make America a kind of showcase that would enable people everywhere to see what free people were capable of achieving. The sense of mission was later a powerful catalyst for continuing change, for living up to the principles of the Declaration of Independence. The second goal, relating to self-purification and setting one's own house in order, was the appeal for a distinct American culture. Although such a development occurred only in a limited sense—for Americans have always been a part of Western civilization—it did trigger a new and at least partially fruitful quest for attainments in music, the arts, and literature.

Amiens, Treaty of

The Treaty of Amiens, signed by Britain and by France, Spain, and the Batavian Republic (Holland) in March 1802, marked the end of the FRENCH REVOLUTIONARY WARS. Britain, which was forced by the treaty to relinquish most of its acquisitions in the preceding conflict, resumed war with France in May 1803. The hostilities between France and coalitions of European powers, including Britain, from 1803 to 1815, are generally called the NAPOLEONIC WARS.

Anarchism

Anarchism is an ideology that regards abolition of government as the necessary precondition for a free and just society. The term itself comes from the Greek words meaning "without a ruler." Anarchism rejects all forms of hierarchical authority, social and economic as well as political. What distinguishes it from other ideologies, however, is the central importance it attaches to the state. To anarchists, the state is a wholly artificial and illegitimate institution, the bastion of privilege and exploitation in the modern world.

Anarchist Thought

Although the roots of anarchist thought can be traced at least as far back as the 18th-century English writer William GODWIN, anarchism as a revolutionary movement arose in the late 19th and early 20th centuries. Its immediate objective was annihilation of the state and of all authority imposed "from above downward." Once liberated from political oppression, society would spontaneously rebuild itself "from below upward." A multitude of grass-roots organizations would spring up to produce and distribute economic goods and to satisfy other social needs. Where necessary, these primary associations would form regional and even nation-wide federations. The state, with its impersonal laws and coercive bureaucracies, would be supplanted by a dense web of self-governing associations and free federations.

Like other radical ideologies of its time, anarchism intended to complete the "unfinished business" of the French Revolution. It placed special emphasis on the third of the values expressed in the rallying cry "liberty, equality, and fraternity." Anarchists had an enduring faith in the natural solidarity and social harmony of human beings. They believed that the creation of the future society should be entrusted to the free play of popular instincts, and any attempt by anarchists themselves to offer more than technical assistance would impose a new form of authority. They tended to concentrate, therefore, on the task of demolishing the existing state order rather than on social blueprints of the future.

While battling the established order, anarchists also battled the alternatives proposed by liberalism and socialism. Like Marxism, anarchism was anticapitalist and scorned liberalism's dedication to political liberty on the grounds that only the propertied classes could afford to enjoy it. They rejected with equal vehemence, however, the Marxist "dictatorship of the proletariat," the idea of capturing and using the capitalist state to achieve a classless society. Political institutions were seen as inherently corrupting, and even the most selfless revolutionaries would inevitably succumb to the joys of power and privilege. Instead of the state "withering away," as the Marxists anticipated, it would simply perpetuate a new bureaucratic elite. This disagreement led to a bitter conflict between Marx and the Russian anarchist Michael BAKUNIN in the early 1870s, after which Marxism and anarchism went their separate ways.

Anarchism in Practice

Anarchism attracted a following mainly in the countries of eastern and southern Europe, where the state's repressiveness was especially pronounced and communal traditions remained strong. There were some exceptions: the ideas of the French anarchist Pierre-Joseph PROUDHON left a permanent mark on the French industrial labor movement, and Bakunin's views found adherents among the watchmakers of Switzerland's Jura region. Anarchism had its greatest impact in Russia, where numerous anarchist groups participated in the revolutionary movement both before and during 1917. The two outstanding anarchist theorists also were Russians: Bakunin, whose advocacy of popular revolution had considerable influence, and Prince Peter KROPOTKIN, whose writing spelled out some of the constructive sides of the anarchist social vision. Spain and Italy also had vigorous anarchist movements. In only two instances did anarchists have a real opportunity to put their social ideals into practice. During the Russian civil war of 1917-21, the peasant partisan movement led by Nestor Makhno in the Ukraine tried to implement anarchist principles, and in the SPANISH CIVIL WAR of 1936-39 anarchism was a significant force in the regions of Catalonia and Andalusia. The results of these experiments were limited and inconclusive. In the United States, anarchism's influence was confined largely to some of the European immigrant communities, but it did produce a striking representative of American radicalism in the person of Emma GOLDMAN.

Because anarchism regarded doctrinal and organizational discipline as contradictions of its principles, it gave rise to a wide variety of interpretations. Anarchist-communists shared many of the collectivist principles of socialism but sought to realize them in autonomous local communities. Anarcho-SYNDICALISM was an adaptation of anarchist ideas to modern industrial conditions. It advocated the running of factories by the workers themselves rather than by owners or managers, with trade unions (in French, *syndicats*) forming the building blocks of a regenerated society. The novelist Leo Tolstoi formulated a kind of Christian anarchism that rejected the state on religious grounds, and there were anarchist-individualists who proclaimed the sovereignty of the individual personality.

Contrary to widespread belief, terrorism was never an integral part of anarchist theory or practice. Some anarchists, however, did engage in what they called "propaganda by the deed," acts of terror and assassination against state officials and property owners.

Except in Spain, anarchism as an organized movement virtually ceased to exist after the Russian Revolutions. Anarchist ideas, however, have had a longer life. In the 1960s and 1970s, currents of the New left rediscovered anarchist theory, particularly the writings of Kropotkin, and drew from it inspiration for some of their

communitarian and antibureaucratic impulses. They also found new merit in the anarchist critique of Marxian socialism. At least some elements of the outlook proved to have a surprising vitality and contemporary relevance

Antigonus I Monophthalmus

The Macedonian Antigonus I, b. ca.382 BC, was one of the successors (Diadochi) of ALEXANDER THE GREAT. He was governor of Phrygia under Alexander. After Alexander's death (323), he joined the alliance against PERDICCAS, killed EUMENES after a long war, and by 316 controlled the eastern provinces of the empire. Trying to conquer the western portion, he was opposed by the other Diadochi, although they were generally disunited. After a naval victory over PTOLEMY I by his son DEMETRIUS I POLIORCETES, he and Demetrius proclaimed themselves kings (307). Their opponents also assumed royal titles, thus ending the nominal unity of the empire. Successful in the field, Antigonus was unsuccessful in his diplomatic efforts to keep his enemies isolated. Their alliance defeated and killed him at Ipsus in Anatolia in 301.

Antigonus II Gonatas

Antigonus II, 319-239 BC, king of Macedonia, succeeded his father DEMETRIUS I POLIORCETES in 283 but did not win possession of his kingdom until 276. Thereafter he maintained Macedonian control of Greece, despite several wars, and patronized the arts.

Antigonus III Dolson

Antigonus III, c.263-220 BC, king of Macedonia, served as regent for the future PHILIP V before proclaiming himself king in 227. At the request of members of the Achaean League, Antigonus joined in defeating CLEOMENES III of Sparta at Sellasia in 222. He then occupied Corinth. He was succeeded by Philip V.

Antiochus Epiphanes

Antiochus IV, c.215-164 BC, was the SELEUCID king whose attempts to introduce pagan rites in Jerusalem led to the revolt (167) of the **MACCABEES** and the creation of a Jewish state. The son of ANTIOCHUS III, he had to defeat the usurper Heliodorus before taking power in 175. In 171 he invaded Egypt, but he was later driven out by the Romans. Antiochus also campaigned against the Parthians.

Antipater of Macedonia

The Macedonian Antipater, b. c.400, d. 319, BC, was prominent in war and diplomacy under PHILIP II of Macedonia, helped secure the succession of ALEXANDER THE GREAT, and served as the latter's viceroy in Europe, supporting friendly regimes and defeating a Spartan-led rising. Deposed by Alexander in 324, he was too strong to be dislodged and retained his province after Alexander's death (323).

In 322, Antipater defeated a Greek rebellion and had some anti-Macedonians (notably DEMOSTHENES) executed. Taking part in the attack on PERDICCAS, he was appointed regent after Perdiccas's death (321). He took the joint kings Philip III and Alexander IV back from Asia to Macedonia, where he died. He was the last regent to be recognized by all the Diadochi, or successors of Alexander the Great

Antony, Mark

Mark Antony, or Marcus Antonius, was triumvir in Rome with Octavian (later Emperor AUGUSTUS) and Marcus Aemilius LEPIDUS after the murder of Julius CAESAR. He is famous in literature for his liaison with the Egyptian queen CLEOPATRA, the subject of William Shakespeare's ANTONY AND CLEOPATRA. He also figures prominently in Shakespeare's JULIUS CAESAR. A cousin of Julius Caesar through his mother, Antony was born c.83 BC. He first gained notice as a Roman cavalry officer in Palestine and Egypt (57-54) and then joined Caesar briefly in Gaul (54-53). Elected quaestor at Rome, he returned to Gaul for two years (52-50). A tribune in 49, he later commanded Caesar's left wing at Pharsalus (48). After being master of the horse (magister equitum) in 47, however, Antony suffered eclipse until chosen Caesar's co-consul for 44 BC. After Caesar's assassination, Antony avoided further bloodshed by restraining Lepidus and conciliating the conspirators. Nevertheless, efforts to strengthen his own position against both rival Caesarians and the republicans eventually caused leaders in each group, such as Octavian and CICERO, to join forces against him. Shortly, however, Antony and Octavian were reconciled, and they united with Lepidus to form the Second Triumvirate (November 43). Cicero and many others perished in the subsequent proscriptions. Antony then defeated CASSIUS LONGINUS and BRUTUS at Philippi (42 BC) and set out to reorganize the eastern provinces. Antony's relationship with Octavian soon become strained, as each sought supremacy at Rome. Reconciliations were arranged: at Brundisium (40), with Antony's marriage to Octavian's sister, Octavia; at Misenum (39); and at Tarentum (37), with a 5-year extension of the Triumvirate. Antony, however, soon abandoned his wife, Octavia, for the Egyptian queen Cleopatra. The failure of his invasion of PARTHIA (36) made him more dependent upon Cleopatra's support, and his relationship with her led to an open breach with Octavian. In 32 BC, Antony divorced Octavia, and Octavian obtained the annulment of Antony's powers as triumvir along with a declaration of war against Cleopatra. Battle was joined in September 31 BC at Actium. Antony was defeated and fled with Cleopatra to Alexandria, where he committed suicide in August 30 BC. Although he failed to gain supremacy at Rome, he became—through his two daughters by Octavia—an ancestor of the emperors CALIGULA, CLAUDIUS, and NERO.

Artaxerxes I

Artaxerxes I, called by the Greeks Macrocheir (Longhand; in Latin Longimanus), was an ACHAEMENID king of Persia who ruled 465-24 BC. He came to the throne after the assassination of his father, XERXES I, and his elder brother Darius. Court intrigues at the beginning of his reign were followed by revolts in the provinces of BACTRIA and Egypt, which were put down after much fighting. A peace treaty was also signed (449) with Athens, and EZRA AND NEHEMIAH codified the laws of Israel by order of Artaxerxes. The reign of Artaxerxes was marked by increased taxation and discontent, but through diplomacy the king maintained his empire in peace during the last years of his rule. His building inscriptions say that he spent most of his life at SUSA and later retired to PERSEPOLIS. He died peacefully and was buried at Naqsh-e Rostam.

Aurelian

Aurelian, b. AD 215, became Roman emperor on the death (270) of Claudius II. Coming from a family of modest means, he rose through the ranks to be appointed commander in chief of the Balkan army by Claudius.

During his brief reign Aurelian managed to reclaim large portions of imperial territory that had been lost through war or secession; he thus merited more than most the title "Restorer of the World," which he used on his coinage. He not only recovered (272) Syria from PALMYRA, capturing its queen, ZENOBIA, but also reclaimed (274) several western provinces from the rival emperors of the independent Gallic Empire. Aurelian also began construction of the wall around Rome, reformed the coinage, and installed the Syrian god Sol Invictus ("Unconquered Sun") as the unifying deity of the restored empire. In spite of these achievements, he was murdered as the result of a military conspiracy in 275.

The date [for Christmas] was chosen to counter the pagan festivities connected with the winter solstice; since 274, under the emperor Aurelian, Rome had celebrated the feast of the "Invincible Sun" on December 25. (Grolier's article on Christmas.)

Babylon (The City)

The ruins of Babylon (from Bab-ili, meaning "Gate of God"), the 2d-1st millennium BC capital of southern Mesopotamia (BABYLONIA), stand beside the Euphrates about 90 km (55 mi) south of modern Baghdad, Iraq. Occupied in prehistoric times but first mentioned in the late 3d millennium BC, the city became important when its AMORITE king HAMMURABI (r. 1792-50 BC) gained control of all southern Mesopotamia. Raided by the HITTITES about 1595 BC, Babylon then came under KASSITE rule about 1570 BC, only to be sacked again about 1158 BC by the Elamites, who removed many Babylonian monuments to SUSA, including the famous Law Code stela of Hammurabi (now in the Louvre). Dominated by Assyria from the 9th century until that country's fall to the Medes in 612 BC, Babylon once more became a major political power under the 6th-century CHALDEAN kings, in particular NEBUCHADNEZZAR II (r. 605-562), builder of much of the existing city. Surrendered to CYRUS THE GREAT in 539 BC and possibly the intended capital of Alexander the Great, who died there in 323 BC, Babylon declined after the founding of SELEUCIA, the new Greek capital.

Nebuchadnezzar's triple-walled city measured at least 18 km (11 mi) in circumference. In the old city, on the east bank of the Euphrates, stood Esagila, the temple of Marduk, the city god, and the associated seven-staged ziggurat Etemenanki, popularly associated with the Tower of BABEL. Northward from Esagila, the Processional Way, decorated with animals in glazed and relief brickwork, led through the Ishtar Gate (now in the Berlin Museum) to the New Year (Akitu) temple. Northwest of the Processional Way stood Nebuchadnezzar's palace. Vaulted structures at its northwest corner may be remains of the legendary Hanging Gardens, numbered among the SEVEN WONDERS OF THE WORLD.

The site was first excavated in 1811, but the principal German investigations begun by Robert KOLDEWEY took place in 1899 to 1917. The Iraq Department of Antiquities has carried out recent restoration work.

Babylonia (The Empire)

Babylonia was an ancient name for the lower Tigris-Euphrates valley in MESOPOTAMIA (now in Iraq). It was applied to an area beginning a little north of modern Baghdad and running in a southeasterly direction to the Persian Gulf. Babylonia took its name from its capital city, BABYLON, which first rose to prominence under the Amorite, or Old Babylonian, dynasty shortly after 1900 BC.

The AMORITES were a Semitic-speaking people who came down the Euphrates River from Syria and conquered the northern part of Babylonia (formerly called AKKAD). Under the sixth king of the dynasty, HAMMURABI (r. 1792-50 BC), famous for his code of laws, all of Babylonia, including SUMER (the south), was united into a single state. The Amorites held sway until the coming (c. 1550 BC) of the KASSITES, who established a regime that lasted to the 12th century. Then the Middle Babylonian kings restored native rule, which continued to about 1000 BC. Thereafter the country came under the domination of a succession of foreign masters, of whom the most important were from ASSYRIA. After exacting tribute from the Babylonians for many years, the Assyrian kings finally took (729) the title of king in Babylonia in addition to reigning separately as kings of Assyria. Eventually, a successful revolt against Assyria reestablished (626) Babylonian independence under the so-called CHALDEAN dynasty, the most notable of whose kings was NEBUCHADNEZZAR II (r. 605-562). Chaldean rule ended when the Persians under CYRUS THE GREAT captured Babylon in 539 BC. Henceforth, Babylonia was merely a province in a succession of large empires: Persian, Seleucid, Parthian, and Sassanian (539 BC-AD 650). Its capital was moved from Babylon to nearby SELEUCIA by the Seleucids; later CTESIPHON, near Seleucia, was the administrative center of the Parthians and Sassanians.

Babylonia owed its long prosperity to its location astride important trade routes. Babylon itself commanded the north-south route of the Tigris River running down from Assyria to the Persian Gulf; the Euphrates River gave access to the west; and a caravan route led eastward through the Zagros Mountains to Iran. Babylon was not only the capital of the country but also a religious center. It became the most populous city of the Near East, and under Nebuchadnezzar II it was a legendary showplace with its great walls and ziggurat, gates and temples, and the fabled Hanging Gardens.

Bastille

A fortress and prison in Paris, the Bastille was a symbol of royal absolutism before the French Revolution. Begun in 1370, it was originally intended to augment the city's defenses. By the 17th century it was being used as a prison and was rumored to contain hundreds of political prisoners. Voltaire and the Marquis de Sade were among its most famous prisoners.

On July 14, 1789, at the beginning of the French Revolution, a mob gathered outside the Bastille, demanding the munitions that were stored within. The commander, the Marquis de Launay, refused to surrender, and the building was then stormed. Ironically, only seven prisoners were found inside. The Bastille was demolished soon after.

July 14, Bastille Day, has been set aside since 1880 as the French national holiday. As with the American Independence Day, or Fourth of July, the holiday is celebrated with the setting off of firecrackers and with parades and other festivity.

Beauharnais, Eugene

The Beauharnais were a French family who achieved prominence after the marriage (1796) of JOSEPHINE Tascher de La Pagerie, the widow of Alexandre, vicomte de Beauharnais (1760-94) to Napoleon I. One of Josephine's children by Alexandre was Eugene de Beauharnais, b. Sept. 3, 1781, d. Feb. 21, 1824, who governed (1805-14) Italy as Napoleon's viceroy and was an important French commander in the latter stages of the Napoleonic Wars. His sister, Hortense de Beauharnais, b. Apr. 10, 1783, d. Oct. 5, 1837, married (1802) Napoleon's brother Louis BONAPARTE, who was king

of Holland (1806-10). Before she separated from Louis in 1810, Hortense bore three sons, although it was suspected that Louis was not the father of the third, the future NAPOLEON III. She was also the mother of the illegitimate duc de Mornay (1811-65), who was Napoleon III's advisor.

Belisarius

See Ostrogoths, Overthrow of

Belshazzar

According to Babylonian sources, Belshazzar, crown prince of the Chaldean dynasty, was officially elevated (550 BC) to coregent by his father, King Nabonidus. The Chaldean dynasty ended when Babylon fell before CYRUS THE GREAT in 539 BC. According to biblical sources, however, Belshazzar was the son of NEBUCHADNEZZAR, who was conquered by Darius the Mede. During a great banquet Belshazzar saw the original "handwriting on the wall," which only the prophet DANIEL could interpret (Dan. 5).

Berthier, Louis Alexandre

Louis Alexandre Berthier, b. Nov. 20, 1753, d. June 1, 1815, was a French general who served as NAPOLEON I's valued chief of staff from 1796 to 1815. He gained military experience in the American Revolution and then fought in France and Italy, where he proclaimed (1798) the Roman Republic, and in Egypt, central Europe, and Russia. An indifferent commander, he had the gift of communicating Napoleon's instructions and was created prince of Wagram (1809). After Napoleon's first abdication (1814) Berthier expressed his loyalty to Louis XVIII, but he died serving Napoleon during the Waterloo campaign

Bible Societies

Bible societies are organizations formed for translating and distributing the BIBLE. The model for most Bible societies, the British and Foreign Bible Society, was founded in 1804. Its purpose was to supply inexpensive Bibles or portions of the Bible, "without note or comment" in the languages of the areas where British missionaries were working. Although a short-lived Catholic Bible Society was begun in Regensburg in 1805, which printed a German New Testament with Psalms, Bible societies have been essentially Protestant enterprises. By the mid-19th century, they existed as far north as Scandinavia, in Russia to the east, and in North America. The American Bible Society, an ecumenical venture, was founded in 1816.

The expansion of the work of the various societies, and the creation of new national societies brought about duplication of effort, especially in the support of translators and in distribution. Hence, 20 societies joined in 1946 to form the United Bible Societies. One of the best-known Bible societies is Gideons International, which places a copy of the Bible in hotel and motel rooms.

Bonaparte Family

The Bonapartes were a family of Corsican origin that rose to prominence as a result of the successes of Napoleon Bonaparte, who became (1804) Emperor NAPOLEON I of France.

Napoleon's father, Carlo Marie Buonaparte, b. Mar. 29, 1746, d. Feb. 24, 1785, was a minor Corsican nobleman. Initially he supported the Corsican independence movement of Pasquale PAOLI, but he transferred his allegiance to France after 1769. He was named a royal councilor but left little wealth to his widow and eight children when he died.

His widow, Letizia Ramolino Bonaparte, later called Madame Mere, b. c.1750, d. Feb. 2, 1836, was forced by Paoli to flee to France with her family in 1793. After her second son, Napoleon, became emperor, he gave her funds to maintain a household; yet her mode of life remained thrifty and unassuming. When Napoleon abdicated in 1814, she took up residence in Rome.

Her oldest son was **JOSEPH BONAPARTE**, b. Jan. 7, 1768, d. July 28, 1844. He was a Corsican official until expelled with his family by Paoli. He accompanied (1796) Napoleon to Italy and was elected (1797) a Corsican representative to the Council of Five Hundred under the French DIRECTORY. Joseph served in various governmental positions until Napoleon named him (1806) king of Naples, in which position he introduced significant reforms. He was appointed king of Spain in 1808, but his authority was severely restricted, and he abandoned the country following the French defeat in the Battle of Vitoria (1813). In 1815 he fled to the United States and lived in Bordentown, N.J., until 1841.

The third son was Lucien Bonaparte, b. May 21, 1775, d. June 29, 1840. He, too, was elected to the Council of Five Hundred, and his vital role as council president on 18 Brumaire (Nov. 10, 1799) guaranteed the success of Napoleon's coup against the Directory. Lucien served as minister of the interior and then ambassador to Spain, but he was recalled in disgrace. In 1803 he married a commoner, against Napoleon's wishes, and was expelled from France. He was captured by a British ship while traveling to the United States and interned in England until Napoleon's abdication in 1814; thereafter he lived in Italy.

The fourth child of Carlo and Letizia was Elisa Bonaparte, b. Jan. 3, 1777, d. Aug. 6, 1820. She married (1797) Felix Bacciochi and was named by Napoleon princess of Piombino and Lucca (1805) and grand duchess of Tuscany (1809). She introduced significant reforms in her lands, but after Napoleon's abdication she moved to Bologna and later to Trieste.

LOUIS BONAPARTE, b. Sept. 2, 1778, d. July 25, 1846, whom Napoleon made king of Holland, was the fifth child. He served on Napoleon's staff in the Italian and Egyptian campaigns and was forced to marry (1802) his stepsister, Hortense de Beauharnais. Proclaimed king of Holland in 1806, Louis defied Napoleon's CONTINENTAL SYSTEM for the benefit of the Dutch until French troops invaded and annexed Holland in 1810; he abdicated and took up residence in Rome.

The sixth child, **PAULINE BONAPARTE**, b. Oct. 29, 1780, d. June 9, 1825, was the most beautiful and frivolous of the Bonaparte girls. In 1787 she married Gen. Charles Leclerc (1772-1802), who died while leading an expedition to suppress the revolution in HAITI. Napoleon then arranged her marriage (1803) to Camillo Borghese (1775-1832), a Roman nobleman. Pauline's scandalous conduct in Paris and her hostility toward Napoleon's second wife, Marie Louise, led to her dismissal from court in 1810. In 1814 she moved to Elba to share Napoleon's exile.

Pauline's younger sister, Caroline Bonaparte, b. Mar. 25, 1782, d. May 18, 1839, married Joachim **MURAT** in 1800. She became duchess of **Berg** and **Cleves** (1806) and then queen of Naples (1808). She counseled her husband to intrigue with Austria

against Napoleon in 1813, but this did not save their throne after Napoleon's defeat. Expelled from Naples, she settled for a time in Trieste.

The youngest child in this generation was Jerome Bonaparte, b. Nov. 15, 1784, d. June 24, 1860. Commissioned in the French Navy, he visited the United States, where he married (1803) Elizabeth Patterson of Baltimore. When Jerome returned to France, Napoleon had the marriage annulled, and Jerome married (1807) Catherine of Wurttemberg. Named king of Westphalia, Jerome commanded an army in the invasion of Russia in 1812. After taking part in the Battle of Waterloo (1815), he fled France. He later returned and witnessed the establishment (1852) of the Second French Empire under his nephew NAPOLEON III.

Napoleon III, earlier known as Charles Louis Napoleon, was the son of Louis Bonaparte. He assumed the reign number III because his cousin, Napoleon I's son Francois Charles Joseph Bonaparte, b. Mar. 20, 1811, d. July 22, 1832, was considered by Bonapartists to have succeeded his father as Napoleon II. In fact, after 1815 he was a virtual prisoner in Austria. Another notable member of this generation was Napoleon Joseph Charles Paul Bonaparte, b. Sept. 9, 1822, d. Mar. 17, 1891, was the son of Jerome Bonaparte and Catherine of Wurttemberg. Known as Prince Napoleon and nicknamed Plon-Plon, he married (1859) Marie Chlotilde, daughter of Victor Emmanuel II of Sardinia, and commanded French troops in the Italian war of liberation. After the death of Napoleon III's son (1879), he became the Bonapartist pretender to the throne.

Although the marriage of Jerome Bonaparte and Elizabeth Patterson was annulled, their son, Jerome Napoleon Bonaparte, b. July 7, 1805, d. June 17, 1870, founded a line of the family in the United States. Its most prominent member was Charles Joseph Bonaparte, b. June 9, 1851, d. June 28, 1921, a grandson of Jerome. A lawyer, he served as secretary of the navy (1905-06) and attorney general (1906-09) under Theodore Roosevelt. In the latter capacity he handled many of the administration's antitrust suits.

Byzantine Empire

The Byzantine Empire is the name given to the continuation of the Roman Empire, which—converted to Christianity and using Greek as its principal language—flourished in the eastern Mediterranean area for more than 1,000 years until its fall in 1453. The name Byzantine is derived from BYZANTIUM, the city which CONSTANTINE I made his new capital and renamed Constantinople (now ISTANBUL, Turkey). The three major periods of Byzantine history—Early, Middle, and Late—are characterized by drastic changes in internal organization.

Early Period

The Early Byzantine period (324-610) was highlighted by Constantine's conversion to Christianity and the foundation of Constantinople, Theodosius I's final division of the empire into eastern and western parts, and Justinian I's successful efforts to reconquer the West. The major foreign conflicts of the period were with the Persians under the SASSANIANS in the east and the Germans in the west. Constantine and his successors successfully withstood Persian attack, but the defeat and death (363) of JULIAN THE APOSTATE caused the loss of large parts of Armenia to the Persians. Conflict was renewed under JUSTINIAN I (527-65) and his successors; the Byzantines repeatedly had to buy peace, and the year 610 saw the Persians threatening to occupy the eastern provinces. German pressure (c.375) on the Rhine and Danube increased as the Huns drove the Germans westward. Early in the 5th century, the Germans

occupied most of the western half of the empire; they took Italy in 476. Justinian regained North Africa and Italy, but his successors yielded northern and central Italy to the LOMBARDS.

Internally, the reforms of Constantine, who built on the major administrative changes of his predecessor DIOCLETIAN, brought an end to the previous anarchy. The person of the emperor was elevated to a semi-divine position and surrounded by Eastern-style ceremonial, to insulate him from military coups. At all levels, civil and military authorities were sharply divided, to hinder potential rebels. An elaborate and huge bureaucracy developed. Although exceptions occurred, subjects were bound to fixed social-economic positions; peasants could not leave the land, nor craftsmen their jobs. A sound currency and a money economy were restored.

Constantine's conversion to Christianity made it the most favored religion in the state; after 380 it was the sole official religion. The state, however, became deeply involved in religious disputes. Constantine was forced to confront the heresy of ARIANISM, and only THEODOSIUS I (r.379-95) was able to subdue the Arians. During the 5th and 6th centuries, NESTORIANISM and MONOPHYSITISM disturbed religious peace. The Nestorians were expelled, but efforts to suppress or reconcile the Monophysites failed.

Middle Period

The Middle Byzantine period (610-1081) began with the triumph of HERACLIUS over the Persians and his subsequent defeat by the Arabs. After 634, Muslim ARABS seized Palestine, Syria, and Egypt (provinces largely inhabited by Monophysites) and raided deep into Anatolia. LEO III (r. 717-41) beat them back from the gates of Constantinople, and BASIL I (r. 867-86) started a campaign of reconquest that achieved considerable success in the 10th century. Slavs and Bulgarians meantime took possession of the Balkan peninsula. BASIL II (r. 976-1025) proved himself the greatest of Byzantine conquerors in defeating Arabs and Bulgarians.

The loss of the Monophysite provinces to the Arabs ended that religious problem, but Leo III commenced a dispute about ICONOCLASM when he attacked the veneration of images (726). Many monks were among those who suffered death or other penalties at the hands of Leo's son, Constantine V (r. 741-75), when iconoclasm reached its height. The images were briefly restored under Irene (787) and finally under Michael III in 843. The iconoclast rulers exacerbated relations with the papacy. Disputes over theological formulas, religious usages, and territorial jurisdiction led to a schism (867-870) under Patriarch PHOTIUS. Increasing disagreements with the papacy culminated in the Great SCHISM between the ORTHODOX CHURCH and Roman Catholicism in 1054.

Michael III's successor, Basil, inaugurated the Macedonian period (867-1056). Laws were codified by Basil I and LEO VI, new styles of church architecture developed, and a literary renaissance occurred.

The Arab and Bulgar invasions caused a perpetual state of military emergency. In response, civil and military authority was unified in the theme system. Each army unit, or theme, was settled on a specific region (also called a theme), which was governed by its commander. Soldiers received allotments of land, and their sons apparently became free peasants. Because these free peasants, as taxpayers and soldiers, were fundamental to the survival of the state, the 10th-century emperors strove to defend them from the great landlords.

In the 11th century, this effort to save the peasants failed, and the throne became the prize in a struggle between the bureaucrats and the generals (who were great

landowners). Distracted by this struggle, the emperors were unable to resist the SELJUKS, who conquered Anatolia between 1048 and 1081.

Late Period

The triumph of the soldier-emperor ALEXIUS I COMNENUS in 1081 inaugurated the Late Byzantine period. Alexius and his immediate successors beat the Seljuk Turks back from the coasts of Anatolia, but were unable to cope with aggressive western Europeans. In 1204 the Fourth CRUSADE seized and brutally sacked the capital and established the Latin Empire of Constantinople, while refugee Byzantines created an empire at Nicaea, the despotate of Epirus and the Empire of Trebizond (Trabzon). In 1261 the ruler of Nicaea, MICHAEL VIII PALAEOLOGUS, regained Constantinople. The refounded Byzantine Empire had to face threats from Westerners and from Turks. Gradually reduced in area, it finally succumbed in 1453 to the Ottoman Turks, who made Constantinople the capital of the OTTOMAN EMPIRE. In this final period, the landed aristocracy dominated all provincial and central administrative positions of the Byzantine Empire. The peasantry was reduced to a servile status. The army consisted of mercenaries and a "feudal" levy based on government properties awarded to great landlords in return for military service. Venetian, Pisan, and Genoese merchants controlled Byzantine commerce. The emperors of the Palaeologan dynasty repeatedly tried to reunify the Orthodox and Catholic churches in return for Western aid against the Turks, but this effort proved futile.

The Byzantine Empire is notable for its ability to revive in times of disaster (as is shown in the cases of Heraclius, Leo III, Basil I, Alexius I, and Michael VIII), for its vigorous Greek culture, and for its outstanding Christian art and architecture.

Caesar Augustus

Augustus, b. Sept. 23, 63 BC, d. Aug. 19, AD 14, was the first Roman emperor (27 BC-AD 14). Named Gaius Octavius, he was the son of Gaius Octavius, a Roman senator, and Atia, the niece of Julius CAESAR. Augustus was a title of honor conferred on him in 27 BC by the Senate. Octavius was only 18 years old when Caesar was assassinated (Mar. 15, 44 BC). In his will, Caesar adopted Octavius, whose official name then became Gaius Julius Caesar. This did not give Octavian (as modern historians call him) any special privileges, but he was able to use the magic of Caesar's name to win over Caesar's veterans.

Republican leaders regarded Mark ANTONY, Caesar's chief lieutenant, as a threat. CICERO proposed to use the young Octavian as a tool against Mark Antony, and later to remove him from power. Octavian, meanwhile, who had already illegally organized a private army, received from the Senate an extraordinary military command and the rank of senator (January 43). Following Antony's defeat at Mutina, Octavian marched on Rome and had himself elected consul. Soon afterward he concluded an agreement with Antony and another Caesarian leader, Marcus LEPIDUS. In November 43, the terrorized popular assembly appointed them triumvirs (a board of three) for five years and gave them the responsibility of reorganizing the republic. A bloody purge of their political and personal enemies followed.

In October-November 42, at PHILIPPI in Macedonia, Antony and Octavian defeated the republicans led by BRUTUS and CASSIUS. They divided the empire between themselves. Antony remained in the East, and Octavian received the difficult task of settling the veterans in Italy, which involved redistributing land and forcibly expelling the previous owners. The agreements in 40, when Antony married Octavian's sister, and in 37, when Antony and Octavian had their powers extended for another five

years, only delayed the new civil war. Antony's affair with CLEOPATRA, the queen of Egypt, gave Octavian a pretext to slander him as an oriental despot bent on destroying Rome. In 36 Lepidus, who held Africa, was removed, and Octavian united in his hands all the western provinces. By his marriage (38) to LIVIA DRUSILLA, who became his trusted advisor, he indicated his wish to achieve a compromise with the republican aristocracy. In 32, Italy and the western provinces swore an oath of allegiance to Octavian, but the majority of the senators fled to Antony. In September 31, Octavian defeated Antony at ACTIUM, and in 30 he conquered Egypt. Antony and Cleopatra committed suicide, and Octavian was left as the sole ruler of Rome.

Octavian proclaimed the restoration of the republic, but he had no intention of stepping down. In January 27, in a theatrical gesture he "placed the republic at the disposal of the Senate and the Roman people," but the Senate begged him not to abandon the state. Octavian now received a number of prerogatives that legitimized his position. He was given the military command (*imperium*) for ten years (subsequently extended for periods of five and ten years) and the administration of those provinces that required the presence of the army. His official name became Imperator Caesar Augustus, and he was called Augustus (the Exalted). In 23 he received the tribunician power for life and assumed in this way the role of protector of the Roman people. He also received the right to intervene in those provinces administered by the Senate. In 12 BC he became high priest (*pontifex maximus*), the head of Roman state religion, and in 2 BC he received the title "Father of His Country." The system he created came to be known as the principate, the rule of the first citizen (*princeps*). It was based on the allegiance of the army and the people to the emperor (*imperator*) and on the collaboration between the emperor and the two upper social classes, the senators and the equestrians.

