

## **NEW TESTAMENT CHRONOLOGY.**

**Some definite, probable, or possible dates of some major events of Bible history.**

### **B.C. 5 THE PROBABLE DATE OF THE BIRTH OF JESUS.**

Our calendar starts about five years too late for the birth of Christ, this is because of an error made in approximately A.D. 525 by Dionysius Exiguus, the person who devised our present calendar. This calendar was used by the venerable Bede, early in the 8th. century, and was fixed in secular history by the Frank kings Pepin and Charlemagne. Dionysius fixed the birth of Christ at A.U. 754, the 754th. year of the supposed founding of Rome by Romulus, instead of A.U. 749, which is B.C. 5. (Ramsay suggests B. C. 6)

### **The first enrolment when Quirinius was governor of Syria. Lk.2v2.**

A. T. Robertson makes the following instructive comment on Lk.2v2., "The first enrolment," "apographe prote." A definite allusion by Luke to a series of censuses instituted by Augustus, the second of which is mentioned by him in Acts.5v37.. This second one is described by Josephus and it was supposed by some that Luke confused the two. But Ramsay has shown that a periodical fourteen-year census in Egypt is given in dated papyri back to A.D. 20. The one in Acts.5v37. would then be A.D. 6. This is in the time of Augustus. The first would then be B.C. 8 in Egypt. If it was delayed a couple of years in Palestine by Herod the Great for obvious reasons, **that would make the birth of Christ about B.C. 6 which agrees with the other known data.** "When Quirinius." "Kurenioiu." Genitive absolute. Here again Luke has been attacked on the ground that Quirinius was only governor of Syria once and that was A.D. 6 as shown by Josephus (Ant. XVIII. 1.1). But Ramsay has proven by inscriptions that Quirinius was twice in Syria and that Luke is correct here also. See summary of the facts in my "Luke the Historian in the Light of Research," pp. 118-29. End of quote.

### **1. The Lord Jesus was born 15 months after the ministry of Zechariah in the Temple.**

Zechariah was of the house of Abijah. We see from Lk.1v5. and 1Chron.24v10., that the house of Abijah ministered in the 8th course. Some have calculated that the course of Abijah ministered in the second part of the fourth month, Tammuz, i.e. June to July. Elizabeth became pregnant; then six months later the angel came to Mary. Jesus was born 9 months and 2 weeks later; ( the human gestation period is about 284 days.) If Elizabeth conceived about June 25th., this would mean that Christ would be born at about Sept. 16th., and would bring the birth of Christ into the month Tishri, which coincides with our September to October date. The Feast of Tabernacles taking place on the 15th. to the 21st. of Tishri (also called Elhanin). The date of John's birth depends on which year our Lord was born. It all depends when the first day of Nisan occurred, this could vary between, say, April 17th., or even a month earlier.

The shepherds were abiding in the fields when Jesus was born. Lk.2v8. This shows that it was before December, for flocks were never kept out in the open in the winter. From the first rain in October or November, until the Spring, the shepherds did not keep their flocks in the open, they kept them indoors and did not send their sheep out until after the Passover.

### **Since our Lord was born in either September or October, there would be plenty of time for the following events.**

- a. The circumcision of Christ eight days after His birth. Lk.2v21.
- b. The presentation in the Temple forty days after our Lord's birth. Lk.2v22-39.
- c. The visit of the Magi, Greek, "Magoi." Mt.2v1-12.
- d. The flight into Egypt, and Herod's murder of the innocents. Mt.2v13-18.
- e. The death of Herod a little while before the Passover. Matt.2v19. A.U.C. 750. Josephus Ant. 17.6.4. to 17.9.3.  
The A.U.C. calendar is dated from the year of the founding of Rome.
- f. The return from Egypt and the settlement at Nazareth. Mt.2v19-23.

### **2. Our Lord was born just before the death of Herod.**

According to Josephus Herod died in the year of Rome A.U. 750, just before the Passover. Josephus Antiquities. 17.8.1.; 6.18.4.; and 17.9.3.. The Passover in 4 B.C. fell on April 11th., so Herod died early in April in B.C. 4.. Josephus tells us that there was an eclipse of the moon just before the death of Herod. Ant. 17.6.4. According to astronomical calculations eclipses of the moon occurred and were visible in Palestine on March 23rd. B.C. 5; on September 15th. B.C. 5; on March 12th. B.C. 4; and January 9th. B.C. 1. The eclipse of the moon on March 12th. B.C. 4 verifies the time of Herod's death.

### **Who were the Magi? Where were they from?**

#### **a. Matthew tells us that these Magi were led to Jesus by a study of the stars.**

Babylon was the home of astrology, but the Magi could have come from anywhere in the East, Arabia, Babylon, Persia, or elsewhere. The word for east in v1 is, "apo anatolon," which means "from the rising" of the sun. The Magi knew that the King of the Jews was about to be born, and a star led them to Jesus. Did they know the Jewish prophecies? Did they have a Divine revelation? We know that they came to Jesus and worshipped Him, and that God warned them in a dream not to return to Herod. Mt.2v12. Their gifts gave Joseph, Mary and Jesus the finances to escape to Egypt. The whole of the Middle East was expecting that some remarkable was event about to take place.

**b. The word "Magos" means "magician or sorcerer."**

It is used in this sense of Simon the sorcerer in Acts.8v9,11.; and Elymas Barjesus the sorcerer in Acts.13v6,8..

**c. Among the Persians and Babylonians there was a priestly cast of Magi.**

Daniel was elevated to be the head of this order of wise men. Dan.1v4. 2v48. They were expected to interpret stars and dreams and other supernatural matters.

**N. B. 1.** We read in Mt.2v11. that the wise men came "into the house." This was certainly not the stable at Bethlehem, some think this could have been a house in Bethlehem, and they think that the Magi could have come within the forty days of the purification.

**N. B. 2.** Legend has made these Magi into three kings named Caspar, Balthasar, and Melchior; and the number has been thought to be three from the three kinds of gifts, gold, frankincense, and myrrh, but there is no mention of the names or the actual number of the Magi.

**N. B. 3.** Some think that the star was the conjunction of Jupiter, Saturn and Mars, which took place in February of B.C. 6. Another explanation is that it was Comet number 52 on the list of Comets published in A.D. 1871 by the astronomer John Williams; Comet 52 appeared for 70 days early in B.C. 5, and it would have been visible in the Middle East. However, the "star" had characteristics which cannot be fitted into normal stellar phenomenon; for the star accurately guided the Magi to the very house where Jesus was living, Mt.2v9., seems to have been miraculous and divine.

**N. B. 5.** When our Lord returned from Egypt, God warned Joseph to keep away from Judea where Herod's son Archelaus reigned. The mother of Archelaus was Maltrance, a Samaritan woman. This warning was absolutely necessary for Archelaus was a tyrant; Josephus tells us that Archelaus was deposed and banished in the tenth year of his reign, in A.D. 6, for cruelty and mass murder. Josephus Ant. 17.13.2.

**N. B. 4.** The terrible murder of the children must have taken place soon after the visit of the wise men to Herod. Knowing Herod's previous murderous record, his impatience to murder the promised King of the Jews would be unrestrainable, he had murdered his own wife and children for less. The murder of children under two years does not mean two years had passed by, Herod probably extended the time of the rising of the "star," which he had accurately gathered from the wise men, just to make sure that he had killed this infant king. It was undoubtedly a case of weeks or months, not years, before Herod sent his soldiers to kill the children. It is worth noting that God sent Jesus to Egypt for safety, and did not protect Christ with multitudes of angels.

**A. D. 7,8. JESUS BECOMES A SON OF THE LAW.**

Jesus becomes "a son of the Law" at twelve years of age, the five shekels are paid. Numb.3v47. 18v16. At twelve years of age the Jewish boys were put to learn a trade, and they took on the responsibilities laid down for men under the covenant of the Law. This involved solemn initiation into the doctrines and ceremonies of the Law. Luke's Gospel gives us a valuable insight into the soul of Jesus at twelve years of age, and also the revelation of the inability of Joseph and Mary to understand our Lord's mission. Lk.2v41-52. Jesus was on His own in the concept of His mission long before He was twelve. "How is it that you sought me? Did you not know that I must be about My Father's business? And they understood not the saying which He spoke to them." Lk.2v49,50. What loneliness! What frustration! Ps.69v20,21.

**A.D. 14. A.U.C. 767. THE DEATH OF AUGUSTUS ON AUGUST 19th., TIBERIUS SUCCEEDS HIM.**

It is important to note that from A.D. 11, (A.U. 764) Tiberius has been co-regent with Augustus, and had equal authority with Augustus in the provinces. So Seutonius Aug.97. and Tib.21. Tacitus in his Ann.1.3: writes, "Tiberius is adopted by Augustus as his son, and colleague in empire." So Tiberius was equal in authority in the provinces two or more years before the death of Augustus, and Luke would naturally use the provincial point of view.

**A.D. 26. JOHN AND JESUS BEGIN THEIR MINISTRIES IN THE FIFTEENTH YEAR OF TIBERIUS.**

Another important dating occurs from the statement in Lk.3v1,2., that John Baptist entered into his ministry in the fifteenth year of Tiberius. Most scholars have followed Ussher's suggestion that the fifteenth year of Tiberius starts when Tiberius Caesar became co-regent with Augustus. The fifteenth year was A.U.C. 779, B.C.26. Eusebius states that Pilate was appointed in about the twelfth year of the reign of Tiberius, and that Christ was baptised in the fourth year of Pilate's governorship; however, there are real problems in following this for Pilate's ten years in office ended just before the death of Tiberius on March 16th. in A.D. 37; so it seems that Pilate was made procurator in A.D. 26. (Both John and Jesus entered into ministry at about 30 years of age, according to Levitical custom. Lk.3v23. Numb.4v3,35,39,43,47. So the simple reckoning back 30 years brings us back to the birth of Christ, B.C. 5, A.U.C.749.

**The building of the Temple confirms the time of Christ's ministry and birth.**

That John and Jesus started their ministries in A.D. 26 is also confirmed from Jn.2v20.; the Jews said that the Temple had been in the process of building for 46 years, it was completed in A.D. 63, and destroyed by the Romans in A.D. 70.

Herod was appointed king of Judea by the Roman Senate in B.C. 40; and he ruled from Jerusalem for 37 years after he had captured it in A.U.C. 714. Josephus states that Herod reigned 37 years from his Roman appointment, and 34 years from the death of Antigonius. A.U.C. 717. Ant. 17.8.1. Wars 1.33.8. Josephus tells us that Herod began to build the Temple in his eighteenth year, B.C. 19, A.U.C. 732. Antiquities 15.11.1. The 47th. year following this date would be A.U.C. 779; the Spring of A.D. 27, our Lord's baptism taking place in the Autumn of A.D. 26.. If we go back 30 years from A.U.C. 779 we come to the date A.U.C. 749., B.C. 5 (or possibly 6), as the date of our Lord's birth.

### **A.D. 30. THE CRUCIFIXION OF OUR LORD AT THE PASSOVER.**

Tertullian, Lactantius, Augustine, and other Latin fathers of the first few centuries, say that our Lord's death occurred during the consulate of the two Geminii, C. Rubellius and C. Fufius, that is in A.U.C. 782., i.e. A.D. 29 to 30. Tertullian, adv. Jud. 8. Aug. C.O.D.? 18.54.1.

{Luke tells us, in Luke.3v1,2., that our Lord was 30 years old when he started his ministry, and his ministry lasted 3 to 3½ years, so 33 years taken from 782 A.U.C. would put His birth at 749 A.U.C.}

S. P. Tregelles says Jesus died in A.D. 29 in a footnote on pages 100 & 101 of his "Remarks on the Prophetic Visions in the Book of Daniel:

"In doing this we must remember that the birth of our Lord was about four years before the common era, so that the thirty-third year of His life, when He is supposed to have suffered, would correspond with the year twenty-nine of our reckoning. I believe this to have been the true date; first because of the day of the week on which the Passover commenced in that year; and also, because of the consuls of that year (the two Gemini) having been mentioned by several writers as those of the year when our Lord was put to death. This remark does not affect the instruction given us by God in this chapter; it is a point which I only notice for the removal of difficulties.-----

Ussher in thus laying down this date had no motive for bringing the space of 483 years from the 20th of Artaxerxes to A.D. 29. for his division of the seventy Heptads differs from mine, and he did not regard A.D. 29 as the date of the crucifixion of our Lord." End of Tregelles quote.

### **However, others, including myself, think that the Lord Jesus was crucified in A.D. 30.**

The following Jewish calendar would give considerable force to this viewpoint, as it fits the facts so well, as the first day of Passover Feast was on Thursday April 6th., Nisan 15th., and the last day of the Passover Feast was on Wednesday April 12th., Nisan 21. Whereas, according to the calendar of A.D. 29, the first day of the Passover Feast was on Saturday April 17th., Nisan 15th., and the last day of the Passover Feast was on Sunday April 23rd., Nisan 21st.. Tregelles and Ussher obviously had recourse to some kind of Jewish calendar, so one wonders if this calendar for A.D. 30 could really be the calendar for A.D. 29. The calendars of past history have often proved to be inaccurate, this calendar could be out by one year, the reader must weigh the evidence and keep an open mind. Of one thing we can be sure, the crucifixion took place in either A.D. 29, or A.D. 30, almost certainly on Thursday, April 6th., Nisan 15th., not on Friday, for according to Mt.12v40., Jesus was raised from the dead "after three days and three nights." See "the third day," "after three days," etc., in Mt.16v4,21. 17v23. 20v19. 27v40,63,64. Mk.8v31. 10v34. Jn.2v19. 19v42. 1Cor.15v4. Eph.4v9,10. Jesus was raised from the dead in the night of the third day. Christ's enemies, sadly, unlike Christ's disciples, knew that Jesus promised that He would be raised from the dead on the third day.

Israel's Calendar for year A.D. 29.

January 29

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February 29

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March 29

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April 29

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May 29

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20	21	22	23	24	25	26
27	28	29	30	31		
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June 29

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July 29

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August 29

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September 29

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October 29

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November 29

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December 29

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## Holidays and Observances

Jan 18	Shevat 15	Tu B'Shevat (Arbor Day)	Sep 28	Tishri 2	Rosh Hashana II (New Year day 2)
Mar 17	Adar II 13	Ta'anit Esther (Fast of Esther)	Sep 29	Tishri 3	Tzom Gedaliah
Mar 18	Adar II 14	Purim (Deliverance of the Jews)	Oct 6	Tishri 10	Yom Kippur
Mar 19	Adar II 15	Shushan Purim	Oct 11	Tishri 15	Sukkot I
<b>Apr 17</b>	<b>Nisan 15</b>	<b>Pesach I (First day of Passover)</b>	Oct 12	Tishri 16	Sukkot II
Apr 18	Nisan 16	Pesach II (Passover)	Oct 13	Tishri 17	Sukkot III
Apr 19	Nisan 17	Pesach III (Passover)	Oct 14	Tishri 18	Sukkot IV
Apr 20	Nisan 18	Pesach IV (Passover)	Oct 15	Tishri 19	Sukkot V
Apr 21	Nisan 19	Pesach V (Passover)	Oct 16	Tishri 20	Sukkot VI
Apr 22	Nisan 20	Pesach VI (Passover)	Oct 17	Tishri 21	Sukkot VII/Hoshanah Rabah
Apr 23	Nisan 21	Pesach VII (Last day of Passover)	Oct 18	Tishri 22	Shmini Atzeret/Simchat Torah
Apr 29	Nisan 27	Yom HaShoah (Holocaust memorial)	Dec 19	Kislev 25	Chanukah I (Holiday of lights)
May 4	Iyar 2	Yom HaZikaron (Memorial Day)	Dec 20	Kislev 26	Chanukah II
May 5	Iyar 3	Yom HaAtzmaut (Independence Day)	Dec 21	Kislev 27	Chanukah III
May 20	Iyar 18	Lag B'Omer	Dec 22	Kislev 28	Chanukah IV
May 30	Iyar 28	Yom Yerushalayim (Jerusalem Day)	Dec 23	Kislev 29	Chanukah V
Jun 6	Sivan 6	Shavuot (Pentecost)	Dec 24	Kislev 30	Chanukah VI/Rosh Chodesh Tevet
Jul 17	Tammuz 17	Fast of Shiva Asar B'Tammuz	Dec 25	Tevet 1	Chanukah VII
Aug 7	Av 9	Tisha B'Av	Dec 26	Tevet 2	Chanukah VIII
Sep 27	Tishri 1	Rosh Hashana (New Year)			

### Notes

- Most holidays starts before sunset the day before the date listed, as the Hebrew day starts in the evening instead of midnight.
- It is not yet possible to show the calendar using a Hebrew/Jewish year.
- The calendar shows the Hebrew/Jewish dates between Tevet 27, AM 3789 and Tevet 7, AM 3790
- The Hebrew/Jewish year AM 3789 is a deficient leap year (13 months with a total of 383 days)
- The Hebrew/Jewish year AM 3790 is a regular year (12 months with a total of 354 days)
- The Hebrew/Jewish year numbering uses AM - Anno Mundi - Year of the world.
- The year 29 is a normal year, with 365 days in total (Julian calendar)
- [Phases of the moon](#) are [calculated using UTC time](#).
- Federal Holidays are marked in **red colour**
- Local holidays are not listed, holidays on past calendars might not be correct.

Israel's Calendar for A.D. 30.

January 30

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February 30

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March 30

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April 30

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May 30

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June 30

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July 30

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August 30

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September 30

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October 30

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November 30

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December 30

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The 483 years of the prophecy in Dan.9v24-27., started in B.C. 454, according to Tragelles and Ussher, and others. So, 483 minus 454 is 29, and as B.C.1 to A.D.1, is only one year this would bring us to A.D. 30.

### Holidays and Observances

Jan 3	Tevet 10	Asarah B'Tevet	Sep 17	Tishri 2	Rosh Hashana II (New Year day 2)
Feb 6	Shevat 15	Tu B'Shevat (Arbor Day)	Sep 18	Tishri 3	Tzom Gedaliah
Mar 6	Adar 13	Ta'anit Esther (Fast of Esther)	Sep 25	Tishri 10	Yom Kippur
Mar 7	Adar 14	Purim (Deliverance of the Jews)	Sep 30	Tishri 15	Sukkot I
Mar 8	Adar 15	Shushan Purim	Oct 1	Tishri 16	Sukkot II
<b>Apr 6</b>	<b>Nisan 15</b>	<b>Pesach I (First day of Passover)</b>	Oct 2	Tishri 17	Sukkot III
Apr 7	Nisan 16	Pesach II (Passover)	Oct 3	Tishri 18	Sukkot IV
Apr 8	Nisan 17	Pesach III (Passover)	Oct 4	Tishri 19	Sukkot V
Apr 9	Nisan 18	Pesach IV (Passover)	Oct 5	Tishri 20	Sukkot VI
Apr 10	Nisan 19	Pesach V (Passover)	Oct 6	Tishri 21	Sukkot VII/Hoshanah Rabah
Apr 11	Nisan 20	Pesach VI (Passover)	Oct 7	Tishri 22	Shmini Atzeret/Simchat Torah
Apr 12	Nisan 21	Pesach VII (Last day of Passover)	Dec 9	Kislev 25	Chanukah I (Holiday of lights)
Apr 18	Nisan 27	Yom HaShoah (Holocaust memorial)	Dec 10	Kislev 26	Chanukah II
Apr 25	Iyar 4	Yom HaZikaron (Memorial Day)	Dec 11	Kislev 27	Chanukah III
Apr 26	Iyar 5	Yom HaAtzmaut (Independence Day)	Dec 12	Kislev 28	Chanukah IV
May 9	Iyar 18	Lag B'Omer	Dec 13	Kislev 29	Chanukah V
May 19	Iyar 28	Yom Yerushalayim (Jerusalem Day)	Dec 14	Kislev 30	Chanukah VI/Rosh Chodesh Tevet
May 26	Sivan 6	Shavuot (Pentecost)	Dec 15	Tevet 1	Chanukah VII
Jul 6	Tammuz 17	Fast of Shiva Asar B'Tammuz	Dec 16	Tevet 2	Chanukah VIII
Jul 27	Av 9	Tisha B'Av	Dec 24	Tevet 10	Asarah B'Tevet
Sep 16	Tishri 1	Rosh Hashana (New Year)			

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- The calendar shows the Hebrew/Jewish dates between Tevet 8, AM 3790 and Tevet 17, AM 3791
- The Hebrew/Jewish year AM 3790 is a regular year (12 months with a total of 354 days)
- The Hebrew/Jewish year AM 3791 is a complete year (12 months with a total of 355 days)
- The Hebrew/Jewish year numbering uses AM - Anno Mundi - Year of the world.
- The year 30 is a normal year, with 365 days in total (Julian calendar)
- [Phases of the moon](#) are [calculated using UTC time](#).
- Federal Holidays are marked in **red colour**
- Local holidays are not listed, holidays on past calendars might not be correct.

#### THE EVENTS RECORDED IN ACTS 1 AND 2. A.D. 30.

#### A.D. 31 and 32. THE EVENTS MENTIONED IN ACTS 3,4,5 AND 6.

Peter and John heal the cripple at the Beautiful gate of the Temple

#### A.D. 33. THE MARTYRDOM OF STEPHEN, AND PHILLIP'S EVANGELISTIC EFFORTS IN SAMARIA.

Saul was "a young man," "neanias." Acts.7v50.

Philip's evangelistic efforts in Samaria. Acts.8v5-40. Peter and John visit Samaria, Simon Magnus. Acts.8v14-24.

#### A.D. 34. SAUL'S CONVERSION. Acts.9v1-22. 1Tim.1v13-17. Saul retires to Arabia. Gal.1v17.

**N. B.** In Gal.1v17-21. Paul states that he did not get the truths that he preached from men, but by revelation directly from Christ Himself. Paul affirms that he had no contact with the other apostles until THREE YEARS AFTER HIS CONVERSION when he went to Jerusalem from Damascus to see Peter; and that he only remained there 15 days, and then he went to Syria and Cilicia.