Augustus understood the importance of ideology and propaganda; he sponsored and encouraged the leading writers and artists of his time, such as the historian LIVY and the poets VERGIL and HORACE, who glorified Rome's past and the greatness of his achievement. After years of wars, Augustus brought peace and prosperity. In 17 BC the beginning of a new golden age was celebrated by the secular games, and in 9 BC an altar was dedicated to the peace of Augustus. He revived old religious customs and attempted to restore the old stern morality. Through his marriage laws, he tried to force the nobles to marry and to have more children. The Roman frontiers were extended to the Danube and the Rhine in the west and to the Euphrates in the east. After the Roman defeat in the Teutoburg Forest (AD 9), however, he abandoned the idea of conquering Germany.

To prevent civil wars from recurring, Augustus tried to arrange for his successors during his lifetime. Since he had no son, he used his daughter, Julia, as a means of achieving this end. But Julia's successive husbands (Marcus Claudius MARCELLUS and Marcus AGRIPPA) and her two older sons died prematurely, and Augustus found himself forced to adopt and appoint as his successor Julia's third husband, Livia's son TIBERIUS, whom he disliked. Nevertheless, at his death he left the principate strong enough to survive the follies of his successors.

Caesar, Gaius Julius

Caesar was appointed dictator (49, 48), then dictator for 10 years (46), and finally dictator for life (44). He was also elected consul (48, 46-44), appointed prefect of morals (46), awarded tribunician sacrosanctity (44), and honored by portrayal on coins and by the erection of a temple to his clemency (45). Caesar introduced numerous reforms, such as limiting the distribution of free grain, founding citizen colonies, introducing (Jan.

1, 45) the Julian CALENDAR, and enlarging the Senate. At the same time he reduced debts, revised the tax structure, and extended Roman citizenship to non-Italians. While meeting genuine needs, these popular reforms also strengthened Caesar's control of the state at the expense of his opponents, whom he tried to placate with ostentatious clemency.

In 44 BC, Caesar, likening himself to Alexander the Great, began to plan the conquest of Parthia. Fearing that he would become an absolute king, many whom he had earlier pardoned conspired to murder him. The conspirators, led by Marcus Junius BRUTUS and Gaius CASSIUS LONGINUS, stabbed him at a meeting of the Senate in Pompey's theater on Mar. 15 (the Ides of March), 44 BC. Falling at the foot of Pompey's statue, Caesar addressed Brutus in Greek: "Even you, lad?"

Caesar, Tiberias

Tiberius Julius Caesar Augustus, b. Nov. 16, 42 BC, d. Mar. 16, AD 37, was the second emperor (r. AD 14-37) of Rome. He was the son of Tiberius Claudius Nero and LIVIA DRUSILLA, who later married Octavian. In 12 BC, Tiberius was forced to marry Augustus's daughter, Julia. In the event of Augustus's death he was to act as tutor of Augustus's grandsons by Julia's previous marriage. Tiberius resented his role, and from 6 BC to AD 2 he lived in retirement in Rhodes. After the premature deaths of the grandsons, Augustus adopted (AD 4) Tiberius and recognized him as his successor.

Tiberius was an accomplished general. He quelled revolts in the Danubian provinces (12-9 BC), fought in Germany (9-7 BC, AD 4-6) and elsewhere, and won the allegiance of his soldiers. When Augustus died, Tiberius was already in possession of the chief military command; after a show of reluctance, he let the Senate proclaim him emperor. A scheming and suspicious ruler, Tiberius instituted a reign of terror, especially after 23, when Sejanus, prefect of the Praetorian guard, became his chief advisor. Numerous senators, and also members of the family of his nephew GERMANICUS CAESAR, were accused of treason and executed; in 31 Sejanus met the same fate. Tiberius ruled from AD 26 until his death in seclusion on Capri; he was succeeded by Caligula

Cambyses

Cambyses II, who succeeded his father, CYRUS THE GREAT, as king of Persia in 529 BC, extended his empire by conquering Egypt in 525. He is said to have murdered his brother Bardiya, and the Greek historian Herodotus claimed that he was insane. After the conquest of Egypt, a pretender claiming to be Bardiya seized the throne, and Cambyses either committed suicide or died accidentally in 522 while returning to Persia

Cassander

Cassander, c.358-297 BC, king of Macedonia, was son of the regent ANTIPATER and one of the diadochi, or successors, of ALEXANDER THE GREAT. Allied with ANTIGONUS I, he secured control of Macedonia and most of Greece by 316. He murdered Alexander's mother (OLYMPIAS), widow (ROXANE), and son (Alexander IV) before assuming the royal title in 305. He joined the coalition that defeated Antigonos at Ipsus in 301. Cassander founded Thessaloniki and rebuilt Thebes.

Charlemagne

Charlemagne, or Charles the Great, CAROLINGIAN king of the FRANKS, came to rule over most of Europe and assumed (800) the title of Roman emperor. He is sometimes regarded as the founder of the HOLY ROMAN EMPIRE. Charlemagne was probably born in 742 at Aachen. In 768 he and his brother Carloman inherited the Frankish kingdom (most of present-day France and a part of western Germany) from their father PEPIN THE SHORT. The entire kingdom passed to Charlemagne when Carloman died in 771.

Conquests

Charlemagne inherited great wealth and a strong military organization from his father and brother. He used these assets to double the territory under Carolingian control. In 772 he opened his offensive against the SAXONS, and for more than three decades he pursued a ruthless policy aimed at subjugating them and converting them to Christianity. Almost every year Charlemagne attacked one or another region of Saxon territory. Mass executions— 4,500 Saxons were executed on a single day in 782—and deportations were used to discourage the stubborn. The Saxons proved to be a far more difficult enemy than any of the other peoples subjugated by Charlemagne. For example, the LOMBARDS were conquered in a single extended campaign (773-74), after which Charlemagne assumed the title “king of the Lombards.” In 788 he absorbed the duchy of Bavaria, and soon thereafter he launched an offensive against the AVAR empire. The Avars succumbed within a decade, yielding Charlemagne a vast hoard of gold and silver. After one disastrous campaign (778) against the Muslims in Spain, Charlemagne left the southwestern front to his son Louis. The latter (later Emperor LOUIS I), with the help of local Christian rulers, conquered Barcelona in 801 and controlled much of Catalonia by 814. On Christmas Day, 800, Charlemagne accepted the title of emperor and was crowned by Pope LEO III. For several years after he regarded the imperial title of being of little value. Moreover, he intended to divide his lands and titles among his sons, as was the Frankish custom. At his death on Jan. 28, 814, however, only one son, Louis, survived; Louis therefore assumed control of the entire Frankish empire.

Administration

The internal organization of Charlemagne's empire varied from region to region. In much of what is today France, and especially in the south, the old Roman civitates (fortified cities) served as the focus of most important aspects of political, military, religious, and social organization. Both the count of the city, appointed by Charlemagne as his representative, and the bishop made their respective headquarters in the civitas. The count or his agent led the local army, and the walls of the civitates afforded protection for the inhabitants both of the city and the nearby countryside. In those parts of the empire that had not been part of the Roman world, Charlemagne made an effort to impose a similar system. He divided newly conquered lands into pagi (districts), which were placed under the jurisdiction of counts who exercised the same kind of administrative powers of their counterparts to the west. Charlemagne also sought to establish these new pagi as dioceses. In frontier areas, Charlemagne often established districts that were essentially military in their purpose and organization; these were called marks or marches. Local customs were everywhere perpetuated by recognition of traditional laws. The laws, some unwritten, of each of the various peoples of the Carolingian empire, such as Salian Franks, Riparian Franks, Romans, Saxons, Lombards, Bavarians, Thuringians, and Jews, were codified and/or

modified if local codes already existed, they were recognized. This judicial autonomy enjoyed by the several peoples of the empire indicates the diversity that not only existed but also flourished under Charlemagne. The emperor did, however, legislate to provide a system by which these various peoples could interact with each other. The central administration of the empire, like the local administrations, was rudimentary. A palatine court followed Charlemagne on his numerous campaigns; during the later years of his life, when he remained at AACHEN, the court stayed there. Charlemagne also sent *missi dominici*, high-ranking agents of the central government, from the court to see that his orders, often cast in the form of capitularies (ordinances divided into capitula, or chapters), were enforced. As part of his administrative efforts, Charlemagne sought to standardize weights, measures, and coinage. He also made an attempt to control and develop trade. To these ends he strongly encouraged the development of Jewish communities.

Cultural Development

Charlemagne's concern for administration and his interest in seeing the church function effectively led him to encourage a rudimentary educational system based in monasteries. Thus a small group of clerical and lay administrators attained a useful level of literacy. Charlemagne left the development and implementation of this system largely to ALCUIN. The latter's work led to what some scholars have called the Carolingian Renaissance. At Charlemagne's court a group of scholars was gathered that included men from England, Spain, and Italy, as well as native Franks and probably Jews.

Evaluation

Charlemagne has been credited with great political and humanitarian vision and a devout religious bent; as a result, some have been led to think of his military ventures as crusades. In fact, he was a gluttonous and superstitious illiterate, or semiliterate, who had a considerable capacity for brutality. His accomplishments were due mostly to the energy with which he pursued his military goals and the ruthlessness with which he treated any opponents. Nonetheless, his achievements were considerable, and the effect of his conquests was to spread Roman Christianity across central Europe.

Chittim, Ships of

Old Testament name for Cyprus, possibly derived from the ancient city of Kition. (Gen 10:4). (PC Bible Atlas)

The Hebrew name for Cyprus (Jer. 2:10). Kittim also became a symbol of Rome (Dan. 11:30). The Hebrews must have been familiar with Kittim, or Cyprus. From the oracle of Balaam (Num. 24:24), it is evident that the Israelites associated Cyprus with ships. The prophet Jeremiah saw Kittim as the western boundary of the known world (Jer. 2:10), and Ezekiel reported that Cyprus supplied Phoenicia with pines [properly translated ivory in King James, Strong's 8127; but RSV has "pine."] for Phoenician ships (Ezek. 27:6). (Nelson's Bible Dictionary)

3794 Kittiy (kit-tee') or Kittiyiy (kit-tee-ee'); patrial from an unused name denoting Cyprus (only in the plural); a Kittite or Cypriote; hence, an islander in general, i.e. the Greeks or Romans on the shores opposite Palestine: KJV— Chittim, Kittim. (Strong's Concordance)

Church and State

In the 16th century the Protestant Reformation attacked the authority and unity of the Roman Catholic church. Martin LUTHER, John Calvin, and other reformers gained the protection of secular rulers against the papacy, leading to state-churches in Germany and Scandinavia that were Protestant rather than Roman Catholic. Wars of religion followed, such as the THIRTY YEARS' WAR, in which Protestants fought Catholics for control of the state-churches and the faith of the people.

The primary cause of the Reformation in England was the refusal of the papacy to dissolve the marriage of Henry VIII and CATHERINE OF ARAGON. As a result, during the 1530s Henry and the English Parliament severed all ties between the English church and Rome. The Act of Supremacy (1534) made Henry the "supreme head" of the Church of England.

Despite the temporary restoration of Roman Catholicism under MARY I (r. 1553-58) and Puritan dominance under the Commonwealth and Protectorate (1649-60), the Church of England, or Anglican church, has continued to be the established church in England. Its bishops are appointed by the monarch on advice from the prime minister, and church laws require royal assent. Also, any changes to the BOOK OF COMMON PRAYER must receive the approval of Parliament.

Initially the government of England was intolerant of other religions. Refusal to recognize the Act of Supremacy was considered high treason. In the 17th century, however, the growing numbers of NONCONFORMISTS, especially Puritans, and internal disturbances like the ENGLISH CIVIL WAR led the government to tolerate other faiths. The Toleration Act of 1689 allowed many nonconformists their own places of worship and preachers, but not until 1829 were most restrictions on Roman Catholics removed.

The Reformation in Scotland, led by the Calvinist John KNOX, gave Scotland an established church that was Presbyterian in form. This action caused considerable complications after the linkup of the Scottish and English thrones in 1603. Despite the upheavals of the 17th century, however, the Church of Scotland survived as a Presbyterian body and remains established today, although subject to less state control than the Church of England.

Most countries of Scandinavia have had established churches, which are basically Lutheran, since the 16th century. The relation of church to state is similar to that in England. In the Church of Norway, for example, the bishops are appointed by the monarch, and Parliament oversees church organization and practices.

Separation of Church and State

In order to avoid wars and persecutions over religion, the founders of the United States tried a bold experiment. They allowed FREEDOM OF RELIGION by separating church from state, so that one could be a full member of civil society without having to belong to a particular church. Colonies that had established churches gradually ended that practice so that churches were no longer built by the state, nor were their ministers paid by the state. Churches began to rely on the voluntary contributions of their members, which resulted in more vigorous churches.

During the period of Communist rule in Eastern Europe, governments also separated church from state, but instead of allowing a free choice of religion, the states sought to discourage the practice of any religion whatsoever.

Cleopatra

Cleopatra was the name of the seven queens of ancient Egypt. By far the most famous was Cleopatra VII, b. 69 BC. Her extraordinary efforts to revive Ptolemaic power through her forceful personality and political skill, and the romantic liaisons with prominent Romans that this policy involved, have been the subject of much literature, including William Shakespeare's *Antony and Cleopatra* and George Bernard Shaw's *Caesar and Cleopatra*.

The daughter of PTOLEMY XII, Cleopatra became joint ruler with her younger brother PTOLEMY XIII in 51 BC. Three years later they fought each other in a civil war, during which the Roman general POMPEY THE GREAT came to Egypt and was assassinated by Ptolemy. Julius CAESAR then invaded Egypt and defeated Ptolemy, who drowned in the Nile. Cleopatra married another brother, Ptolemy XIV, but she also became Caesar's mistress and followed him to Rome, where she stayed until his assassination (44 BC).

Returning to Egypt, Cleopatra ruled with her son by Caesar, Ptolemy XV, called Caesarion, as joint king, Ptolemy XIV having been murdered on her orders. In 42 BC, when Mark ANTONY came to Egypt, she became his mistress. They planned to set up a vast kingdom to be inherited by her sons by Caesar and Antony. However, Octavian (later AUGUSTUS) defeated Antony and Cleopatra in the Battle of ACTIUM (31 BC) and pursued them to Egypt. Antony committed suicide. Cleopatra surrendered and sought to establish a relationship with Octavian. Failing, she killed herself in August of the year 30 BC, allowing herself to be bitten by an asp (cobra), the royal symbol of ancient Egypt. Her son, King Ptolemy XV, was murdered, and the Ptolemaic dynasty ended.

Concordats

A concordat is a formal agreement or convention between the ROMAN CATHOLIC CHURCH, almost always represented by the PAPACY, and a sovereign state in which questions of mutual concern are regulated. Usually concordats have been concluded in order to terminate preexisting friction or hostilities between CHURCH AND STATE. Among the questions that may be dealt with are the rights and privileges of the church within the state, the mode of appointment of bishops and other pastors, the boundaries between dioceses and parishes, the regulation of religious education, and the status of ecclesiastical property and possessions. Concordats have historically taken the form of either an international treaty, a papal BULL, or of separate, simultaneous declarations by the two parties involved.

A total of 148 concordats have been made, 15 since World War I. The Concordat of Worms (1122), which settled the INVESTITURE CONTROVERSY between the pope and the Holy Roman emperor, is usually cited as the first true concordat. Other important examples are the Concordat of Bologna (1516) with the French king Francis I and the Concordat of 1801 between Napoleon I and Pope PIUS VII. The treaty of 1801 ended more than 10 years of hostility and violence between the church and the French Revolution by reestablishing Roman Catholicism as a state-supported religion and effecting a compromise between the status of the church under the Old Regime and the Civil Constitution of the Clergy of 1790. The Concordat of 1801 served as a model for agreements with various emerging national states throughout the 19th century. In 1984 a new concordat between the Vatican and Italy curtailed church privileges in that country.

Facing a choice between the right and the left, the Vatican decided that fascism seemed the lesser of two evils. The church's place in Italy and Germany was defined by concordats that later gave a precise basis for protest of fascist violations. The LATERAN TREATY of 1929, negotiated by Cardinal GASPARRI, resolved the Roman Question with a financial settlement and restored papal sovereignty over Vatican City. This *modus vivendi* asserted the Catholic character of the Italian state and allowed a nonpolitical role for Catholic Action, a lay movement founded by Pius in 1923. Violation of the treaty terms by Mussolini provoked an encyclical, *Non abbiamo bisogno* (1931), which denounced the claims of the totalitarian state. In 1933 the papacy negotiated a concordat with Nazi Germany; later, however, Pius condemned the Third Reich's "aggressive neopaganism" in the encyclical *Mit brennender sorge* (1937). The encyclical *Divini Redemptoris* (1937) condemned communism. (Grolier's on *Pope Pius XI*.)

Gabriel Garcia Moreno, b. Dec. 24, 1821, d. Aug. 6, 1875, was the president of Ecuador from 1861 to 1865 and from 1869 to 1875. A journalist and lawyer, he was versed in political theory. As president, he centralized government control, reduced corruption, and signed (1862) a concordat with the Vatican that placed all education under church supervision. (Grolier's on *Gabriel Garcia Moreno*.)

Confederation of the Rhine

NAPOLEON I finally destroyed the [Holy Roman] empire. After defeating Austria and its imperial allies in 1797 and 1801, he annexed some German land and suggested that the larger territories compensate themselves by confiscating the free cities and ecclesiastical states. By the Diet's Recess (1803), 112 small states were thus seized by their neighbors. Three years later Napoleon compelled 16 German states to form the Confederation of the Rhine and to secede from the empire. On Mar. 6, 1806, FRANCIS II, who had previously assumed the title emperor of Austria, abdicated as Holy Roman emperor and declared the old empire dissolved. (Grolier on *Holy Roman Empire*.)

Constantine

Flavius Valerius Constantinus, better known as Constantine the Great, was the first Roman emperor to adopt Christianity. He was born at Naissus (modern Nis, Yugoslavia) about AD 280, the son of CONSTANTIUS I, who became (293) a caesar in the tetrarchy established by DIOCLETIAN. Constantine was educated in the imperial court and seemed destined to succeed his father. In 305, Constantius became senior emperor (augustus) in the West. However, when he died at York in 306 and the British troops proclaimed Constantine augustus in his place, the Eastern emperor GALERIUS refused to recognize the claim, offering Constantine the lesser rank of caesar.

Constantine survived the civil war that disrupted the western half of the empire during the next 5 years and by 312 was in a position to challenge Maxentius, the self-appointed caesar who controlled Italy and Africa. Constantine's defeat of Maxentius at the Milvian Bridge outside Rome (Oct. 28, 312) not only removed a dangerous rival but secured his share in the new government formed by LICINIUS, whom Galerius had appointed augustus of the West in 308. The arch commissioned by the Senate in Rome to mark his victory bears an inscription that attributes Constantine's success to the "prompting of a deity." The Senate undoubtedly had in mind a pagan deity, but later Christian writers credited the victory to the intervention of the Christian God, who (they asserted) had declared his support of Constantine in a vision.

The nature of Constantine's conversion to Christianity has long been a matter of dispute—primarily because the sources, all of them Christian, offer conflicting testimony. The outlines of his religious development, however, are clear enough. Before 312, Constantine seems to have been a tolerant pagan, willing to accumulate heavenly patrons but not committed to any one deity. Between 312 and 324, however, he gradually adopted the Christian God as his protector and on several occasions granted special privileges to individual churches and bishops. His alliance with Christianity was strengthened by the political quarrel with Licinius. The death of Galerius in 311—and that of his successor in the East, Maximinus Daia, in 313—left Constantine and Licinius in control of both halves of the empire. The two rulers were soon at odds. In the ensuing civil war, politics and religion became so entangled that contemporaries described Constantine's conflict with Licinius (a pagan) as a crusade against paganism. Soon after his victory over Licinius at Chrysopolis (Sept. 18, 324), Constantine openly embraced Christianity and became more directly involved in the affairs of the church.

The following year, Constantine assembled the bishops in a council at Nicaea to debate the doctrines of Arius, a presbyter of Alexandria in Egypt, who argued that Christ was a created being and therefore not divine. Although this was not Constantine's first attempt to reconcile orthodox and heretical factions in Christianity, it was the first time he had used the imperial office to impose a settlement. Following a lengthy and heated debate, the bishops condemned ARIANISM and adopted a CREED (the Nicene Creed) that affirmed the divinity of Christ. Heresies such as Arianism were not so easily dismissed, however, and they continued to claim the attention of later church councils.

More important to the pagan majority in the empire, whose beliefs Constantine had rejected but continued to tolerate, were the secular problems that required new and vigorous solutions. Meeting the invasions of the GOTHs and other tribal groups along the western frontiers; the attempt to secure the provinces by dividing the army, increasingly recruited from the barbarian population of the empire, into stationary frontier units and a more mobile reserve; the reform of the coinage to prevent further inflation; the expansion of the bureaucracy to meet the real or imagined needs of an increasingly centralized government—in his own day Constantine's reputation rested more on his handling of these issues than on his arbitration of Christian disputes. In historical terms, though, these actions were less influential than his unexpected, and largely unexplainable, adoption of Christianity. Even the founding in 324 of Constantinople (modern ISTANBUL), the "new Rome" that survived the collapse of the Western empire, was a less important innovation. Embellished with monuments pirated from pagan sanctuaries, Constantinople itself was not only the new capital of the empire but the symbol of the Christian triumph.

The civil war following Constantine's death on May 22, 337, did not destroy the new order he had created. The victor in the struggle, his son CONSTANTIUS II, was an Arian, but he was no less committed to the Christianization of the empire than his father. Paganism survived, but only during the short reign (360-63) of Julian the Apostate was it again represented on the imperial throne.

Council of the Ancients

In French history, the Directory was the group of five men that constituted the governmental executive from 1795 to 1799. The directors were chosen by the legislature, which consisted of the Council of Ancients and the Council of Five Hundred; one director was replaced each year.

Under the directors, the most notable of whom were Lazare CARNOT and the Vicomte de BARRAS, France enjoyed great military and diplomatic success until 1797. Thereafter, corruption and military defeats made the Directory increasingly unpopular. It was overthrown by Napoleon Bonaparte in the coup d'etat of 18 Brumaire (Nov. 9, 1799) and replaced by the CONSULATE.

Counter-Reformation

The Counter-Reformation was the movement within the ROMAN CATHOLIC CHURCH in the 16th and 17th centuries that tried to eliminate abuses within that church and to respond to the Protestant REFORMATION. Until recently, historians tended to stress the negative and repressive elements in this movement, such as the INQUISITION and the INDEX of Forbidden Books, and to concentrate their attention on its political, military, and diplomatic aspects. They now show greater appreciation for the high level of spirituality that animated many of the leaders of the Counter-Reformation.

The century before the outbreak of the Reformation was marked by increasing and widespread dismay with the venality of the bishops and their involvement in politics, with the ignorance and superstition of the lower clergy, with the laxity of religious orders, and with the sterility of academic theology. Movements for a return to the original observances within religious orders and the activity of outspoken critics of the papacy like Girolamo SAVONAROLA were symptomatic of the impulses for reform that characterized sectors of the Catholic church during these years.

Not until PAUL III became pope in 1534 did the Roman Catholic church receive the leadership it needed to coordinate these impulses and meet the challenge of the Protestants. This pope approved new religious orders like the JESUITS, and he convoked the Council of TRENT (1545-63) to deal with the doctrinal and disciplinary questions raised by the Protestant reformers. The decrees of that council formulating belief and practice dominated Roman Catholic thinking for the next four centuries. Paul III, as well as his successors, also committed papal resources to military action against the Protestants.

The Counter-Reformation was activist, marked by enthusiasm for the evangelization of newly discovered territories, especially in North and South America; for the establishment of religious schools, where the Jesuits took the lead; and for the organization of works of charity and catechesis under the leadership of reformers like Saint Charles BORROMEIO. Somewhat paradoxically, there was also a renewed enthusiasm for contemplation, and the era produced two of the greatest representatives of MYSTICISM—TERESA OF AVILA and JOHN OF THE CROSS.

Cyaxares

Cyaxares, king of MEDIA (c.625-585 BC), founded the Median empire by finally defeating the Assyrians. During his first war with ASSYRIA, he was ousted by the SCYTHIANS, who ruled Media from 653 to 625. After regaining his throne, Cyaxares again attacked Assyria, capturing NINEVEH in 612 and eventually dividing the former Assyrian empire with BABYLONIA. Cyaxares died after settlement of a war (590-85) with LYDIA.

Cyrus the Great

Cyrus, 599-530 BC, founded the ACHAEMENID Persian empire and ruled it from 549 to 530 BC. His father was Cambyses I, a prince in Persis, modern Fars province. (The name Cyrus may have meant simply "son" in a local dialect.) His mother, according

to Herodotus, was the daughter of Astyages, king of the Medes, who ruled the Persians. Cyrus revolted against his overlord and defeated him, after which the Achaemenid empire was founded. Cyrus first conquered the Iranians who opposed him and then marched against CROESUS, king of Lydia (in present-day Turkey). Cyrus defeated him and captured his capital, SARDIS. After consolidating his rule over Ionian Greek cities on the coast of the Aegean Sea, he turned to *BABYLONIA*.

The conquest of the great and ancient city of *BABYLON* in 539 BC made Cyrus the ruler of a vast domain from the Mediterranean Sea to the borders of India. Cyrus is famous in the Old Testament for freeing the Jewish captives in Babylonia and sending them back to their home. Cyrus then marched to central Asia, where he was killed in a battle with nomads. He was succeeded by his eldest son, *CAMBYSES II*.

The Greek author *XENOPHON* wrote a fanciful biography of Cyrus which depicted him as an ideal ruler. Many legends grew up around the figure of Cyrus, and he came to be considered the father of the Iranian monarchy. The celebration of the 2,500th anniversary of the founding of the monarchy by Iran in 1971 indicates the important place in history held by Cyrus the Great.

Darius Codomannus

Darius III, c.381-330 BC, called Codomannus by the Greeks, was the last **ACHAEMENID** king of Persia, who ruled from 336-330 BC. His father was Arsames, nephew of **ARTAXERXES II**. Darius did not ascend the throne until he was 45, after the princes in the direct line of the family had been assassinated. His first task was the reconquest (334) of Egypt, which had revolted from Persian rule. Darius was defeated by **ALEXANDER THE GREAT** at the Battle of Issus (333), where his family was taken captive by the conqueror, then at Gaugamela (331), and he spent the rest of his life fleeing from Alexander. He was assassinated by order of Bessus, the satrap of Bactria, in 330 BC.

Darius the Great

Darius I, an **ACHAEMENID** king who ruled from 522 to 486 BC, is considered the restorer of the Persian Empire. Born c.550, he became king after killing the priestly usurper Gaumata, who claimed to be Bardiya (known as Smerdis to the Greeks), younger brother of *CAMBYSES II*. Darius's father was Hystaspes, an Achaemenid prince of a collateral line. (Some scholars think that Darius killed the real Bardiya after the death of Cambyses, and that he invented the story that Bardiya had been killed earlier by his brother.) Darius had to fight many rebels against his authority in the first years of his reign and left a record of his struggles in a relief and a trilingual inscription of major linguistic importance on a rock at *BEHISTUN*.

Darius reorganized the Achaemenid empire into provinces called satrapies. Many other reforms are attributed to him, although he may have been the organizer rather than the originator of the famous postal system on the royal roads, the striking of gold coins called darics, and the Achaemenid bureaucracy. He is said to have ordered the creation of a cuneiform script for the Old Persian language, and he started the building of a complex of palaces and buildings at *PERSEPOLIS*.

Darius invaded the Balkans and southern Russia but was forced to retreat from the latter. Continuing the **PERSIAN WARS** with the Greeks, he sent an army against Athens, but it was defeated in the Battle of *MARATHON* in 490 BC. He named his son *XERXES I* as his successor

Demetrius I Poliorcetes

The Macedonian king Demetrius I, c.336-283 BC, was the most colorful of the Diadochi, or successors of Alexander the Great. He fought under his father ANTIGONUS I, and after his naval victory (306) over PTOLEMY I, both he and Antigonus assumed the royal title. An unsuccessful siege (305) of Rhodes brought him his surname.

Demetrius conquered Greece as a “liberator” in 304-02, but he was partly to blame for Antigonus’s defeat and death (301) at Ipsus. Retaining control of the sea, he seized (294) the throne of Macedonia after some years of confused fighting, but he soon made himself unpopular and lost the kingdom to LYSIMACHUS and PYRRHUS. Invading Anatolia in 287, he had to surrender to SELEUCUS I, and he drank himself to death in captivity.

Demetrius I Soter

Demetrius I, b. c.186 BC, of the SELEUCID dynasty, was held hostage in Rome before escaping—with the help of the historian POLYBIUS—and seizing the Seleucid throne in 162. His successes, including a victory over the Jews in which Judas Maccabeus (see MACCABEES, family) was killed, brought him into conflict with Attalus II of Pergamum. He died in 150 BC in battle against a pretender supported by Attalus and Rome

Diadochi

The Greek word Diadochi, meaning “successors,” was introduced by the 19th-century German historian Johann Gustav DROYSEN to designate the first generation of successors of ALEXANDER THE GREAT (d. 323 BC). Chief among them were ANTIGONUS I, ANTIPATER, DEMETRIUS I POLIORCETES, LYSIMACHUS, PERDICCAS, PTOLEMY I, and SELEUCUS I. This generation is taken to end with Seleucus’ death in 281 BC

Egypt under Greece and Rome

LATE DYNASTIC, HELLENISTIC, AND ROMAN PERIODS

After 1085 BC, Egypt split between a northern 21st dynasty claiming national recognition and a line of Theban generals and high priests of Amun who actually controlled the south. The 22d dynasty rose from long-settled Libyan mercenaries and used a decentralized system, with kings based in the north and their sons ruling key centers elsewhere. Rivalries and sporadic civil wars resulted, and by the 8th century BC Egypt had divided into 11 autonomous states, their subjects dependent on congested, walled towns for security and exhibiting increased anxiety by adherence to local rather than national gods.

Thus weakened, the country fell to Cushites, whose 25th dynasty brought limited unity and resisted Assyrian expansion into Syria-Palestine. Assyria, provoked, occupied Egypt (617, 667-664 BC), but a 26th dynasty regained independence, only to fall before Persia. The Persians ruled Egypt from 525 to 404 BC, and again from 341 to 333 BC.

Despite these vicissitudes, the country was often prosperous in the Late Dynastic period. Great temples were built but survived poorly, and artisans produced a steady stream of statues, often in bronze. Several much earlier styles and even specific scenes were copied in temple and tomb reliefs, partly to link Egypt ritually with its “perfect”

past. There was also a quasi-realistic style, especially in statuary; but in this and reliefs softer, rounded contours later became popular.

In the 4th century BC Egypt was wrested from Persia by Alexander the Great; Alexander's general Ptolemy (PTOLEMY I) established a Macedonian dynasty that ruled the country for over 300 years. Strong centralization and expansion abroad brought prosperity first, but later internal dynastic conflicts encouraged rebellions. Although the Ptolemies supported traditional religion, native Egyptians resented the Greek officials and soldiers. A Roman takeover followed the death of CLEOPATRA VII, the last Ptolemaic ruler, in 30 BC. For about two centuries, conditions were favorable under the Romans; Egypt was protected from invasion, private land ownership grew, and irritating distinctions between Hellenized and traditional Egyptians were broken down.

The details of Hellenistic and Roman social, legal, and economic life are better known in Egypt than anywhere else, because many papyri (written in Greek and demotic, a script developed from hieroglyphs) survived in the dry climate. Traditional life continued everywhere, Greek civilization being confined to Alexandria and a few other towns. Temples continued to be built in traditional form, but art had a hybrid quality. Wall scenes in tombs show a sometimes skillful but often clumsy mix of Egyptian and Hellenistic Greek styles and subjects. Later, emperors' faces in realistic Roman style were grafted incongruously onto traditional statues of the pharaoh, and realistic portraits, painted on wood, were integrated with Egyptian-style mummies and coffins. Sacred bird and animal cults were now especially popular, and many, sometimes striking, images were produced.

Eventually, Roman policies created great problems for Egypt. Government had been by officials salaried by the state via general revenues, but a new "liturgical" system required the middle class to pay administrative costs directly. Peasants, forced to cultivate poorer lands to increase yield and onerously taxed, began to flee the countryside. In the late 3d century AD, Diocletian's reforms met the resulting economic crisis, but administrative disintegration had begun. Egypt, like the rest of the empire, became Christian, but was rebellious and heretical, and eventually was divided up among four ruling families. Distressed and divided, it fell easily before the Arab conquest of 639-642.

Esther

Purim (Hebrew for "lots") is a minor Jewish festival in early spring, the 14th day of Adar in the Jewish calendar. It commemorates the deliverance of the Jews from a massacre in the Persian Empire, as told in the biblical Book of ESTHER. HAMAN, a malicious chief minister of Ahasuerus (probably Xerxes I), planned to exterminate all the Jews of the empire. He is reported to have cast lots to fix the date (Adar 13) of his projected massacre, hence the name Purim. Queen Esther, however, disclosed to Ahasuerus that she was a Jew and persuaded him to allow the Jews to defend themselves. They defeated the enemy and celebrated their victory on the following day. (Grolier's, under PURIM).

A world's fair is an exhibition in which many nations take part and which features displays on a variety of industries, trades, sciences, and arts. Exhibitions date back to ancient times. The book of Esther in the Bible states that King Ahasuerus of Persia (Xerxes I) showed the riches of his kingdom for 180 days, probably in the 5th century BC. (Grolier's article on *World's Fairs*.)

Ferrara

In 1598, Ferrara became part of the Papal States. The pope ceded it to the French in 1797 but regained it in 1815. In 1860, Ferrara became part of united Italy.

Fontainebleau

Fontainebleau (1975 est. pop., 16,778) is a municipality in northern France in Seine-et-Marne department. It is 64 km (40 mi) from Paris on the left bank of the Seine. Located in the Forest of Fontainebleau, it is a military center with a military college and an engineering school. By 1169, Fontainebleau was a residence of the French kings who were attracted by the forest's good hunting. The chateau, southeast of the town, was begun in 1528 by Francis I and served as the royal residence until construction of Versailles. Napoleon I held Pope Pius VII prisoner in the chateau from 1812 to 1814. It now serves as the summer residence of the president of France.

French Revolution

The French Revolution (1789-99) violently transformed France from a monarchical state with a rigid social hierarchy into a modern nation in which the social structure was loosened and power passed increasingly to the middle classes.

Causes

There is considerable controversy over the causes of the Revolution. Marxist scholars emphasize material factors: as the population increased, food supplies grew short; land had become divided into such small parcels that most Frenchmen lived close to the subsistence level; and after 1776 agricultural recession forced property owners to exploit their sources of revenue. Marxists also maintain that commercial prosperity had stimulated the growth of a monied middle class that threatened the position of the established landed aristocracy. Other social historians emphasize the importance of the growing discrepancy between reality and the legally defined social structure, which distinguished men by hereditary or acquired rank and recognized corporate rather than individual rights. They also emphasize, however, the complexity of French society and question the importance of capitalism.

Political historians usually regard the weakness of the monarchy as a crucial factor. Nominally, the benevolent LOUIS XVI (r. 1774-92) was the absolute ruler of a united country. Actually, so many rights, or privileges, were retained by provinces, towns, corporate bodies, the clergy, and the nobility that the king had little freedom of action. Moreover, since offices in the legal and administrative system—and the noble rank that went with them—could be purchased and bequeathed as property, a new aristocracy of ennobled officials had developed. These men were able to monopolize profitable employment, to frustrate royal reforms, and to prevent the monarchy from raising taxes to meet the ever-increasing costs of government and of war. Some writers contrast the arbitrariness of the old regime with the desire, stimulated by the ENLIGHTENMENT and the example of America, for reforms and more participation in government; curiously, few historians have attached much importance to the gradual growth of national consciousness.

The expense of the French participation in the AMERICAN REVOLUTION made fiscal reform or increased taxation imperative after 1783. Since no further revenue could be raised from a peasantry already overburdened by taxes and manorial dues, the

royal ministers—particularly Charles Alexandre de CALONNE—attempted to tax all landowners regardless of privileges. When this plan met with resistance in the law courts and provincial assemblies, the ministers tried to replace those bodies with more representative ones. In 1788 this led to the Aristocratic Revolt, a wave of defiance of “despotism” that compelled the ministers to agree to convene the STATES-GENERAL for the first time since 1614.

The Course Of The Revolution

The Revolution of 1789

The first phase of the Revolution was marked by moral and physical violence. The States-General met in 1789 in Versailles but were paralyzed by the refusal of the Third Estate (the Commons) to meet separately as a distinct, inferior body. On June 17 the Commons took the crucial revolutionary step of declaring their assembly to be the National Assembly, thereby destroying the States-General. This first assertion of the sovereign authority of the nation soon inspired a popular rising in Paris, marked by the storming of the BASTILLE on July 14. Concurrently, urban and rural revolts occurred throughout France. Suspicions generated by the political crisis had aggravated the discontent aroused by the failure of the 1788 harvest and an exceptionally severe winter. The peasants pillaged and burned the chateaus of the aristocracy—an episode known as the Grande Peur (“Great Fear”)—destroying the records of their manorial dues.

The National Assembly established a new legal structure by abolishing privileges, venality, and “feudal” obligations (August 4); formulating a Declaration of Rights (August 26); and specifying basic constitutional principles that left the king as the chief executive officer but deprived him of any legislative power except a suspensive veto. Louis’s reluctance to sanction these decrees led to a second Parisian uprising, the so-called March of the Women. On October 5 a mob marched to Versailles and forced the king, who had to be protected by the revolutionary national guard under the marquis de LAFAYETTE, to capitulate. Louis and his queen, MARIE ANTOINETTE, were moved immediately to Paris, followed by the Assembly. France thus became a constitutional monarchy, and legal distinctions between Frenchmen disappeared; but the king was practically a prisoner, and many people were permanently alienated by the pretensions of the Assembly and the prevailing disorder.

The Reconstruction of France

In 1789-91, a comparatively peaceful period, the National Assembly did much to modernize France. Despite the Declaration of Rights, the reformed franchise still excluded the poor; but the public maintained its faith in freedom and unity, as shown in the first Festival of Federation, a celebration of national unity on July 14, 1790. Bankruptcy was averted by the confiscation of ecclesiastical land, and the church and law courts were reconstructed to conform with a rational and uniform system of local government by elected councils. Dissension nevertheless developed as several drastic changes, such as the reorganization of the church by the Civil Constitution of the Clergy (1790), followed in rapid succession. In 1791 the call for a clerical oath of loyalty crystallized the conflict between the new sovereignty and traditional loyalties and split the whole country.

When King Louis tried to escape from Paris (the flight to Varennes, June 20, 1791), civil war seemed imminent. The Assembly, however, retained control. A Parisian crowd, which had assembled to demand a republic, was dispersed by force on July 17, and Louis was reinstated after he had accepted the completed Constitution of 1791. The Revolution was then believed to be over, and the National Assembly was

dissolved on September 30. In reality, however, religious and social strife had shattered the unity of the Third Estate.

The Revolution of 1792

In 1791-92 the hard-won constitution collapsed. On Apr. 20, 1792, the new Legislative Assembly declared war on Austria, which it believed to be instigating counterrevolutionary agitation and thus launched the FRENCH REVOLUTIONARY WARS. Louis, who looked to Austria for succor, vetoed emergency measures, and Austrian and Prussian forces invaded France. Insurrection broke out in Paris. On August 10 the palace was stormed, and Louis was imprisoned by a new revolutionary Commune of Paris. The Legislative Assembly, reduced to a "patriotic" rump, could only dispute the Commune's pretensions and order the election by manhood suffrage of a National Convention. Meanwhile, the invaders took Verdun, and alleged counterrevolutionaries were massacred in the prisons of Paris.

Foundation of the Republic

Born of this second revolution and briefly favored by military victory, the National Convention horrified Europe by establishing a republic (Sept. 22, 1792), inaugurating a policy of revolutionary war, and sending the king to the guillotine on Jan. 21, 1793. It also appalled France by its own furious disputes. A militant minority, the Montagnards, who spoke for Paris and the left-wing club called the JACOBINS, demanded vigorous revolutionary measures. Their opponents, the GIRONDIST leaders of the amorphous majority, looked to the provinces and hoped to consolidate the Revolution. In the spring of 1793, as the military and economic situation deteriorated and a savage royalist rising began in the Vendee region of western France, the Montagnards gained ground. Emergency bodies such as the Committee of Public Safety and the Revolutionary Tribunal were then established, but unified leadership was lacking until the Parisian insurrection of June 2 compelled the Convention to expel the Girondists and accept Montagnard control.

The Reign of Terror, 1793-94

The Montagnard Convention then had to contend with invasion, royalist civil war, and widespread provincial revolts against "the dictatorship of Paris." Initially, Georges DANTON tried to placate the provinces, and the democratic Constitution of 1793 was approved by plebiscite and celebrated at a Festival of Unity (August 10). After July, however, Maximilien ROBESPIERRE's influence prevailed, and armies were sent to subdue rebellious cities. When the city of Toulon voluntarily surrendered to the British, a demonstration in Paris compelled the National Convention to establish (September 5) the repressive regime known as the Terror. A fearful time ensued: the Committee of Public Safety strove to organize the economy and the war effort; the Revolutionary Tribunal sent state prisoners, including the Girondists, to the guillotine; and agents of the Convention known as Representatives of the People enforced bloody repression throughout France. A campaign of dechristianization, marked by a new Revolutionary Calendar computed from Sept. 22, 1792 (1 Vendemiaire, Year I), led to the closing of all churches on 3 Frimaire, Year II (Nov. 23, 1793).

From December 1793, when republican armies began to prevail, both at home and abroad, the Terror became identified with ruthless but centralized revolutionary government. Because dissidence was now classified as counterrevolutionary, moderate Montagnards such as Danton and extremists such as Jacques Rene HEBERT, a leader of dechristianization, were guillotined early in 1794. The centralization of repression also brought innumerable victims before the Revolutionary Tribunal, whose work was expedited by the draconian Law of 22 Prairial (June 10). As a result

of Robespierre's insistence on associating Terror with Virtue, his efforts to make the republic a morally united patriotic community became equated with the endless bloodshed. Finally, after a decisive military victory over the Austrians at Fleurus (June 26), Robespierre was overthrown by a conspiracy of certain members of the National Convention on 9 Thermidor (July 27, 1794). After trying in vain to raise Paris, the Robespierriest deputies and most members of the Commune were guillotined the next day, July 28.

The Thermidorian Reaction

During the ensuing period (1794-95) of the Thermidorian Reaction, government was so weakened that anarchy and runaway inflation almost overwhelmed the republic. In the southeast the royalists conducted a "white terror," and in Paris gangs of draft-dodgers, called la jeunesse doree ("gilded youth"), persecuted the patriots. Twice, in Germinal and Prairial (April and May, 1795), there were desperate risings demanding "Bread and the Constitution of 1793." Without the Montagnards and Jacobins, however, whose club was closed in November 1794, the sansculottes ("those without kneebreeches," the name given to extreme republicans) could achieve nothing, and the Convention broke the popular movement permanently with the aid of the army. The death (1795) of the imprisoned dauphin (titular King LOUIS XVII) and an unsuccessful royalist landing in Brittany also checked the reaction toward monarchy, enabling the Convention to complete the Constitution of 1795. This liberal settlement was approved by plebiscite, and it took effect after a reactionary rising in Vendemiaire (Oct. 5, 1795) had been suppressed by General Napoleon Bonaparte (the future Emperor NAPOLEON I) with what he described as "a whiff of grapeshot."

The Directory, 1795-99

The Constitution of 1795 established an executive DIRECTORY, two assemblies, and a property owners' franchise. Many provisions, including the initial derivation of two-thirds of the deputies from the Convention, guarded the republic against any reversion to either democratic Terror or monarchy. The only attempt to renew violent revolution, Francois BABEUF's communistic Conspiracy of Equals (May 1796), was easily thwarted; but executive weakness and the annual election of one-third of the deputies made stability unattainable.

In 1797 the directors purged the parliament ruthlessly, branding many deputies as royalists and sentencing them to the penal colony of French Guiana (called "the dry guillotine"). This coup d'etat of Fructidor (September 1797) was a devastating blow to all moderates. Thereafter, although administration improved and French power increased in Europe, coups against conservative or radical revivals occurred annually until 1799, when the Abbe SIEYES, determined to strengthen central authority, enlisted the aid of Bonaparte to effect the coup d'etat of Brumaire (November 9-10).

The Consulate, 1799-1804

The Constitution of 1799 established the CONSULATE with Bonaparte as First Consul. He used his power to effect a remarkable reorganization of France, most notably reestablishing centralized control and restoring Catholicism by the Concordat of 1801. Constitutional controls and republican institutions were nonetheless steadily eroded until the creation of the First Empire (1804-15) ended the revolutionary period.

Consequences

The most concrete results of the French Revolution were probably achieved in 1789-91, when land was freed from customary burdens and the old corporate society

was destroyed. This "abolition of feudalism" promoted individualism and egalitarianism but probably retarded the growth of a capitalist economy. Although only prosperous peasants were able to purchase land confiscated from the church and the emigrant nobility, France became increasingly a land of peasant proprietors. The bourgeoisie that acquired social predominance during the Directory and the Consulate was primarily composed of officials and landed proprietors, and although the war enabled some speculators and contractors to make fortunes, it delayed economic development. The great reforms of 1789-91 nevertheless established an enduring administrative and legal system, and much of the revolutionaries' work in humanizing the law itself was subsequently incorporated in the NAPOLEONIC CODE.

Politically, the revolution was more significant than successful. Since 1789 the French government has been either parliamentary and constitutional or based on the plebiscitary system that Napoleon inherited and developed. Between 1789 and 1799, however, democracy failed. Frequent elections bred apathy, and filling offices by nomination became commonplace even before Napoleon made it systematic. The Jacobins' fraternal—and Jacobin-controlled—community expired in 1794, the direct democracy of the sansculottes was crushed in 1795, and the republic perished in 1804; but as ideals they continued to inspire and embitter French politics and keep right and left, church and state, far apart.

The Revolution nevertheless freed the state from the trammels of its medieval past, releasing such unprecedented power that the revolutionaries could defy, and Napoleon conquer, the rest of Europe. Moreover, that power acknowledged no restraint: in 1793 unity was imposed on the nation by the Terror. Europe and the world have ever since been learning what infringements of liberty can issue from the concepts of national sovereignty and the will of the people.

Gibbon, Edward

Edward Gibbon, considered one of the greatest English historians, was the author of *The History of the Decline and Fall of the Roman Empire*. This work, published in six volumes from 1776 to 1788, is a masterpiece of both history and literature. Its breadth of treatment, accuracy of detail, and elegant style are among its strong points. However, Gibbon's negative treatment of Christianity and his bitter irony also made the work a subject of controversy.

Gibbon was born at Putney, near London, on Apr. 27, 1737. Although a sickly youth, he went to Magdalen College, Oxford, in 1752. Fourteen months later, however, he became a Roman Catholic and was expelled from the university. His father then sent him to Lausanne, Switzerland, where he studied French literature and the Latin classics, thus laying the foundation of his vast erudition. He was also reconverted (1754) to Protestantism. Although he left Lausanne in 1758, he was to return many times.

Between 1763 and 1765 Gibbon toured Europe. While he was in Rome, "musing amidst the ruins" as he later described it, the idea of writing the history of the later Roman Empire came to him. He spent the next 20 years at the task. From 1774 to 1783 he was also a member of Parliament. Gibbon died in London on Jan. 16, 1794. His *Miscellaneous Works*, which included his memoirs, was published posthumously (1796).

Holy Roman Empire

The Holy Roman Empire was the medieval state that embraced most of central Europe and Italy under the rule of the German kings from 962 to 1806. It was considered to be a restoration and continuation of the ancient Roman Empire, although in fact it had little in common with its predecessor. Earlier, the Frankish king CHARLEMAGNE had revived the same name. His Roman Empire lasted from 800 to 925. In 962, OTTO I of Germany and Pope John XII cooperated in a second revival. Threatened in his possession of the PAPAL STATES by Berengar II, king of Italy, John begged Otto to come to his aid. Otto did so, and the pope solemnly crowned him emperor of the Romans as a reward. From this time, the German kings claimed the right to rule the empire.

Theory Of The Empire

In theory, the Holy Roman Empire (the word Holy was added during the 12th century) reflected two important medieval values: the unity of all Christians, or at least all Western Christians, in a single state as the civil counterpart to the One Holy Catholic Church; and a concept of hierarchical political organization that called for one ultimate head over all existing states. In practice, the empire never fully conformed to either ideal. France and England, for example, never acknowledged any real subordination to the emperor, although they recognized a vague supremacy in him. The empire's aims varied according to the program and philosophy of the many emperors and popes who controlled its destiny. The German kings—who called themselves kings of the Romans, not kings of Germany, as soon as they were elected by the German princes—considered themselves entitled to become Roman emperor as soon as they could arrange the imperial coronation, which was supposed to take place in Rome at the hands of the pope. (By later convention, they are called kings of Germany, however, and many of them never secured imperial coronation.) From the ruler's point of view, the imperial title established his right to control Italy and Burgundy as well as Germany and was thus a potential source of power, wealth, and prestige. The empire's vast size and the disparity of its peoples, however, were serious obstacles to effective rule and good government.

The churchmen who crowned the emperors, and thus actually sustained the empire, considered it to be the church's secular arm, sharing responsibility for the welfare and spread of the Christian faith and duty-bound to protect the PAPACY. This view of the relationship between CHURCH AND STATE, which dated from the reign of Roman Emperor CONSTANTINE I, was generally accepted by both emperors and popes. In practice, however, this partnership seldom worked smoothly, as one of the partners inevitably tried to dominate the other. Frequent fluctuations in the actual power and vitality of each individual as well as changes in the prevailing political and theological theories gave a fluid, dynamic quality to the empire's history.

History

The history of the Holy Roman Empire can be divided into four periods: the age of emperors, the age of princes, the early HABSBURG period, and the final phase.

Age of the Emperors

The first age, from 962 to 1250, was dominated by the strong emperors of the Saxon, Salian (or Franconian), and HOHENSTAUFEN dynasties. These emperors made serious efforts to control Italy, which in practical political terms was the most important part of the empire. Their power, however, depended on their German resources, which were never great. Italy consisted of the Lombard area, with its wealthy towns; the

Papal States; scattered regions still claimed by the Byzantine Empire; and the Norman kingdom of Naples and Sicily. The emperors generally tried to govern through existing officials such as counts and bishops rather than by creating a direct administrative system. The papacy, weak and disturbed by the Roman aristocracy, needed the emperors, who, during the Saxon and early Salian generations, thought of the bishop of Rome as subject to the same kind of control that they exercised over their own German bishops. HENRY III, for example, deposed unsatisfactory popes and nominated new ones as he deemed fit.

During the reigns of HENRY IV and HENRY V in the late 11th and early 12th centuries, the papacy was influenced by a powerful reform movement that demanded an end to lay domination. Popes GREGORY VII and URBAN II insisted on independence for the papacy and for the church in general during the INVESTITURE CONTROVERSY. Later popes continued jealously to guard their freedom, and this produced conflict with the Hohenstaufen emperors FREDERICK I and FREDERICK II, both of whom wanted to exercise control over all of Italy. The later Hohenstaufen emperors gained control of the Norman kingdom in southern Italy and declared it a fief of the popes, who nevertheless worried about their independence and often supported the emperors' Lombard foes. In the 13th century, Popes INNOCENT III, GREGORY IX, and INNOCENT IV restricted the authority of OTTO IV and Frederick II in many bitter disputes.

Age of the Princes

During the age of the princes, from 1250 to 1438, the emperors were much weaker. They exercised minimal authority in Italy, and many of them were never crowned emperor by the pope. Even in Germany their power was reduced, for Frederick II had dissipated royal prerogatives and resources in his northern lands while struggling to dominate Italy. The emperors were unable to restrain the German nobles or to resist French encroachments on the western frontiers of the empire, and the Slavic rulers in the east rejected all imperial overlordship. The Guelphs, or anti-imperialists in Italy, spoke of ending the empire or transferring it to the French kings. Political theorists such as Engelbert of Admont (1250-1331), Alexander of Roes (fl. late 13th century), and even DANTE, however, insisted that the German emperors were needed. MARSILIUS OF PADUA, in his *Defensor pacis*, argued for the end of all papal influence on the empire.

At this time the practice of electing the German king, or emperor, was given formal definition by the GOLDEN BULL (1356) of Emperor CHARLES IV. This document, which defined the status of the seven German princely electors, made it clear that the emperor held office by election rather than hereditary right. The electors usually chose insignificant rulers who could not interfere with the electors' privileges, but such rulers could neither govern effectively nor maintain imperial rights. Their power was largely limited to strengthening their own families. The empire consequently began to disintegrate into nearly independent territories or self-governing groups such as the HANSEATIC LEAGUE.

Early Habsburg Period

After 1438 the electors almost always chose a member of the Habsburg dynasty of Austria as king; the one exception was the election (1742) of the Bavarian CHARLES VII. The Habsburg FREDERICK III was the last emperor to be crowned in Rome; his great-grandson CHARLES V was the last to be crowned by a pope.

By this time a few of the more farsighted princes saw the need to strengthen the empire's central government. From 1485 to 1555 these reformers strove to create a federal system. The diet, originally a loose assembly of princes, had been organized

into three strata—electors, princes, and representatives of the imperial cities—by the Golden Bull and came to resemble a legislature. In 1500 it was proposed that an executive committee (Reichsregiment) appointed by the diet be given administrative authority. A system of imperial courts was created, and permanent institutions to provide for defense and taxation were also discussed. The various states were organized into ten districts or circles.

These reform efforts seldom worked, however, because the princes would not relinquish their jurisdiction. The situation was further complicated by the advent of the REFORMATION, which fostered religious conflicts that divided the principalities against one another. In addition, the princes became alarmed at the sudden growth of power of the Habsburgs when that dynasty acquired Spain. Under the guise of the COUNTER-REFORMATION, FERDINAND II and FERDINAND III tried to concentrate power in their hands, but defeat in the THIRTY YEARS' WAR undid their efforts and proved that the empire could not reform itself.

Final Phase

After the Treaty of Westphalia (1648), the Holy Roman Empire was little more than a loose confederation of about 300 independent principalities and 1,500 or more semi-sovereign bodies or individuals. Threats from the OTTOMAN EMPIRE or from LOUIS XIV of France occasionally stimulated imperial cooperation, but usually each state considered only its own welfare. The Austrian-Prussian wars, Hanover's acquisition of the English throne, and Saxony's holding of the Polish crown exemplify the particularism that prevailed.

NAPOLEON I finally destroyed the empire. After defeating Austria and its imperial allies in 1797 and 1801, he annexed some German land and suggested that the larger territories compensate themselves by confiscating the free cities and ecclesiastical states. By the Diet's Recess (1803), 112 small states were thus seized by their neighbors. Three years later Napoleon compelled 16 German states to form the Confederation of the Rhine and to secede from the empire. On Mar. 6, 1806, FRANCIS II, who had previously assumed the title emperor of Austria, abdicated as Holy Roman emperor and declared the old empire dissolved.

Industrial Revolution

The term Industrial Revolution describes the historical transformation of traditional into modern societies by industrialization of the economy. The main defining feature of the revolution was a dramatic increase in per capita production that was made possible by the mechanization of manufacturing and other processes that were carried out in factories. Its main social impact was that it changed an agrarian into an urban industrial society. The historical term Industrial Revolution can be applied to specific countries and periods of the past, but the process known as industrialization is still going on, particularly in developing countries. Since industrialization makes possible long-term increases in production and income, economists seeking to create in developing countries a process similar to the one that first occurred by accident in 18th-century Britain have carefully studied the Industrial Revolution.

The Technological Revolution

Because British entrepreneurs were unable to meet the increased demand for goods by traditional methods of production, the domestic handicraft system of manufacture gave way beginning in the late 18th century to factory-based mechanization. Bottle-

necks in production led to a search for new methods, and technical innovation was as much a response to market conditions as a primary cause of industrialization.

The cotton textile industry was the first to be fully mechanized. The crucial inventions were John KAY's flying shuttle (invented in 1733 but not widely used until the 1760s), James HARGREAVES's spinning jenny (1765), Richard ARKWRIGHT's water frame (1769), Samuel CROMPTON's mule (1779), and Edmund CARTWRIGHT's machine LOOM (1785, but delayed in its general use).

The first factories were driven by water, but James WATT's improved Newcomen STEAM ENGINE (1769; especially his "sun and planet" adaptation converting linear into circular motion) made steam-driven machinery and modern factories possible from the 1780s. This use of steam power led, in turn, to increased demand for coal and iron. Each development spawned new technological breakthroughs, as, for example, Sir Henry BESSEMER's process for making steel (1856). Other industries such as chemicals and mining and the engineering professions also developed rapidly.

Capital, Commerce, and Transportation

Every inventor needed an entrepreneur with the capital and the vision to exploit innovation, and British industrialization was financed almost wholly by domestic capital. The accumulation of capital from land and overseas trade was a long-term process in which the propensity to save was crucial; thus the emergence of banking and insurance services oiled the wheels of a market economy.

Similarly, for the market to respond to demand, an adequate transport system was essential, and in the 18th century, British roads were improved for the first time since the Romans had withdrawn. Even more important, in the last quarter of the century a burst of CANAL building enabled raw materials to reach the factory quickly and cheaply and allowed finished goods to supply an even larger market. From 1830 on, the development of steam-driven LOCOMOTIVES brought the advent of RAILROADS, extending the transportation network.

The net effect of all these changes was a dramatic increase in production; during the 19th century the gross national product per capita in Britain increased an unprecedented 400 percent in real terms.

The Spread Of Industrialization

Until well after 1850, Britain dominated the international economy. Britain itself, however, sowed the seeds of industrialization elsewhere by exporting knowledge, engineers, entrepreneurs, and, above all, capital.

Europe

In continental Europe, Belgium, rich in iron and coal, was first to embark on industrialization in the 1820s, and by the 1830s the French Industrial Revolution had begun. Prussia, much richer in essential minerals than France, developed rapidly from the 1840s; by the time of German unification in 1871, Germany was a powerful industrial nation. Perhaps the most important British innovation to be exported was the railroads, because those countries that industrialized most rapidly were those that established an extensive rail network—Belgium, Germany, and the United States.

The United States

American society was an ideal vehicle for industrialization. The Puritan ethic and a belief in free enterprise fostered technological innovation and economic growth, and the country had enormous natural resources. In the late 18th century Samuel SLATER, a textile worker from England, copied Arkwright's machine designs and

opened a cotton mill in Rhode Island. Under the leadership of such entrepreneurs as Francis Cabot LOWELL, the New England TEXTILE INDUSTRY continued to develop. The supply of cotton fiber for the textile mills was vastly increased by Eli WHITNEY's invention (1793) of the COTTON GIN. Another major mechanical innovation in crop harvesting was Cyrus MCCORMICK's reaper (1831). Labor-saving devices such as these freed workers to enter the factories, which also drew upon immigrant labor.

Aided by the spread of the transportation network, the boom period in American industrialization came in the second half of the 19th century. By the turn of the century the United States had overtaken Britain in the output of iron and coal and the consumption of raw cotton. Britain, with its older plants and equipment, faced increasing economic competition from other countries and lagged behind, particularly in the newer chemical and electrical industries; the former was led by Germany and the latter by the United States. In the 20th century the United States also dominated the new automobile industry, which Henry Ford revolutionized by introducing a system of coordinated ASSEMBLY-LINE operations. Ford's success led to the widespread adoption of MASS PRODUCTION techniques in industry.

Elsewhere

By 1914 other European countries such as Italy and the Netherlands had begun to industrialize, and the process had spread to Japan. There, rapid industrialization made a small island people a world power, just as it had done for the British.

The Industrial Revolution in Russia had started well before 1914, but economic development was halted by World War I and the 1917 Bolshevik Revolution. When Soviet industrialization resumed about 1930, it was no longer a response to market forces but a planned economic development by the Communist state. The Soviet Industrial Revolution involved state investment in plant, machinery, and heavy industrial goods and a restriction on consumption of consumer goods. From the 1950s, Communist China also embarked on a planned Industrial Revolution, seeking to accomplish in a decade what had taken Britain a century.

Social Effects

The social effects of industrialization may be summed up as short-term misery for long-term gain. Factory labor was often more disciplined, tedious, and dangerous than work in agriculture or domestic industry. It exploited women and, until the introduction of child labor laws in most countries by the early 20th century, children. It also rendered many skills obsolete and made workers dependent upon fluctuating market forces. People often felt that they had less control over their destiny as machines, although created by humans, seemed to become their masters.

At the same time, life in the 19th-century city was unpleasant. The environment was often polluted with filth and smoke, and housing conditions were crowded and unsanitary. Basic amenities such as water supply and sewage disposal were deficient, and as a result disease and death rates were high. So common were these conditions that critics sometimes claimed all industrial cities were the same, whatever the country. Manchester, Lille, Essen, and Pittsburgh all fit the image of Coketown, which Charles Dickens created in *Hard Times*.

In fact, however, each city had its distinctive features, and the conditions in them were not as uniformly bad as is often asserted. Two developments improved conditions. First, both national and local governments, perhaps fearful of social revolution, began to introduce ameliorative measures such as factory legislation, sanitary provisions, and social welfare programs. Second, the workers themselves often found ways to improve their working and living conditions. Cities were places of opportunity

and personal development in ways that had never been possible in the closed, static rural society. Karl MARX and Friedrich ENGELS argued that only through industrialization could workers develop their social and political consciousness. Finding strength through common experience, workers developed labor unions and political organizations to protect their interests and achieve a greater share of the profits of industry. For all its ill effects the Industrial Revolution solved the problem of the poverty trap described by Thomas MALTHUS in *An Essay on the Principle of Population* (1798)—the cycle of low income, low consumption, low demand, and low production.

Infidelity

Atheism

Atheism, from the Greek *a* (“without”) and *theos* (“deity”), commonly and loosely refers to the theoretical or practical denial of the existence of a deity. The concrete meaning of atheism has varied considerably in history: even the earliest Christians were labeled “atheists” because they denied the existence of the Roman deities. In Western culture, where monotheism has been the dominant mode of religious belief, atheism has generally referred to the denial of the existence of a transcendent, perfect, personal creator of the universe. To be an atheist need not mean that one is nonreligious, for there are “high” religions, such as Buddhism and Taoism, that do not postulate the existence of a supernatural being. Atheism should be distinguished from AGNOSTICISM, which means that one does not know whether or not a deity exists.

Monotheism has been so basic to and compounded with Western moral and philosophical beliefs as well as political institutions that until recently atheism has been widely believed to be both immoral and dangerous to society. PLATO not only viewed atheism as irrational but argued that certain atheists deserved the death penalty. When Christianity finally became the dominant religion in the West, atheism and heresy were thought to be worthy of exile or death because, as Thomas Aquinas argued, it was a much more serious matter to corrupt the soul than to damage the body. Atheism was also dangerous to the political authority of Western monarchies that claimed to rest upon divine right. Even during the Enlightenment when the divine right of kings was challenged and religious toleration defended, John LOCKE, a staunch advocate of toleration, denied free speech to atheists on the grounds that they undermined and destroyed religion. It was not until 1869 that atheists were permitted to give evidence in an English court of law, largely as a result of the efforts of Charles Bradlaugh, who for a long time had not been permitted to take his seat in the House of Commons because of his beliefs.

The believability of atheism seems directly proportionate to the growth of the sciences and the emergence of humanism since the Renaissance. In the 19th century the biological sciences seemed to make theological explanations of the origins of the universe and of the emergence of humankind unnecessary. Particularly important were the writings of David HUME and Immanuel KANT, which established that attempts to prove the existence of God from the world order were invalid. In the mid-19th century, explicitly atheistic and humanistic systems of philosophy appeared. Ludwig FEUERBACH, Karl MARX, Arthur SCHOPENHAUER, and Friedrich NIETZSCHE were not only atheists but also militant critics of religion generally and of Christianity particularly. In the 20th century there have been influential atheistic thinkers who were Marxists, existentialists, Freudians, and logical positivists, although one may be any of these and not necessarily also an atheist.

Modern philosophical atheism is based on both theoretical and practical reasons. Theoretically, atheists argue either that there are no good arguments for believing in the existence of a personal deity, whether this deity be conceived of anthropomorphically or metaphysically, or that the statement God exists is incoherent or meaningless. The last type of logical criticism of theism is characteristic of logical positivism and analytic and linguistic philosophy. Practically, some atheists have argued, as did Nietzsche, that belief in a supernatural and supreme being requires a devaluation of this life; or, as FREUD did, that the belief is an expression of infantile helplessness.

Agnosticism

Agnosticism is the philosophical position that it is impossible to know about the nature or existence of GOD. The term was coined in 1869 by Thomas H. HUXLEY from the Greek agnostos ("unknowable") to refer to his own conviction that knowledge is impossible on many matters covered by religious doctrines. Agnosticism is therefore concerned with questions of EPISTEMOLOGY, the examination of human knowledge; it considers valid only knowledge that comes from ordinary and immediate experience. Agnosticism is distinct from ATHEISM on the one hand and SKEPTICISM on the other. Atheists reject belief in the existence of God. Skeptics hold the strong suspicion or probabilistic estimate that God does not exist. Agnostics refuse to make such judgments.

The agnostic position is as old as philosophy and can be traced to the pre-Socratics and to the skeptics of ancient Greece. In modern times, agnosticism became prevalent during the 18th and 19th centuries, mainly because of the growing mass of scientific data that seemed to contradict the biblical position and because of the disagreement of theologians and church authorities over the use of textual and historical criticism in the interpretation of the BIBLE. Many of the best-known philosophers have been agnostics. Among them are Auguste COMTE, William JAMES, Immanuel KANT, George SANTAYANA, and Herbert SPENCER.

Rationalism

Rationalism is a theory that contends that the most fundamental knowledge is based on reason and that truth is found by rational analysis of ideas independent of empirical data, emotive attitudes, or authoritative pronouncements. Rationalist beliefs, essentially philosophical, have significantly influenced science and religion as well.

Empiricists claim that knowledge can be based only on information gained from the senses. Such information, the rationalists contend, is always open to question. They point to mathematics and logic as realms where unquestionable truths can be discovered by the use of reason alone. Baruch SPINOZA, perhaps the supreme rationalist of Western philosophy, presented his philosophical views in geometrical form and deduced theorems about the world based on axioms that he held to be rational truths.

The leading modern rationalists, the 17th-century philosophers Spinoza, Rene DESCARTES, and Gottfried Wilhelm von LEIBNIZ, sought to develop science in terms of basic concepts and the mathematical relationships between them. Empirical information, they conceded, might help in suggesting certain ideas, but the fundamental framework of science must be a mathematical schema of concepts and the laws logically deduced from them. (The empiricists, on the other hand, insisted that concepts that applied to the world had to be derived from experience, and they challenged whether any purely rational knowledge about the world existed.) The rationalist viewpoint led to applying mathematics in the sciences and to eliminating

concepts—the notion of purpose, for example—that could not be expressed mathematically.

In religion, rationalism has been critical of accepted beliefs that cannot be logically justified. After the Reformation, rationalists questioned certain basic claims of Christianity (the Trinity, the incarnation, the resurrection, creation, the flood) because they did not meet rational standards. Some insisted that reason alone should be the only guide in interpreting Scripture. Religious rationalism—especially as embodied in the works of such 18th-century thinkers as VOLTAIRE, Jean Jacques ROUSSEAU, and the American Thomas PAINE—accompanied the development of DEISM and AGNOSTICISM and led to some modern forms of ATHEISM.

Rationalist philosophers have not necessarily been religious rationalists. Descartes and Leibniz, for example, accepted orthodox Christianity. On the other hand, many religious rationalists have been empiricists in their philosophy and have used empirical data to cast doubt on traditional religions.

Empiricism

Empiricism is the name of a broad tradition in Western philosophy. The term comes from the Greek *empeiria*, meaning “experience”; the basic thesis of empiricism is that legitimate human knowledge arises from what is provided to the mind by the senses or by introspective awareness through experience. Most empiricists do not consider knowledge gained through the imagination, authority, tradition, or purely theoretical reasoning legitimate. Hence, they tend to regard traditional claims to knowledge in such fields as art, morality, religion, and metaphysics as unverifiable.

Empiricism is distinguished from the philosophical tradition of RATIONALISM, which holds that human reason apart from experience is a basis for some kinds of knowledge. Knowledge attainable by reason alone, prior to experience, is called a priori knowledge; knowledge based upon experience is called a posteriori knowledge. Rationalists claim that knowledge can be derived from certain a priori truths by DEDUCTION. Empiricists claim that for human beings there is no pure reason and that all knowledge is a posteriori and derived from sense experience by INDUCTION. Rationalists focus particular attention on mathematics and related disciplines as providing examples of a priori truths. John Stuart MILL, however, was the first to suggest that even these are merely confirmed generalizations from experience.