Paul then adds that FOURTEEN YEARS LATER he went to Jerusalem with Barnabus and took Titus with him; to let the apostles check the truths that he preached lest he should have run in vain; but none of the leading apostles could add anything to his teaching. Gal. 2v1,2,6. Some have questioned whether these 14 years are to be dated from the conversion of Paul, or from the end of the three years mentioned in Gal.1v18.. The "then," "epeita," of

Gal.1v18., is followed by the "then," "epeita," of Gal.1v21., which speaks of Paul going to Syria and Cilicia. The "then," "epeita," of Gal.2v1., follows after the visit to Syria; "epeita dia dekatessaron eton palin anebon," that is, "then (having passed) through (an) interval of fourteen years." This is confirmed as being fourteen years after the Syrian and Cilician visit by Gal.2v1.; where Paul states that he went to Jerusalem with Barnabas and took Titus with him, and laid before the apostles "WHAT HE HAD BEEN PREACHING AMONG THE GENTILES." This cannot be the short visit of Acts.11v30. to 12v25., which was to give alms to Jerusalem's poor; for Paul was sent by the Holy Spirit to preach to the Gentiles in Acts.13v1-4.. Paul certainly would not omit the most important of his visits to Jerusalem when he went to discuss and defend the correctness of his preaching to the Gentiles against the Judaizers in Acts.15v2-28.. This would mean that the Council of Jerusalem took place about seventeen years after Paul's conversion.

**N. B.** Paul gives another clue to the date of his conversion by the statement in 2Cor.11v32., that when he escaped from Damascus it was being administered by a governor (Ethnarch) appointed by Aretas, the king of Arabia. This was Aretas 4th. (the title Aretas being a dynastic title), he was a king of the Nabateans, a people populating Northern Arabia, the capital of which was Petra (the O.T. Sela).

In Acts.9v23. we read that "after many days were fulfilled, the Jews took counsel to kill him," i.e. Paul. "Were fulfilled," is "eplerounto," the imperative passive indicative of "pleroo," "were in process of being fulfilled. "Many," is "hikanai," a common word for a considerable period of time. Luke does not state, nor infer, that Paul spent all this time in Damascus; indeed, Paul himself informs us that he went to Arabia, and that three years had passed by before Paul was compelled to escape from Damascus. Damascus was under direct Roman administration up to A.D. 34. The following events show how it came under the control of Aretas 4th. Herod Antipas was married to the daughter of Aretas 4th., but while at Rome, in as early as A.D. 23, Herod met Herodias, the wife of his half-brother Philip; and had the impudence to bring Herodias back as his queen. The daughter of Aretas heard of this and fled to the fortress of Machairus, and from there to Petra. When Herod came back he found that the former border dispute with Aretas 4th. had greatly worsened, and that he had a war on his frontier with his angry father in law, because of the ill-treatment of the daughter of Aretas. To make things worse John Baptist took Herod Antipas to task for his adultery with Herodias. Cf. Josephus Ant. 18. 5. 1. and Mt.14v1-13.

Aretas defeated Herod Antipas and invaded his territory late in A.D. 36, (the same year that Pontius Pilate was recalled from his position as procurator of Judea. Josephus Ant. 18.4.2.). Herod appealed for help to Tiberius, who sent Vitellius, the governor of Syria from A.D. 35 to 37, to declare war on Aretas, or pacify the situation, no clear instructions, or accounts of operations have come down to us. Soon after this, on March 16th of A.D. 37, Tiberius died, and Vitellius withdrew his forces and returned to Rome, probably to protect his own interests. The Roman power lay in abeyance awaiting the decisions of Caligula, the new emperor; so it seems that Aretas took the opportunity to occupy Damascus AFTER Vitellius withdrew. Vitellius would hardly have left Damascus in the care of Aretas, after being sent to declare war on him.

Herod Antipas would have done well to have listened to John the Baptist, for his immorality lost him the throne; Caligula deposed and banished Herod Antipas, and expanded the kingdom of Herod Agrippa 1st.. Herod Agrippa had already been given the Tetrarchies of Philip and Lysanius, by Emperor Tiberius, Caligula's predecessor. Josephus Antiquities 18. 6. 10.

Aretas 4th. had been confirmed in his kingdom by Emperor Augustus in A.D. 9, and had ably ruled for 31 years. Caligula carried on the policy of his predecessors, of promoting local kings, the Romans were realists and adapted to the administrations on the borders of their frontiers, in return for collaboration. The absence of distinctive imperial coins in Damascus from A.D.34 to A.D. 62, i.e. for 28 years, certainly indicates that the Romans recognised the Nabatean influence in Damascus. Caligula certainly came down on the side of Aretas, and pronounced judgement against Herod Antipas and deposed and banished him.

### **A.D. 37.**

"After many days" in Arabia, it seems that Paul RETURNS to Damascus and ESCAPES from there for the second time. Gal.1v17. with Acts.9v23-25. and 2Cor.11v32,33. Aretas 4th. tried to arrest Paul, on this second visit, and the Jews were also determined to kill him and so Paul had to escape secretly. The Jews in Damascus did not have the same authority to persecute Christians with Aretas 4th. in control, as when Paul first went to Damascus, with hatred and violence in his heart, and with letters and a commission from the High Priest to persecute and kill the Christians there. Paul goes to Jerusalem and stays there for 15 days, and sees Peter and James. Ga.1v18,19. Acts.9v26,27. Paul disputes with the Grecians; and then is sent to Tarsus by the Church leaders because of death threats. Acts.9v30. Jesus warns Paul that his testimony will not be received and after arguing with the Lord, Paul finally submits and goes to Tarsus. Acts.22v17-21.

The Emperor Tiberius dies on 16th of March 1937. Caligula succeeds him.

### **A.D. 38 to 41.**

#### **The churches enter into a period of rest from persecution. Acts.9v31 In A.D.39.**

Caligula gave a command to set up the Imperial statue in the Temple at Jerusalem, Petronius, the President of Syria was the person given the command. Josephus Bell. Jud. 2.10.1. Ant. 18.8.2. Herod Agrippa interceded with Caligula for the command to be revoked. Josephus Ant.18.8.7. This gave the Jews something to worry about and took their minds off the Church. The church at Jerusalem was under persecution when Paul arrived there in Acts9v26-31., so the 'rest' occurred after this visit of Paul to Jerusalem.

**The execution of James, Peter's imprisonment and release by angelic ministry, God executes Herod.**

The Jews recovered from this panic and fear when Caligula died on January 24th. A.D.41., and was succeeded by Claudius. The Jews then stirred themselves against the Church, and were aided by Herod Agrippa, who killed James the brother of John with the sword, and when he saw that this pleased the Jews he also imprisoned Peter. God executed Herod by causing him to be instantly eaten up with worms for his opposition to the Church and his arrogance when he allowed people to say that he was a god. Acts.12v1,20-23. This occurred in A.D.44. A.D.41. Caligula died on Jan. 24th and Claudius succeeded him. Some think this was when Matthew wrote his Gospel. Reliable authorities, Papias, Irenaeus, Origen, Eusebius, Jerome, Athanasius, and Cyril of Jerusalem, say Matthew wrote it first in Hebrew, then later in Greek.

**N. B. Peter's remarkable missionary journey. Acts.9v32-43. 10v1-48.**

Peter tarries at Joppa many days. Acts9v43. Cornelius and Peter have remarkable visions. God educates a bigoted Peter, and warns him that what He has cleansed is not common or unclean. Peter receives the lesson and states to Cornelius that "God is no respecter of persons and in every nation, those who fear God and work righteousness, are accepted of Him." This was a remarkable victory, for every Jew was taught that the Gentiles were fuel for the flames of Hell, but that the Jews were on a level with the angels of Heaven. On his return to Jerusalem Peter was immediately challenged by the Christian Jews for mixing and eating with Gentiles, which was forbidden by the Jews. But God justified Peter by filling these Gentiles with the Holy Spirit, as Peter said, "Who was I to resist God seeing God gave them the same gift as ourselves." The gift of speaking with tongues silenced the opposition and they accepted that God had opened the door of faith to the Gentiles. Peter's visit to the house of Cornelius was the major turning point in world evangelism for the Church.

**\* CHART OF THE CHRONOLOGY OF PAUL'S LIFE BY DIFFERENT AUTHORITIES. \***

EVENTS AND AUTHORITIES.	Usher	Wordsworth	Alford	Baronius	De Wette.	Bowyer	Turner
The Ascension of Christ. Acts.1v3-14.	33	30	30	32	--	30	30
Stephen is stoned. Acts.7v51-60.	33	33	37	32	--	32	33
Paul's conversion. Acts.9v1-22.	35	34	37	34	37 or 38	32	34
Paul's FIRST JOURNEY TO JERUSALEM "after many days." Sent to Tarsus, because of a death threat. Acts.9v23-30. Gal.1v18,19.	38	37	40	37	40 or 41	35	37
Paul goes to Antioch. Acts.11v19-26.	43	43	41	41	43 or 44	--	43
Death of James and Herod. Acts.12v2,23.	44	--	44	42	44	44	44
The famine. Acts.11v27-30.	44	44	44	42	--	--	or 48?
Paul's SECOND JOURNEY TO JERUSALEM to bring finances for poor. Acts.11v29,30.	44	44	44	42	44 or 45	46	44
God sends Paul and Barnabus on their FIRST MISSIONARY JOURNEY. Acts.13 & 14.	45-46	45	45	44-47	--	47-48	45-46
After 3-5 years at Antioch, Paul makes his THIRD JOURNEY TO JERUSALEM over the issue of the Law. Acts.14v28 to 15v35	52	49-50	50	49	50 or 51	49	49 or 50
Paul's SECOND MISSIONARY JOURNEY with Silas. Acts.15v36-41.	53	51	51	49	51 or 52	49	51
The Emperor Claudius banishes all Jews from Rome. Acts.18v2.	54	--	--	49	Between 52 to 54	--	Between 49 to 52
Paul arrives at Corinth, and stays there about 2 years. Acts.18v1,9-11,18.	54	53	53	50	52 or 53	50	52 to 54
Paul's FOURTH JOURNEY TO JERUSALEM, and after "some time" at Antioch goes on his THIRD MISSIONARY JOURNEY. Acts.18v20-23.	56	54	54	52 Caes	53 or 54	52	54
Paul at Ephesus. Acts.19v1-20v2. 20v31.	56-59	54-57	55	53-55	54 or 55	52-55	54 to 57
Paul spends 3 months in Greece, 20v2,3., then makes a FIFTH JOURNEY TO JERUSALEM and is imprisoned. Acts.20v4 to 24v26.	60	58	58	56	58 or 59	56	58
Paul is sent to Rome, after spending two years in prison at Caesarea. Acts.27v1.	62	In Autumn of 60	61	56	60 or 61	Late58	Autumn of 60
Paul is imprisoned for 2 years in his hired house at Rome. Acts.28v30,31.	63-65	61-63	61-63	61-63	62 to 64	59-61	Spring61 to Spring63

**THE FAMINE IN THE REIGN OF CLAUDIUS. Acts.11v28.**

Claudius reigned from A.D. 41 to 54. Josephus tells us that a famine caused the death of many Jews in Judea while the procurators were, C. Cuspius Fadus, who was procurator from A.D. 44 to 46.; and Tiberius Alexander, who was procurator from A.D. 46 to 48. Antiquities 20. 2. 5; 20.5. 2. This shows that this famine lasted for several years. Josephus records that during this famine, Queen Helena sent her servants to Egypt to buy food and had it distributed to those who were starving, but many Jews had already died of starvation.