The history of empiricism in the West includes thinkers whose views are highly diverse. Among the ancient philosophers, the SOPHISTS were empiricists. ARISTOTLE is sometimes said to be the founder of the empiricist tradition, although there are important rationalistic elements in his philosophy. In the Middle Ages, Thomas AQUINAS held the doctrine that “there is nothing in the intellect that is not first in the senses.” In the modern period, empiricism was articulated by a series of thinkers who became known as the British Empiricists. John LOCKE, George BERKELEY, and David HUME were the leading figures of this group. Because of its affinity with natural science, empiricism remains an important philosophical point of view. The POSITIVISM and PRAGMATISM of the 20th century represent versions of empiricism.

Deism

Deism is a term applied to the thought of 17th- and 18th-century freethinkers who sought to maintain a belief in God while making it compatible with the rationalism of the ENLIGHTENMENT. Believing that the development of science was compatible with a belief in God as first cause, creator, and source of universal and immutable laws, they also felt that immutable laws ruled out miracles or divine intervention. Many freethinkers concluded that if God reveals himself in scientific laws, he cannot reveal

himself through a person's literal reading of the Bible. They also argued that moral law could be derived from NATURAL LAW rather than from REVELATION.

Deism must be distinguished from theism, which claims not only that God created the world but that he actively intervenes in its operation through miracles. Because of its denial of divine intervention, deism is sometimes referred to as the "absentee landlord" theory.

Lord Herbert of Cherbury (1583-1648) is considered the founder of English deism. The moral theory of deism was first articulated by Ralph CUDWORTH in his *Treatise Concerning Eternal and Immutable Morality* (1731). Other English deists include John TOLAND, Anthony Collins (1676-1729), and Matthew Tindal (1657-1733). A critique of deism is found in two works by David HUME: *The Natural History of Religion* (1755) and *Dialogues Concerning Natural Religion* (1779).

In France the most famous deists were Jean Jacques ROUSSEAU and VOLTAIRE. In Germany deism was best represented in the biblical criticism of Hermann REIMARUS. America's best-known deists were Benjamin Franklin, Thomas Jefferson, George Washington, and Thomas Paine.

Humanism

Humanism, an educational and philosophical outlook that emphasizes the personal worth of the individual and the central importance of human values as opposed to religious belief, developed in Europe during the RENAISSANCE, influenced by the study of ancient Greek and Latin literature and philosophy. Humanism thus began as an educational program called the humanities, which inculcated those ancient secular values which were consistent with Christian teachings. The Renaissance humanists were often devout Christians, but they promoted secular values and a love of pagan antiquity.

Renaissance Humanism

The founder of Renaissance humanism was PETRARCH (1304-74), an Italian poet and man of letters who attempted to apply the values and lessons of antiquity to questions of Christian faith and morals in his own day. By the late 14th century, the term *studia humanitatis* ("humanistic studies") had come to mean a well-defined cycle of education, including the study of grammar, rhetoric, history, poetry, and moral philosophy, based on Latin authors and classical texts. Key in ensuring the permanence of humanism after Petrarch's initial success was the Florentine chancellor Coluccio Salutati (1331-1406), who wrote many learned treatises and kept up a massive correspondence with his literary contemporaries. Salutati, together with his younger follower Leonardo Bruni (1369-1444), used the *studia humanitatis* as the basis for a life of active service to state and society. Bruni in particular created a new definition of Florence's republican traditions, and defended the city in panegyrics and letters.

The 14th-century humanists had relied mainly on Latin. In the early 15th century, however, classical Greek became a major study, providing scholars with a fuller, more accurate knowledge of ancient civilization. Included were many of the works of Plato, the Homeric epics, the Greek tragedies, and the narratives of Plutarch and Xenophon. Poggio Bracciolini (1380-1459), a chancellor of Florence and papal secretary, discovered important classical texts, studied Roman ruins and inscriptions, and created the study of classical archaeology. Poggio also criticized the corruption and hypocrisy of his age in biting satire and well-argued dialogues. Lorenzo Valla (ca. 1407-57), one of the greatest classical scholars and text editors of his age, proved that the Donation

of Constantine, a medieval document that supported papal claims to temporal authority, was a forgery.

The founding (c. 1450) of the Platonic Academy in Florence by Cosimo de' Medici signaled a shift in humanist values from political and social concerns to speculation about the nature of humankind and the cosmos. Scholars such as Marsilio FICINO and Giovanni PICO DELLA MIRANDOLA used their knowledge of Greek and Hebrew to reconcile Platonic teachings with Jewish mysticism, the Hermetic tradition, and Christian orthodoxy in the search for a philosophia perennia (a philosophy that would be always true).

The work of Italian humanists soon spread north of the Alps, finding a receptive audience among English thinkers such as John Colet (c. 1467-1519), who applied the critical methods developed in Italy to the study of the Bible. Desiderius ERASMUS of the Netherlands was the most influential of the Christian humanists. In his *Colloquies* and *Praise of Folly* (1509), Erasmus satirized the corruptions of his contemporaries, especially the clergy, in comparison with the teachings of the Bible, early Christianity, and the best of pagan thinkers. In his *Adages* (1500 and later editions), he showed the consistency of Christian teachings with ancient pagan wisdom. Erasmus devoted most of his energy and learning, however, to establishing sound editions of the sources of the Christian tradition, such as his Greek New Testament (1516) and translations of the Greek and Latin FATHERS OF THE CHURCH. Erasmus' friend Thomas MORE wrote yet another humanist critique of society—*Utopia* (1516), which attacked the corruptions of power, wealth, and social status. By the middle of the 16th century humanism had won wide acceptance as an educational system.

Later Types of Humanism

By the 18th century the word humanism had come to be identified with a purely secular attitude—one that often rejected Christianity altogether. In the 20th century the term has taken on a number of different, often conflicting, meanings. In the works of the pragmatist philosopher Ferdinand Schiller (1864-1937) humanism is seen as that philosophical understanding which stems from human activity. Irving BABBITT used the word to describe a program of reaction against romanticism and naturalism in literature. Jean Paul SARTRE developed a scientific humanism preaching human worth based on Marxist theory, and the Roman Catholic Jacques MARITAIN tried to formulate a new Christian humanism based on the philosophy of Thomas AQUINAS. The American Humanist Association, which grew out of the Unitarian movement, holds that human beings can satisfy religious needs from within, discarding the concept of God as inconsistent with advanced thought and human freedom. In recent years, fundamentalist Christian groups in the United States have declared their opposition to "secular humanism," an antireligious ideology that they believe pervades American society, including the major churches, and that they blame for its moral failings

Theism

Theism is a philosophically or theologically reasoned understanding of reality that affirms that the source and continuing ground of all things is in God; that the meaning and fulfillment of all things lie in their relation to God; and that God intends to realize that meaning and fulfillment. Thus theism is distinguished from AGNOSTICISM in claiming it to be possible to know of God, or of ultimate reality. It is distinguished from PANTHEISM in affirming that God is in some sense "personal" and so transcends the world even as a totality and is distinct from the world and its parts. Finally, it is

distinguished from DEISM, which denies God's active, present participation in the world's being and the world's history. Historically, theism so understood represents a reasoned articulation of the understanding of God characteristic of the Jewish, Christian, and, to some extent, Islamic faiths.

Inquisition

The Inquisition was a medieval church court instituted to seek out and prosecute heretics. The term is applied to the institution itself, which was episcopal or papal, regional or local; to the personnel of the tribunal; and to the judicial procedure followed by the court. Notoriously harsh in its procedures, the Inquisition was defended during the Middle Ages by appeal to biblical practices and to the church father Saint AUGUSTINE, who had interpreted Luke 14:23 as endorsing the use of force against heretics.

Development and Institution

Problems with sects like the ALBIGENSES (Cathari) and WALDENSES in the 12th century first led to the episcopal Inquisition. Often at the instigation of secular rulers, bishops were urged to investigate and deal locally with heretics, since they were seen as a threat to both the ecclesiastical and the social order. Papal documents as well as the Second, Third, and Fourth LATERAN COUNCILS (1139, 1179, 1215) prescribed imprisonment and confiscation of property as punishment for heresy and threatened to excommunicate princes who failed to punish heretics.

The papal Inquisition was formally instituted by Pope GREGORY IX in 1231. Following a law of Holy Roman Emperor FREDERICK II, enacted for Lombardy in 1224 and extended to the entire empire in 1232, Gregory ordered convicted heretics to be seized by the secular authorities and burned. Like Frederick, Gregory also mandated that heretics be sought out and tried before a church court. For this purpose, he first appointed special inquisitors (for example, Conrad of Marburg in Germany and Robert le Bougre in Burgundy) and later entrusted the task to members of the newly established DOMINICAN and FRANCISCAN orders of friars. The independent authority of the inquisitors was a frequent cause of friction with the local clergy and bishops.

Procedures

During the 13th century, the typical procedure began with the arrival of the inquisitors in a specific locality. A period of grace was proclaimed for penitent heretics, after which time denunciations were accepted from anyone, even criminals and other heretics. Two informants whose identity was unknown to the victim were usually sufficient for a charge. The court then summoned the suspect, conducted an interrogation, and tried to obtain the confession that was necessary for conviction. In order to do this, assisting secular authorities frequently applied physical torture. This practice probably started in Italy under the impact of rediscovered Roman civil law and made use of such painful procedures as stretching of limbs on the rack, burning with live coals, squeezing of fingers and toes, or the strappado, a vertical rack.

At the beginning of the interrogation, which was recorded summarily in Latin by a clerk, suspects and witnesses had to swear under oath that they would reveal everything. Unwillingness to take the oath was interpreted as a sign of adherence to heresy. If a person confessed and was willing to submit, the judges prescribed minor penances like flogging, fasts, prayers, pilgrimages, or fines. In more severe cases the wearing of a yellow "cross of infamy," with its resulting social ostracism, or imprison-

ment could be imposed. Denial of the charges without counterproof, obstinate refusal to confess, and persistence in the heresy resulted in the most severe punishments: life imprisonment or execution accompanied by total confiscation of property. Since the church was not permitted to shed blood, the sentenced heretic was surrendered to the secular authorities for execution, usually by burning at the stake. When the Inquisition had completed its investigations, the sentences were pronounced in a solemn ceremony, known as the sermo generalis ("general address") or, in Spain, as the auto-da-fe ("act of faith"), attended by local dignitaries, clergy, and townspeople. Here the penitents abjured their errors and received their penalties; obstinate heretics were solemnly cursed and handed over to be burned immediately in public.

Several inquisitors' manuals have survived, among them those of Bernard Gui and Nicolas Eymeric. Other sources include checklists of standard questions and numerous official minutes of local inquisitions. Some of these materials have been published, but most exist in manuscript only.

The first inquisitors worked in central Europe (Germany, northern Italy, eastern France). Later centers of the Inquisition were established in the Mediterranean regions, especially southern France, Italy, Portugal, and Spain. The tribunal was used in England to suppress the LOLLARDS (followers of the 14th-century reformer John WYCLIFFE). Queen Mary I of England (r. 1553-58) used the tribunal in her effort to reverse the Protestant REFORMATION. The Inquisition's long survival can be attributed to the early inclusion of offenses other than heresy: sorcery, alchemy, blasphemy, sexual aberration, and infanticide. The number of witches and sorcerers burned after the late 15th century appears to have been far greater than that of heretics.

Spanish Inquisition

The Inquisition underwent special development in Portugal and Spain and their colonies. At the insistence of Ferdinand II of Aragon and Isabella I of Castile, Pope SIXTUS IV endorsed (1483) the creation of an independent Spanish Inquisition presided over by a high council and grand inquisitor. Legend has made the first grand inquisitor, Tomas de TORQUEMADA, a symbol of ultimate cruelty, bigotry, intolerance, and religious fanaticism. The truth is that the Spanish Inquisition was particularly severe, strict, and efficient because of its strong ties with the crown. Its major targets were the Marranos (converts from Judaism) and Moriscos (converts from Islam), many of whom were suspected of secretly adhering to their original faiths. During the 16th century, Protestants and Alumbrados (Spanish mystics) seemed to be the major danger. Often serving political ends, the inquisitors also exercised their dreaded functions among the converted Indian populations of the Spanish colonies in America. The Inquisition was finally suppressed in Spain in 1834 and in Portugal in 1821.

Roman Inquisition

At the time of the Reformation, Pope PAUL III created a cardinals' commission at the curia as the final court of appeal in matters of heresy. This Roman Inquisition was solidified (1588) by SIXTUS V into the Congregation of the Roman and Universal Inquisition, also known as the Holy Office, whose task was to watch over the correct doctrine of faith and morals for the whole Roman Catholic church. Reorganized in 1908 under the simpler title Congregation of the Holy Office, it was redefined by Pope PAUL VI in 1965 as the Congregation for the Doctrine of the Faith, with the more positive task of furthering right doctrine rather than censuring heresy.

Conclusion

Among the innumerable victims of the Inquisition were such famous people as the philosopher Giordano BRUNO, GALILEO, JOAN OF ARC, and the religious order of knights called the TEMPLARS. The institution and its excesses have been an embarrassment to many modern Christians. In anti-Catholic and antireligious polemics since the Enlightenment (for example, Voltaire's *Candide*), the Inquisition has been cited as a prime example of what is thought to be the barbarism of the Middle Ages. In its day there was some popular sympathy for the Inquisition. Some saw it as a political and economic tool, others, as a necessary defense for religious belief. Nevertheless, despite all efforts at understanding the institution in the light of social, political, religious, and ideological factors, today the Inquisition is generally admitted to belong to the darker side of Christian history.

Josephine, Empress

Josephine became empress of France as the consort of NAPOLEON I. Born in Martinique on June 23, 1763, she was originally named Marie Josephe Rose Tascher de La Pagerie. She married Alexandre, vicomte de Beauharnais in 1779 and had two children by him, Eugene and Hortense. Their marriage became one of estrangement and mutual infidelity.

After Beauharnais was guillotined (1794), Josephine became a leading figure in the salon society of Paris. She met Napoleon Bonaparte and married him on Mar. 9, 1796, to assure security and social position for herself and her children. However, she soon became involved in numerous affairs, scandalizing the Bonaparte clan.

Josephine was crowned empress by Napoleon in 1804, but her failure to bear him a male heir led to the annulment of their marriage in 1810. She withdrew to Malmaison and lived in imperial style until her death on May 29, 1814. Josephine contributed to Napoleon's success by serving as a link with the French bourgeoisie and by organizing her court without the stifling regulations of formal European courts.

Jupiter

In Roman mythology, Jupiter was the king of the gods and the lord of life and death. He was also called Jove. Jupiter was the son of SATURN and Rhea, the husband of JUNO, and the father of MINERVA. The Romans identified him with the Greek god ZEUS, but he retained to some degree his own distinctive character. Unlike Zeus, for example, he never came to visit humankind on earth. Jupiter was usually represented in art sitting on an ivory throne and holding a sheaf of thunderbolts. The eagle and the ox were sacred to him. His most celebrated temple was on the CAPITOLINE HILL in Rome.

Justinian

Justinian I, or Justinian the Great, ruled the BYZANTINE EMPIRE from 527 to 565 as one of its greatest emperors. Born c.482 near Scupi (the modern Skopje, Yugoslavia), he was originally named Petrus Sabbatius. Educated in Constantinople by his uncle Justin, an army officer, he became a power behind the throne when his uncle became emperor as Justin I in 518. Justinian married (525) THEODORA, whose support was to be vital to him, and in 527 he succeeded Justin to the throne.

Justinian's aim was the restoration of the earlier Roman Empire by reconquest of areas lost to the Germanic tribes. With the help of his general BELISARIUS, he regained

North Africa from the VANDALS (533-34) and, after a lengthy war (535-54), Italy from the Ostrogoths. Justinian also acquired southeastern Spain. Repeated wars with the SASSANIAN Persians, however, usually ended with the Byzantines buying peace; and the Slavs occupied much of the Balkan Peninsula.

To finance his wars, Justinian extorted heavy taxes from his subjects. He also improved the system of justice by the codification of Roman law in the celebrated JUSTINIAN CODE. After the great Nika riot and fire in Constantinople (532), he rebuilt HAGIA SOPHIA with extraordinary magnificence. He intervened repeatedly in theological quarrels to reconcile eastern MONOPHYSITES and western Catholics, but without success. At his death on Nov. 15, 565, Justinian left an exhausted empire but also enduring monuments in the form of Hagia Sophia and his code of law. His contemporary PROCOPIUS OF CAESAREA wrote the history of the reign.

Lysimachus

Lysimachus, c.360-281 BC, a senior Macedonian officer under ALEXANDER THE GREAT, was assigned rule over Thrace after Alexander's death in 323. He pacified the natives, then joined the alliance against ANTIGONUS I, and in 306-305 assumed the royal title.

After expanding his power to the north, Lysimachus took part in the final victory (301) over Antigonus and gained most of Anatolia. In alliance with PYRRHUS of Epirus, he drove DEMETRIUS I POLIORCETES from Macedonia, then expelled Pyrrhus and won sole control of Macedonia and northern Greece. Lysimachus was weakened by court intrigues; he was attacked by SELEUCUS I Nicator and died in battle.

The Maccabees

The Maccabees were a family of village priests from Modein near Jerusalem who, in 168 BC, instigated an uprising to defend Judaism against both the SELEUCIDS, the Hellenistic rulers of Syria-Palestine, and Jews who had become Greek assimilationists or Hellenists. The name is derived from the epithet Maccabeus ("hammerer" or "extinguisher") bestowed on the most famous member of the family, Judas (d. 161 BC). The uprising began when the aged Mattathias—father of Judas and great-great-grandson of Hasmon (hence the name Hasmonians also applied to the family)—killed an apostate Jew who was about to offer sacrifice to Zeus on an altar set up by the Seleucid King **ANTIOCHUS IV EPIPHANES** in the Temple precincts at Jerusalem. Mattathias's five sons carried on the uprising, three of them successively in leadership roles: Judas, Jonathan (d. 143), and Simon (d. 135). Assisted by the HASIDEANS and an army of 6,000, Judas won several victories over Syrian armies and, in 164 BC, occupied the Temple in Jerusalem, building a new altar and fortifying the area. This remarkable event continues to be celebrated as the Feast of CHANUKAH or Rededication (sometimes also called the Feast of Lights). Antiochus Epiphanes died in 163 BC, and the Hasideans, satisfied with the victory of the faith, withdrew from further fighting. The struggle nevertheless continued as Judas and his brothers sought political as well as religious liberty. Judas fell in battle in 161 BC, but his brother Jonathan became (151) high priest and captured Ashkelon and Gaza. Simon, the last of the brothers, subdued Acre and was appointed (140) hereditary high priest. Finally, in 139, Judean ambassadors to Rome brought back a senatorial decree recognizing the independence of the Jewish state and commending the Jewish people to the friendship of all kingdoms in the East within the Roman sphere of power. Simon was murdered in 135, but his son John Hyrcanus (d. c.105) consolidated the gains of his father and uncles. The family ruled until 63 BC when Jerusalem was taken by the Roman general

Pompey. The Maccabees, whose determination saved Judaism from extinction, ruled Judea for a century. Their story is told in the books of 1 and 2 Maccabees.

Mamelukes

The Mamelukes, a military, landholding aristocracy, long figured prominently in Middle Eastern history. They were originally recruited from non-Arab slaves imported to serve various traditional Muslim rulers as soldiers and officials. Typically, the erstwhile slaves assumed power themselves in time and continued to replenish their ranks by importing more military slaves. Between the 13th and 19th centuries Mameluke regimes appeared throughout the Muslim world, including India, Iraq, and most notably Egypt. Until 1382 the dominant Mamelukes were mostly of Turkish ethnic origin; after that date, the majority was generally of Circassian origin.

The Egyptian Mamelukes emerged to prominence in 1250 when they overthrew the AYYUBID dynasty and inaugurated a line of more than 50 independent sultans. These sultans presided over an unruly but culturally brilliant era until the Ottoman conquest of 1517. From their capital in Cairo they ruled parts of Syria, Arabia, Libya, and Sudan. An awesome cavalry force when united, the Mamelukes checked the MONGOL invasions of Syria, defeated the Crusaders, and suppressed the ASSASSINS. When no outside threats loomed, however, they divided into quarreling factions that seldom cooperated. Most of the sultans had short reigns ending in violence.

Ottoman rule did not hurt the Mamelukes as a class. They continued to share effectively in the rule and wealth of Egypt. On the eve of the French invasion in 1798, Egypt's 20,000 Mamelukes enjoyed virtual independence. MUHAMMAD ALI, who consolidated his own control over Egypt following the French occupation, finally destroyed the Mamelukes in 1811 when he systematically massacred the culturally stagnant old ruling caste.

Mass

The central religious service of the Roman Catholic church, Mass is the celebration of the sacrament of the EUCHARIST, the rite instituted by Jesus Christ at the LAST SUPPER. Some Lutherans and Anglicans also refer to the Eucharist as Mass. Based on the medieval Latin liturgy of Rome, the Mass takes its name from the Latin missa (dismissed), referring to the practice of dismissing the catechumens before the offertory. In the Eastern churches, the Mass is called the Holy Liturgy or the Offering. Catholics believe that consecration of the eucharistic elements of bread and wine transforms their substances into those of Jesus' body and blood; this doctrine is called transubstantiation. Catholics are required to attend Sunday Mass as a minimum of public worship.

The two chief parts of the Mass are the Liturgy of the Word and the Liturgy of the Eucharist. The first consists primarily of two or three Scripture readings, a homily following the Gospel reading, and general intercessions or prayers of the faithful. The main actions of the second part are the preparation of the altar and gifts, eucharistic prayer, breaking of bread, and communion. The Lord's Prayer is recited at the end of the eucharistic prayer and is followed by the exchange of the sign of peace. Introductory rites, including an entrance song, penitential rite, and opening prayer, precede the Word liturgy, and a concluding rite follows communion.

The structure of the Mass has remained fairly constant since the 2d century, although some local variations existed until modern times. In the Roman rite Mass

was celebrated in Latin from an early period until the reforms of the Second VATICAN COUNCIL, which allowed for the use of vernacular languages, and which emphasized congregational singing and permitted communion in the forms of both bread and wine (previously the congregation had received only the bread). The new Order of Mass of 1969 is one of the chief reforms stemming from the Council.

The celebration of the Eucharist was accordingly regarded as an essential part of worship in the early church and has remained a central observance of the Christian church ever since. It is variously described as the Lord's Supper, Holy Communion, and the MASS. Christians of all traditions, with very few exceptions, regard the observance of the sacrament as a binding obligation. Interpretations of the meaning of the Eucharist vary. Some Christian writers of the 2d century held that the Eucharist consists of two realities, an earthly and a heavenly. In the Middle Ages, the doctrine of transubstantiation was developed; it has remained the official doctrine of the Roman Catholic church. According to this position, the substance, or inner reality, of the bread and wine are changed into the substance of the body and blood of Christ, but the accidents, or external qualities known through the senses (color, weight, taste), remain unchanged. Other interpretations of the Eucharist were emphasized at the time of the Reformation. Protestant positions range from the Lutheran view of consubstantiation, which holds that Christ is present along with the unchanged reality of the bread and wine, to the symbolic interpretation of the Eucharist as a simple memorial of Christ's death. (Grolier's article on *Eucharist*.)

Although each of the first three Lateran councils decreed a number of reform measures, the Fourth Lateran Council (1215), convoked by Pope INNOCENT III, was the most important of the Lateran councils. Attended by well over 1,000 churchmen from throughout Christendom, the council sanctioned a definition of the *EUCCHARIST* in which the word transubstantiation was used officially for the first time. (Grolier's on *Lateran Councils*.)

The council eventually met during three separate periods (1545-47, 1551-52, 1562-63) under the leadership of three different popes (PAUL III, Julius III, PIUS IV). All of its decrees were formally confirmed by Pope Pius IV in 1564. In the area of religious doctrine, the council refused any concessions to the Protestants and, in the process, crystallized and codified Catholic dogma far more than ever before. It directly opposed Protestantism by reaffirming the existence of seven sacraments, **transubstantiation**, purgatory, the necessity of the priesthood, and justification by works as well as by faith. Clerical celibacy and monasticism were maintained, and decrees were issued in favor of the efficacy of relics, indulgences, and the veneration of the Virgin Mary and the saints. Tradition was declared coequal to Scripture as a source of spiritual knowledge, and the sole right of the church to interpret the Bible was asserted. (Grolier's on Council of TRENT.)

The Lollards were led by Wycliffe's "poor priests," trained and organized to teach from his English translation of the Bible and to preach a nonsacramental Christianity that minimized clerical authority and emphasized poverty, ethical purity, and devotional intensity. The movement spread rapidly during the decade following Wycliffe's death (1384), enjoying the support of Oxford scholars, powerful nobles and country gentlemen, wealthy merchants, and masses of common people. Its preachers based their teachings on personal faith, divine election, and on the Bible. They taught that the commonly held doctrines of transubstantiation), INDULGENCES, and hierarchical church organization were unscriptural.

Stephen Gardiner, b. ca.1482, d. Nov. 12, 1555, was an English bishop at the time of the Reformation. . . . Although he assented to King Henry VIII's declaration of royal

supremacy over the English church, he nevertheless remained doctrinally conservative. At one time master of Trinity Hall at Cambridge, he later served as secretary to Cardinal Wolsey and worked for Henry's divorce from Catherine of Aragon. After his appointment as bishop of Winchester, he wrote a treatise, *On True Obedience* (1535), in which he defended the royal supremacy. He was probably the author of Henry VIII's Six Articles, which reasserted Catholic doctrines such as transubstantiation in the Eucharist and practices such as celibacy of the clergy. After Edward VI became king in 1547, Gardiner was removed from the royal council, was imprisoned, and lost his bishopric. When the Catholic Queen Mary I ascended the throne in 1553, Gardiner was reinstated as bishop of Winchester and was made lord chancellor. He once more accepted papal supremacy over the Church of England.

[Thomas] Cranmer [1489-1556] promoted the Reformation theologically, supporting the English BIBLE translation of 1537-40 and opposing Henry VIII's Six Articles in 1539, in which the king reasserted such Catholic doctrines as transubstantiation in the Eucharist and the enforced celibacy of the clergy. Under King EDWARD VI, he promoted the first BOOK OF COMMON PRAYER (1549) and its 1552 revision, contributing substantially to both. He also produced the confession of 1553 called the Forty-two Articles (the basis of the THIRTY-NINE ARTICLES), which taught justification by faith.

Media

Media, land of the Medes, was an ancient country of western Asia corresponding to the modern provinces of Azerbaijan, Kurdistan, and some of Kermanshah in northwestern Iran. The Medes were Indo-Europeans, related to the ancient Persians, who entered Iran after 1200 BC and came under Assyrian domination. They probably secured their freedom about 625 BC, when their king, CYAXARES, unified the Median tribes. He then conquered the Persians in southwestern Iran and joined (621) BABYLONIA in a successful attack on ASSYRIA that destroyed (612) Nineveh and the Assyrian Empire. From their capital at ECBATANA (modern Hamadan), the Medes then ruled an empire that included western Iran, northern Mesopotamia, and part of Anatolia. After the Medes were overthrown in 550 BC by the Persian conqueror, CYRUS THE GREAT, Media was a province in successive empires: the Persian, Seleucid, Parthian, and Sassanian. With the spread of Islam, it lost its identity.

Moreau, Jean Victor

Gen. Jean Victor Moreau, b. Feb. 14, 1763, d. Sept. 2, 1813, commanded French forces in the FRENCH REVOLUTIONARY WARS and NAPOLEONIC WARS but later opposed Napoleon's regime and assisted the troops of the powers allied against France. At the outbreak of the French Revolution (1789), he formed a national guard unit at Rennes. He was promoted to general of a division in 1794 and helped conquer the Austrian Netherlands. In 1796 he executed a brilliant retreat from Germany. The government recalled Moreau in 1797 for suspected dealings with Gen. Jean Charles PICHEGRU, who was in contact with royalist exiles, but reinstated him two years later. Under Napoleon, Moreau was victorious at Hohenlinden against the Austrians in December 1800. His relations with Napoleon soon deteriorated, however. Not involved in royalist intrigues but refusing to reveal them, Moreau was banished in 1804. He went to the United States but returned to join the forces allied against France in 1813; he was fatally wounded at Dresden.

Mount Sinai

Perhaps the most frequent use of the word "Sinai" is in connection with the mountain. This was the mountain where God met Moses and gave him the Law (Ex. 19:3,20). This mountain is to be identified with Mount Horeb (Ex. 3:1), or perhaps Horeb refers to a mountain range or ridge and Sinai to an individual summit on that ridge. The name Sinai is used at the time when the Israelites were actually at the foot of the mountain (Ex. 19:11), whereas Horeb is used upon reflection about the events that happened here. Although several mountains have been identified as possibilities, there are only two serious contenders for the title—Jebel Serbal (2,070 meters; 6,791 feet) in central Sinai and Jebel Musa (2,286 meters; about 7,500 feet) in southern Sinai. One of a cluster of three peaks, Jebel Musa has a broad plain at its base, where the Israelites may have camped. (Nelson's Bible Dictionary)

Mount Tabor

A mountain in the Jezreel Valley, rising steeply to a height of about 1900 ft. (580 m) above sea level. Here Barak gathered his army for the battle against Sisera. In Hosea's time, its summit was the site of an idolatrous shrine, possibly dating back to ancient times. An ancient tradition holds Mt. Tabor as the site of Christ's transfiguration, although this is unlikely. (Judg 4:6; Judg 4:12; Judg 4:14; Psa 89:12; Hos 5:1). (PC Bible Atlas)

A mountain of limestone in the northeastern part of the Valley of Jezreel (Josh. 19:22). Now called Jebel et-Tur, Tabor is 8.8 kilometers (5.5 miles) southeast of Nazareth and about 16 kilometers (10 miles) southwest of the Sea of Galilee. Mount Tabor rises some 411 meters (1,350 feet) above the plain. It rises steeply to form a dome-shaped summit. No other mountains are adjacent to Mount Tabor.

Because of its strategic location and commanding height, Mount Tabor frequently was fortified with protective walls. In 218 B. C. Antiochus III captured a town on the summit and fortified it. As a Jewish general, Josephus added a defensive rampart to the fortress in A. D. 66. The remains of this structure can still be seen today.

Situated where the borders of Issachar, Zebulun, and Naphtali meet (Josh. 19:22), Mount Tabor played an important role in Israel's history. Here Barak gathered 10,000 men of Naphtali and Zebulun and attacked the Canaanite armies of Sisera at Megiddo (Judg. 4:6,12,14; 5:18). Also at Tabor the Midianite kings Zebah and Zalmunna killed the brothers of Gideon (Judg. 8:18-19). During the time of the prophets, the top of the mountain was a sanctuary for idolatry <Hos. 5:1>. In fact, the mountain may have been the site of a pagan sanctuary from ancient times (Deut. 33:19). (Nelson's Bible Dictionary.)

Mount Tabor (Hebrew: Har Tavor) rises 588 m (1,929 ft) above the Plain of Esdraelon, 8 km (5 mi) east of Nazareth, in northern Israel. The stratified limestone mountain has been a landmark since ancient times. First referred to in the 13th century BC in Egyptian documents, it was frequently mentioned in the Old Testament. Christian tradition places the Transfiguration of Jesus there. (Grolier's)

The Gospels according to Matthew (17:1-13), Mark (9:2-13), and Luke (9:28-36) describe an occasion on which Jesus took his disciples Peter, James, and John to a mountaintop (traditionally Mount Tabor, although Mount Hermon is preferred by many scholars) and there appeared "transfigured" (manifesting glory) with Moses and

Elijah. The Transfiguration is understood by Christians as a testimony that Jesus fulfilled the Old Testament prophecies of the Messiah. (Grolier's on *Transfiguration*.)

Murat, Joachim

A brilliant French cavalry officer, Joachim Murat, b. Mar. 25, 1767, d. Oct. 13, 1815, became marshal of France and king of Naples under Napoleon Bonaparte. Murat studied theology at Toulouse but joined a cavalry regiment in 1787. He aided Bonaparte on 13 Vendemiaire (Oct. 5, 1795) in defending the National Convention. He served Bonaparte in Italy and Egypt and then helped him seize power on 18 Brumaire (Nov. 9, 1799). The following year he married Bonaparte's sister Caroline.

Murat led the cavalry at Marengo (1800) and was made a marshal in 1804. He took part in the battles of Ulm (1805), Austerlitz (1805), and Jena (1806) and was named (1806) grand duke of Berg and Cleves. After engaging the Russians at Eylau and Friedland (1807), he directed the occupation of Spain (1808).

As king of Naples (1808-15), Murat introduced social and economic reforms. He headed Napoleon's Grand Army during the retreat from Russia (1812) but fled to Naples to protect his throne. Following Napoleon's defeat at Leipzig (1813), Murat negotiated an armistice with Austria to protect his own Neapolitan throne, but Austria later withdrew its support and defeated his army at Tolentino (1815). When he returned from Elba in 1815, Napoleon rejected Murat's services. Murat later attempted to reconquer Naples but was captured, tried, and shot.

Napoleon Bonaparte

Napoleon I, known as Napoleon Bonaparte before he became emperor, was probably the most brilliant military figure in history. Rising to command of the French Revolutionary armies, he seized political power as first consul in 1799 and proclaimed himself emperor in 1804. By repeated victories over various European coalitions, he extended French rule over much of Europe. He was finally defeated in 1814-15.

Napoleon was born on Aug. 15, 1769, to Carlo and Letizia Buonaparte (see **BONAPARTE** family) at Ajaccio, Corsica. His father secured a scholarship for him to attend French military school at Brienne (1779-84). Ostracized as a foreigner, he devoted himself entirely to his studies and graduated 42d in his class of 58. He then spent a year at the Military Academy in Paris before he was commissioned (1785) a second lieutenant in artillery. Assigned to the Valence garrison, he spent more than half of the next 7 years on furlough in Corsica, often without authorization. He came into conflict with the Corsican nationalist Pasquale PAOLI, and his family was forced to flee to Marseille in 1793.

Bonaparte had welcomed the beginning of the **FRENCH REVOLUTION** in 1789, and in September 1793 he assumed command of an artillery brigade at the siege of Toulon, where royalist leaders had welcomed a British fleet and enemy troops. The British were driven out (Dec. 17, 1793), and Bonaparte was rewarded with promotion to general of brigade and assigned to the French army in Italy in February 1794.

After the overthrow of the revolutionary leader Maximilien ROBESPIERRE in July 1794, Bonaparte was briefly imprisoned because he was identified with Robespierre's faction. Released in September, he was assigned to fight a rebellion in the Vendee. He refused to go, however, working instead in the topographic section of the army, and eventually his name was stricken (Sept. 15, 1795) from the list of general officers.

On Oct. 5, 1795 (13 Vendemiaire under the Revolutionary calendar), a revolt broke out in Paris, protesting the means of implementing the new constitution introduced by the National Convention. Paul BARRAS, who had been given full military powers, ordered Bonaparte to defend the convention, and aided by Joachim MURAT's cannons, he routed the insurrectionists within four months. Bonaparte was rewarded by the new government, the DIRECTORY, with appointment (March 1796) as commander of the Army of the Interior. Before taking up that post he married (March 9) JOSEPHINE de Beauharnais, the 33-year-old widow of a republican general and erstwhile lover of a series of men, including Barras.

Italian And Egyptian Campaigns

Late in March 1796, Bonaparte began a series of operations to divide and defeat the Austrian and Sardinian armies in Italy. He defeated (April 21) the Sardinians at Mondovi (April 21), forcing them to conclude a separate peace by which Savoy and Nice were ceded to France. Then, in a series of brilliant maneuvers and battles, he won Lombardy from the Austrians. Mantua, the last Lombard stronghold, fell in February 1797 after a prolonged siege; Bonaparte had defeated four attempts to relieve the siege. As he crossed the Alps to advance on Vienna, the Austrians sued for an armistice, which was concluded at Leoben on Apr. 18, 1797. Bonaparte then personally negotiated the Treaty of CAMPO FORMIO (Oct. 17, 1797), ending the war of the First Coalition, the first phase of the **FRENCH REVOLUTIONARY WARS**.

In addition to attending to his military operations in Italy, Bonaparte engaged in political affairs. He reorganized northern Italy to create (1797) the Cisalpine Republic and negotiated treaties with various Italian rulers. He also purloined invaluable Italian works of art and vast quantities of money, which were sent to Paris to enhance French museums and to bolster French finances.

On his return to Paris, the Directory proposed that Bonaparte invade England. Instead he urged the occupation of Egypt in order to threaten British India. On May 19, 1798, he sailed with an army of more than 35,000 troops on 350 vessels for Alexandria, Egypt. After seizing Malta en route, he reached Egypt on July 1, after evading the fleet of the British admiral Horatio NELSON. There he occupied Alexandria and Cairo, guaranteed Islamic law, and began to reorganize the government. On August 1, however, Nelson attacked and annihilated the French fleet at Abukir Bay. Thus cut off from France, Bonaparte continued his administrative reorganization and helped create the Institute of Egypt, a scholarly institution that began the methodical study of ancient Egypt. This study resulted in the publication of the monumental 18-volume Description d'Egypte (1808-25).

In February 1799, Bonaparte learned of the Ottoman Empire's declaration of war against France. To forestall a Turkish attack on Egypt he invaded Syria but was halted at Acre by Turkish troops under British command. Suffering from the plague, the French army returned to Cairo in June. In the meantime French forces in Europe were being defeated by the armies of the Second Coalition, and Bonaparte resolved to return to France. He sailed on Aug. 24, 1799.

First Consul

On Bonaparte's arrival in Paris on October 14, he joined Emmanuel SIEYES in a conspiracy to overthrow the Directory. On November 9 (18 Brumaire), Bonaparte was appointed commander of the Paris garrison, the legislative assemblies were moved from Paris to Saint Cloud, and the five Directory members resigned. The following day Bonaparte, aided by his brother Lucien, used troops to disperse the assemblies and accepted appointment as one of three consuls, with Sieyes and Pierre Roger Ducos.

Despite Sieyès's plans to dominate the CONSULATE, Bonaparte gained the position of first consul. He appointed the members of the council of state, government officials, and judges of the courts, but he had little control over the Legislative Corps. The Consulate guaranteed law and order and maintained the political and social accomplishments of the revolution. Behind a democratic facade, however, Bonaparte concentrated power in his own hands.

During the rule of the Consulate more formidable legislation was completed than in any other comparable period in French history. Order and regularity were established in every branch of the government. Bonaparte centralized local government, appointing the prefects and mayors and their councils; he pacified the rebellious regions of France and reconciled the royalists; he actively participated in drawing up the NAPOLEONIC CODE, a complete codification of the civil law; he initiated (1801) the CONCORDAT with Pope PIUS VII, which reestablished Roman Catholicism in France; and he created (1802) the order of the Legion of Honor to reward civil and military merit. Bonaparte also consolidated the national debt, restored the value of French bonds, balanced the budget, established the Bank of France, and centralized equitable tax collection. He created the Society for the Encouragement of National Industry and undertook vast public works projects. By creating the Université de France, in effect a state licensing body for teachers, he brought the entire system of higher education under centralized state control. His concern with cultural grandeur was also reflected in the enlargement of the LOUVRE, the transformation of the Hotel Soubise into the Archives Nationales, and the construction of neoclassical buildings around Paris. These internal achievements were balanced by the restoration of French supremacy abroad. In June 1800, Bonaparte defeated the Austrians at Marengo, Italy. Peace with Austria was concluded in the Treaty of Luneville (Feb. 9, 1801), and a year later the Treaty of Amiens (Mar. 27, 1802; see AMIENS, TREATY OF) ended war with Britain. In acknowledgment of his achievements, Bonaparte was recognized by plebiscite as consul for life on Aug. 2, 1802.

With peace restored, Bonaparte extended French influence into Holland (the Batavian Republic), Switzerland (the Helvetic Republic), and Savoy-Piedmont, which was annexed to France; he played the major role in the Imperial Recess (1803), by which the free cities and minor states of the HOLY ROMAN EMPIRE were consolidated; and he attempted to extend the French colonial empire, principally by recovering Haiti (see LOUISIANA PURCHASE). As a result of these policies and his refusal to grant trade concessions to Britain, war was renewed in 1803.

Bonaparte organized an army of 170,000 to invade Britain, but his complex strategy to draw the British fleets away from Britain failed. Meanwhile, Austria also prepared to resume war, forcing Bonaparte to abandon his invasion plans. Any hope of a future invasion was ended when the British admiral Nelson destroyed most of the Franco-Spanish fleet in the Battle of TRAFALGAR on Oct. 21, 1805.

Emperor

In February 1804 a British-financed plot to assassinate Bonaparte was uncovered by the former police minister Joseph FOUCHÉ (who recovered his job as a result of this discovery). Of the leading conspirators, Jean Charles PICHEGRU died in prison, Jean Victor MOREAU fled the country, and Georges Cadoudal was executed. Another victim was the duc d'Enghien, a Bourbon-Condé prince who was kidnapped from the German state of Baden and executed in France.

In the wake of these events, which revived royalist hostility, the Senate petitioned Bonaparte to establish a hereditary dynasty. On Dec. 2, 1804, therefore, Napoleon

crowned himself emperor in a ceremony presided over by Pope Pius VII. Napoleon created a titled court that included many of his statesmen and generals as well as ex-royalists. Believing that family ties were more durable than treaties, in the next few years he placed members of his family on the thrones of several satellite states—Naples, Holland, Westphalia, and Spain—and married his relatives to some of the most distinguished families in Europe.

Dynastic considerations also caused Bonaparte to divorce Josephine in 1809 because she had borne him no male heir. He then married (Apr. 2, 1810) Marie Louise, daughter of Austrian Emperor Francis I; within a year a son, the king of Rome, was born.

In 1805, Britain organized the Third Coalition against France, but Napoleon's new Grand Army swept through Germany into Austria destroying both Austrian and Russian armies at Ulm and AUSTERLITZ. Austria signed (Dec. 26, 1805) the Treaty of Pressburg, by which Venice and Dalmatia were annexed to Napoleon's Kingdom of Italy, and in 1806, Napoleon organized the Confederation of the Rhine, a grouping of German states under French protection. Soon after, the Holy Roman Empire was formally dissolved. Prussia helped organize the Fourth Coalition against Napoleon late in 1806, but its forces were destroyed by Napoleon in the Battle of Jena-Auerstadt (October 1806). After defeating the Russians at Eylau (Feb. 8, 1807) and Friedland (June 14, 1807), Napoleon forced the allies to sign (July 7-9, 1807) the Treaties of TILSIT, which resulted in the creation of the Grand Duchy of Warsaw and the Kingdom of Westphalia.

Dominant in Europe, Napoleon was obsessed with Britain's defiance and role as the commercial "paymaster of Europe." To subdue Britain, Napoleon committed his most serious blunders. He imposed (1806) the CONTINENTAL SYSTEM, a blockade of British trade, on Europe to undermine the British economy. The refusal of Portugal to observe the blockade led to French intervention in Iberia and embroilment in the Peninsular War (see NAPOLEONIC WARS). While the Peninsular War raged, Austria mobilized and began the War of the Fifth Coalition. A series of hard-fought battles culminated in final French victory (July 5-6, 1809) at Wagram, and Austria lost Illyria and Galicia by the Treaty of Schonbrunn (Oct. 14, 1809).

Although French control in Iberia was eroding by 1812, Napoleon invaded Russia on June 23-24 of that year. One major reason for the attack was the Russian refusal to accept the Continental System. The Russian armies withdrew, drawing Napoleon deep into Russia. Napoleon defeated them at Borodino on Sept. 7, 1812, and a week later reached Moscow. There he waited in vain for Emperor ALEXANDER I's surrender, while Russian arsonists set the city on fire. With reinforced Russian armies attacking his outlying positions and signs of winter's approach, Napoleon ordered a retreat in October. Despite the deprivations suffered by his troops, the miserable weather, and the pursuing Russian army, Napoleon held the nucleus of his army together and managed to escape Russian encirclement. After crossing the Berezina River he left his ravaged army and hurried back to Paris on learning of an abortive coup in Paris by the demented general Claude Malet.

After Napoleon's Russian debacle the Prussians deserted their alliance with the French, and in 1813 the Sixth Coalition was formed among Prussia, Russia, Britain, and Sweden (ruled by the erstwhile Napoleonic general Bernadotte, later to be King CHARLES XIV JOHN). Napoleon soon formed a new army and defeated the allies at Lutzen (May 2) and Bautzen (May 20-21). After a short armistice, hostilities again began in August, when Austria joined the coalition. Although Napoleon was victorious (August 26-27) at Dresden, the French were outnumbered two to one and defeated

in the so-called Battle of Nations at Leipzig on October 16-19. Withdrawing across the Rhine, Napoleon refused to surrender any conquered territory, convinced that such a concession would cost him his crown in France. In 1814, France was invaded, and Napoleon again demonstrated his military genius by defeating each enemy army as it advanced on Paris. Hopelessly outnumbered he attempted to negotiate, but the allies continued to advance and took Paris on March 31.

The Hundred Days

On April 6, Napoleon abdicated in favor of his son. When the allies refused to accept this, he made his abdication unconditional on April 11. He then was exiled to the island of ELBA, where he was given sovereign power and introduced administrative, economic, and political reforms.

Aware of France's dissatisfaction over the restoration rule of the Bourbon dynasty, Napoleon decided to return to France in 1815. Landing at Cannes on March 1, he marched triumphantly through sympathetic areas of France and was greeted as the returning hero. King LOUIS XVIII fled abroad, and Napoleon occupied Paris on March 20, beginning the period called the Hundred Days. Although Napoleon proclaimed peaceful intentions, the allies, who were meeting in Vienna (see VIENNA, CONGRESS OF), immediately outlawed him and prepared for war. Before massive Russian and Austrian forces could reach France, Napoleon resolved to separate and defeat the Prussian and Anglo-Dutch armies in what is now Belgium. Despite several initial victories he was defeated by the duke of WELLINGTON and Gebhard von BLUCHER at Waterloo (see WATERLOO, BATTLE OF) on June 18, 1815.

Napoleon returned to Paris, where he abdicated for the second time on June 23. Fleeing to Aix, he surrendered to the captain of the British warship Bellerophon and was exiled to the island of SAINT HELENA. Living with his secretary and a few loyal friends, he dictated his memoirs, laying the foundation of the Napoleonic legend. He died on May 5, 1821.

The Napoleonic legend was embellished by his followers in the succeeding decades of turbulent French politics. It facilitated the rise of Napoleon's nephew, who eventually founded a Second Empire as Napoleon III in 1852. Allowing for the exaggerations of the legend, there remains no question that Napoleon I was a military genius. Although his ambition to dominate Europe cost France hundreds of thousands of lives, he left to that country many of the institutions that form its modern basis. His tomb in the Invalides in Paris is a national shrine.

Nebuchadnezzar

Nebuchadnezzar II, the most important of the Chaldean, or Neo-Babylonian, kings, reigned from 605 to 562 BC. Although he is called Nebuchadnezzar in the Old Testament, his Babylonian name was Nabu-kudur-usur; modern historians often refer to him as Nebuchadnezzar.

His father, Nabopolassar, was founder of the Chaldean dynasty in BABYLONIA. An Assyrian-appointed governor of BABYLON, he revolted in 626, joined the Medes, and destroyed the Assyrian capital of Nineveh in 612. After driving the last Assyrians into northwestern Mesopotamia, Nabopolassar left military operations in the hands of his son. Nebuchadnezzar dispersed the Assyrians, pushed their Egyptian allies out of Syria, and was about to invade Egypt itself when he received news of his father's death. He returned to Babylon to take the throne.

Nebuchadnezzar is best remembered for his relations with the Jews and as the builder of the Hanging Gardens of Babylon. The Jewish Kingdom of JUDAH was positioned between two great powers—Egypt and Babylonia. It was unable to remain either independent or neutral; if it joined one side, it would be attacked by the other. In 597 and again in 586 when the kingdom was under Egyptian domination, Jerusalem was besieged and captured by Nebuchadnezzar. The second time he destroyed the city and carried off the Jews into their long BABYLONIAN CAPTIVITY.

In Babylonia, but most conspicuously in Babylon itself, Nebuchadnezzar engaged in numerous building projects. Babylon was fortified, many temples were constructed, and a great step-pyramid, or ZIGGURAT, the so-called Hanging Gardens, was erected. The last was later numbered among the SEVEN WONDERS OF THE WORLD.

Events of the last years of Nebuchadnezzar are obscure. Old, even senile, he was perhaps dethroned by his own son. The biblical Book of Daniel, in which the king figures prominently, describes him as eating grass and undergoing a physical transformation in his final days. The Dead Sea Scrolls, however, suggest that it was not Nebuchadnezzar, but the last Chaldean king, Nabonidus (r. 556-539), who was afflicted by some such ailment

Necho II

Necho II, d. 593 BC, a pharaoh of the 26th dynasty, sponsored the first known circumnavigation of Africa and an early, though unsuccessful, attempt to link the Mediterranean and Red seas by canal. Succeeding his father, PSAMTIK I, in 609, Necho attempted to stem the expansion of resurgent Babylonia. He failed, however, in his efforts to aid collapsing Assyria and was himself defeated by the Babylonians at Carchemish (605). Thus, Egypt lost to Babylon its political and commercial advantages in Syria, Phoenicia, and Palestine.

Abandoning Asia after 601, Necho strengthened the Egyptian navy for strategic and trading purposes and maintained close links with the Greeks. He sent gifts to Greek temples, traded Egyptian grain for Greek silver, and settled Greek mercenaries on Egyptian land in return for their services. His son Psamtik II succeeded him

Nelson, Horatio Lord

Horatio, Lord Nelson, was the most celebrated admiral in British history. Born on Sept. 29, 1758, he entered (1770) the Royal Navy at the age of 12 and was a captain by 1778. He served at various stations before Britain's entry into the FRENCH REVOLUTIONARY WARS in 1793 gave him an opportunity to excel.

Nelson played a distinguished part in the defeat of the Spanish fleet off Cape Saint Vincent in 1797. The following year he achieved one of his most brilliant and crushing victories in the Battle of the Nile; finding the French fleet in the Bay of Abukir, he adopted the adventurous and unexpected tactic of approaching his opponents from the shore side. Stationed next at Naples he began a celebrated liaison with Emma, Lady HAMILTON, wife of the British ambassador there; she bore him a daughter in 1801. At the Battle of Copenhagen in 1801, Nelson put a telescope to his blind eye—he had been blinded in battle in 1794 and had also lost his right arm in 1797—to avoid seeing a signal from his commander, Sir Hyde Parker, that would have prevented him from crippling the Danish fleet. A baron since his triumph at the Nile, Nelson now received a viscountcy.

On the renewal of war with France in 1803, Nelson was given the crucial task of blockading the French fleet at Toulon. Although he failed to prevent the French from breaking out and uniting with the Spanish fleet in 1805, he eventually brought the combined navies to battle after crossing and recrossing the Atlantic. He was killed in the resulting Battle of TRAFALGAR on Oct. 21, 1805, but he lived long enough to know that his victory was complete and that it had saved Britain from the danger of a Napoleonic invasion. Nelson's reckless courage and flamboyant manners masked a shrewd, strategic mind and a brilliant mastery of naval tactics. The Victory, his flagship at Trafalgar, is preserved at Portsmouth, England.

Ostrogoths (Overthrow of)

Belisarius, b. ca.505, d. Mar. 565, was a brilliant general responsible for many of the successes of the Byzantine emperor JUSTINIAN I. After victories against the Persians (527-31), he helped suppress the Nika Riot in Constantinople (532) and won North Africa from the VANDALS in 533. His next campaign, in 535, was against the Ostrogoths in Italy; after initial successes, he was recalled in disfavor in 540. His final campaigns in Italy (544-48) were unsuccessful because Justinian failed to supply enough troops. Despite his loyalty, Belisarius was always distrusted by the emperor. (Grolier's under Belisarius.)

Ottoman Empire, Decline of

The Ottoman Empire was a Muslim Turkish state that encompassed Anatolia, south-eastern Europe, and the Arab Middle East and North Africa from the 14th to the early 20th century. It succeeded both the BYZANTINE EMPIRE, whose capital, Constantinople (modern ISTANBUL), it made its own in 1453, and the Arab CALIPHATE, whose mantle of descent from Muhammad it claimed after conquest of Egypt in 1517. The Ottoman Empire was finally broken up at the end of World War I, when its heartland of Anatolia became the Republic of TURKEY.

Selim III, b. Dec. 24, 1761, d. July 28, 1808, introduced various Western-style reforms, including a modern army and navy, to the OTTOMAN EMPIRE during his reign (1789-1807). Selim succeeded his uncle ABD AL-HAMID II as sultan; his reign was marked by almost constant warfare. These conflicts included the RUSSO-TURKISH WAR of 1787-92, the invasion of Egypt by Napoleon I (1798-1801), the rise of powerful notables in the Balkan and Anatolian provinces, and a war with Russia and Great Britain (1806-08). Furthermore, Selim was opposed by the JANISSARIES, an elite corps that especially distrusted his reforms. In 1807 they revolted, deposed and imprisoned Selim, and placed Mustafa IV on the throne. Mustafa had Selim assassinated when his supporters attempted to restore him to the throne. (Grolier's on *Selim III*.)

As ruling pasha of Egypt, Muhammad Ali, b. 1767, d. Aug. 2, 1849, initiated the process that transformed Egypt from a traditional into a modern country and established a dynasty that survived until the mid-20th century.

Born in Kavalla (in present-day Greece; then part of the OTTOMAN EMPIRE) in 1767, he rose through the ranks in the Turkish army and he assisted in restoring Ottoman rule over Egypt following the invasion by Napoleon Bonaparte. In 1805 the Ottoman sultan appointed him as Egypt's governor, or viceroy, with the rank of pasha. Muhammad Ali overcame the last obstacle to his complete control in 1811, when he massacred members of the MAMELUKE aristocracy, who had long dominated Egypt. (Grolier's on *Muhammad Ali Pasha*.)

Palmyra

Palmyra, an ancient oasis settlement in the Syrian Desert 230 km (140 mi) northeast of Damascus, was an important trading point between the Roman and Parthian empires. Tadmor, the Semitic form of the name, appears in Akkadian tablets from the early 2d millennium BC, but the site's prominence dates from the Hellenistic period, when much trade took place between the Mediterranean and Mesopotamian worlds. Because of its isolated position, Palmyra became associated with the Roman Empire only in AD 14-17 and always preserved significant local autonomy. A tariff on the caravans passing through the city was the source of Palmyra's growing wealth and influence in the 1st and 2d centuries AD. The local rulers, in turn, policed caravan routes and the border area. Before his death in 267, Prince Odaenathus assembled a small empire stretching from the Red Sea to southern Anatolia. His wife ZENOBIA later added Anatolia and Egypt to Palmyra's sphere of influence and even won partial recognition from the Roman emperor Aurelian before her open revolt provoked the destruction of the city and her imprisonment in 273. Habitation continued, but the city never regained its former importance.

Aramaic was the language of Palmyra, whose populace was of mixed Amoritic, Aramaic, and Arabic stock; its art and architecture reveal a blend of Hellenistic Greek and Parthian elements. A broad colonnaded street crossed the center of the city, connecting the porticoed precinct of the Great Temple of Bel to the palace. A monumental arch and a tetrapylon monument were built on the avenue, many of whose columns carried sculpture, and the regular grid of streets organized around it led to a theater, a market, fountains, public baths, and temples to other oriental divinities. The cemeteries surrounding the city were characterized by impressive tomb towers holding numerous individuals, who were identified through inscribed plaques carrying portrait busts.

Papacy (Until 16th Century)

The papacy denotes the office of the pope, or bishop of Rome, and the system of central ecclesiastical government of the ROMAN CATHOLIC CHURCH over which he presides. Believed by Roman Catholics to be the successor of the apostle PETER, the pope grounds his claim to jurisdictional primacy in the church in the so-called Petrine theory. According to that theory, affirmed by the Council of FLORENCE in 1439, defined as a matter of faith by the First VATICAN COUNCIL in 1870, and endorsed by the Second VATICAN COUNCIL in 1964, Jesus Christ conferred the position of primacy in the church upon Peter alone. In solemnly defining the Petrine primacy, the First Vatican Council cited the three classical New Testament texts long associated with it: John 1:42, John 21:15 ff., and, above all, Matthew 16:18 ff. The council understood these texts, along with Luke 22:32, to signify that Christ himself constituted Saint Peter as prince of the apostles and visible head of the church, possessed of a primacy of jurisdiction that was to pass down in perpetuity to his papal successors, along with the authority to pronounce infallibly on matters of faith or morals.

Although the pope's priestly powers as bishop come from the sacramental act of ordination, the pope derives his papal authority from an act of election, which since 1179 has been the right of the Sacred College of Cardinals. It is by virtue of their decision that each new pope inherits his official titles, ancient and modern, secular and sacred: bishop of Rome, vicar of Jesus Christ, successor of the prince of the apostles, supreme pontiff of the universal Church, patriarch of the West, primate of

Italy, archbishop and metropolitan of the Roman province, sovereign of the state of VATICAN CITY, servant of the servants of God.

The Early Papacy

Scanty pieces of evidence dating back to the 1st century AD indicate that the church at Rome had already attained a certain preeminence in doctrinal matters even among those few churches which could lay claim to apostolic foundation. The apostolic credentials of Rome, moreover, would appear to have been uniquely impressive. It is certain that Saint Paul had preached at Rome, and he was probably put to death there about 67 during the reign of Nero. It seems likely, as well, that Saint Peter had visited Rome and had also been martyred there. About Peter's actual position at Rome, however, and about the position of the early Roman bishops, the historical record is silent. What is unquestioned is that by the 3d century the Roman bishops were representing themselves as having succeeded to the primacy that Peter had enjoyed among the apostles and as wielding within the universal church a primacy of authority in doctrinal matters. During the 4th and 5th centuries, after the Roman emperor CONSTANTINE's grant of toleration to Christianity (the Edict of Milan, 313) and its rise to the status of an official religion, a series of popes, most notably LEO I (r. 440-61), translated that claim into a primacy of jurisdiction over the church. That claim was matched, however, by the rival claim of the church at Constantinople to a jurisdictional primacy in the East equal to that of Rome in the West. In fact, for at least another century, it was the Byzantine emperor of Constantinople who could actually claim to be functioning as the supreme leader of Christendom in spiritual as well as temporal matters.

The Medieval Papacy

The 6th to the 16th century marked the rise of the papacy to the position of unique prominence within the Christian community that, despite vicissitudes, it has since retained. In that complex development three broad phases may be emphasized. The first, extending from the late 6th to the late 8th century, was marked by the turning of the papacy to the West and its escape from subordination to the authority of the Byzantine emperors of Constantinople. This phase has sometimes, but improperly, been identified with the reign (590-604) of GREGORY I, who, like his predecessors, represented to the inhabitants of the Roman world a church that was still identified with the empire. Unlike some of those predecessors, Gregory was forced to confront the collapse of imperial authority in northern Italy. As the leading civilian official of the empire in Rome, it fell to him to undertake the civil administration of the city and its environs and to negotiate for its protection with the Lombard invaders threatening it. In the 8th century, after the rise of Islam had weakened the Byzantine Empire and the Lombards had renewed their pressure in Italy, the popes finally sought support from the Frankish rulers of the West and received (754) from the Frankish king PEPIN THE SHORT the Italian territory later known as the PAPAL STATES. With the crowning (800) by LEO III of CHARLEMAGNE, first of the Carolingian emperors, the papacy also gained his protection.

By the late 9th century, however, the Carolingian empire had disintegrated, the imperial government in Italy was powerless, and the bishopric of Rome had fallen under the domination of the nobles. Once again the papacy sought aid from the north, and in 962, Pope John XII crowned the German king OTTO I emperor. In this revived empire, soon called the HOLY ROMAN EMPIRE, the pope theoretically was the spiritual head, and the emperor the temporal head. The relationship between temporal and spiritual authority, however, was to be a continuing arena of contention. Initially, the emperors were dominant and the papacy stagnated. The emperors themselves,

however, set the papacy on the road to recovery. In 1046, Emperor HENRY III deposed three rival claimants to the papal office and proceeded to appoint, in turn, three successors. With the appointment in 1049 of LEO IX, the third of these, the movement of church reform, which had been gathering momentum in Burgundy and Lorraine, finally came to Rome. It found there in Leo and in a series of distinguished successors the type of unified central leadership it had previously lacked.

With the papacy taking the leadership in reform, the second great phase in the process of its rise to prominence began, one that extended from the mid-11th to the mid-13th century. It was distinguished, first, by GREGORY VII's bold attack after 1075 on the traditional practices whereby the emperor had controlled appointments to the higher church offices, an attack that spawned the protracted civil and ecclesiastical strife in Germany and Italy known as the INVESTITURE CONTROVERSY. It was distinguished, second, by URBAN II's launching in 1095 of the CRUSADES, which, in an attempt to liberate the Holy Land from Muslim domination, marshaled under papal leadership the aggressive energies of the European nobility. Both these efforts, although ultimately unsuccessful, greatly enhanced papal prestige in the 12th and 13th centuries. Such powerful popes as ALEXANDER III (r. 1159-81), INNOCENT III (r. 1198-1216), GREGORY IX (r. 1227-41), and INNOCENT IV (r. 1243-54) wielded a primacy over the church that attempted to vindicate a jurisdictional supremacy over emperors and kings in temporal and spiritual affairs.

This last attempt proved to be abortive. If Innocent IV triumphed over Holy Roman Emperor FREDERICK II, a mere half-century later BONIFACE VIII (r. 1294-1303) fell victim to the hostility of the French king PHILIP IV. In 1309, Pope CLEMENT V left Rome and took up residence in Avignon, the beginning of the so-called Babylonian Captivity (1309-78), during which all the popes were French, lived in Avignon, and were subject to French influence, until GREGORY XI returned the papacy to Rome. During the 13th and 14th centuries, therefore, papal authority over the universal church was exercised increasingly at the sufferance of national rulers and local princes of Europe. This fact became dismally clear during the Great Schism of the West (1378-1418), when two, and later three, rival claimants disputed for the papal office, dividing the church into rival "obediences"; in their desperate attempts to win support, the claimants opened the way to the exploitation of ecclesiastical resources for dynastic and political ends. The years of schism, then, and the related efforts of the general councils of CONSTANCE and BASEL to limit the papal authority, saw the onset of the process whereby the papacy was reduced to the status of an Italian principality. Its supreme authority over the universal church had come to be no more than theoretical, the power over the national and territorial churches having passed to kings, princes, and rulers of such city-states as Venice

Parthians

Parthia was the ancient province of the ACHAEMENID Persian Empire located in the modern province of Khurasan in Iran and the southern Turkmen Soviet Socialist Republic. It is a land of deserts, plains, and mountains, which cross it from west to east. Parthia is first mentioned as a province of the Achaemenid empire with its governor Hystaspes, father of DARIUS I.

It was not until after Alexander the Great that Parthia grew in importance. The impetus for expansion came from a tribe of nomads from the north, the Parni, who invaded Parthia, adopted the local language, and led the Parthians in revolt (c.238 BC) against their SELEUCID masters, thereby beginning a dynasty called ARSACID after the first ruler, Arsaces. Their first capital was at Dara near Abivard and then Nisa

near present-day Ashkhabad, both in the Turkmen SSR. The Parthian language was spread throughout the empire, extending from present Afghanistan to the borders of Syria. The dynasty, which began to crumble when Artashir the Sassanian defeated the Parthian king Artabanus V in AD 224, collapsed completely 3 years later with the battlefield death of Artabanus's son Volgases VI. The national Iranian epic, the SHAH NAMA, by the poet FIRDAWSI, reflects the feudalism and chivalry of the Parthian era.

The following paragraph is from Grolier's on Ancient Persia: "The ARSACIDS, rulers of the Parthians, called themselves phil-Hellene on their coins, and they continued using Greek until the end of the dynasty in AD 224. The Parthians were famous as cavalry soldiers with bows and arrows against the Romans, and they lived in a feudal society. The many small courts of the nobility provided the background for the development of the Persian national epic, which is filled with stories about heroes from the Parthian period. Under the Parthians many small kingdoms existed in uneasy allegiance to an Arsacid king of kings. Among the vassal kingdoms ruled by Arsacid princes was ARMENIA. The Parthians had to fight the Romans in the west and the Sakas, or Scythians, followed by the Kushans in the east. The lack of unity among the Parthian princes aided the rise of the Sassanian dynasty."

Paul of Samosata

Paul of Samosata, bishop of Antioch (c.260-c.268), advanced the doctrine of dynamic MONARCHIANISM and is considered one of the founders of ADOPTIONISM. He believed that Jesus was God only in the sense that a power or influence from God the Father rested upon Jesus, God's human person. Paul's teachings, as well as his personal conduct and financial interests, were condemned at various synods held in Antioch. He was deposed from his bishopric in 268 but continued in that office until the overthrow of **his patron, Queen Zenobia of Palmyra**, by the Romans in 272

Perseus

Perseus, c.212-c.165 BC, was the last king of Macedonia. He helped his father, PHILIP V, defeat a Roman plot to put Demetrius, Perseus's younger brother, on the throne. In 179, Perseus succeeded Philip. Suspected by Rome, he established connections with other royal families and won friends in Greece and in neighboring countries. He avoided provoking Rome, but the Romans deluded him by their diplomacy and finally attacked him in 171. The ensuing Third Macedonian War ended with Perseus's defeat by Lucius Aemilius Paullus in 168. The monarchy was abolished, and Perseus died in confinement in Italy.

Persian Wars (with Greece)

Wars between the Greeks and Persians lasted throughout the period of the Persian ACHAEMENID dynasty (549-330 BC), although the term Persian Wars refers more specifically to the wars of Persian kings DARIUS I and XERXES I, which ended in 478 BC. Conflict began with the conquest of Lydia when CYRUS THE GREAT of Persia triumphed over Croesus at Sardis in 547. Cyrus then swept along the coast of the Aegean Sea, gaining control of the Ionian towns formerly subject to Lydia. Most of these towns revolted, however, and had to be subdued. The Persians then installed friendly tyrants, and peace was maintained until the reign (521-486) of Darius, when the Ionian towns again rebelled. Many of the tyrants were killed or expelled. Supporting the revolt, Athens sent a fleet in 499 to aid the rebels, but by 493 the uprising had

been suppressed. In 490, Darius sent a fleet with an invasion force against Athens, but the Persian army was defeated in the Battle of MARATHON.

Darius's son and successor, Xerxes, determined to punish Athens, invaded Greece in 480. At first successful, the huge Achaemenid army, estimated at more than 100,000 troops, was delayed at THERMOPYLAE by Leonidas and his Spartan forces. Finding a path to the rear of the Greeks, the Achaemenid army annihilated them and marched to Athens, whose citizens had fled to nearby islands. Although Athens was burned, the Greeks decisively defeated the Persian fleet at Salamis. Xerxes returned to Persia, leaving an army to subdue Greece. The following year, however, this army was defeated at PLATAEA, ending the danger of Persian invasion.

For the next 30 years the Greeks fought under Athenian leadership, winning back territory from the Persians in Thrace and Anatolia, although Greek intervention in Egypt ended in disaster. Enmity among the Greeks led to the PELOPONNESIAN WAR (431-404) between Athens and Sparta, during which the Persians played one opponent against the other. In 411, Sparta made peace with the Persians and recognized Persia's claims to the Ionian towns. Clashes did not cease, however; the more comprehensive King's Peace was made in 387-386, leaving under Achaemenid rule only those Greek cities that were in Asia. This peace did not end Persian intrigues with or against various Greek city-states, and many Greek mercenaries served in Persian armies or navies. Only the conquests of Alexander the Great ended the Achaemenid Empire and the wars between Persia and Greece.

The Greek historian HERODOTUS provided the principal source of information on the conflicts in his History. Another ancient Greek, XENOPHON, described an expedition (401) by Spartan mercenaries in the service of the Persians in his Anabasis

Philip of Macedon

Philip II, b. c.382 BC, d. June 336 BC, was the father by OLYMPIAS of ALEXANDER THE GREAT and laid the foundations for Alexander's conquest of the East. Philip succeeded to a troubled kingdom in 359, perhaps first as regent. He defeated the neighboring tribes and gradually conquered the Greek coastal cities, most notably OLYNTHUS (348), settling his followers on some of their expropriated lands. He also asserted royal control over the barons of Upper Macedonia, keeping their sons at his court. The conquest of a mining area in Thrace gave him huge resources for reorganizing his kingdom (particularly the army) and for pursuing a vigorous policy in Greece.

Philip conquered Thessaly and intervened decisively in the long war over Delphi. In virtual control of Delphi by 346 BC, he forced Athens to make an inglorious peace and alliance. He then aimed at attacking Persia, using the convenient slogan of a Hellenic Crusade, which was created by intellectuals such as ISOCRATES. However, while DEMOSTHENES succeeded in rallying Athens, Artaxerxes III rebuilt Persian power, and Philip was defeated (340-339) at Byzantium by their common action. After much diplomatic maneuvering on both sides Philip defeated the forces of Athens and Thebes at CHAERONEA in 338 and became master of Greece, just as Persia was lapsing into anarchy with the assassination of Artaxerxes.