**EUSEBIUS AND JEROME.**

Eusebius says that Christ ascended in A.D. 33, whereas Jerome says it was A.D. 32. Eusebius says the famine took place in A.D. 41, whereas Jerome, agreeing with most other authorities, says it was A.D. 44. Jerome says the

Jews were banished from Rome in A.D. 49.

Eusebius says that Paul was taken from Caesarea to Rome in A.D. 55, whereas Jerome says that it was A.D. 57. From the evidence that we have, both are clearly wrong, for it took place between the Autumn of A. D. 60 and the Spring of A. D. 61.

## **A SHORT HISTORY OF THE CAPTIVITY OF ISRAEL AND JUDAH.**

### **ISRAEL'S CAPTIVITY BY ASSYRIA IN B.C. 722 AND GOD'S JUDGEMENT UPON ASSYRIA IN B.C. 612-609.**

The northern kingdom of Israel fell in B.C. 722, when the Assyrians destroyed Samaria. The Assyrians tried to capture Jerusalem but failed to do so, when their army was wiped out by divine intervention. Is.36v1 to 37v38. In B.C. 612 the Babylonian king Nabo-Polassar, with a coalition of the Medes, Persians and Scythians attacked Assyria and its capital, Ninevah. Ninevah seemed secure with its seven and three quarter mile long great wall, but after a three months siege the city fell in the month of Ab (July-August) at a time of high floods by the Tigris and Khosr, as predicted by Nahum. Nahum.2v6-8. Ninevah was sacked and left in ruins and became inhabited by grazing sheep, as predicted by the prophets Nahum and Zephaniah. Nahum.2v10-13. Zeph.2v13-15. The king of the Assyrians, Sin-Sharishkun, died in his burning palace; however, the power of Assyria was not yet broken for the Assyrian army was then mustered and led by an army officer named Ashur-Uballat, who fled to Harran with his court and managed to hold out until B.C. 609, when Nebuchadnezzar captured it and brought the Assyrian empire to an end.

### **EVENTS LEADING UP TO THE CAPTIVITY OF JUDAH.**

#### **Pharaoh Necho, Josiah and Jehoiakim.**

At this time Egypt was growing in power under Pharaoh Necho, who came to the throne on the death of Psammetichus 1st. in B.C. 610 (Psammetichus 1st. reigned 54 years from B.C. 664 to 610). A solar eclipse was recorded just after the death of Psammetichus 1st., while his body was being embalmed, on Sept. 30th. B.C. 610 in the Julian calendar. This eclipse confirms that Pharaoh Necho's 15 year reign started in B.C. 610 and continued to B.C. 595. Necho, fearing the growing power of Babylon, made an alliance with Assyria and came to aid them.

The northward march of Necho's army took him through Judah, and Josiah came to fight Necho in the valley of Megiddo, in spite of the Pharaoh's assurance that his fight was not with Josiah, and that God had sent him, Josiah fought him and was mortally wounded by an archer and died as a result in the summer of B.C. 609, after reigning for 31 years. 2Kings.22v1. Judah came under Egypt's control and paid tribute to Necho. 2Kings.23v33-37. Necho deposed the anti-Egyptian Jehoahaz (his former name was Shallum) after a reign of 3 months and took him to Egypt as a prisoner for life, and put his brother Eliakim on the throne, and he renamed him Jehoiakim to show he was subject to Egyptian authority. Jehoiakim reigned eleven years from 609 to 598 B.C.. 2Chron.35v20-27. 36v1-5. Necho conquered Syria as far as the Euphrates and set a garrison at Carchemish on the Euphrates in northern Syria.

#### **Nabo-Polassar and Nebuchadnezzar defeat Necho.**

In B.C. 605, Nabo-Polassar sent his son Nebuchadnezzar to attack Necho's garrison at Carchemish, and the Egyptians were driven out of Syria by defeats at Carchemish and Hamath. Jer.46v2. 25v1. Nabo-Polassar died on the 8th. of Ab, August 15/16 BC 605. Nebuchadnezzar and a few close friends rode directly across the desert in 23 days to be installed on the throne of Babylon on the first day of Elul, 6/7 of September, B.C. 605. Because his position in Babylon was secure Nebuchadnezzar almost immediately resumed his campaign in Syria.

### **NEBUCHADNEZZAR TAKES JERUSALEM, DEPORTS THE FIRST CAPTIVES TO BABYLON IN B.C. 605.**

In the same year, B.C. 605, Nebuchadnezzar marches on Jerusalem and takes it, and in 605 B.C. the first captivity of Judah takes place, and Jehoiakim had to pay tribute to Nebuchadnezzar instead of Necho. Daniel was born just before Josiah's reformation in B.C. 621.; and was taken by Nebuchadnezzar into captivity in B.C. 605. In B.C. 605 Jeremiah prophesies of the seventy years captivity in Babylon, which ended in B.C. 536. Jer.25v1-14. According to Jer.25v10-12., these were 70 years of God-ordained supremacy of Babylon and servitude, not just of Israel but of other nations as well, see also Jer.27v8. 29v10.. During these 70 years, Judah was to become "a devastated place," Hebrew "chorbah." These seventy years were accomplished when Babylon punished by God and taken by Cyrus in 539 B.C., Jer.25v12.. It appears that the desolation mentioned in Zech.1v7-17. and 7v1-5. are not references to Jeremiah's prophecy of 70 years of captivity, but to the period of time between the siege and destruction of Jerusalem and the Temple in B.C. 589 to 587; to the rebuilding of the Temple in B.C. 520 to 515.

In December of B.C. 605, or 604, Jehoiakim burned Jeremiah's prophecy, which called Israel to repentance and mercy, and Jeremiah and Baruch would have been murdered, "but the Lord hid them," Jer.36v1-32. N.B. v26. See 26v20-24. Jeremiah rewrote the scroll and added to it prophecies of judgement and the death of Jehoiakim, which were soon fulfilled. (Leupold puts this captivity at B.C. 604.)

In B.C. 601 Nebuchadnezzar attacked Egypt, but Necho managed to hold the Babylonian advance in a bloody battle on the borders of Egypt, and the Babylonian army withdrew; and Nebuchadnezzar spent the next year re-equipping his army. Necho did not dare to make any more advances or expeditions into Judah and Asia. Jeremiah's prophecies about Necho's decline certainly came true; "Pharaoh king of Egypt is but a noise; he has

passed the time appointed." Jer.46v1-28. N.B. v17. Nebuchadnezzar marched against Egypt in 588 B.C., and finally conquered all of Egypt in B.C. 581. Jer.44v26-30.

#### **NEBUCHADNEZZAR PUTS DOWN JEHOIAKIM'S REBELLION, SECOND DEPORTATION IN B.C. 597.**

Jehoiakim rebelled against Nebuchadnezzar either in B.C. 602 or 601.; this could have been because of Nebuchadnezzar's preoccupation with an attempt to invade Egypt and defeat Pharaoh Necho 2nd. in battle. Those who think the date was B.C. 601, believe that the temporary withdrawal of the Babylonians from Egypt, after the bloody battle there, might have incited Jehoiakim to revolt against Babylon. 2Kings.24v1. In December of B.C. 599 Nebuchadnezzar goes to subdue Syria; a year later he advances south to capture Judah and bring it under subjection and tribute again. Just before the city is besieged Jehoiakim dies in December of B.C. 598, and "was buried with burial of an ass," Jer.22v18,19. 36v30.; and his son Jehoiachin (also called Jeconiah, or Coniah) came to the throne. Jehoiachin reigned three months and ten days from the death of his father Jehoiakim until the fall of Jerusalem on March 16th. of B.C. 597 in the 7th. year of Nebuchadnezzar. 2Chron.36v9.

After Jerusalem's conquest and humiliation by Nebuchadnezzar in B.C. 597, Jehoiachin's exile and captivity in Babylon began, and 3,023 of the most influential people of Judah were deported to Babylon with Jehoiachin, one of whom was Ezekiel. Jer.52v28. 2King.24v10-17. 2Chron.36v10. Ezekiel was a member of the Zadok priestly family, and so was reckoned to be among the aristocracy of Judah by Nebuchadnezzar. Ezekiel dates his prophecies from the captivity and exile of himself and Jehoiachin in B.C. 597. Ezek.1v2. 8v6. 20v1. 24v1. 26v1. 29v1,17. 30v20. 31v1. 32v1,17. 33v21. 40v1. According to Ezek.1v2., Ezekiel's first recorded prophecy is in the fifth year of his and Jehoiachin's captivity, in B.C. 592, at the age of 30 according to Ezek.1v2., "In the thirtieth year ... as I was among the exiles." Ezekiel's last prophecy was that of Ezek.29v17., in B.C. 570, 27 years after Ezekiel's captivity.

#### **ZEDEKIAH'S REBELLION, JERUSALEM DESTROYED, THIRD DEPORTATION OF CAPTIVES IN B.C. 587.**

On Jehoiachin's exile to Babylon, his uncle Mattaniah, the third son of Josiah was made king of Judah, and his name was changed to Zedekiah; he reigned 11 years, from March of B.C. 597 until July of B.C. 587. In his ninth year, B.C. 589, Zedekiah rebelled against Nebuchadnezzar in spite of a sacred oath of loyalty to Nebuchadnezzar, sworn in the Name of Yahweh, Ezek.17. The Scriptures make it clear that Zedekiah carried on intrigue against Nebuchadnezzar with the Egyptian Pharaohs Psammetichus 2nd., who reigned six years from B.C. 595 to 589; and by his successor Pharaoh Hophra (Apries), who reigned for 19 years from B.C. 589 to 570, who God promised to give into the hand of his enemies. Jer.44v30. 46v25,26. It seems Zedekiah was swayed by pro-Egyptian "hawks" to rebel against Nebuchadnezzar in spite of Jeremiah's terrible warnings of the consequences of such actions; which were pestilence, the ravaging of the country, and the execution of the city's survivors. Jer.38v5. 21v1-3. 24v8. 34v8-11. In January of B.C. 589 Nebuchadnezzar besieged Jerusalem, there was a temporary break in the siege in the summer of B.C. 588, when an advancing Egyptian army forced the Babylonians to temporarily lift the siege. When the Egyptian army withdrew, obviously fearing a battle with superior forces, the siege of Jerusalem recommenced and continued until July, B.C. 587, when the wall was breached and Jerusalem was taken and the city and Temple was destroyed by Nebuchadnezzar. Zedekiah had fled from the city at night toward Jordan but was captured by the Babylonian soldiers; his sons were killed before him and then he was blinded, bound in fetters and taken to Babylon in chains where he died as a captive. Jeremiah's prophecies had been fulfilled. At this time 832 people were taken into captivity. 2Kings.24v17 to 25v7. Ezek.19v11-14. Jer.52v1-11,29.

N.B. Nebuchadnezzar sacked Jerusalem in his eighteenth year, and this is the year B.C. 587 to 586, and this date as confirmed by the Babylon Royal inscriptions and business documents and by Berossus and Ptolemy. The Babylonian astronomical diary, VAT 4956, contains about 30 astronomical observations which are twice stated on the tablet to have been made in Nebuchadnezzar's 37th. year: these have been verified and they confirm the year as B.C. 568/567. This confirms that Nebuchadnezzar's 18th. year was B.C. 587, and that this was the year when he destroyed Jerusalem.