After installing friendly governments in most cities and garrisons in some, Philip forced the Greeks to join in a Hellenic league that swore allegiance to him and his dynasty. In 336 he successfully launched an invasion of Asia, but dynastic troubles supervened. He divorced Olympias, exiled Alexander, and married a young Macedonian noblewoman. Alexander was later allowed to return, but he was not restored to favor. In 336 BC, Philip was assassinated in mysterious circumstances at his

daughter's wedding, and Alexander was at once presented to the army as king. In 1977, Greek archaeologists claimed to have found Philip's tomb at Veria in western Macedonia.

Philip V

Philip V, 238-179 BC, succeeded ANTIGONUS III DOSON as king of Macedonia in 221. Philip fought successfully against the Aetolian League, making peace in 217, when he heard of the Carthaginian victories in the Second PUNIC WAR. He then joined HANNIBAL and attacked Roman allies in Illyria. Defeated by Roman forces, he was involved by Roman diplomacy in war against Aetolia and Pergamum. The Romans withdrew their armies, and in 206-205 Philip concluded separate peace treaties with his enemies on favorable terms.

Made overconfident by success, Philip brutally expanded his power eastward and resumed provocation in Illyria. Pergamum and Rhodes united against him, and in 201-200 Rome joined them in the Second Macedonian War. Philip resisted successfully until outmaneuvered both politically and strategically by the Roman general Titus Quinctius FLAMININUS, who united Greece against him, drove him back into Macedonia, and finally defeated him in 197 at Cynoscephalae.

Deprived of his Greek possessions, Philip retained his throne and supported Rome against the Seleucid ANTIOCHUS III, whose ambitions he feared. But his loyalty was not rewarded. Constantly losing territory as a result of Roman arbitration in disputes, he concentrated on reorganizing and expanding in the north, possibly planning a war of revenge. Roman intrigues to give the Macedonian throne to his younger son Demetrius led to the latter's execution, and Philip was succeeded peacefully by his son PERSEUS.

Pilate, Pontius

Pontius Pilate, the fifth Roman procurator (governor) of Judea (AD 26-36), condemned Jesus Christ to death. Appointed under Emperor Tiberius, he also had jurisdiction over Samaria and part of Idumea. Pilate's years in office were marked by conflict with the Jews. At one point he is reported to have introduced votive images of the emperor into Jerusalem; he also executed a large number of Samaritans in crushing a prophetic movement. Outrage against the latter act resulted in his removal from office.

In the Gospels, Pilate is portrayed as officiating at the trial of Jesus. Although believing him innocent, he yields to the desires of the crowds, releasing Barabbas and sending Jesus to his execution. According to Christian tradition, Pilate and his wife were later converted to Christianity and martyred. Another version holds that he committed suicide in Rome.

Pope Pius VI

Pius VI, b. Dec. 25, 1717, d. Aug. 29, 1799, was pope from 1775 until his death. His name was Giovanni Angelico Braschi. Pius failed to dissuade Holy Roman Emperor JOSEPH II from his attempt to assert government control over the church, as part of the policy called Febronianism. Febronianist policies were also adopted in Italy, and in 1794, Pius condemned them in the bull *Auctorem Fidei*. His opposition to the French Revolution was also ineffective. In 1791 he condemned the Civil Constitution of the Clergy, which subordinated the French clergy to the state, and he suspended priests and prelates who had taken the oath to support it. France then annexed the

papal territories of Avignon and the Venaissin. In 1796 a French army occupied the Papal States, and in 1798, Rome was occupied and declared a republic. Pius was taken as a prisoner to Valence, France, where he died.

Pope Pius VII

Pius VII, b. Aug. 14, 1742, d. Aug. 20, 1823, was pope from 1800 until his death. Named Barnabo Chiaramonti, he was born at Casena and became a Benedictine monk, professor, and abbot. Pius VI made him bishop of Tivoli (1782) and then bishop of Imola and a cardinal (1785). Pius VI died while being held prisoner by the French in 1799, and in March 1800 Chiaramonti was elected pope in a conclave held under Austrian protection in Venice.

Pius depended heavily on Enrico Consalvi, whom he created cardinal and secretary of state. Consalvi negotiated the CONCORDAT of 1801, which settled the status of the church in France. Pius VII was flexible enough to travel to Paris and assist at NAPOLEON I's self-coronation (1804), but he would not become a French ally. Napoleon forced Consalvi's temporary resignation (1806) and invaded papal territory, taking Rome in 1808 and formally annexing the Papal States in 1809. Pius excommunicated Napoleon, who imprisoned the pope for five years. Pius returned to Rome in 1814, while the allies defeated Napoleon. At the Congress of Vienna (1814-15) Consalvi obtained restitution of most papal territory and preserved Vatican neutrality. In 1814, Pius reestablished the Jesuit order, which had been suppressed in 1773.

Praetorian Guard

The Praetorian guard was the privileged, politically influential imperial bodyguard of ancient Rome established in 27 BC by Augustus. Commanded by a prefect, it numbered up to 16,000 men who attended the emperor constantly. The guard often determined the imperial succession. Constantine I disbanded it in AD 312.

A scheming and suspicious ruler, Tiberius instituted a reign of terror, especially after 23, when Sejanus, prefect of the Praetorian guard, became his chief advisor (from article on *Tiberias*).

The PRAETORIAN GUARD, [was] an elite body of the emperor's personal bodyguards that constituted an increasingly powerful institution (from article on *Ancient Rome*).

Ptolemy I Soter

Ptolemy I, c.367-283 BC, created the political and military foundations of the Ptolemaic dynasty of Egypt (323-30 BC). When Alexander the Great died in 323 BC, Ptolemy, one of Alexander's leading Macedonian generals, became satrap (governor) of Egypt. In 304 he declared himself king.

Ptolemy's foreign policy was shrewdly designed to guarantee Egypt's security and trading advantages. He held Cyrenaica for most of his reign. His domination of Cyprus, Phoenicia, and Palestine was more intermittent, but all three were in his control by the end of the reign.

Ptolemy acquired great wealth through trading networks linking India, East Africa, and the Mediterranean. In Egypt he was, in various ways, owner of all but temple land. Taxes, dues, and monopolies further increased the enormous royal treasury. Ptolemy depended on Greeks and Macedonians in government and the army, settling his veterans on farms throughout Egypt. Egyptians were resentful despite the

prevailing prosperity, and Ptolemy sought to unify them through religion, without complete success. Ptolemy supported traditional Egyptian religion while both Greeks and Egyptians worshipped a Greco-Egyptian god, SERAPIS, and the king himself. Making ALEXANDRIA his capital, he founded the great library and museum there. Ptolemy abdicated for his son Ptolemy II in 284

Ptolemy II Philadelphus

Ptolemy II, 308-246 BC, king of Egypt from 284 BC until his death, maintained, like his father, Ptolemy I, an extensive empire. Cyprus, Phoenicia, and Palestine were Egypt's possessions for most of his reign, but control of Cyrenaica was partial and intermittent. Ptolemy developed contacts with Rome and extended his influence into Nubia and the Arabian peninsula. Ptolemy enhanced the efficiency of state exploitation of Egyptian agricultural labor. He also won renown as a great patron of the arts and sciences. His son, Ptolemy III, succeeded him.

Ptolemy III Euergetes

Ptolemy III, c.280-221 BC, succeeded his father, Ptolemy II, as king of Egypt in 246 BC. By his marriage he reunited Egypt and Cyrenaica, and his wars against the Seleucid kings of Syria extended Egyptian territories in the Near East, although some of these conquests were later lost. Ptolemy, whose reign was prosperous, began building the great temple at Edfu and reformed the Egyptian calendar, dating it from the start of the dynasty. He was succeeded by his son Ptolemy IV.

Ptolemy IV Philopater

Ptolemy IV, c.244-205 BC, was king of Egypt (221-205 BC), succeeding his father, Ptolemy III. He lost many of Egypt's Syrian possessions and faced revolts at home. Weak and easily influenced, Ptolemy had his mother and relatives killed at the urging of advisors.

Ptolemy V Epiphanes

Ptolemy V, c.210-180 BC, ruled as king of Egypt from 205 until his death. Only a child when he succeeded his father, Ptolemy IV, he was an ineffectual ruler, and during his reign Egypt lost most of its foreign possessions to the Seleucid king ANTIOCHUS III. The domestic revolts of his father's reign continued. Ptolemy's concessions to the rebels and his suppression of them were inscribed on the ROSETTA STONE.

Ptolomy VI Philomater

Ptolemy VI, d. 145 BC, was king of Egypt from 180 to 145 BC. His reign was marked by the problems of dynastic rivalry that would eventually destroy the Ptolemaic dynasty. Succeeding to the throne as a child, Ptolemy was well served by his mother as regent until her death in 176. From 170, Ptolemy uneasily shared the throne with a brother, Ptolemy VIII Euergetes, until Euergetes displaced him in 164. With Roman help, Ptolemy VI regained Egypt and Cyprus, although Euergetes retained Cyrenaica. When Ptolemy VI died from battle wounds in Syria, he left a weakened monarchy to his young son, Ptolemy VII Neos Philopator.

Ptolemy VIII Euergetes

Ptolemy VIII, c.182-116 BC, presided over the accelerating decay of Ptolemaic Egypt. An unsavory intriguer, Ptolemy was coruler with his brother Ptolemy VI from 170 to 164 and king of Cyrenaica from 163 to 145. He assassinated (145) his nephew, Ptolemy VII, and was sole king of Egypt from 145 to 116. Ptolemy and one of his two wives fought (131-124) a long civil war that disrupted internal stability until 118; but he was able to retain control of Cyprus and Cyrenaica. He also intervened in Syria. His mischievous will, in which he divided Egypt's foreign territories, created conflict among his heirs

Ptolemy XII Auletes

Ptolemy XII, c.112-51 BC, was king of Egypt from 80 BC until his death. He was an illegitimate son of Ptolemy IX (r.107-88 BC), and his reign was precarious and heavily dependent on Roman support. Through bribery he prevented Roman annexation of Egypt, although Rome did seize Ptolemaic-ruled Cyprus, and won Roman recognition as ruler in 59 BC. The following year Ptolemy traveled to Italy, seeking aid against his rebellious subjects. Three years later, after he had dispensed additional bribes, a Roman army reinstalled him.

Ptolemy XIII

Ptolemy XIII, 63-47 BC, ruled Egypt with his sister CLEOPATRA from the death of their father, Ptolemy XII, in 51 until his own death. Hoping to retain his father's Roman allies, Ptolemy supplied aid to the Roman general Pompey the Great. Increasingly suspicious of his sister, he expelled (48) her from Egypt. Cleopatra raised an army, however, and attacked the northeastern Egyptian city of Pelusium. Pompey sought refuge there after he was defeated by Julius CAESAR in Greece, but he was murdered. After Caesar arrived at Alexandria with his army, Ptolemy and Cleopatra were briefly reconciled. Cleopatra allied with Caesar, becoming his mistress, but the armies of Ptolemy and Caesar took up arms and the king was killed. His younger brother, Ptolemy XIV (c.59-44), subsequently became coruler with Cleopatra

Reformation

The Reformation of the 16th century was a movement within Western Christendom to purge the church of medieval abuses and to restore the doctrines and practices that the reformers believed conformed with the Bible and the New Testament model of the church. This led to a breach between the ROMAN CATHOLIC CHURCH and the reformers whose beliefs and practices came to be called PROTESTANTISM.

Causes

The causal factors involved in the Reformation were complex and interdependent. Precursors of the Reformation proper included the movements founded by John WYCLIFFE (the LOLLARDS) and John HUSS (the HUSSITES) during the 14th and 15th centuries. These reform groups, however, were localized (in England and Bohemia) and were largely suppressed. Changes in the intellectual and political climate were among the factors that made the reform movement of the 16th century much more formidable.

The cultural RENAISSANCE that occurred during the preceding century and a half was a necessary preliminary, because it raised the level of education, reemphasized the ancient classics, contributed to thought and learning, and offered HUMANISM and rhetoric as an alternative to SCHOLASTICISM. Especially through its emphasis on the biblical languages and close attention to the literary texts, the Renaissance made possible the biblical exegesis that led to Martin LUTHER's doctrinal reinterpretation. Moreover, Christian humanists like Desiderius ERASMUS criticized ecclesiastical abuses and promoted the study of both the Bible and the church fathers. The invention of printing by Johann Gutenberg provided a powerful instrument for the spread of learning and Reformation ideas.

That grave ills were spreading through the church was already evident at the Fourth LATERAN COUNCIL in 1215, at which Pope INNOCENT III called for reform. The papacy itself was weakened by its move from Rome to Avignon (1309-77), by the Great SCHISM of the papacy, which lasted four decades thereafter, and by the doctrine that supreme authority in the church belonged to general councils (CONCILIARISM). The Renaissance popes were notoriously worldly. Abuses such as simony, nepotism, and financial excesses increased. The church was riddled with venality and immorality. The sale of INDULGENCES was a particularly unfortunate practice because it impinged upon true spiritual repentance and improvement of life. At the same time a genuine upsurge of popular religiosity manifested itself and increased the disparity between the people's expectations and the church's ability to satisfy spiritual needs. Some turned to mysticism and inward religion, but the great mass of people were restless and dissatisfied.

A significant political change occurred during the later Middle Ages as well. The HOLY ROMAN EMPIRE, which had lost cohesion partly as a result of its struggle with the papacy in the INVESTITURE CONTROVERSY, was weakened by the growth of virtually independent territorial princedoms and free imperial cities. Externally the empire was weakened by the gradual evolution of the nation-states of modern western Europe. The monarchies in France, England, and, later, Spain were developing dynastic strength and unity that enabled them largely to control the church within their borders.

Economically, the rise of commerce and the shift to a moneyed economy had the effect of creating a stronger middle class in a more urban society. The church met financial difficulty during this time because it had become involved in the manorial economy, possessed landed wealth, and had trouble meeting its extensive administrative, diplomatic, and judicial obligations.

DEVELOPMENT

Luther

The Reformation began in Germany on Oct. 31, 1517, when Martin Luther, an Augustinian university professor at Wittenberg, posted 95 theses inviting debate over the legitimacy of the sale of indulgences. The papacy viewed this as a gesture of rebellion and proceeded to take steps against Luther as a heretic. The German humanists supported Luther's cause during the early years. The reformer's three famous treatises of 1520, An Open Letter to the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate, The Babylonian Captivity of the Church, and On the Freedom of a Christian, also won him powerful popular support. He was excommunicated in 1521, but in April of that year at the Diet at Worms he stood before Holy Roman Emperor CHARLES V and the German princes and refused to recant unless proven wrong by the Bible or by clear reason. He believed

that salvation was a free gift to persons through the forgiveness of sins by God's grace alone and received by them through faith in Christ.

Luther was protected by FREDERICK III, elector of Saxony, and other German princes—partly out of intellectual and religious conviction, partly out of the desire to seize church property, and partly to assert independence of imperial control—gave their support to the reformers. In 1530 many princes and cities signed the AUGSBURG CONFESSION presented at the Diet of Augsburg as an expression of the evangelical faith. After years of conflict the settlement reached in the Peace of Augsburg (1555) provided that each German prince would determine the religious affiliation (Roman Catholic or Lutheran) of the territory he ruled. LUTHERANISM also became the established religion of Denmark, Sweden, Norway, and Finland. Apart from the role of the princes, however, the Reformation spread rapidly as a popular movement. It penetrated Poland, Bohemia, Moravia, Hungary, and Transylvania.

Zwingli

The Reformation in Switzerland initially developed in Zurich under the leadership of the priest Ulrich ZWINGLI. Zwingli had been influenced by Erasmus and by Christian humanism. He arrived at an evangelical understanding of Christianity from his study of the Bible and from contacts with Lutherans. On Jan. 1, 1519, he began a 6-year series of sermons on the New Testament that moved the city council and the people of Zurich toward reform. The favorable response to The Sixty-Seven Articles, which he prepared for public disputation with a papal representative in 1523, proved the popularity of his program. He called for the abolition of the Mass (and its replacement by a symbolic Lord's Supper), independence from episcopal control, and a reform of the city-state in which both priests and Christian magistrates would conform to the will of God. His influence spread to other Swiss cantons such as Basel, Saint Gall, and Bern.

Calvin

Through Lutheran tracts and merchant missionaries, the evangelical movement spread to France, where it won many converts, among whom was John CALVIN. In 1536, Calvin went to Geneva, where a reformation led by Guillaume FAREL was well under way. Calvin was persuaded to stay in Geneva and helped organize the second major surge of Protestantism. In his Ordinances of 1541, he gave a new organization to the church consisting of pastors, doctors, elders, and deacons. His Institutes of the Christian Religion (1536) had great influence in France, Scotland (where John KNOX carried the Calvinist reformation), and among the PURITANS in England. Geneva became the center of a great missionary enterprise that reached into France, where the HUGUENOTS became so powerful that a synod met in Paris in 1559 to organize a nationwide church of some 2,000 reformed congregations. As a result of the French Wars of Religion, the Huguenot party was checked and the French monarchy kept the kingdom Catholic

England

Although England had a religious reform movement influenced by Lutheran ideas, the English Reformation occurred as a direct result of King HENRY VIII's efforts to divorce his first wife, CATHERINE OF ARAGON. The formal break with the papacy was masterminded by Thomas CROMWELL, the king's chief minister. Under Cromwell's direction Parliament passed the Act in Restraint of Appeals (to Rome; 1533), followed by the Act of Supremacy (1534) fully defining the royal headship over the church. As archbishop of Canterbury, Thomas CRANMER annulled Henry's marriage to Catherine, allowing the king to marry Anne BOLEYN. Although Henry himself wished to make no

doctrinal changes, Cromwell and Cranmer authorized the translation of the Bible into English, and Cranmer was largely responsible for the BOOK OF COMMON PRAYER, adopted under Henry's successor, EDWARD VI. The gains that Protestantism made under Edward (r. 1547-53) were lost under his Catholic sister MARY I (r. 1553-58). The religious settlement (1559) under ELIZABETH I, however, guaranteed the Anglican establishment.

The Radicals

The radicals consisted of a great variety of sectarian groups known as ANABAPTISTS because of their common opposition to infant baptism. The Anabaptist leader Thomas MUNZER played a leading role in the PEASANTS' WAR (1524-26), which was suppressed with the support of Luther. In Munster, radical Anabaptists established (1533) a short-lived theocracy in which property was held communally. This too was harshly suppressed. The radicals also encompassed evangelical humanists and spiritualists who developed highly individualistic religious philosophies.

Results

An obvious result of the Reformation was the division of Western Christendom into Protestant and Catholic areas. Another result was the development of national churches; these strengthened the growth of modern national states, just as, earlier, growing national consciousness had facilitated the development of the Reformation. The Catholic COUNTER-REFORMATION—including the founding of the JESUITS by IGNA TIUS LOYOLA (sanctioned 1540), the Council of TRENT (1545-63), the INQUISITION, the INDEX, and reformed clergy like Charles BORROMEO—gave new life to the old church and was in part a result of the Reformation movement. Finally, the Reformation introduced much radical change in thought and in ecclesiastical and political organization and thus began many of the trends that are taken to characterize the modern world

Rome vs. Greece

THE MACEDONIAN AND SYRIAN WARS

In addition to Carthage, Rome had to contend with another foreign enemy—Macedonia (see MACEDONIA, KINGDOM OF). During the Second Punic War, PHILIP V of Macedonia had been an ally of Hannibal. Roman diplomats had enlisted the help of the Aetolian League, and, during the First Macedonian War (214-205), Philip was contained in Greece. The Roman Senate was alarmed, however, by the news (or rumors) of an alliance between Philip and the Seleucid king ANTIOCHUS III of Syria. When Philip began to expand his territory eastward, Rhodes and Pergamum urged Rome to intervene. By the end of the Second Punic War, however, the citizen population of Rome had shrunk to about 214,000. Seemingly it was not the moment for a new war. The leaders in the Senate knew better: Rome had to act while it had a veteran army and proven commanders. Confronted with a Roman ultimatum, Philip refused to yield. The Second Macedonian War (200-196) was decided by a single battle (197) at Cynoscephalae in Thessaly, where the Roman legions routed the Macedonian phalanx. A political masterstroke followed. At Corinth the Roman commander Titus Quinctius FLAMININUS proclaimed (196) the Greek cities free from Macedonia. In reality Rome assumed the protectorate of the Greek states. When Antiochus III invaded Greece (in the Syrian War, 192-188), the Romans defeated his army at Thermopylae and destroyed it (190) at Magnesia in Anatolia. Syria had to surrender its fleet; it also had to leave the whole of Anatolia as a Roman sphere of influence. The Macedonian king PERSEUS, the son of Philip V, also tried his luck against Rome (Third Macedonian

War, 171-168). His army was slaughtered (168) at Pydna in Greece. After an uprising Macedonia was annexed (148) as a Roman province; in 146 the Achaean League was crushed and Corinth was destroyed. All the Greek world was under Roman hegemony.

Rome (Imperial Rome)

The Fall of the Republic

Caesar's opponents had underestimated the allegiance of Caesar's partisans; they were now galvanized into action by Mark ANTONY and by Octavian (later AUGUSTUS), Caesar's grandnephew and heir. Antony, Octavian, and Marcus Aemilius LEPIDUS formed a triumvirate—sometimes called the Second Triumvirate—and forced the Senate to accept their rule. They instituted a reign of terror, and at the Battle of PHILIPPI (42) they defeated the forces of Brutus and Cassius, both of whom committed suicide.

By 31, Octavian had defeated Antony and had successfully established himself as princeps, or first citizen. The Senate conferred numerous honors upon him, among them the military command (imperium), hence the modern term emperor. The republic was dead.

The Empire

Octavian established a system of government called the principate that endured for two centuries. The principate, "rule by the first citizen," was a monarchy disguised as a republic. The princeps (the emperor) ostensibly ruled by commission from the Senate and the people. There was no automatic system of succession. Normally an emperor succeeded to the throne by virtue of connection—by blood, adoption, or affinity—with a predecessor, or one could seize power by force and inaugurate a new dynasty.

The Age of Augustus

Octavian, assuming (27 BC) the title and name Imperator Caesar Augustus, carried forth many of the reforms of Julius Caesar. He established his government in 27 BC, rebuilt the city of Rome, and became a great patron of the arts. During his reign the Roman Empire was at its height; it had no rivals—thus began the 200 years of peace known as the Pax Romana. The system of ROMAN ROADS and a sophisticated postal system helped unify the empire. Commerce and trade boomed among the far-flung possessions. Augustus reformed the Senate, made the system of taxation more equitable, and revived the census. He died in AD 14 and was succeeded by his stepson Tiberius.

The Julio-Claudian Dynasty

TIBERIUS, the son of LIVIA DRUSILLA, second wife of Augustus, continued the policies of Augustus. Highly frugal in his expenditures, he left the empire in healthy financial condition. The later years of his reign, however, were marked by court intrigue, mostly concerning the succession.

Tiberius was succeeded (AD 37) by his great-nephew CALIGULA. The latter's reign was noted for cruelty, torture, and licentiousness. Almost certainly insane during much of his reign, he was assassinated in AD 41 by a cabal of the PRAETORIAN GUARD, an elite body of the emperor's personal bodyguards that constituted an increasingly powerful institution. The officers of the guard named Caligula's uncle, CLAUDIUS I, as emperor. Claudius was generally an efficient administrator, although historians have blamed him for being too much under the control of his civil servants and his wives, MESSALINA and AGRIPPINA II. Claudius passed over his own son, Britannicus (41-55),

for the succession in favor of Agrippina's son, Nero. Agrippina is believed to have poisoned Claudius once she was assured that Nero would succeed him.

NERO, the last emperor in the Julio-Claudian dynasty, assumed the throne in 54. He governed well in his early years when he was under the influence of Lucius Annaeus SENECA and Sextus Afranius Burrus (d. 62), chief of the Praetorian guard. Gradually, however, the influence of his mother and of his second wife, Poppaea Sabina (d. 65), triumphed, and Nero's reign turned bloodthirsty. He poisoned Britannicus, his mother, and Burrus, and legend says that he kicked Poppaea to death. Nero was accused of burning Rome in 64; he in turn blamed a new sect, the Christians, for the fire and began the first Roman persecution of them; Saint Peter and Saint Paul were among its victims. Nero committed suicide in 68 when he saw that a revolution against him was succeeding. He was followed by GALBA and, in 69 (the year of the four emperors), by Otho (32-69), Vitellius (15-69), and Vespasian.

The Flavian Dynasty

VESPASIAN (r. 69-79), founder of the Flavian dynasty, declared emperor by his soldiers in the East, brought order and efficiency to the administration of Rome's affairs. He built the COLOSSEUM and other important public works. He was succeeded by two sons, TITUS (r. 79-81), a popular and generous ruler, and DOMITIAN (r.81-96), who began his reign by following his brother's policies, but whose rule (despite his generally efficient administration) became progressively more despotic. His wife had him murdered.

The Antonines

The next six emperors are generally classified as the Antonines, although they do not belong to a single family or dynasty. They ruled for nearly a century; the period is sometimes called the Golden Age of the Roman Empire. The first Antonine, Nerva (ca.30-98; r. 96-98), was elected by the Senate in an effort to assert its power over the military. An elderly, well-respected statesman, he was opposed by the Praetorian guard. He adopted as his successor the great soldier TRAJAN (a Spaniard, the first non-Italian to serve as emperor). Trajan (r. 98-117), one of Rome's greatest emperors, expanded the empire into modern Romania and into Armenia and Mesopotamia and built impressive aqueducts, roads, theaters, and basilicas. His successor, HADRIAN (r. 117-38), was another soldier. He was more cautious in his foreign relations than Trajan, although he put down a Jewish revolt in Jerusalem (AD 132-35) with great brutality. ANTONINUS PIUS had a long and prosperous reign (138-61) and was succeeded by joint emperors, the philosopher MARCUS AURELIUS (r. 161-80) and Lucius Verus (130-69; r. 161-69). After Verus died Marcus ruled alone.

Marcus Aurelius was a benevolent and humane emperor—with one notable exception: he brutally persecuted the Christians. His reign also saw an increasing number of interior rebellions and attacks on the empire's borders. The reign (180-92) of his son COMMODUS is generally regarded as the beginning of Rome's long decline. Commodus was thoroughly unfit to rule, and his reign was marked by despotism, licentiousness, and brutality. He was strangled in 192; a long period of short, violent reigns, marked by constant court intrigues, followed.

The Crisis of the 3d Century

In the 3d century the Roman world plunged into a prolonged and nearly fatal crisis. The reasons were manifold. Sharp divisions between the opulent notables in the cities and the poor and hardly civilized peasants created tensions. The wars that began under Marcus Aurelius continued, and increased taxation destroyed the prosperity of the empire. To meet rising military costs and to pay the bureaucracy, the emperors,

including CARACALLA (r.211-17), debased the coinage; the resulting inflation proved pernicious. The defenses of the empire on the Rhine and Danube collapsed under the attack of various Germanic and other tribes, and the eastern provinces were invaded by the Persians. Finally, the discipline of the army—in which half-Romanized provincials and totally non-Romanized barbarians were now serving—broke down. In the 50 years from 235 to 284 more than 2 dozen emperors ruled, all but one of whom suffered a violent death.

The Reforms of Diocletian and Constantine

Out of the turmoil of the 3d century a new totalitarian Rome emerged. The emperor DIOCLETIAN (r.284-305) adopted the title dominus (master) and transformed the principate into the dominate and citizens into subjects. He adopted an elaborate court ceremonial with many oriental elements. The requisitions and forced labor to which the emperors of the 3d century had resorted in order to save the state were transformed into a lasting system. Peasants were gradually deprived of their personal freedom and tied to the soil. The artisan corporations, and even the higher civil servants, were organized as hereditary castes, and a crushing burden of taxation was imposed on them. Two social groups were preeminent: the rich landowners, who in their fortified villas foreshadowed the medieval feudal lords, and the imperial bureaucracy.

CONSTANTINE I (r. 306-37) may be regarded as the second founder of the empire. He successfully fought off his numerous opponents and, once firmly in power, reorganized the entire system of local government (into prefectures, dioceses, and provinces). He legalized Christianity (and was himself converted), thereby enlisting the church in service of the state. He moved the capital to BYZANTIUM, which he had rebuilt and renamed Constantinople (330). Constantine's reforms were not enough, however, to halt the slide of the empire into impotence.

Division of the Empire

From 395 the empire was permanently divided into the Latin Western and the Greek Eastern or BYZANTINE EMPIRE, with its capital at Constantinople. The Eastern Empire lived on until 1453, when the Turks conquered Constantinople. The Western Empire was overrun and gradually dismembered by various Germanic tribes. In 410 the Visigoths (see GOTHs) and in 455 the VANDALS plundered the city of Rome. Finally in 476 the German ODOACER deposed the last emperor of the west, the child Romulus Augustulus. And so the history of ancient Rome ended ingloriously. The idea of Rome and of the Roman Empire, however, survived its fall, and from the symbiosis of Roman and Germanic elements arose the new states and societies of medieval Europe.

Rosetta Stone

The Rosetta Stone is a block of black basalt bearing inscriptions that eventually supplied the key to the decipherment of the Egyptian hieroglyphic script. The stone was found accidentally in August 1799 by a group of soldiers in Napoleon's army while they were conducting engineering works at Fort Julien, near Rosetta (Arabic: Rashid), approximately 56 km (35 mi) east of Alexandria. Under the Treaty of Capitulation, signed in 1801, the stone was ceded to the British military authorities and taken to England for preservation in the British Museum. Its inscriptions, which record a decree issued in 196 BC under Ptolemy V Epiphanes, are written in two languages, Egyptian and Greek. The Egyptian version is written twice, once in hieroglyphics and once in demotic, a cursive development of the hieroglyphic script.

At the time of its discovery, it was accurately conjectured that the contents of the three different texts were identical; only the Greek, however, could be understood, as all knowledge of hieroglyphic writing had been lost since the 4th century AD, and of demotic shortly afterward. Two distinct, but interrelated, problems confronted the many scholars who worked on the inscriptions: the first was to discover whether the hieroglyphic signs represented phonetic sounds or were merely pictorial symbols; the second was to determine the meanings of the individual words. Only Thomas YOUNG, a British physicist and medical practitioner, made any substantial progress in 20 years, but his achievement fell short of true decipherment. The distinction of making the final breakthrough in 1822 belongs to the French scholar Jean Francois CHAMPOLLION.

Saint Bartholomew's Day Massacre

The Saint Bartholomew's Day Massacre, the mass killing of French Protestants by Catholics, began on Aug. 24, 1572, and is remembered as a crime against humanity. It was preceded (August 22) by the attempted assassination of Admiral Gaspard de COLIGNY, a prominent Huguenot in Paris. Many other Protestant nobles had come to the capital to attend the wedding of Henry of Navarre (later Henry IV) and Margaret of Valois. CATHERINE DE MEDICIS, who feared Coligny's plans for war with Spain, was probably implicated in the murder plot, and when an investigation threatened to expose her role in the scheme she persuaded her son, Charles IX, to order the death of the Huguenot leaders in anticipation of a supposed Protestant plot. The killing began in Paris and was extended to the provinces, continuing until October. There were approximately 13,000 victims

Salamis (Battle of)

In the Battle of Salamis on Sept. 29, 480 BC, in the narrow straits off the island, a Greek fleet of 350 triremes- led by THEMISTOCLES defeated a Persian fleet twice as large. The battle thwarted an attempt by XERXES I to invade Greece, by depriving him of his seaborne supplies.

Second Coalition

In 1798 the French DIRECTORY approved Bonaparte's plan to conquer Egypt. His victories there, however, were nullified by Horatio NELSON's destruction of his fleet in the Battle of the Nile (Aug. 1, 1798) and by the Turks' defense of Acre.

In Bonaparte's absence, a Second Coalition, consisting of Britain, Austria, Russia, and Turkey, was created. Once again, however, the French Republic triumphed. In 1799, Russian armies under Aleksandr SUVOROV swept across Lombardy only to be held at Zurich (September 25) and forced to retreat through the Alps in midwinter. Exposed, the Austrians retired from the Rhine, and an Anglo-Russian landing in Holland then had to be withdrawn. Returning from Egypt, Bonaparte, as first consul, defeated the Austrians at Marengo (June 14, 1800). A further defeat by Jean Victor MOREAU at Hohenlinden (Dec. 3, 1800) forced the Austrians to make peace at Luneville on Feb. 9, 1801. Isolated for a second time, Britain disrupted a new maritime combination by bombarding the Danish fleet at Copenhagen (April 2, 1801) and destroyed Bonaparte's Egyptian army at Alexandria (August 1801). In March 1802 Britain sought an experimental peace by the Treaty of AMIENS.

Seleucia

Seleucia, a city in ancient Mesopotamia (modern Iraq) on the Tigris River, was established in 312 BC by Seleucus I Nicator, founder of the Seleucid dynasty, who made it his capital. A center of Hellenistic culture, the city was destroyed by the Roman general Avidius Cassius in AD 164.

Seleucid Dynasty

The Seleucids were a dynasty founded by Seleucus I. At his death (281 BC) the Seleucids controlled most of the Asian provinces of the Macedonian empire—including most of Anatolia, part of Syria-Phoenicia, Babylonia, Assyria, Media, Parthia, Sogdiana, Bactria, Margiana, Aria, Drangiana, Gedrosia, Carmania, Persis, and Susiana. Weakened by constant wars against the Ptolemies of Egypt and by succession disputes, the Seleucids had lost much of Anatolia and eastern Iran by the accession (223) of ANTIOCHUS III. He reasserted nominal control over the eastern provinces but, trying to expand westward, was defeated by Rome (190) and lost all his gains. ANTIOCHUS IV tried to consolidate the reduced kingdom and seize Egypt, but he was stopped by Roman orders.

After the death (163) of Antiochus IV, the Romans prevented any resurgence of Seleucid power. By 140 the Parthians had conquered all territories east of Syria, and the Jews were independent. After temporary successes by Antiochus VII (r. 139-129), the kingdom disintegrated until it was annexed by TIGRANES I of Armenia. Briefly restored by the Roman general Lucius Licinius Lucullus, it was made by Pompey the Great into the Roman province of Syria (63 BC)

Seleucus Nicator

Seleucus I Nicator ("the Conqueror"), b. c.358 BC, was the greatest of the **DIADOCHI**, or successors, of Alexander the Great. He fought under Alexander and after the king's death (323) received the province of Babylonia. He fled to Egypt after Antigonus I Monophthalmus conquered Eumenes in 316. In 312, however, he regained Babylonia with a handful of men and gradually won from Antigonus all of the Macedonian empire's provinces east of the Euphrates. He took the royal title in 305.

Ceding his Indian province to Chandragupta Maurya in exchange for an elephant corps, Seleucus led his army (including the elephants) across half of Asia to join in the defeat of Antigonus in 301. Henceforth he concentrated on the west, founding Antioch as his western capital to balance Seleucia in the east. In 282 he attacked Lysimachus, who was killed in battle (281). Within reach of reuniting Alexander's empire, he crossed to Europe, but he was assassinated (281) by an exiled son of Ptolemy I whom he had befriended.

Smerdis

See Darius the Great.

Thrace

Thrace is a historic region in the southeastern Balkans, corresponding to the north-eastern Greek province of Thrace (Thraki), European Turkey, and southern Bulgaria.

The region is bounded by the Black Sea in the east and the Aegean and Sea of Marmara in the south. To the ancient Greeks Thrace extended as far north as the Danube and as far west as the Vardar River. The Roman province of Thrace, however, was bounded by the Balkan Mountains in the north and the Nestos River in the west, and this smaller area is the one to which the name Thrace is now applied. The terrain is mountainous, dominated by the Balkan, Rhodope, and Pangaeus ranges, but the fertile Thracian plain or Maritsa River valley accounts for the region's largely agricultural economy. Important products are tobacco, grain, cotton, olive oil, and fruit. EDIRNE, ISTANBUL, and SOFIA are the region's principal cities.

Thrace was originally settled by the Thracians, a people of Indo-European stock who were famous in the ancient world as warriors. The Greeks began colonizing the region's coasts in the 7th century BC. BYZANTIUM, site of Istanbul, was the most important Greek colony. Thrace was dominated in turn by the Persians, Greeks, and Romans. In AD 46, Emperor Claudius reduced Thrace to a Roman province. Beginning in the 3d century AD, Roman, and later Byzantine, control was challenged by repeated Germanic and Slavic invasions. A Bulgarian state was established in the 7th century and, apart from one period of eclipse (1081-1186), dominated the area until the Ottoman Turks overran Thrace between 1361 and 1453. As the Ottoman Empire disintegrated in the late 19th and early 20th centuries, Thrace was divided, fought over, and redivided among the successor states, Bulgaria, Greece, and Turkey. The present-day political boundaries were created by 1923.

Transubstantiation

See Mass

Tyre

Tyre was a great trading port of ancient PHOENICIA, located on the Mediterranean Sea about 40 km (25 mi) south of Sidon. The city gave its name to the dye known as Tyrian purple. Today Tyre survives as the small southern Lebanese town of Sur (1974 est. pop., 14,000).

Founded on an island, perhaps as a colony of Sidon, Tyre possessed one of the best harbors on the coast. Until the 4th century BC the city was almost impregnable against siege, but Alexander the Great reduced Tyre in 332 BC by building a causeway that joined the island to the mainland.

Already long established, Tyre entered history as a vassal of the 18th dynasty of Egypt (1570-1320 BC). Following the disruption of Egypt and other Near Eastern powers in the age of the Sea Peoples, the city not only had attained an independent position but seems to have dominated Sidon. During the 10th century BC, Tyre supplied cedars, carpenters, masons, and bronzesmiths for King David (r. c.1000-c.960 BC) and King Solomon (r. c.960-c.921 BC), and Tyrian sailors were available for Solomon's Red Sea fleet. In the Mediterranean, under Hiram (r. 969-936 BC) and earlier rulers Tyre developed trade with Cyprus and Spain and founded such colonies as Utica and Carthage.

Subject to Assyria during the 8th and 7th centuries BC, Tyre was dominated by the Persians from 538 to 332 BC. After its capture by Alexander the Great, Tyre was ruled by the Ptolemies, Seleucids, Romans, and Muslim Arabs (AD 638-1124). It was part of the Latin kingdom of Jerusalem in the 12th and 13th centuries but fell to the Mamelukes and was destroyed in 1291.

Vatican City

Vatican City is an independent state occupying 0.44 sq km (0.17 sq mi) on the west bank of the Tiber River, lying within the Italian capital city of Rome and almost completely surrounded by walls. Its population of 1,000 (1983 est.), of which 370 hold Vatican passports, consists primarily of employees of the Holy See, the central government of the Roman Catholic church. The Vatican also enjoys extraterritorial jurisdiction over Castel Gandolfo, the papal summer residence near Rome, and 13 churches and other buildings in Rome, including the Basilica of Saint John Lateran (Rome's cathedral) and the palace of San Callisto. Both the temporal and spiritual authority of the Vatican is vested in the pope as head of the Roman Catholic church. In practice the city's civil administration is managed by the Papal Commission for Vatican City, which delegates authority to a governor. The Vatican has its own newspaper (*L'Osservatore Romano*), railway station, postal service, police force, telephone system, five radio stations, and bank with financial resources in Italy and abroad. In 1982, the bank, officially *L'Istituto per le Opere di Religione (IOR)*, was implicated in the questionable dealings and collapse of Italy's largest private banking institution, *Banco Ambrosiano*.

In addition to its role as the site of the Holy See, Vatican City is one of the world's great cultural resources. It is an important tourist center for Roman Catholics and those interested in art history. Visitors may enter Vatican City on the southeast through Giovanni Lorenzo Bernini's colonnade at Saint Peter's Square. SAINT PETER'S BASILICA is the largest and principal church of the Roman Catholic world. The Vatican Palace, constituting the Vatican proper, includes Michelangelo's frescoes on the ceilings of the SISTINE CHAPEL, Pintoricchio's frescoes in the Borgia Apartment, and Raphael's frescoes in the Raphael Rooms. The Vatican Library houses an extensive collection of manuscripts. Occupying a considerable portion of the city's land are the Vatican Gardens. The Pontifical Gregorian University was founded in 1553.

The Vatican's name derives from an isolated ridge of volcanic origin to the west of ancient Rome's low-lying hills. Saint Peter's Basilica was founded in the 4th century by the Emperor Constantine on the site tradition designates as Saint Peter's grave. The area became increasingly associated with the papacy, especially during the Renaissance. Between 1860 and 1870 the PAPAL STATES of central Italy, long ruled by the pope, were incorporated into the new Kingdom of Italy. The ensuing dispute between Italy and successive popes over church autonomy was settled by the LATERAN TREATY, which recognized the full and independent sovereignty of the Holy See in Vatican City. In 1984 the Vatican and the Italian government signed a Concordat which further defined the political status of Vatican City. Although not a permanent member, the Vatican has an observer at the United Nations. Great Britain (1982) and the United States (1984) have both recently established full diplomatic relations with the Vatican.

Pius [VII, pope from 1800-1823] depended heavily on Enrico Consalvi, whom he created cardinal and secretary of state. Consalvi negotiated the CONCORDAT of 1801, which settled the status of the church in France. Pius VII was flexible enough to travel to Paris and assist at NAPOLEON I's self-coronation (1804), but he would not become a French ally. Napoleon forced Consalvi's temporary resignation (1806) and invaded papal territory, taking Rome in 1808 and formally annexing the Papal States in 1809. Pius excommunicated Napoleon, who imprisoned the pope for five years. Pius returned to Rome in 1814, while the allies defeated Napoleon. At the Congress of Vienna (1814-15) Consalvi obtained restitution of most papal territory and preserved Vatican neutrality. (Groliers on *Pope Pius VII*.)

[Pope Pius X] was also necessarily involved in administration and politics. The Vatican's rigid position in the face of French plans to abolish the Napoleonic Concordat compounded the trauma for the church when the French government separated church and state, sequestering church property in 1905. (Grolier's on *Pope Pius X*.)

Victor, General

See Moreau. Jean Victor

Voltaire

Voltaire, b. Francois Marie Arouet, in Paris, Nov. 21, 1694, d. May 30, 1778, was the most influential figure of the French ENLIGHTENMENT. Considered by his contemporaries as the greatest poet and dramatist of the century, he is now better known for his essays and tales. His precocious wit, his upbringing among a group of libertines, or freethinkers, and his predilection for aristocratic circles were to mark his life, as his classical education by the Jesuits was to form his taste.

For writing some satirical verses, he spent a year imprisoned in the Bastille (1717-18), after which he adopted the name Voltaire. Subsequently he quarreled with a nobleman, was returned briefly to the Bastille in April 1726, then went into exile in England for 3 years. There he absorbed the lessons of British liberties, deism, and literature. Still unwelcome in Paris, he lived at Cirey in Lorraine from 1734 to 1744 with the intellectual and amorous Madame du Chatelet, then at Versailles, Sceaux, and Luneville. After Madame du Chatelet's death in childbirth in 1749, Voltaire was the honored guest of Frederick the Great at Potsdam, but increasing acrimony led to their abrupt separation in 1753. After 2 years of wandering, Voltaire settled at Les Delices, a chateau on the edge of Lake Geneva (and now a Voltaire museum). Then, for safety, he moved (1759) to Ferney, just inside the French border, which remained his home until his triumphal return to Paris in February 1778.

Ideas.

Voltaire was the leader and chief organizer and propagandist of the reformist group called PHILOSOPHES. He strove for collaboration with the more radical of the encyclopedists—DIDEROT and d'HOLBACH—but in 1770 the two groups could not agree on the issue of atheism or on tactics. Voltaire preferred enlightened despotism for France, although favoring constitutional monarchy for Britain and a more democratic government for Switzerland. He fought not to dismantle the hierarchical Ancien Regime but to reform it. *Ecrasez l'infame*, "crush the infamous," was the famous slogan he raised against church, Christianity, and intolerance. Other of his targets were the horrendous systems of criminal justice and taxation and censorship of the press. Among his celebrated battles was that for the recognition of Jean Calas, a Protestant unjustly executed. Paradoxically, some consider Voltaire a fount of modern anti-Semitism. He constantly vilified the Jews, especially the ancient Hebrews, as superstitious fanatics, guilty of producing the Bible, Jesus Christ, and Christianity. However, he always opposed persecution.

Voltaire long struggled with the idea of God. He felt that God was necessary to explain the universe and life, to justify morality, and to act as a policeman for the despised common people. His increasing preoccupation with evil, with man's estrangement from a universe foreign to his needs and aspirations, made his God into a removed, inactive deity, who had set up certain natural laws and the best possible original arrangement on earth, but then left man to shift for himself.

Although Voltaire is known principally as a reformer and teller of tales, he had a keen awareness of what is now called the human predicament and the absurd. His unresolved dilemmas extended to his acceptance of determinism and his rejection of materialism; yet he did not believe in the soul—although he would not have wanted such a doctrine spread among the people and even attended mass out of prudence.

Along with Hume and Gibbon, Voltaire was one of the originators of modern historiography. Although his use of history for nonhistorical purposes—propaganda, debunking, philosophical explanations—has been justly criticized, he demanded authentic documentation and broke with tradition in his conception of history as the history of civilization—social, economic, and cultural, as well as political.

Xerxes

Persian ruler of the Achaemenid empire from 486 to 465 BC, Xerxes was the son of DARIUS I and Atossa, daughter of Cyrus the Great. Although he was not Darius's eldest son, he was designated crown prince about 498. Xerxes, meaning "ruler over heroes," was his throne name. At the beginning of his reign he put down a revolt in Egypt and also in Babylon, where he razed the walls and plundered the city. His most important action, however, was the invasion of Greece that ended in defeat at the Battle of Salamis in 480.

After the debacle in the west, Xerxes retired to his harem and devoted his time to building palaces at Persepolis. He lived very much in the shadow of his father and even copied Darius's inscriptions. Xerxes was assassinated in 465 by his chief minister, Artabanus, and was succeeded by his son Artaxerxes I.

Zenobia

Zenobia, d. after 274, ruled Palmyra as regent for her young son Vaballathus after the death of her husband, King Odaenathus in 267 or 268. She made Palmyra, a Roman client state, one of the leading powers in the East.

Like Odaenathus she was allied with the Romans to offset the threat to her kingdom from Persia. After her occupation of Egypt in 269, however, Rome viewed her as a threat. The Romans immediately reasserted their rule in Egypt and went on to defeat Zenobia at Emesa (modern Homs, Syria) before capturing Palmyra in 272. Zenobia and her son were captured, and she spent the rest of her life in exile in Italy. (See article on Paul of Samosata for her impact on Christianity.)

Time Line of BABYLON

- 646 BC** **NABOPOLASSAR (646-625)** Founds Dynasty
At the death of Ashurbanipal of Assyria, after four years of civil war, Nabopolassar succeeds in breaking Babylon free from Assyrian control.
- 625 BC** **NEBUCHADNEZZAR (625-562)**
In the first year begins conquest of Israel. Sets up Jehoiakim as puppet king. Israel's 50th typical jubilee year.
- 624 BC** — Nebuchadnezzar's dream of the image representing Gentile domination.
- 624 BC** — Battle of Carchemish
- 617 BC** — Puts down Israeli revolt, after Jews sought alliance with Egypt. Dethrones Jehoiakin; enthrones Jehoichin for three months and replaces him with Zedekiah.
- 606 BC** — Zedekiah dethroned. Israel carried captive to Babylon. Seventy year desolation begins.
- ca. 570 BC** — Zoroastrian religion is founded. Monotheistic, it may have been influenced by Daniel. The official religion of the Medes, it is now practiced by the Parsis of India.
- 562 BC** — Nebuchadnezzar Dies
- INTERREGNUM** — Possible seven years of king eating grass as an animal which the Bible attributes to Nebuchadnezzar, but history attributes to Nabonidas
- 556 BC** **NABONIDAS (556-539)** — Assumes Throne
- 550 BC** **BELSHAZZAR (550-536)** — Exalted to Co-regnecy with father Nabonidas
- 539 BC** **CYRUS** conquers Babylon. Cyrus was king of Persia from 549-530. Darius the Mede was probably the Gubaru of secular history, Cyrus' appointed governor of Babylon and possibly the general in the overthrow of Babylon.

Time Line of MEDO-PERSIA

- 612 BC **CYAXARES** — Median defeats Assyria and conquers Nineveh. (Note: Medes today are the Kurds.)
- 549 BC **CYRUS THE GREAT (549-530)** — Defeats last Median king, Astyages, and power is transferred to Persians.
- 539 BC **BABYLON FALLS** — Cyrus, King of Persia; Darius the Mede leads battle.
536 BC — Decree of Cyrus for return of Jews to Jerusalem
- 530 BC **CAMBYSES II (530-522)** — Succeeds Cyrus the Great
- 522 BC **SMERDIS (Gaumata)** kills his brother Bardiya and usurps throne.
- 521 BC **DARIUS THE GREAT (521-486)** — Kills Smerdis and claims throne. Achaemenid dynasty begins. (Note: Not the same as Darius the Mede, this Darius was Persian.) Married Atossa, daughter of Cyrus the Great.
- 486 BC **XERXES (486-465; or 486-475)** — (Probably Ahasuerus of the Book of Esther.) Historians disagree on the length of his reign.
ca. 483 BC — Queen Esther married Ahasuerus
- 475 BC **ARTAXERXES I (475-424; or 465-424)**
454 BC — Decree to sent Nehemiah to restore and build Jerusalem. Esther may have been instrumental in obtaining decree (Neh. 2:6).
- 424 BC **XERXES II (424-423)**
- 423 BC **DARIUS II (423-404)**
- 404 BC **ARTAXERXES II (464-359)**
401 BC — Cyrus the Younger, brother of Artaxerxes II leads an army of mercenaries to gain the throne. At first victorious, he is killed in the act of trying to murder his brother.
- 359 BC **ARTAXERXES III (359-338)**
- 338 BC **ARSES (338-336)** — Puppet king
- 336 BC **DARIUS III CODOMANNUS (336-331)** — Nephew of Artaxerxes II
333 BC — Alexander the Great defeats Codomannus in the Battle of Issus
331 BC — Final defeat of Persians by Alexander in the battle of Gaugamela
- 331 BC **CODOMANNUS ASSASSINATED** — by order of Bessus, satrap of Bactria

Time Line of GREECE

- 480 BC **Battle of Salamis**, Themistocles of Athens defeats the navy of Xerxes
- 478 BC **Battle of Platea**, Aristides of Athens defeats Persian ground forces; stops Xerxes' movement toward Greece.
- 447 BC **Parthenon Built**. Golden Age of Greek architecture and culture.
- 431 BC **Peloponnesian Wars Begins** Between Athens and Sparta
- 404 BC **Sparta** takes ascendancy in Greece by winning Peloponnesian Wars
- 371 BC **Thebes** becomes dominant by defeating Sparta at Leuctra.
- 356 BC **Philip of Macedon** becomes King of Macedonia
- 338 BC **Macedon** dominates Greece; Philip defeats Athenians and Thebes at Chaeronea
- 336 BC **Alexander the Great** succeeds his assassinated father, Philip
- 334 BC **Persian Wars** begin under Alexander
- 325 BC **Persia Falls** to Greece, conquered by Alexander
- 323 BC **Alexander Dies**—Diadoche (successors) split kingdom into four parts:
SELEUCUS — Asian part of the empire
PTOLEMY—Egypt
CASSANDER—Macedonia
LYSIMACHUS (and **Antigonus**)—Thrace
- 168 BC **MACEDON** conquered by Romans; Perseus defeated in third Macedonian War
- 163 BC **SELEUCID** empire falls to Rome when Antiochus IV tries to take Egypt
- 146 BC **ROME** rules the Greek World with the collapse of the Achaean League
- 68 BC **SYRIA**, a Roman province, annexes the remains of the Seleucid empire
- 30 BC **PTOLEMY** Dynasty ends with death of Cleopatra
- 46 AD **THRACE** becomes a Roman province under Emperor Claudius

Time Line of MACEDONIA

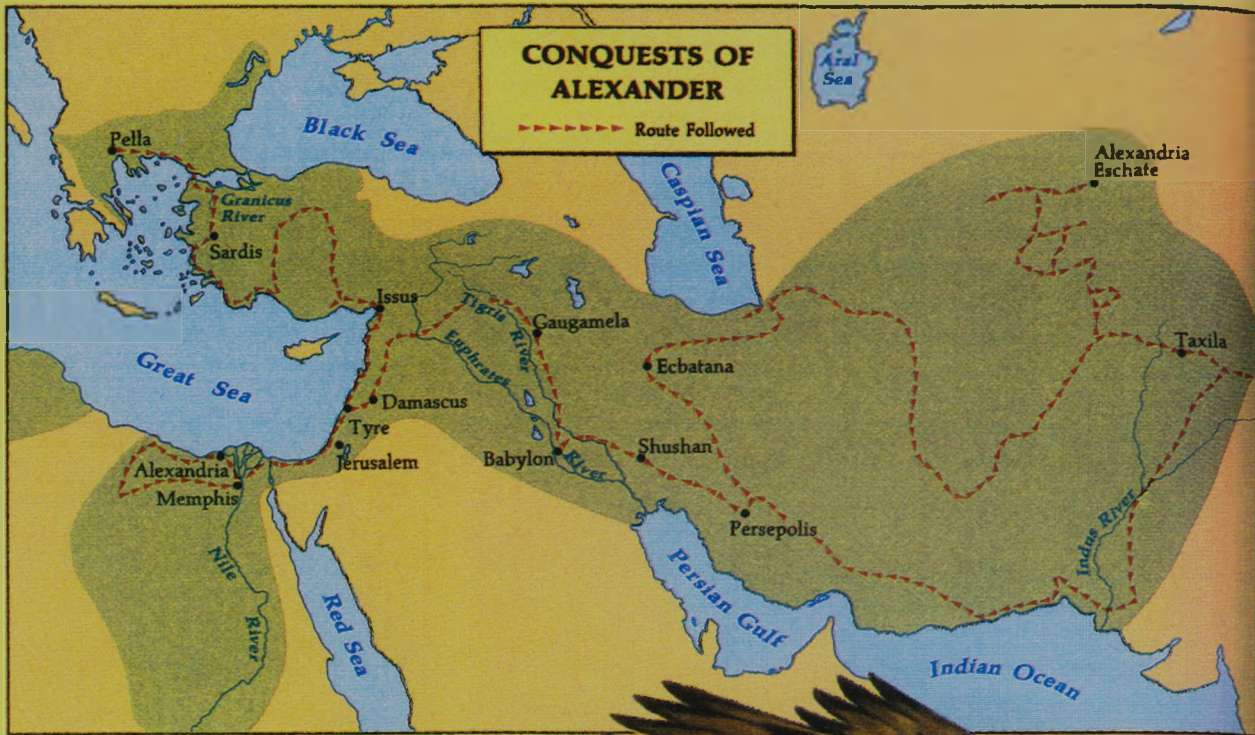
- 640 BC | **Perdiccas** — Founds Macedonian Kingdom
- Ca. 480 BC — Macedonia becomes tribute to Persia under Darius and Xerxes
- 413 BC | **Archeiaus (413-399)** — Centralized government; built infrastructure of roads
- 359 BC | **Phillip of Macedon (359-336)** — Macedon becomes greatest power in Greece
- 336 BC | **Alexander the Great (336-323)**
- 325 BC | **Persia Falls** to Alexander
- 323 BC | **Cassander** Inherits Macedon at Alexander's death
- 316 BC | **Antigonus Unites with Cassander.** Macedon controls most of Greece. Cassander murders Alexander's mother, Olympias; widow, Roxane; and son, Alexander IV. Founds Thessonica
- 305 BC | **Cassander** Assumes Title "King of Macedon"
- 301 BC | **Lysimachus** and Cassander join to defeat Antigonus at Ipsus
- 294 BC | **Demetrius I Poliorcetes (227-221)**
- 287 BC | **Lysimachus** of Thrace becomes King of Macedon
- 227 BC | **Antigonus III (227-221)**
- 221 BC | **Philip V (221-179)**
- 217 BC | **Aetolian League** defeated by Philip V, restoring domination of Greece
- 216 BC | **Philip V** joins forces of Carthaginian general, **Hannibal**, incurring wrath of Rome
- 197 BC | **Roman General Flamininus** defeats Philip V, declares freedom of Greece
- 179 BC | **Perseus (179-168)** — Last Macedonian King
- 168 BC | **Rome** wins 3rd Macedonian War and rules over Macedon

Time Line of the PTOLEMYS

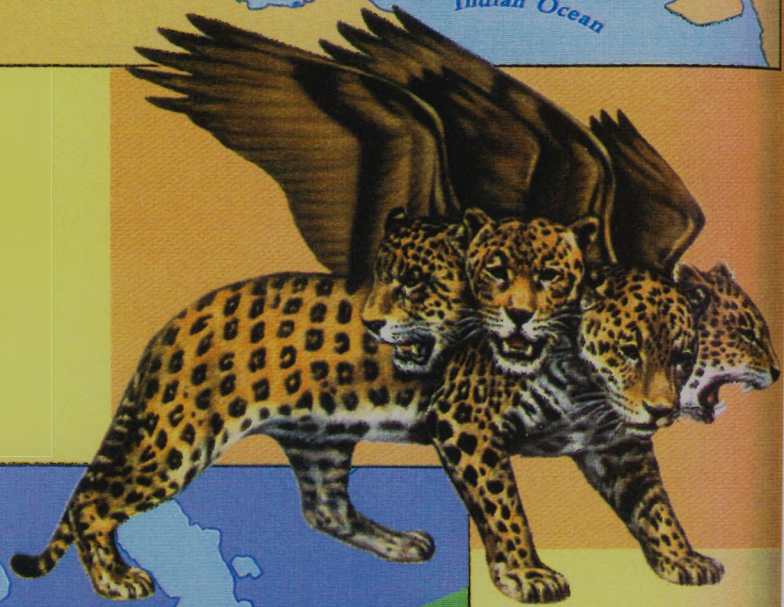
- 323 BC **Ptolemy I Soter (323-284)** — Proserous reign, establishes trade with India and Europe,; Founds Alexandria; Builds Library and Museum in Alexandria
- 304 BC **Ptolemy** prclamed King of Egypt
- 284 BC **Ptolemy II Philadelphus (284-246)** — Established contacts with Rome; enlarges trade to Nubia and Arabian Peninsula
- 246 BC **Ptolemy III Eugestes (246-221)** — Successfully repels Seleucin invasion
- 221 BC **Ptolemy IV Philopater (221-205)** — Weak monarch, loses Syria, kills mother & relatives
- 205 BC **Ptolemy V Epiphanes (205-180)** — Five years old; loses most of Asian provinces to Antiochus Epiphanes; Domestic revolts; recorded on Rosetta Stone
- 180 BC **Ptolemy VI Philometor (180-164)** — Child king; Mother directs reign to 176 BC
- 170 BC **Ptolemy VIII Eugestes** — Co-regent with Ptolemy VI
- 164 BC **Ptolemy VIII** forces Ptolemy VI off of throne; Rome intervenes and restores Egypt and Cyprus to Ptolemy VI
- 145 BC **Ptolemy VII Neos Philosopher** — Succeeds Ptolemy VI as child; immediately assassinated by Ptolemy VIII
- 103 BC **Ptolemy IX (103-88)**
- 80 BC **Ptolemy XII Auletes (80-51)** — Ptolemaic dynasty becomes dependant on Rome
- 51 BC **Cleopatra and Ptolemy XIII Co-regency** — Deep rivalries develop, civil war erupts
- 47 BC **Ptolemy XIV** succeeds Ptolemy XIII
- 44 BC **Cleopatra** marries her brother Ptolemy XIV; **Becomes mistress of Julius Caesar** and goes to Rome until he is assassinated on the Ides of March
- 42 BC **Mark Antony** comes to Egypt; Cleopatra becomes his mistress and they plan world empire
- 31 BC **Battle of Actium** — Octavian (later Augustus Caesar) defeats Cleopatra and Mark Antony to contol Rome
- 30 BC **Cleopatra Commits Suicide** — Failing to make an alliance with Octavian, Cleopatra permits herself to be killed by an Egyptian asp (cobra), the royal symbol of ancient Egypt.
- Ptolemy XV**, Cleopatra's son, is murdered
Ptolemaic Dynasty ends

Time Line of the SELEUCIDS

- 323 BC **Sileucus I Nicator** — Assigned to rule from Sileucia at death of Alexander
Empire includes most of Asia provinces conquered by Alexander
- 238 BC **Parthians** revolt in Persia.
- 224 BC **Sassanians** rule Persia
- 223 BC **Antiochus III (223-190)** — Lost most of Anatolia (Turkey) and Eastern Iran
- 190 BC **Antiochus IV Epiphanes (190-163)** — Consolidates power over reduced kingdom. Tries to conquer Egypt. Defeated by Rome which curtails Seleucid power.
- 167 BC **Maccabean Rebellion (167-164)** — Restores independence to Israel. Hasmonean Dynasty.
- 162 BC **Demetrius I Soter (162-150)**
- 140 BC **Parthians** expand westward. reducing area of Seleucid domain
- 139 BC **Antiochus VII (139-129)** — Temporarily successful in regaining territory
- 63 BC **Rome** annexes Selucid kingdom to the province of Syria



In 323 B.C.E., at 32 years of age, Alexander was stricken by malarial fever and died. By 301 B.C.E., four of his generals had established themselves in power: Ptolemy Lagus over Egypt and Palestine; Seleucus Nicator over Mesopotamia and Syria; Lysimachus over Thrace and Asia Minor; and Cassander over Macedonia and Greece (Da 7:6; 8:8; 11:4)



Daniel 11 Supplement

An alternative historical explanation

View of C.T. Russell, S.S. Vol. 3. Thy Kingdom Come (1891), p23-63.

Daniel 11:1-13 remain as before (verses generally agreed upon).

Paraphrase (from history)

Comment

14. Antiochus and Philip V of Macedonia will endeavor to partition the Ptolemaic kingdom, and many peoples will support them: "the sons of the breakers...of thy people" - the Romans - shall arise to come into prophesied power. The Grecian kings will fall within 150 years (or, Rome will eventually fall).

15. Then will Antiochus return (and defeat the Egyptian general Scopas at Panium) and besiege Scopas at Sidon, three of Egypt's elitest relief forces will fail; so they will surrender and be humiliated.

16. But Rome shall conquer Syria and Judea in BC63. Pompey will slay 12,000 at Jerusalem, damage the Temple, tear down the city walls, and impose tribute.

17. Pompey, then Julius Caesar, will be guardian of Ptolemy VII and Cleopatra (51-30), 3,000 Jews will join Antipater the Idumean [Edomite] in support of Caesar, who will take Cleopatra and corrupt her, but she will later defect to his rival Mark Anthony.

Who gave Cleopatra?

18. Caesar will leave Egypt to defeat Pharnaces, king of the Cimmerian [Gomerian] Bosphorus. (Latter part of verse is obscure.)

What about the reproach?

19. After cleaning up in Asia Minor, Egypt, and Spain, Caesar will return to Rome as dictator for life, and be assassinated in BC44.

20. He will be succeeded by Octavius (Augustus), BC44-AD14, best known for his taxations (25% of annual income for citizens, 12.5% for freed men) [Lk 2:1]; he will die peacefully within a few years after his last taxation (AD6 or 13), or a few years after the zenith of his power.

few days?

21. He will be succeeded by Tiberius, AD14-37, a cruel, sensuous, and debauched ruler, who will receive the kingdom through the intercession of his mother Livia (then married to Augustus).

22. Tiberius will finally be murdered by the praetorian prefect Macro. Jesus Christ will also be crucified during his reign.

sequence?

23. After the Senate recognizes Tiberius, he will rule by organizing the Praetorian Guard, comprising only 10,000-20,000 soldiers. [Uriah Smith backtracks and applies this prophecy to the league made between the Jews and Rome in BC161.]

24. Augustus and his successors will choose to preserve the peace of the kingdom, rather than make substantial acquisitions.

25. Queen Zenobia of Palmyra will rebel in AD269-272, taking Egypt, Syria, and Asia Minor, but Aurelian will vanquish her and return to Rome with great spoils.

she or he?

26. Aurelian will be assassinated by his own generals; his army will be successful, though many will be slain.

27. The dying Imperial powers and the rising Ecclesiastical powers will conspire together, but their union will be postponed (to AD539, lest it bring the 1260 years to an end prematurely).

28. Aurelian will return to Rome with great spoils, and issue edicts against Christians in his 5th year, but he will die before many can be martyred.

sequence?

29. {Parenthetically, Napoleon will again invade Egypt (see vs. 40), but it won't be like in the days of Cleopatra or Zenobia.

Why a parenthesis here?

30. The British navy under Adm. Nelson (as an ally of Rome) will hinder Napoleon's conquest. Napoleon will momentarily sign a concordat with the pope, but he shall change his mind and operate against the Church of Rome. }

31. Papal power shall arise, polluting principles of both civil government and true religion, setting up Transubstantiation and the Sacrifices of the Mass as the abomination that maketh desolate (the sacrifice of Christ).

32. Unfaithful professing Christians will fall easy prey to Papal flatteries. But the faithful among Christians will be strengthened by the persecutions.

33. The Lord's host - the "wise" - shall teach the faithful, though the faithful shall be hunted, imprisoned, racked, tortured, and put to death (AD539-1799).

34. Amidst the Papal persecutions, the Reformation will give some respite. But kings and princes will give honors and titles to Protestants to corrupt them.

35. Some leaders, reformers, and teachers - although they expose Papacy's errors - shall fall, which will try the faithful few to cleanse them.

36. Napoleon shall do whatever he attempts and shall exalt himself over the other mighty rulers, and he will denounce the pope; he will prosper until papacy is subjected and its influence over the minds of the people is broken. [Gen. Berthier took the pope prisoner to France 1798 Feb. 20, where he died in 1799. (Napoleon then took charge and prevented election of a new pope until March 1800.)]

37. Napoleon will show no respect to Papacy or to Protestant sects: he will be controlled only by his own personal ambition.

38. Instead of Ecclesiasticism, he will honor military power: he will bring great spoils back to France.

39. Napoleon will put his friends into power in foreign lands, demanding absolute loyalty but no bribes.

40. Napoleon will war against Egypt from May 1798, and against the British army and navy (which destroyed his fleet of 13 ships 1798 Aug. 1), until his return to France 1799 Oct. 9, which begins the time of the end for Rome and this world.

[U. Smith and R.E. Streeter say Turkey here becomes king of the north]

41. He shall campaign in Palestine and Syria 1799 March-May and conquer Joppa and many other cities, but he will by-pass Trans-Jordan.

42. Napoleon will return and defeat 10,000 Turks at Aboukir, thus reestablishing his authority over the treasures of Egypt.

43. He will retain authority over the treasures of Egypt [until his departure to France] (without opposition from Libya and Ethiopia?).

44. But tidings of an alliance against France by the Ottoman Empire, England, Russia, Austria, and Naples will bring him quickly back to France, and he will make war against them.

45. Napoleon will encamp and fight at Mt. Tabor (the mount of transfiguration). [He also visited Mt. Sinai.] But in 1821 May 5 he shall die in exile, with none to help him.

good

sequence
problem

12:1. Then (between 1799 and 1914) will Christ return with power for Israel, the church, and ultimately the whole world, and the greatest worldwide trouble since the Flood will begin in 1914, and thereafter will be the salvation of Israel and all those desiring to be God's people.

2. In the resurrection, all who do well will receive eternal life, but many will be ashamed of what they had previously done.

3. And the church will shine as the Sun in the Kingdom of their Father: the ancient worthies and other honorables will be honored proportionately to their honorable efforts.

Daniel 11 Supplement

An alternative historical explanation
View of R.E. Streeter (ca. 1924).

The principal differences are confined to the Ottoman Turks as a fulfillment of vss. 40-45:

Paraphrase (from history)

Comment

40. And at the time for the decline and fall of the Papal Roman Empire, the Saracens (Arabs) will attack Christendom [seizing Spain, Sicily and Calabria, and attacking Rome in AD846], and then the Ottoman Turks [north of Judea] in the 14th-17th centuries will come with large armies and navies and take what had been the East Roman Empire away from Christendom.

Are the Saracens too early?

41. The Turks under Selim I will take Palestine in 1516, and Suliman will take Hungary, Babylonia, and many nations early in the Reformation, but the desert Arabs will not be conquered.

But Trans-Jordan was taken

42. They will subjugate most of the Near East and the Balkans, and Egypt will have been taken in 1517.

non-chronological

43. They will be masters of Egypt (until the coming of the British in 1882), and they will rule North Africa in the 16th and 17th centuries.

What about Ethiopia(=Cush)?