#### **GEDALIAH, ISHMAEL, AND THE FOURTH DEPORTATION OF CAPTIVES IN B.C. 582.**

On Zedekiah's exile to Babylon in B.C. 587, Gedaliah, the son of Ahikam, is made governor, but is murdered by Ishmael, the son of Nethaniah, who was of the royal seed. The people thought that they would be safer in Egypt and ask Jeremiah to seek God for guidance, Jeremiah did so and warned them not to go to Egypt, but they rejected God's Word through Jeremiah, and went to Egypt and were killed. Jer.42v1-44v30.

In B.C. 582, the 23rd. year of Nebuchadnezzar, Nebuzaradan, the captain of the guard departs to Babylon a further seven hundred and forty five persons, making a total of 4,600 captives in these last three deportations. Jer.52v30. The first deportation of captives is not included in this number.

#### **THE RETURN FROM EXILE IN BABYLON TO JERUSALEM.**

The decree of Cyrus for the restoration of Israel was made during the first year of his reign in Babylon, which officially began in Nisan of 538 B.C.. 2Chron.36v22. Ezra.1v1. However, the statement in Ezra.3v1., that Israel were settled in Palestine by "the seventh month," indicates that the settlement was made in B.C. 537, as there was not enough time for it to occur in 538 B.C.. Some say that it was seven months later in the Spring of 536 B.C., that the rebuilding of the Temple was started, and Jeremiah's prophecy in 605 B.C. of 70 years of exile was completed. Jer.25v1. 29v10-12. Dan.1v1-3.

## THE KINGS OF ASSYRIA, BABYLONIA, MEDIA AND PERSIA.

It is difficult to get an accurate chronology of Persian history, as can be seen from the following quote from page 267 and 268 of Martin Anstey's "The Romance of Bible Chronology."

"Our chief classical authorities for the period of the captivity and return are Herodotus, Ctesias and Xenophon. Herodotus (B.C. 484-425) is an excellent authority for the period of the great Persian war, B.C. 490-485. THE ACCOUNTS WHICH HE GIVES OF EARLIER AND REMOTER PERIODS, ACCOUNTS WHICH HE RECEIVED ON TRUST, ARE NOT ALWAYS TO BE RELIED UPON (capitals mine). He gives us an exquisite picture of the first four Persian monarchs.

(1) 'Cyrus, the simple, hardy, vigorous mountain chief, endowed with vast ambition, and with great military genius, changing as his Empire changed into the kind and friendly paternal monarch, clement, witty, polite, familiar with his people;

(2) Cambyses, the first form of Eastern tyrant, inheriting his Father's vigour and much of his talent, but violent, rash, headstrong, incapable of self-restraint, furious at opposition, not only cruel, but brutal:

(3) Darius Hystapes, the model Oriental prince, brave sagacious, astute, great in the arts of both war and peace, the organiser and consolidator as well as the extender of the Empire; and

(4) Xerxes, the second and inferior form of tyrant, weak and puerile as well as cruel and selfish, fickle, timid, licentious and luxurious' (Introduction to Rawlinson's 'Herodotus').

Herodotus' account of the earlier history of Assyria and Media, and his early history of Cyrus, cannot be regarded as authentic. His account of the taking of Babylon by Cyrus, (Herodotus 1:191) cannot be reconciled with the cylinder Inscription of Cyrus who says he took it 'without fighting or battle.' He appears to have inverted the order of the kings of Media, Astyages and Cyaxares (Herodotus 1:73, 107, cp. Xenophon's 'Cyropoedia,' Books 1 and 8).

We have no authentic data for ascertaining the truth of the matter, but the Table given in Vol.2, Chronological Tables, p. 54, probably exhibits the relation of the families and the order of the succession of the kings of Babylonia, Media and Persia, so far as they can be ascertained by unravelling THE TANGLED SKEIN OF CONTRADICTORY TESTIMONY (capitals mine) gathered from all available sources, including Herodotus, Xenophon, Ctesias, Berosus, Josephus, Abydenus, Syncellus, the cylinder Inscription of Cyrus, and the Behistun Inscription of Darius Hystapes.

Instead of the succession of Herodotus (Deioces, Phraortes, Cyaxares, Astyages), we adopt that of Xenophon, who makes Cyaxares 1. the son of Astyages 1st, 2. the brother of Mandane (Cyrus' mother), and 3. the father of Astyages 2nd (Darius the Mede). Xenophon's order of succession is Deioces, Phraortes, Astyages 1st, Cyaxares, Astyages 2nd, and this agrees best with Berosus, Josephus and the books of Daniel, Tobit and Bel and the Dragon. Scholars find it hard to abandon so good an authority as Herodotus, but he must be rejected here.

Edouard Meyer unfortunately rejects the true statement of Herodotus that Cyrus was grandson of Astyages 1st, as legend (Encyclopaedia Britannica, 11th Edition, article 'Astyages').

The accounts of the birth of Cyrus are likewise irreconcilable and perhaps, to some extent, mythical. His entire history is involved and crowded with legends. Herodotus gives one tradition, but tells us that he knew of four others. According to one account, he is the son of Mandane the daughter of Astyages, exposed on the mountains, suckled by a dog, and educated as a shepherd (Justin, Charon of Lampsacus, Aelian and Herodotus). In Herodotus' own account a woman, the wife of a shepherd is substituted for the dog (Herodotus 1:95,122).

The story told by Ctesias makes Cyrus the son of a bandit. He enters the court of Astyages, becomes friendly with Oebares, who kills Astyages. The decisive battle is fought at Pasargadae (Nicolaus of Damascus, Strabo, Justin, Photius).

Xenophon's is an ideal account based upon personal knowledge of later descendants of the royal Persian family, but he preserves in his historical romance the true order of the succession of the kings of Media (Xenophon Cyropoedia, Books 1 & 8).

The accounts of the death of Cyrus are just as contradictory as those of his birth and life. He died fighting the Massagetae (Herodotus), the Derbices (Ctesias), the Dahae (Berosus), a peaceful death on his own bed (Xenophon).

We have, therefore, no original sources containing authentic data for the history of Cyrus in classic literature." Quote ends.

On page 269, Anstey writes: "Xerxes resolved to prosecute the war with Greece. He crossed the Hellespont with an army of nearly two million men, supported by 1,200 ships of the line of battle, and was utterly discomfited at Thermopylae, Salamis and Platea, B.C. 480.

The remainder of the Persian Empire is unknown, there being no authentic contemporary records until we reach the time of Alexander the Great." End of quote.

The International Bible Encyclopaedia makes the following note about Cyrus on pages 773 and 774:

"Cyrus, --The son of the earlier Cambyses, of the Royal race of the Achemians. His genealogy, as given by himself, is as follows: 'I am Cyrus, king of the host, the great king, the mighty king, king of Tindar (Babylon), king of the land of Sumeru and Akkadu, king of the four regions, son of Cambyses, the great king, king of the city of Anshan, grandson of Cyrus, the great king, king of the city Anshan, great grandson of Sispis (Teispes), the great king, king of the city of Anshan, the all-enduring royal seed whose sovereignty Bel and Nebo love,' etc. (Western Asiatic Inscriptions, 5, pl. 35,20-22). ----.

Several versions of his birth and rise to power are recorded. Herodotus (1.95) mentions three. In that which he quotes (1. 107ff), it is said that Mandane was the daughter of the Median king Astyages, who, in consequence of a dream, which he had, foretelling the ultimate triumph of her son over his dynasty, gave her in marriage to a Persian named Cambyses, who was not one of his peers. A second dream caused him to watch for her offspring, and when Cyrus came into the world Astyages delivered the child to his relative, Harpagus, with orders to destroy it. Being unwilling to do this, he handed the infant to a shepherd named Mitradates, who, his wife having brought forth a still-born child, consented to spare the life of the infant Cyrus. Later on, in consequence of his imperious acts, Cyrus was recognised by Astyages, who came to learn the whole story, and spared him because, having been once made king by his companions in play, the Magians held the predictions concerning his ultimate royal state to have been fulfilled.

The vengeance taken by Astyages upon Harpagus for his apparent disobedience to orders is well known: his son was slain and a portion, disguised, given him to eat. Though filled with grief, Harpagus concealed his grief and departed with the remains of his son's body; and Cyrus, in due course, was sent to stay with his parents, Cambyses and Mandane. Later on Harpagus persuaded Cyrus to induce the Persians to revolt, and Astyages having blindly appointed Harpagus commander-in-chief of the Median army, the last-named went over to the side of Cyrus. The result was an easy victory for the later, but Astyages took care to impale the Magians who had advised him to spare his grandson. Having gathered another, but smaller army, he took the field in person, but was defeated and captured. Cyrus, however, who became king of Media as well as of Persia, treated him honourably and well

The International Standard Bible Encyclopaedia states on page 316: "Astyages, --- son of Cyaxares 1st, king of the Medes B.C. 585-550, and predecessor of Cyrus: His wife was the daughter of Alyattes, king of Lydia. The daughter of Astyages (Mandane) married a Persian, Cambyses, and a son was born to them who later became Cyrus the Great. Astyages had given orders to expose the babe; but Harpagus on whom the task had been imposed, gave the child to a herdsman, with instructions to kill him.

When the boy, who had been brought up as his own by the herdsman, arrived at the age of twelve, Astyages discovered that he was the son of Mandane. The king in wrath then had the son of Harpagus killed and served to his father as food. The latter concealed his feelings of hatred and resentment, and bided his time; and when the young Cyrus had grown to manhood, he stirred up the grandson in insurrection against Astyages, who was defeated and taken prisoner (Herodotus 1:127-30). When Astyages marched against the Persians, the Medes, under the command of Harpagus, deserted their king, and sided with the disappointed Persians; and Cyrus was crowned king. This account of Herodotus is confirmed by the Annalistic Tablet of Cyrus (RP, ser. 2:159). The dethroned monarch was treated with kindness by his conqueror. According to Ktesias, a home was provided for him by Cyrus in Hyrcania." End of quote.

Nicholaus of Damascus says that Cyrus was the son of a Mardian bandit named Atradates, his mother being named Argoste. Ctesias also states that there was no family relationship with Astyages. From these conflicting accounts we can see that there has been a great deal of guesswork in formulating the genealogy and history of the Persian kings.

### **CAMBYSES.**

When Cyrus was killed in a war campaign of the North East frontier, Cambyses came to the throne. From the inscription on the Behistun Stone recorded by Darius 1st, called Darius the Great, or Darius Hystapes; and from the accounts of Herodotus and others, we learn, with some variations, that Cambyses, in order to secure his right to the throne, had his brother Bardiya, (called Smerdis by Herodotus), secretly murdered.

It seems that Cambyses was the "Artaxerxes," of Ezra.4v5-23., who upheld the objections of the enemies of the Jews, and imposed a ban on the building of the Temple. Hagg.1v4. The drunken and profligate life of Cambyses, made him open to being used by Satan. The Temple building was hindered until the second year of the reign of Darius Hystapes. Ezra.4v24.

Cambyses invaded Egypt in B.C. 525 to subdue the revolt from his authority by Psammetichus 3rd., whose life he had previously spared. Cambyses defeated the Egyptian army at the battle of Pelusium, and the revolt was crushed with Great harshness; Psammetichus was executed and many temples were destroyed. Cambyses took the throne of Egypt as the first king of its 27th dynasty, taking the Egyptian royal name, titles and costumes to obtain

the Egyptian's favour, and organised Egypt as a satrapy of the Persian empire. However, he failed to conquer Carthage, Ethiopia, and the oasis of Ammon in the Egyptians desert.

While returning from Egypt in 522 B.C., a Magian named Gaumata, inspired by his brother Magi Patizithes, usurped the throne, claiming that he was Bardiya (Smerdis), the brother who Cambyses had killed, and gained a great deal of support from the eastern provinces. Cambyses died near Carmel in Palestine, many think by suicide, because of the bad news, others think that it was possibly by sickness, the details are not clear; he left no heir. Darius Hystapes overcame and executed the rebels and took the throne.

**DARIUS 1ST. ALSO KNOWN AS DARIUS HYSTAPES, OR DARIUS THE GREAT.**

Darius Hystapes was a Persian officer of the same Archaemenian family as Cyrus by a collateral royal line; within a few months he had subdued the violent revolt throughout the Persian empire, by violent means. Within two months Darius had killed Gaumata, the Pseudo Smerdis. The Median rebel Fravartish (Phraortes), was put on public exhibition after having his nose, ears and tongue cut off, and his eyes gouged out, and then finally impaled. Within two years Darius had defeated nine kings in nineteen battles, and had secured his throne and had consolidated the empire.

Darius Hystapes was the fourth ruler of the Persian empire, after Cyrus, Cambyses, and counting the brief reign of Gaumata, the Psuedo-Smerdis, who usurped the throne from Cambyses. Darius Hystapes was a Persian officer of the same Archaemenian family as Cyrus by a collateral royal line; within a few months he had killed Gaumato, the Pseudo Smerdis, and had consolidated the empire.

In B.C. 520, the foundation of the Temple was laid, Hagg.2v18; the Persian governor of Western Euphrates, Tattenai; challenged the right of the Jews to rebuild their Temple, they had been encouraged to build by Haggai and Zechariah. Ezra.5v1-3. The Jews appealed to Darius, and stated that Cyrus had given Sheshbazzar (Zerubbabel) a written decree to build the Temple. The work on the Temple continued while this decree was searched for in the library at Ecbatana. Ezra.6v2. Darius recognised in some measure Jehovah's person and power, made his own decree and commanded Tattenai to provided financial aid to build the Temple from the income from the tribute from the western provinces. Ezra.6v6-12. With this material aid, and prophetic spiritual encouragement (Zech.7v1 to 8v23.), in the fourth year of Darius, B.C. 518; the Temple was rapidly rebuilt and finished in the sixth year of Darius, in either February or March of 516 or 515 B.C. Ezra.6v15. The haste of Tattenai to obey the decree of Darius is explained by the execution of 3,000 of the leading citizens of Babylon about a year before this decree. Many Babylonians followed a usurper, who claimed the title of Nebuchadnezzar 4th., and took over Babylon. It took a long siege to recapture Babylon; the crucifixion of 3,000 of its leading citizens served as a terrifying warning to obey Darius. See Ezra.6v11-13. The death of those who opposed or disobeyed the decree of Darius to build the Temple was sure and certain.

**\* CHRONOLOGICAL TABLE TO ILLUSTRATE MEDO-PERSIAN EMPIRE AND JUDAH. \***

B.C.	J U D A H	P E R S I A AND B A B Y L O N	E G Y P T
605	Jeremiah's prophecy of the 70 years of captivity and the 70 years of Babylonian supremacy ending in B.C. 536. Nebuchadnezzar takes Jerusalem and carries away sacred Temple vessels to Babylon. THE FIRST DEPORTATION OF CAPTIVES from Judah. Dan.1v1,2. The 70 years of servitude begin. Jer.25v10-12.	605 Nebuchadnezzar is sent by his father Nabo-Polassar to re-take Syria, he defeats Necho's garrison at Carchemish and succeeds his father to the throne of Babylon; he reigns 43 years until Oct., B.C. 562. Jer.46v2. 25v1-38. Daniel deported to Babylon.	
539	Daniel's dream of the four beasts. Daniel interprets the writing on the wall at Belshazzar's feast.	Nabonidus is defeated, Babylon taken by Ugbaru, Belshazzar is slain, 16 days later Cyrus enters Babylon on Oct. 29th? 539 Darius the Mede, Gubaru, rules Babylonia for Cyrus. Daniel governor of Babylon under Darius.	
538	Daniel's vision of the Ram and the he goat. (Wordsworth) Daniel's prophecy of the seventy weeks.	538 or early 537 the decree of Cyrus to return Jewish exiles.	
536	Spring 536 End of 70 years of captivity. Jer.25v1. 29v10-12 605 to 536 B.C.		
530		530 Cambyses succeeds his father, Cyrus to the throne. Murdered his brother to secure throne. Reigned 530 to 522.	526 Psammetichus 3rd Reigns B.C. 526-525 Cambyses conquers all Egypt in May or June of B.C. 525
523		523/522 7th year of Cambyses, astronomical fix is disputed.	
522		522 Bardiya (Smerdis, Gaumata) reigns about 5 months.	
521		521 Nebuchadnezzar 3rd. reigns about 3 months. 521 Darius 1st reigns 36 years from B.C. 521 to B.C. 486	
520	Foundation of the Temple laid? Hag.2v18. Anstey and Jonsson.		
518	Zech.7v1-5.?		
515	Temple completed 515/16? Ezr.6v15.		
or	Anstey, Jonsson. Finish of years		
516	desolation. Zech.1v7,12. 7v1-5.		
515	Esther made queen? Anstey.	7th year of Darius? Anstey	
510		510? Haman's plan defeated. Decree of Darius in 20th year? Darius' 20th. year is fixed astronomically by an eclipse of the moon on Nov. 19th. 502, Jul. Cal. (Ptol. Almag. 4.8.)	
489		489 Battle of Marathon.	

**THE DATE OF NEHEMIAH AND EZRA.**

Nehemiah served Artaxerxes 1st. (474-424 B.C.). We are definitely told that Ezra arrived in the seventh year of Artaxerxes (467 B.C.), and Nehemiah arrived thirteen years later in the twentieth year of Artaxerxes (454 B.C.). Ezra.7v8 with Neh.2v1. We also read in Neh.8v1,5-10., that Ezra and Nehemiah took part in the dedication of the wall and the giving of thanks to God after the rebuilding of the defences of Jerusalem. Ezra was called upon to read the Law and lead the worship, and Nehemiah told them to rejoice and let the joy of the Lord be their

strength. When the two large choirs walked in opposite directions on the wall around Jerusalem singing and thanking God; Ezra led one choir and Nehemiah the other choir. Neh.12v30-40. N.B. v36,38. This shows that the ministries of Ezra and Nehemiah overlap in both time and place.

**\* CHRONOLOGICAL TABLE TO ILLUSTRATE THE MEDO-PERSIAN EMPIRE AND JUDAH. \***

B.C.	J U D A H	P E R S I A AND B A B Y L O N	E G Y P T
485		Xerxes reigns 485-474. Ussher.	
474		Co-Rex with Darius 498 B.C.?	
467	Ezra goes to Jerusalem in the 7th year of Artaxerxes.	Artaxerxes Longimanus reigns 41 years, 474-434 B.C., some say 51 years, 474 to 424 B.C.	
454	Nehemiah goes to Jerusalem in the 20th year of Artaxerxes. Ussher.		
434		Darius 2nd. Nothos. 424-404	

Notes. Xerxes was murdered in B.C. 474, and was succeeded by his son, Artaxerxes Longimanus. He was succeeded by his son Xerxes 2nd. in B.C. 424; who was murdered in about a year, and was succeeded by one of his father's illegitimate sons, Darius 2nd. "Nothos, or "bastard." (We have omitted the brief reign of Sogdianus from our table.) Artaxerxes 2nd, Mnemon, was succeeded by his son Artaxerxes 3rd., Ochos, who was murdered, probably for revenge, with all his sons by an Egyptian eunuch, Bagoas. Darius 3rd, a son of Sisygambis, the daughter of Artaxerxes 2nd. came to the throne, and was defeated by Alexander the Great's much smaller army at Granicus in B.C. 334; and at the decisive battle of Codomannus in November of B.C. 333, and the Persian empire came to an end at the battle of Arbela in B.C. 331. Alexander reigned B.C. 336 to his early death in 323.

**GENEALOGICAL TABLE OF THE KINGS OF GREECE, EGYPT, AND SYRIA.**

- 338 or 336 B.C. Death of Artaxerxes 3rd., and Darius 3rd. comes to the throne.
- 332 Alexander visits Jerusalem.
- 331 Battle of Arbela and overthrow of Persia.
- 323 Death of Alexander and division of the Greek empire.
- 320 Ptolemy Soter attaches Judea to Egypt.
- 312 Seleucid era begins when Seleucus 1st.
- 283 Ptolemy Philadelphus reigns in Egypt.
- 223 Antiochus the Great, king of Syria.
- 175 Antiochus Epiphanes comes to the throne.
- 174 Antiochus makes Jason high priest and removes Onias.
- 168 Antiochus desecrates the Temple.
- 168 Mattathias resists Antiochus, and the rise of the Maccabees.
- 166 Judas Maccabaeus is victorious and defeats Antiochus.
- 160 Judas dies and is succeeded by Jonathan.
- 143 Jonathan is killed and is succeeded by Simon.
- 142 Simon becomes high priest.
- 135 John Hyrcanus succeeds Simon.
- 106 Aristobulus 1st. becomes high priest.
- 105 Alexander Jannaeus.
- 63 Jerusalem is taken by Pompey.
- 47 Antipator is appointed procurator of Judea.
- 43 Antipator is murdered.
- 40 Antigonus, the last of the Maccabees, is put on throne.
- 37 Antigonus is killed by Herod, who becomes king of Judea.
- 31 Augustus is made Roman Emperor.
- 19 The restoration of the Temple is begun.
- 5,6? The birth of our Lord in Bethlehem. B.C. 4. The death of Herod.