44. After 1928: Something about "the Eastern question" and involving Europe would cause Turkey to amass its full strength, but be expelled from Europe,

45. And to make its last stand against Papacy in Palestine/Israel.
[Cf. Ez 38-39, Gog/Magog...Togarmah.]

attractive cross-reference

Notes

43. While "Cush" predominately denotes Black Africa (esp. Ethiopia and Sudan), it occasionally refers to other black countries. Perhaps it could refer to Shinar (=Sumeria, =Old Babylonia)? or to the islands in the Indian Ocean also conquered and ruled by the Ottomans? Nevertheless, this appears to be a weak point.

45. The Turks' loss of Palestine to the British in Dec. 1917 might also be studied as a potential fulfillment of "he shall come to his end" (though the alliance of the Central Powers could also violate "and none shall help him").

Alternative

Daniel 11

An historical explanation

Daniel 11 (ASV-1901)

1. And as for me. in the first year of Darius the Mede. I stood up to confirm and strengthen him.

2. And now I will show thee the truth. Behold, there shall stand up yet three kings in Persia: and the fourth shall be far richer than they all: and when he is waxed strong through his riches, he shall stir up all against the realm of Greece.

3. And a mighty king shall stand up, that shall rule with great dominion. and do according to his will.

4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven. but not to his posterity, nor according to his dominion wherewith he ruled: for his kingdom shall be plucked up, even for others besides these.

5. And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

6. And at the end of years they shall join themselves together: and the daughter of the king of the south shall come to the king of the north to make an agreement: but she shall not retain the strength of her arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in those times.

7. But out of a shoot from her roots shall one stand up in his place, who shall come unto the army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

Paraphrase (from history)

1. In the year BC538 the LORD's angel raised up Darius the Mede (who likely reigned just one year in the province of Babylon.)

2. Cyrus, Cambyses, and Darius will come to power in Persia. Then Xerxes will gain the most wealth of all, and he will gather all available nations in BC481 for an (unsuccessful) invasion of Grecia [Javan = Ionia].

3. And some time later in BC336 Alexander of Macedonia will arise and unite Grecia behind him and will be victorious everywhere he goes.

4. But in the peak of his power Alexander will suddenly die in BC323, and his empire will be divided up into Macedonia (and Greece) to the west, Egypt to the south, Syria-Babylonia to the east, and Thrace to the north. Alexander's family will all be slain within 13 years, and his generals and their successors will take these parts of the empire, though with much less power.

5. Then Ptolemy I Soter (BC323-285) became king in Egypt, and he protected General Seleucus, and Seleucus in BC312 retook Syria and Babylon and began reigning as Seleucus I Nicator (312-281); in BC301 he again defeated Antigonus, and after Lysimachus had conquered Macedonia and annexed it to Thrace, Seleucus conquered Lysimachus, and so Syria ruled the larger part of Alexander's empire. (Soon north Thrace was lost, and Macedonia became the Antigonid Kingdom under Gonatas.)

6. And a few Syro-Egyptian wars later and many years later Ptolemy II Philadelphus (285-246, sponsor of the Septuagint?) will make a covenant with Antiochus II Theos (261-246), so that Antiochus will divorce his wife Laodice and marry Berenice, the daughter of Ptolemy II; but after Ptolemy's death Antiochus shall visit Laodice and her children, and then Laodice shall poison Antiochus and cause also Berenice and her son and all her Egyptian attendants to be slain, and Laodice shall secure the throne of Syria for her son Seleucus II Callinicus (246-225);

7. But Berenice's brother Ptolemy III Evergetes (246-222) will come with vengeance, and will be welcomed by the city of Seleucia, and will conquer as far as Babylon;

8. And also their gods, with their molten images, and with their goodly vessels of silver and gold, shall he carry captive into Egypt; and he shall refrain some years from the king of the north.

9. And he shall come into the realm of the king of the south, but he shall return into his own land.

10. And his sons shall war, and shall assemble a multitude of great forces, which shall come on, and overflow, and pass through; and they shall return and war, even to his fortress.

11. And the king of the south shall be moved with anger, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude, and the multitude shall be given into his hand.

12. And the multitude shall be lifted up, and his heart shall be exalted; and he shall cast down tens of thousands, but he shall not prevail.

13. And the king of the north shall return, and shall set forth a multitude greater than the former; and he shall come on at the end of the times, *even of years*, with a great army and with much substance.

14. And in those times there shall many stand up against the king of the south: also the children of the violent among thy people shall lift themselves up to establish the vision: but they shall fall.

15. So the king of the north shall come, and cast up a mound, and take a well-fortified city: and the forces of the south shall not stand, neither his chosen people, neither shall there be any strength to stand.

16. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, and in his hand shall be destruction.

17. And he shall set his face to come with the strength of his whole kingdom, and with him equitable conditions; and he shall perform them; and he shall give him the daughter of women, to corrupt her; but she shall not stand, neither be for him.

18. After this shall he turn his face unto the isles, and shall take many: but a prince shall cause the reproach offered by him to cease: yea, moreover, he shall cause his reproach to turn upon him.

8. And he will carry an immense spoil back to Egypt, including the idols the Persians had taken away, and he himself will attack Syria no more.

9. And in BC243 Seleucus will try but utterly fail to recover southern and coastal Syria, then struggles with his brother Hierax will keep him at home.

10. And Seleucus' sons, Seleucus III Soter (225-223) and Antiochus III Magnus (The Great, 223-187) will raise a great army, and Antiochus will retake Seleucia and conquer Judea, even to the border of Egypt;

11. And in BC217 Ptolemy IV Philopator (222-203) will press the Fourth Syrian war at Raphia (20 mi. SW of Gaza) with an army of 70,000 foot soldiers, 5,000 horsemen and 73 elephants, and will defeat 62,000 soldiers, 6,000 horsemen and 102 larger (Asian) elephants.

12. When he will take multitudes captive, he will give himself to vice and will seek to enter into the Temple at Jerusalem, and returning to Alexandria in anger he will slay 40,000 Jews, but Egypt will be weakened;

13. For Antiochus will strengthen himself and raise a still larger army and will retake Judea in BC201 from the child-king Ptolemy V Epiphanes (203-181).

14. In the days of Ptolemy V, Antiochus, Philip V of Macedonia, and many nations will turn against Egypt; and the rebels of Judea also, but the Egyptian general Scopas will conquer them;

15. Then will Antiochus return (and defeat Scopas at Panium) and besiege him at Sidon: three elite relief forces will fail: so Scopas and his army will surrender and be humiliated, about BC200.

16. But Antiochus will conquer at will, (and will be welcomed by the Jews,) and the battlefield will be Judea.

17. Antiochus will seek to gain Egypt by strategy and in a peace treaty will give his daughter Cleopatra I (ca. 195-174) to Ptolemy, ca. BC195, with a dowry to have included Judea. But Cleopatra will not help her father.

18. Antiochus will capture many Mediterranean ports, but the Roman general Scipio will defeat him and put him twelve years to tribute in BC189.

19. Then he shall turn his face toward the fortresses of his own land: but he shall stumble and fall, and shall not be found.

20. Then shall stand up in his place one that shall cause an exactor to pass through the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

21. And in his place shall stand up a contemptible person, to whom they had not given the honor of the kingdom: but he shall come in time of security, and shall obtain the kingdom by flatteries.

22. And the overwhelming forces shall be overwhelmed from before him, and shall be broken; yea, also the prince of the covenant.

23. And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong, with a small people.

24. In time of security shall he come even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them prey, and spoil, and substance: yea, he shall devise his devices against the strongholds, even for a time.

25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall war in battle with an exceeding great and mighty army; but he shall not stand; for they shall devise devices against him.

26. Yea, they that eat of his dainties shall destroy him, and his army shall overflow; and many shall fall down slain.

27. And as for both these kings, their hearts shall be to do mischief, and they shall speak lies at one table: but it shall not prosper; for yet the end shall be at the time appointed.

28. Then shall he return into his land with great substance: and his heart *shall be* against the holy covenant: and he shall do *his pleasure*, and return to his own land.

19. To raise the tribute he will attempt to plunder the temple of Jupiter Belus in Elymias, but he will be slain with all his attendants.

20. Then Seleucus IV Philopator (187-175) will collect the annual 1000-talents tribute to the Romans, and will send Heliodorus to rob the Temple in Jerusalem, but a few years later Heliodorus will slay him (and attempt to seize the throne).

21. And though Demetrius, the son of Seleucus, is the rightful heir, and Heliodorus and Ptolemy VI Philometor (181-146), son of Cleopatra, will also seek the throne, Demetrius' uncle Antiochus IV Epiphanes (175-164) will flatter the Pergamuns and Syrians and buy off the Romans, and become king and live lasciviously;

22. And all opposition forces will be dissipated, and Jason will bribe him to take the office of high priest in Jerusalem from his brother Onias, but their youngest brother Menelaus will offer a bigger bribe and thus in turn replace Jason as high priest. [Those who piously refused to accept the appointment of a Gentile king became the Pharisees; the wealthy minority became known as the Sadducees.]

23. Antiochus will use friendship pacts for treachery and will thus obtain Judea.

24. He will be extravagant and will prefer intrigue to armed force for awhile;

25. And then in BC169 he will go into Egypt and take the land from Pelusium to Memphis, for Ptolemy's allies will desert to Antiochus.

26. And Ptolemy will be ruined by his own ministers, and his army will be beaten, and many will be slain:

27. And they will confer for peace but will plot each other's destruction, yet neither will succeed.

28. And Antiochus will take much spoils with him. And en route to his own land, finding that Jason (had heard he was dead and) had taken Jerusalem, Antiochus shall capture the city, slay 40,000, sell another 40,000 as slaves, pollute the Temple and altar with swine, profane the Most Holy, and take the golden vessels.

29. At the time appointed he shall return, and come into the south; but it shall not be in the latter time as it was in the former.

30. For ships of Kittim shall come against him; therefore he shall be grieved, and shall return, and have indignation against the holy covenant, and shall do *his pleasure*: he shall even return, and have regard unto them that forsake the holy covenant.

31. And forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual *burnt-offering*, and they shall set up the abomination that maketh desolate.

32. And such as do wickedly against the covenant shall he pervert by flatteries; but the people that know their God shall be strong, and do *exploits*.

33. And they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil. *many days*.

34. Now when they shall fall, they shall be helped with a little help; but many shall join themselves unto them with flatteries.

35. And some of them that are wise shall fall, to refine them, and to purify, and to make them white, even to the time of the end: because it is yet for the time appointed.

36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods; and he shall prosper till the indignation be accomplished: for that which is determined shall be done.

37. Neither shall he regard the gods of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.

29. But Antiochus shall fail in his plot to set Physcon against his brother Ptolemy VI, and so in BC168 he shall again come into Egypt, but with different results:

30. For Mediterranean (Roman) ships shall come to Alexandria, and Popilius will order him to withdraw. And Antiochus shall send his tax collector Apollonius to Jerusalem, slaughter many people, outlaw Judaism, consecrate the Temple to Jupiter Olympus, and compel all by penalty of death to conform to the religion of the Greeks. [Then Judea revolted in BC166 under the Maccabees. Antiochus died raving mad. The priesthood did not support the revolt; so when it was successful, Simon Maccabee was appointed high priest ca. BC140. The Zadokite priesthood then withdrew from the Jewish community and formed the Qumran community in the desert, from whom came the Dead Sea Scrolls.]

31. And the Roman forces will take his kingdom (and Judea) in BC63, and they will crucify Christ (at the insistence of the Jews) in AD33 April 3, and destroy the Temple (and all Jerusalem) in AD68-70. (decimate/exile Jewry,) and set up the Roman Catholic Church in the image of the Babylonian/Greek/Roman pantheon;¹

32. And those who sin against the Lord's people will heathen Rome corrupt by promotion and wealth, but in spite of it the truly Christian will be zealous for Him and grow stronger.

33. And Christians will make converts throughout the Empire (and beyond), even though Rome will slay them, burn them, imprison them, and confiscate their goods for many centuries.

34. Now after the Diocletian persecution Constantine will grant relief in March 313, and then many unregenerate will also profess Christianity;

35. Then still more faithful Christians will be slain even until the Gospel Age harvest, but it will not hurt the spiritual development of the true church.

36. Then the Pope will be his own law and will exalt himself above everything in earth or heaven and will accuse God of eternal torture, etc., and he will succeed for many centuries, reaching his peak power under Innocent III in AD1198-1216;

37. The Pope will exalt himself above the Roman pantheon, will impose clerical celibacy, and will put down every other god, true or false:

¹ Note parallels to Antiochus, who removed the high priest at the urging of a Jew, plundered the Temple, and established the heathen worship with Jupiter/Satan at the head.

38. But in his place shall he honor the god of fortresses; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

39. And he shall deal with the strongest fortresses by the help of a foreign god: whosoever acknowledgeth *him* he will increase with glory; and he shall cause them to rule over many, and shall divide the land for a price.

40. And at the time of the end shall the king of the south contend with him; and the king of the north shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass through.

41. He shall enter also into the glorious land, and many *countries* shall be overthrown; but these shall be delivered out of his hand: Edom, and Moab, and the chief of the children of Ammon.

42. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.

44. But tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to destroy and utterly to sweep away many.

45. And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him.

12:1 And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

38. But instead he will respect only the right of might and will install the worship of Mary and patron saints and will build immense institutions for that worship;

39. And he will employ Mariolatry against the Almighty and His people, he will crown and rule over the kings and emperors of Europe, and he will extort bribes for distributing lands.

40. And in later times the Ottoman Empire will threaten the papacy, and England will rebel from Rome under Henry VIII and subsequently establish a vast empire, taking some of it from Roman Catholic countries.

41. The British will intercede in the 1878 Berlin Congress of Nations to open up Palestine, and will conquer many lands, but Trans-Jordan and its capitol Amman will be unaffected at this time.

42. And Britain will occupy Egypt in 1882 and many countries;

43. And they will control vast mineral and archaeological treasures; and from Egypt they will begin expanding into the Libyan desert and into Black Africa.

44. But military preparations in Germany and the other Central Powers will cause Britain to engage in World War I.

45. And in December 1917 British General Allenby will take Jerusalem, and assume mandate over Palestine, but the mighty British Empire will subsequently disintegrate and die. [Consequently, Israel was reborn on 1948 May 15.]

12:1 And at the time of the end shall Christ return with strength ("all power") to bring Israel back, starting in 1878, and then World War I will begin the greatest worldwide time of trouble since the Flood, and thereafter He will complete His church:

2. And all the world's dead will be resurrected in the Millennial Kingdom, those who obey and progress will receive everlasting life and the honor that goes with it, but those who will persist in disobedience will be cut off in second death and be regarded odiously;

3. And the wise body of Christ will shine together as the Sun in the Kingdom of their Father, and the Ancient Worthies will lead the multitudes back to righteousness and will each shine for ever and ever.

Notes on Daniel 11

by verse

1. A good case for Darius being Astyages [*Greek*, Cyaxares, or Xerxes], the last ruler of the Medes, and father-in-law of Cyrus the Persian, is made in "Darius the Mede." *Bible Study Monthly* 57, 5, p108-110, Sept./Oct. 1980 [England].

2. Here begins the explanation promised in Dan 10:14. Some may prefer to add Bardiya (*Greek*, Smerdis) immediately after Cambyses, and drop Cyrus, as the latter had already "stood up" by Cyrus' 3rd year. [Current ignorance as to whether he was really Bardiya, the other son of Cyrus, or Gaumata, a Magian from the Medes, is well summarized in "The Cambridge Ancient History", 2nd Edn., ed. John Boardman, N.G.L. Hammond, D.M. Lewis, M. Ostwald, vol. 4; Cambridge Univ. Press, 1988.]

4. In response to Antigonos' claim to Alexander's undivided empire, Ptolemy, Cassander, Lysimachus, and Seleucus united against him in the Spring of BC315. In BC305 the allies divided the empire into four parts and declared themselves kings: Ptolemy I, king of Egypt; Seleucus I, king of Syria/Babylon; Lysimachus, king of Thrace; and Cassander, king of Macedonia/Greece.^{2*} Compare these four new kings with the four horns of Dan 8:8 and four wings of Dan 7:6 (cf. also the four heads). [Antigonos died in BC301 at the decisive battle of Ipsus, the largest battle in Grecian history, with 75,000 on each side. But his descendants took the Macedonian Kingdom.]

5. As Macedonian domination of Judea is at this point already past, and Thrace never dominated Judea (until Constantine moved his capitol there in AD 330, at Constantinople), the LORD's people are henceforward concerned only with the king(s) of the south and the king(s) of the north, i.e., of Egypt and of Syria - until the coming of Rome. ["Princes" = military chiefs.]

6. The Berenice II episode triggered the series of events that ended Ptolemaic rule in Judea. Years which have little impact on Judea (including the preceding twenty five) are ignored in the prophecies.

The five Syrian Wars were:

- 1a. BC 280 - 279 (or Carian War, or Damascus War)
- 1b. ca. 276 - 272 [in Syria, Judea not involved]
2. ca. 260 - 255 [primarily in Asia Minor]
3. 246 - 241 [revenge war, north of Judea]
4. 219 - 217 [Egypt keeps Judea]
5. 201 - ca. 195 [Egypt loses Judea to Syria]

11. Ptolemy may have had only 50,000 foot soldiers. Polybius' history is ambiguous.

30. The Maccabean Revolt was not the LORD's kingdom, and was only partially successful; so it is ignored in the prophecy.

31. "Profane" (*Heb.* "chalal"). Gesenius: "pierce through" - i.e., "crucify."
"The sanctuary, even the fortress" - Christ as high priest and king.

40. "Time of the end" - period of the decline and fall of the Papal Roman Empire.

41. Britain took Trans-Jordan from the Ottoman Empire (Turkey) only after taking Jerusalem, i.e., in 1918. [Alternatively, this could refer to the first British entry into Palestine, as an ally of Turkey against Napoleon.]

12:1. "At that time" - that is, during the time spoken of in 11:40-45, which includes 1874. Christ's return impacts both fleshly and spiritual Israel. "Children of thy people...thy people" - fleshly Israel...spiritual Israel.

2. What is explicitly stated for one group (e.g., everlasting life) implies the opposite for the other group (e.g., second death), and vice-versa (honor vs. shame and contempt). This is common Hebrew expression.

The *soft* parts of this explanation appear to be: 41, whether 40 (or 120) years respite for Trans-Jordan fulfills "deliverance", and 43, if British occupation of desert qualifies Libya as being "at his steps" (=in his path?). [Verse 24 can be elaborated.] The strengths are that it is in chronological order, it appears consistent with history as we now know it, and it stresses events of greatest concern to fleshly Israel and spiritual Israel.

² Coins of all four kingdoms, many showing their king's head with diadem, still testify to "King _____"
(Ptolemy...Cleopatra; Seleucus, Antiochus..., Lysimachus; Demetrius...Philip, Perseus).
E.g., see Charles Seltman, "Greek Coins"; London: Methuen, 1933.

RECOMMENDED REFERENCES

"Daniel the Beloved of Jehovah:" Brooklyn: Pastoral Bible Inst., 1928.

[Randolph Elwood Streeter (d. Dec. 1924) wrote chapters 1-13. Chapters 14-16 were added posthumously and might be considered of lesser quality.]

Max Cary, "A History of the Greek World from 323 to 146 B.C.", 2nd edn.: London: Methuen, 1951.

Selected Rulers of the Grecian Empire

The important kings/queen and regents of Macedonia were: □

	Kings/Queen	Regents
BC		
359-336	Philip II	—
336-323	Alexander III (Great)
323-317	Philip III Arridaeus	323-319 Antipater
		319-317 Polyperchon
317-316	Olympias (mother, Alex. III)	317- Cassander (son of Antipater)
305-297	Cassander (son of Antipater)	
294-288	Demetrius I (son of Antigonus I, son-in-law of Antipater)	
288-281	Lysimachus (king of Thrace)	
276-239	Antigonus II Gonatas	
229-221	Antigonus III Doson	
221-179	Philip V	
179-167	Perseus	
	[conquered by Rome]	

Other Grecian Kings/Queens

Egypt	Syria/Babylon	Thrace
305-285 Ptolemy I Soter	305-281 Seleucus I Nicator	305-281 Lysimachus
285-246 Ptolemy II Philadelphus	281-261 Antiochus I Soter	[end of Kingdom of Thrace]
	261-247 Antiochus II Theos	
246-221 Ptolemy III Evergetes I	247-226 Seleucus II Callinicus	
	226-223 Seleucus III Soter	
221-203 Ptolemy IV Philopator	223-187 Antiochus III (the Great)	
203-181 Ptolemy V Epiphanes	187-175 Seleucus IV Philopator	
181-145 Ptolemy VI Philometor	175-163 Antiochus IV Epiphanes [the worst!]	
	162-150 Demetrius I Soter	
	150- Demetrius II vs. Balas, etc.	
145-116 Ptolemy VII (Physcon)	139-129 Antiochus VII Sidetes	
116-108 Ptolemy VIII (Lathyrus)	125-96 Antiochus VIII Grypus	
108-88 Ptolemy IX Alexander I		
88-80 Ptolemy VIII [again]	[conquered by Armenia BC83-69]	
80-51 Ptolemy XI (Auletes)	[conquered by Rome BC63]	
51-30 Cleopatra VII		
[conquered by Rome]		

Daniel II - "Establishing the Vision"

Vs. 1) The Angel Gabriel gives Daniel an historic elaboration of the Vision of the 2300 Days (Dan. 8) regarding what would happen to God's people after the Medo-Persian empire.

Vs. 2,3) Three kings "stand up," arise and occupy the throne." Darius III is the last king of Persia, who is conquered by the "hero king" Alexander the Great.

Vs. 4) Alexander's empire is divided among his generals, instead of his sons. (See also Dan. 8:8,9)



Vs. 5) The King of the South is Egypt's Ptolomy, and the stronger than he is the conglomerate of East, West and North into the Seleucid Empire, referred to as the King of the North. They fight constantly. Judea is in the middle.

Vs. 6) To quiet hostilities, Antiochus, the King of the North marries Ptolomy's daughter, Berenice, after cutting off his own wife Laodice. Laodice poisons her husband and also has Berenice, her attendants and infant child murdered.

Vss. 7-9) Berenice's brother takes revenge upon the King of the North.

Vs. 10) Antiochus Magnus takes counter revenge and recovers Syria and musters for attack upon Egypt.

Vss. 11, 12) A new Ptolomy (Philapater) became angry at the prospect of being attacked, assembles a greater army and defeats the King of the North. Victorious, he returns to Egypt, but crumbles under his own vices.

Vs. 13) After his shattering defeat, Antiochus Magnus sews his empire back together. He prepares a larger force to attack the South again.

Vs. 14) A new infant King of the South has problems with internal rebellion as well as his traditional enemies. Returning from Egypt, humiliated, Antiochus (IV) Epiphanes defiled the Jewish Temple by offering swine on the brazen altar seemingly fulfilling the vision concerning the "abomination that maketh desolate" (Dan. 8:13).

Vs. 15) The King of the North is probably another Seleucid King who wages a successful campaign in which Egypt surrenders.

Vss. 16, 17) These verses describe the great and unsurpassed strength of Rome, the empire of iron, who also then conquers Judea, the "glorious land." The "daughter of women" is Cleopatra, who consorts first with Julius Caesar, then Marc Anthony.

Vss. 18, 19) It is Anthony who cleared the "reproach" of Julius Caesar after his death and formed a government with Julius' heir Octavius. When trouble arose between them, Octavius pursued Anthony to "the fort of his own land," Egypt, and there he defeated Marc Anthony.

Vs. 20) Octavius is the celebrated Augustus Caesar who is the "raiser of taxes" (Luke 2:1) under whose "glory of the [Roman] kingdom," the fifth Universal Empire King [Jesus] is born. Augustus died a peaceful death.

Vss. 21-23) Augustus was replaced by Tiberius, "a vile person," who at first feigned reluctance with the Senate to take the powerful position. Under the reign of this vicious tyrant our Lord Jesus, the "prince of the covenant" (Dan. 9:27), is killed.

Vs. 24) Methodology of the Caesars: Keep peace, reap profits from empire, etc. Each Caesar will not be detailed, just certain events of successive kings are chronicled.

Vss. 25, 26, 28) Hostility between Rome and Queen Zenobia ends in her capture and vanquishing of her ally in Egypt. Aurelian, King of North, returns home and persecutes Christians, possibly for their refusal to thank the sun for victories.

Vs. 27) (Meanwhile parenthetical verse) While Pagan Rome is persecuting Christians, two powers struggle for ascendancy: Imperial power & Clerical power. They cannot agree at the "table" because their cooperation is not to succeed until 1260 days before the "time appointed."

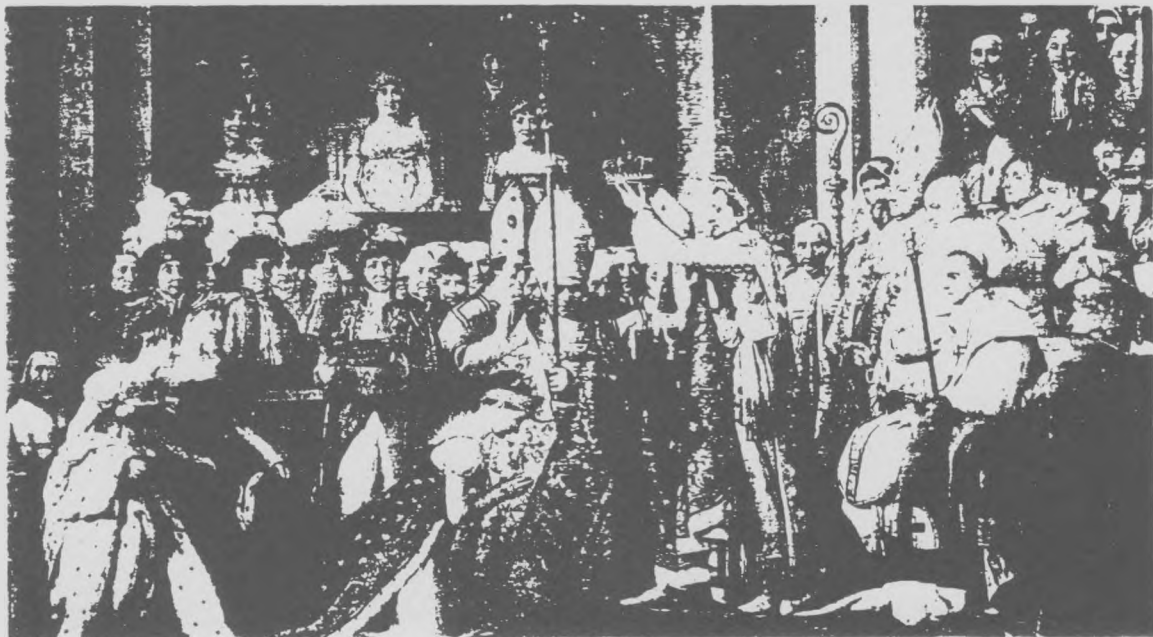
Vs. 29,30) Out of time sequence, but related to subject of invasion of Egypt (Vss. 25,26,28). Invasion will not happen again until "time appointed" of Napoleon! (See Vs. 40)

Vs. 31-35) The sanctuary is polluted with the "abomination that maketh desolate" (the Mass) which replaces the "daily [continual] sacrifice" (the ransom). A period of persecution began (539 A.D.) from which there was some alleviation with the Reformation, "a little help." The progress is checked by the "flatteries" of secular Protestant princes. Only the "time of the end" will conclude the persecuting power of the Papacy.

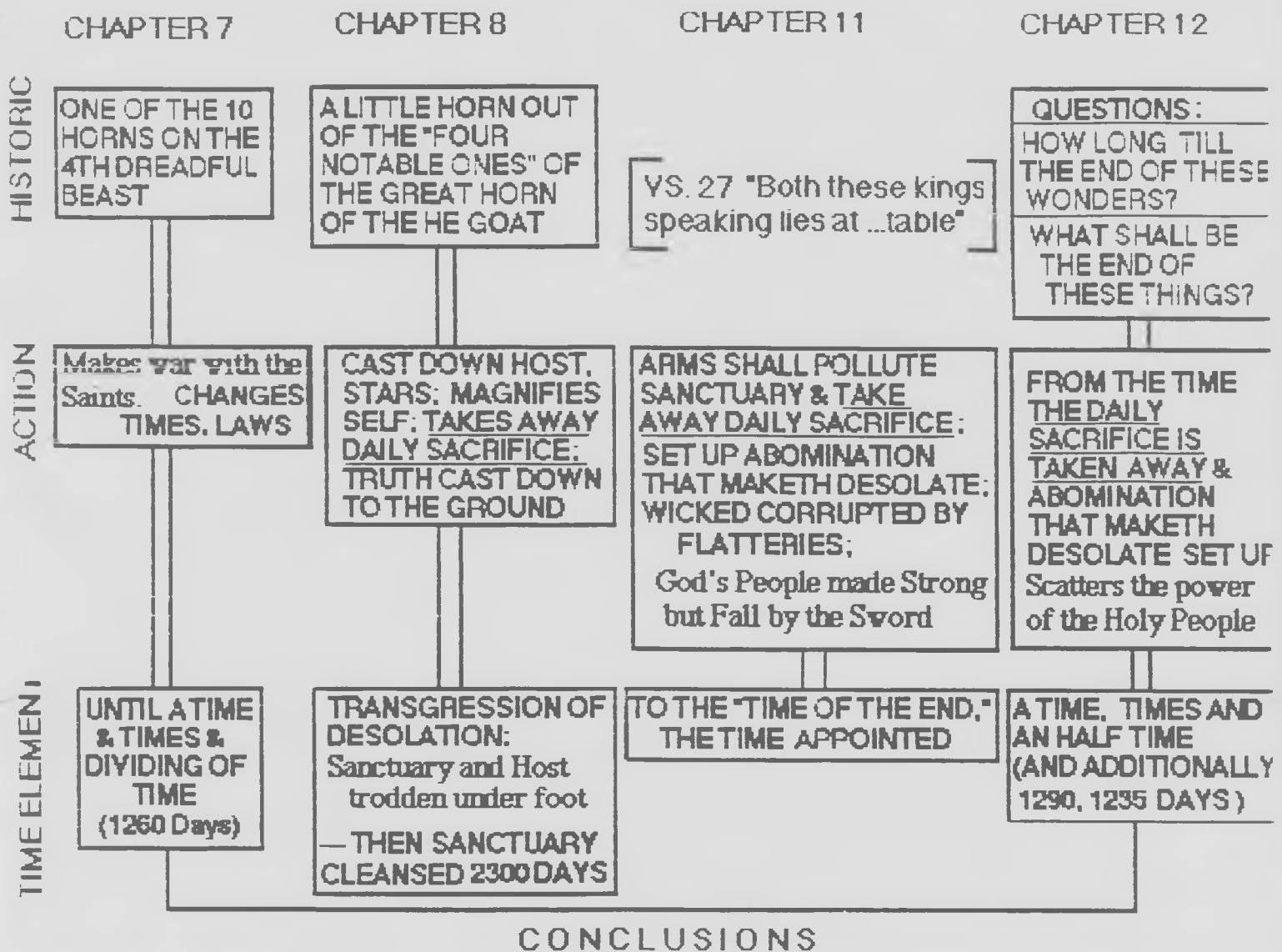
Vs. 36-39) Napoleon, the extraordinary and willing instrument of Providence, breaks Papacy's persecuting power. He defies the Pope, "god of gods," and recognizes only the power of the military, the "god of forces."

Vs. 40) "The time of the end" is pinpointed by the event when Napoleon is devastated by the King of the North (England) during his Egyptian campaign. This marks the "time appointed" (Vs. 29) when the "ships of Chittim" ["islands"=Great Britain] (Vs. 30) destroyed Napoleon's navy. Napoleon forms a Concordat with Rome but keeps the Pope a prisoner to the end of his career.

Vs. 41-45) During Napoleon's campaign in Judea, "the glorious land," he encamps at Mt. Tabor, the "holy mountain." He dies in exile on St. Helena's and "none shall help him."



CORRESPONDING PROPHECIES THAT DATE THE TAKING AWAY OF THE CONTINUAL SACRIFICE OF DANIEL 11:31



1. Ch. 7 The "saints" who are persecuted later reign in Christ's kingdom (Vss. 18, 22) Therefore, the period of the 1260 days must be in the Christian Age. It suffers under a "little horn" which replaced three segments ("horns") of the "dreadful" Pagan Rome beast (Vs. 7-8) This is the conquering of the Ostrogoths (the last of the three horns) in 539 A.D., thus fully setting up the Holy Roman Empire.

2. Ch. 12 The period of persecution of the Church is the time when the "abomination that maketh desolate" is "set up."

3. Ch. 8 The "abomination" came from a power ("horn") out of the Grecian Empire. It was Imperial Rome which conquered the Macedonian sector of Greece. Then Imperial Rome evolved into the Holy Roman Empire which took away the daily sacrifice. (So the "abomination" has to have that linkage to Rome and Greece.)

4. Ch. 11 Therefore, the "abomination" of Vs. 31, which began in 539 A.D. out of the Imperial Roman Empire, endures 1260 years till the "Time of the End," which would have to be 1799 A.D.

DANIEL - CHAPTER 11

V. 2 Medo-Persian Empire, 4th King Darius III, Codomanus

DETAILED HISTORY

V. 3 Alexander the Great

V. 4 Four Generals: 1. Ptolemy of Egypt
2. Seleucus in Asia
3. Lysimachus in Asia Minor
4. Cassander in Macedonia

V.5-19 Egypt= King of the South
Grecians & Romans= King of the North

V.17 Cleopatra, Queen of Egypt

V.17-19 Mark Anthony & Cleopatra - Anthony fell and Egypt (King of the South) was swallowed up in the Roman Empire.

PROMINENT INDIVIDUALS - NOT DETAILED HISTORY

V.20 Augustus Caesar

V.21 Tiberius Caesar

V.22 Prince of the Covenant= Jesus

V.25-28 Aurelian - Rome against King of the South (Egypt). Aurelian returned to Rome with great wealth.

V.26 Aurelian was assassinated by his own generals.

V.27 Two Kings or powers in the Roman Empire= Imperial Power and Clerical Power.

V.29-30 Is a parenthesis - Intimated that the next great invasion of Egypt would be "at the time appointed."

V.31 Ties in with V.27 - Refers to Papacy.

V.34-35 Is a parenthesis

V.31-35 Papacy, it's errors and abominations, and the Reformation and it's little help. Vs. 35 The " Time of the End" is a fixed time.

NAPOLEON - DETAILED HISTORY

V.36 Napoleon

V.37 Napoleon

V.39 Napoleon - Put his friends and trusty generals into places of power over conquered nations of Europe.

V.40 Invasion of Egypt at the "Time of the End."

V.41-43 Napoleon - Conquers Egypt

V.44-45 Napoleon - Mt. Tabor or Mt. Sinai