**\* CHRONOLOGICAL TABLES TO ILLUSTRATE JEREMIAH, EZEKIEL AND DANIEL.\***

B.C.	Judah	Assyria and Babylon	Egypt	Other Nations
640	Josiah comes to the throne, he reigns 31 years. 2Chron.34v1.			633 Median Empire founded by Cyaxares
627	Jeremiah starts his forty years of prophetic ministry at Jerusalem. Jer.1v1-3.			
625	Habakkuk and Zephaniah prophesy in the reign of Josiah.	625 Nabo-Polassar founds the Babylonian empire.		Alyattes, king of Lydia.
616				616 Tarquinius Priscus at Rome.
615				615 War between Cyaxares and Alyattes ended by the mediation of Nabo-Polassar.
612		Nabo-Polassar, in coalition with Medes, Persians and Scythians destroys Ninevah in month Ab = July-August.		
610			610 Pharaoh Necho marches against Babylonian garrisons in Syria.	
609	Josiah is killed in battle with Pharaoh Necho at Megiddo as Necho marches against Babylonian army. Jehoahaz (Shallum) succeeds him and reigns 3 months until Necho deposes him and exiles him to Egypt, where he dies. Jehoiakim is enthroned by Necho and reigns eleven years. 2Chron.35v20E.	Babylonian army takes Harran, the end of Assyrian Empire.		
605	Jeremiah's prophecy of the 70 years of captivity and the 70 years of Babylonian supremacy, the 70 years end in B.C. 536. Nebuchadnezzar takes Jerusalem and carries away sacred Temple vessels to Babylon. THE FIRST DEPORTATION OF CAPTIVES from Judah. Dan.1v1,2.. The 70 years of servitude begin. Jer.25v10-12.	605 Nebuchadnezzar is sent by his father Nabo-Polassar to retake Syria, he defeats Necho's garrison at Carchemish and succeeds his father to the throne of Babylon; he reigns 43 years until Oct., B.C. 562. Jer.46v2. 25v1-38. Daniel departed to Babylon.		
604	Jeremiah's roll read and burnt by Jehoiakim, then rewritten with threats of judgement. Jer.36v9-32.			
602/1	Jehoiakim revolts against rule of Nebuchadnezzar, probably through intrigue with the Egyptians, and Nebuch. preoccupation with Egypt.	601 Nebuchadnezzar attacks Egypt, but is held on Egyptian border and withdraws to regroup after a bloody battle. In Dec. of 599 Nebuchadnezzar goes to subdue Syria; then a year later goes to take Judah.		Cyaxares aids Nebuchadnezzar.
599				
598	In Dec. 598 Jehoiakim dies about the time Nebuchadnezzar laid siege to Jerusalem; Jehoiachin (Coniah) succeeds him and reigns for three months and ten days to March 16th. 597, when Jerusalem is taken and Jehoiachin is deposed and exiled to Babylon with Nebuchadnezzar. THE SECOND DEPORTATION OF CAPTIVES from Judah. Zedekiah succeeds to the throne and reigns 11 years.	Ezekiel and 10,000 others are carried captive to Babylon with Jehoiachin.		

\* **CHRONOLOGICAL TABLE TO ILLUSTRATE JEREMIAH, EZEKIEL AND DANIEL.** \*

B.C.	Judah	Assyria and Babylon	Egypt	Other Nations
593	Jeremiah's prophecy against Babylon.	Ezekiel's vision of the Holy City, Holy Land, and Temple.	Psammetichus 2nd. reigns B.C. 595-589.	
589	Nebuchadnezzar besieges Jerusalem when Zedekiah rebels against him.	Nebuchadnezzar marches against Jerusalem and Egypt. 2Ki.25v1.	Hophra (Apries) reigns B.C. 589 to 570.	
588	An Egyptian expeditionary force causes the temporary lifting of Babylonian's siege of Jerusalem.	Ezek.24v1,2. Jer.52v4.	In B.C 588 Hophra came to aid Jerusalem, but retreats when Nebuch.	
587	In July 587 Jerusalem is taken and destroyed. The end of kingdom of Judah. Zedekiah is taken in chains to Babylon, where he dies. THE THIRD DEPORTATION OF CAPTIVES. Gedaliah is made governor, but is murdered by Ishmael, of the royal seed. Jeremiah warns the remaining Jews not to go to Egypt, they go and are killed. Jer.42v1-44v30.	Nebuchadnezzar takes Jerusalem Jer.39v2. 52v6ff. 2Kin.25v2-4. Tyre besieged for 13 years, B.C. 587 to 574. Ezekiel foretells this in 18th. year of Nebuchad. B.C. 587. Ez.26v1,7. The 11th. year of Jehoiachin. Tyre destroyed by 27th. year of Jehoiachin. B.C. 571. See Ezek.29v17-21.	lifted siege and went to meet him in battle.	
585				On 28th May 585 B.C.? an eclipse of the sun occurs during war between Alyattes and Cyaxares and frightens both sides.
582	FOURTH DEPORTATION OF CAPTIVES. Jer.52v30.			
581		581 Nebuchadnezzar defeats Pharaoh Hophra and over-runs Egypt.		
570			570 Pharaoh Amasis reigns 44years from B.C. 570-526.	
569		569 Madness of Nebuchadnezzar?		
568				568 Croesus king of Lydia
561	Jehoiachin's release on April 2nd.	561 Evil-Merodach, reigns two years, B.C. 561-560.		
560				560 Epoch of the Greek Tyrants.
559		559 Neriglissar, reigns four years, B.C. 559-556.		Pisistratus at Athens. 559 Cyrus becomes king of Anshan, and reigns to 530 B.C.
556		556 Laborosoarood (Labashi-Marduk) reigns about 3 months.	Alliance of Babylon, Egypt and Lydia.	
555		Nabonidus reigns 17 years from B.C. 555 to 539.		
553		553? Belshazzar co-regent with his father Nabonidus.		
550	Daniel's vision of the ram and the he-goat. Dan.8v1ff.			550 Cyrus defeats Astyages. (Nabonidus Chronicle) Wordsworth says it is B.C. 558.
546				546 Cyrus conquers Lydia. Wordsworth says it is B.C. 554.
539	Daniel's dream of the four beasts. Daniel interprets the writing on the wall at Belshazzar's feast.	Nabonidus is defeated, Babylon taken by Ugbaru, Belshazzar is slain. (16 days later Cyrus enters Babylon on Oct. 29th?)		
538	Daniel's vision of the Ram and the he goat. Wordsworth. Daniel's prophecy of the seventy weeks.	538 Darius the Mede. (Gubaru?) rules Babylon (as satrap?). Daniel governor of Babylon. 538 or early 537 The decree of Cyrus to return Jewish exiles.		
536	Spring. End of 70 years captivity.			

## **A SHORT HISTORY OF THE CAPTIVITY OF ISRAEL AND JUDAH.**

### **ISRAEL'S CAPTIVITY BY ASSYRIA IN B.C. 722 AND GOD'S JUDGEMENT UPON ASSYRIA IN B.C. 612-609.**

The northern kingdom of Israel fell in B.C. 722, when the Assyrians destroyed Samaria. The Assyrians tried to capture Jerusalem but failed to do so, when their army was wiped out by divine intervention. Is.36v1 to 37v38. In B.C. 612 the Babylonian king Nabo-Polassar, with a coalition of the Medes, Persians and Scythians attacked Assyria and its capital, Ninevah. Ninevah seemed secure with its seven and three quarter mile long great wall, but after a three months siege the city fell in the month of Ab (July-August) at a time of high floods by the Tigris and Khosr, as predicted by Nahum. Nahum.2v6-8. Ninevah was sacked and left in ruins and became inhabited by grazing sheep, as predicted by the prophets Nahum and Zephaniah. Nahum.2v10-13. Zeph.2v13-15. The king of the Assyrians, Sin-Sharishkun, died in his burning palace; however, the power of Assyria was not yet broken for the Assyrian army was then mustered and led by an army officer named Ashur-Uballat, who fled to Harran with his court and managed to hold out until B.C. 609, when Nebuchadnezzar captured it and brought the Assyrian empire to an end.

### **EVENTS LEADING UP TO THE CAPTIVITY OF JUDAH.**

#### **Pharaoh Necho, Josiah and Jehoiakim.**

At this time Egypt was growing in power under Pharaoh Necho, who came to the throne on the death of Psammetichus 1st. in B.C. 610 (Psammetichus 1st. reigned 54 years from B.C. 664 to 610). A solar eclipse was recorded just after the death of Psammetichus 1st., while his body was being embalmed, on Sept. 30th. B.C. 610 in the Julian calendar. This eclipse confirms that Pharaoh Necho's 15 year reign started in B.C. 610 and continued to B.C. 595. Necho, fearing the growing power of Babylon, made an alliance with Assyria and came to aid them. The northward march of Necho's army took him through Judah, and Josiah came to fight Necho in the valley of Megiddo, in spite of the Pharaoh's assurance that his fight was not with Josiah, and that God had sent him, Josiah fought him and was mortally wounded by an archer and died as a result in the summer of B.C. 609, after reigning for 31 years. 2Kings.22v1. Judah came under Egypt's control and paid tribute to Necho. 2Kings.23v33-37. Necho deposed the anti-Egyptian Jehoahaz (his former name was Shallum) after a reign of 3 months and took him to Egypt as a prisoner for life, and put his brother Eliakim on the throne, and he renamed him Jehoiakim to show he was subject to Egyptian authority. Jehoiakim reigned eleven years from 609 to 598 B.C.. 2Chron.35v20-27. 36v1-5. Necho conquered Syria as far as the Euphrates and set a garrison at Carchemish on the Euphrates in northern Syria.

#### **Nabo-Polassar and Nebuchadnezzar defeat Necho.**

In B.C. 605, Nabo-Polassar sent his son Nebuchadnezzar to attack Necho's garrison at Carchemish, and the Egyptians were driven out of Syria by defeats at Carchemish and Hamath. Jer.46v2. 25v1. Nabo-Polassar died on the eighth of Ab (15/16 August) B.C. 605. Nebuchadnezzar and a few close friends rode directly across the desert in 23 days to be installed on the throne of Babylon on the first day of Elul (6/7 of September) B.C. 605. Because his position in Babylon was secure Nebuchadnezzar almost immediately resumed his campaign in Syria.

### **NEBUCHADNEZZAR TAKES JERUSALEM, DEPORTS THE FIRST CAPTIVES TO BABYLON IN B.C. 605.**

In the same year, B.C. 605, Nebuchadnezzar marches on Jerusalem and takes it, and in 605 B.C. the first captivity of Judah takes place, and Jehoiakim had to pay tribute to Nebuchadnezzar instead of Necho. Daniel was born just before Josiah's reformation in B.C. 621.; and was taken by Nebuchadnezzar into captivity in B.C. 605. In B.C. 605 Jeremiah prophesies of the seventy years captivity in Babylon, which ended in B.C. 536. Jer.25v1-14. According to Jer.25v10-12., these were 70 years of God-ordained supremacy of Babylon and servitude, not just of Israel but of other nations as well, see also Jer.27v8. 29v10.. During these 70 years Judah was to become "a devastated place," Hebrew "chorbah." These seventy years were accomplished when Babylon punished by God and taken by Cyrus in 539 B.C., Jer.25v12.. It appears that the desolation mentioned in Zech.1v7-17. and 7v1-5. are not references to Jeremiah's prophecy of 70 years of captivity, but to the period of time between the siege and destruction of Jerusalem and the Temple in B.C. 589 to 587; to the rebuilding of the Temple in B.C. 520 to 515.

In December of B.C. 605, or 604, Jehoiakim burned Jeremiah's prophecy, which called Israel to repentance and mercy, and Jeremiah and Baruch would have been murdered, "but the Lord hid them," Jer.36v1-32. N.B. v26. See 26v20-24. Jeremiah rewrote the scroll and added to it prophecies of judgement and the death of Jehoiakim, which were soon fulfilled. (Leupold puts this captivity at B.C. 604.)

In B.C. 601 Nebuchadnezzar attacked Egypt, but Necho managed to hold the Babylonian advance in a bloody battle on the borders of Egypt, and the Babylonian army withdrew; and Nebuchadnezzar spent the next year re-equipping his army. Necho did not dare to make any more advances or expeditions into Judah and Asia. Jeremiah's prophecies about Necho's decline certainly came true; "Pharaoh king of Egypt is but a noise; he has

passed the time appointed." Jer.46v1-28. N.B. v17. Nebuchadnezzar marched against Egypt in 588 B.C., and finally conquered all of Egypt in B.C. 581. Jer.44v26-30.

#### **NEBUCHADNEZZAR PUTS DOWN JEHOIAKIM'S REBELLION, SECOND DEPORTATION IN B.C. 597.**

Jehoiakim rebelled against Nebuchadnezzar either in B.C. 602 or 601.; this could have been because of Nebuchadnezzar's preoccupation with an attempt to invade Egypt and defeat Pharaoh Necho 2nd. in battle. Those who think the date was B.C. 601, believe that the temporary withdrawal of the Babylonians from Egypt, after the bloody battle there, might have incited Jehoiakim to revolt against Babylon. 2Kings.24v1. In December of B.C. 599 Nebuchadnezzar goes to subdue Syria; a year later he advances south to capture Judah and bring it under subjection and tribute again. Just before the city is besieged Jehoiakim dies in December of B.C. 598, and "was buried with burial of an ass," Jer.22v18,19. 36v30.; and his son Jehoiachin (also called Jeconiah, or Coniah) came to the throne. Jehoiachin reigned three months and ten days from the death of his father Jehoiakim until the fall of Jerusalem on March 16th. of B.C. 597 in the 7th. year of Nebuchadnezzar. 2Chron.36v9.

After Jerusalem's conquest and humiliation by Nebuchadnezzar in B.C. 597, Jehoiachin's exile and captivity in Babylon began, and 3,023 of the most influential people of Judah were deported to Babylon with Jehoiachin, one of whom was Ezekiel. Jer.52v28. 2King.24v10-17. 2Chron.36v10. Ezekiel was a member of the Zadok priestly family, and so was reckoned to be among the aristocracy of Judah by Nebuchadnezzar. Ezekiel dates his prophecies from the captivity and exile of himself and Jehoiachin in B.C. 597. Ezek.1v2. 8v6. 20v1. 24v1. 26v1. 29v1,17. 30v20. 31v1. 32v1,17. 33v21. 40v1. According to Ezek.1v2., Ezekiel's first recorded prophecy is in the fifth year of his and Jehoiachin's captivity, in B.C. 592, at the age of 30 according to Ezek.1v2., "In the thirtieth year ... as I was among the exiles." Ezekiel's last prophecy was that of Ezek.29v17., in B.C. 570, 27 years after Ezekiel's captivity.

#### **ZEDEKIAH'S REBELLION, JERUSALEM DESTROYED, THIRD DEPORTATION OF CAPTIVES IN B.C. 587.**

On Jehoiachin's exile to Babylon, his uncle Mattaniah, the third son of Josiah was made king of Judah, and his name was changed to Zedekiah; he reigned 11 years, from March of B.C. 597 until July of B.C. 587. In his ninth year, B.C. 589, Zedekiah rebelled against Nebuchadnezzar in spite of a sacred oath of loyalty to Nebuchadnezzar, sworn in the Name of Yahweh, Ezek. 17. The Scriptures make it clear that Zedekiah carried on intrigue against Nebuchadnezzar with the Egyptian Pharaohs Psammetichus 2nd., who reigned six years from B.C. 595 to 589; and by his successor Pharaoh Hophra (Apries), who reigned for 19 years from B.C. 589 to 570, who God promised to give into the hand of his enemies. Jer.44v30. 46v25,26. It seems Zedekiah was swayed by pro-Egyptian "hawks" to rebel against Nebuchadnezzar in spite of Jeremiah's terrible warnings of the consequences of such actions; which were pestilence, the ravaging of the country, and the execution of the city's survivors. Jer.38v5. 21v1-3. 24v8. 34v8-11. In January of B.C. 589 Nebuchadnezzar besieged Jerusalem, there was a temporary break in the siege in the summer of B.C. 588, when an advancing Egyptian army forced the Babylonians to temporarily lift the siege. When the Egyptian army withdrew, obviously fearing a battle with superior forces, the siege of Jerusalem recommenced and continued until July, B.C. 587, when the wall was breached and Jerusalem was taken and the city and Temple was destroyed by Nebuchadnezzar. Zedekiah had fled from the city at night toward Jordan but was captured by the Babylonian soldiers; his sons were killed before him and then he was blinded, bound in fetters and taken to Babylon in chains where he died as a captive. Jeremiah's prophecies had been fulfilled. At this time 832 people were taken into captivity. 2Kings.24v17 to 25v7. Ezek.19v11-14. Jer.52v1-11,29.

N.B. Nebuchadnezzar sacked Jerusalem in his eighteenth year, and this is the year B.C. 587 to 586, and this date as confirmed by the Babylon Royal inscriptions and business documents and by Berossus and Ptolemy. The Babylonian astronomical diary, VAT 4956, contains about 30 astronomical observations which are twice stated on the tablet to have been made in Nebuchadnezzar's 37th. year: these have been verified and they confirm the year as B.C. 568/567. This confirms that Nebuchadnezzar's 18th. year was B.C. 587, and that this was the year when he destroyed Jerusalem.

#### **GEDALIAH, ISHMAEL, AND THE FOURTH DEPORTATION OF CAPTIVES IN B.C. 582.**

On Zedekiah's exile to Babylon in B.C. 587, Gedaliah, the son of Ahikam, is made governor, but is murdered by Ishmael, the son of Nethaniah, who was of the royal seed. The people thought that they would be safer in Egypt and ask Jeremiah to seek God for guidance, Jeremiah did so and warned them not to go to Egypt, but they ignored him and went to Egypt and were killed. Jer.42v1-44v30.

In B.C. 582, the 23rd. year of Nebuchadnezzar, Nebuzaradan, the captain of the guard departs to Babylon a further seven hundred and forty five persons, making a total of 4,600 captives in these last three deportations. Jer.52v30. The first deportation of captives is not included in this number.

#### **THE RETURN FROM EXILE IN BABYLON TO JERUSALEM.**

The decree of Cyrus for the restoration of Israel was made during the first year of his reign in Babylon, which officially began in Nisan of 538 B.C.. 2Chron.36v22. Ezra.1v1. However, the statement in Ezra.3v1., that Israel were settled in Palestine by "the seventh month," indicates that the settlement was made in B.C. 537, as there was not enough time for it to occur in 538 B.C.. Some say that it was seven months later in the Spring of 536 B.C., that the rebuilding of the Temple was started, and Jeremiah's prophecy in 605 B.C. of 70 years of exile was completed. Jer.25v1. 29v10-12. Dan.1v1-3.

### **THE KINGS OF ASSYRIA, BABYLONIA, MEDIA AND PERSIA.**

There are real problems with Persian history, as can be seen from the following quote from page 267 and 268 of Martin Anstey's "The Romance of Bible Chronology."

"Our chief classical authorities for the period of the captivity and return are Herodotus, Ctesias and Xenophon.

Herodotus (B.C. 484-425) is an excellent authority for the period of the great Persian war, B.C. 490-485. THE ACCOUNTS WHICH HE GIVES OF EARLIER AND REMOTER PERIODS, ACCOUNTS WHICH HE RECEIVED ON TRUST, ARE NOT ALWAYS TO BE RELIED UPON (capitals mine). He gives us an exquisite picture of the first four Persian monarchs.

(1) 'Cyrus, the simple, hardy, vigorous mountain chief, endowed with vast ambition, and with great military genius, changing as his Empire changed into the kind and friendly paternal monarch, clement, witty, polite, familiar with his people;

(2) Cambyses, the first form of Eastern tyrant, inheriting his Father's vigour and much of his talent, but violent, rash, headstrong, incapable of self-restraint, furious at opposition, not only cruel, but brutal:

(3) Darius Hystapes, the model Oriental prince, brave sagacious, astute, great in the arts of both war and peace, the organiser and consolidator as well as the extender of the Empire; and

(4) Xerxes, the second and inferior form of tyrant, weak and puerile as well as cruel and selfish, fickle, timid, licentious and luxurious' (Introduction to Rawlinson's 'Herodotus').

Herodotus' account of the earlier history of Assyria and Media, and his early history of Cyrus, cannot be regarded as authentic. His account of the taking of Babylon by Cyrus, (Herodotus 1:191) cannot be reconciled with the cylinder Inscription of Cyrus who says he took it 'without fighting or battle.' He appears to have inverted the order of the kings of Media, Astyages and Cyaxares (Herodotus 1:73, 107, cp. Xenophon's 'Cyropoedia,' Books 1 and 8). We have no authentic data for ascertaining the truth of the matter, but the Table given in Vol.2, Chronological Tables, p. 54, probably exhibits the relation of the families and the order of the succession of the kings of Babylonia, Media and Persia, so far as they can be ascertained by unravelling THE TANGLED SKEIN OF CONTRADICTIONARY TESTIMONY (capitals mine) gathered from all available sources, including Herodotus, Xenophon, Ctesias, Borosus, Josephus, Abydenus, Syncellus, the cylinder Inscription of Cyrus, and the Behistun Inscription of Darius Hystapes.

Instead of the succession of Herodotus (Deioces, Phraortes, Cyaxares, Astyages), we adopt that of Xenophon, who makes Cyaxares 1. the son of Astyages 1st, 2. the brother of Mandane (Cyrus' mother), and 3. the father of Astyages 2nd (Darius the Mede). Xenophon's order of succession is Deioces, Phraortes, Astyages 1st, Cyaxares, Astyages 2nd, and this agrees best with Berosus, Josephus and the books of Daniel, Tobit and Bel and the Dragon. Scholars find it hard to abandon so good an authority as Herodotus, but he must be rejected here.

Edouard Meyer unfortunately rejects the true statement of Herodotus that Cyrus was grandson of Astyages 1st, as legend (Encyclopaedia Britannica, 11th Edition, article 'Astyages').

The accounts of the birth of Cyrus are likewise irreconcilable and perhaps, to some extent, mythical. His entire history is involved and crowded with legends. Herodotus gives one tradition, but tells us that he knew of four others. According to one account, he is the son of Mandane the daughter of Astyages, exposed on the mountains, suckled by a dog, and educated as a shepherd (Justin, Charon of Lampsacus, Aelian and Herodotus). In Herodotus' own account a woman, the wife of a shepherd is substituted for the dog (Herodotus 1:95,122).

The story told by Ctesias makes Cyrus the son of a bandit. He enters the court of Astyages, becomes friendly with Oebares, who kills Astyages. The decisive battle is fought at Pasargadae (Nicolaus of Damascus, Strabo, Justin, Photius).

Xenophon's is an ideal account based upon personal knowledge of later descendants of the royal Persian family, but he preserves in his historical romance the true order of the succession of the kings of Media (Xenophon Cyropoedia, Bks 1 & 8).

The accounts of the death of Cyrus are just as contradictory as those of his birth and life. He died fighting the Massagetae (Herodotus), the Derbices (Ctesias), the Dahae (Berosus), a peaceful death on his own bed (Xenophon).

We have, therefore, no original sources containing authentic data for the history of Cyrus in classic literature." Quote ends.

On page 269, Anstey writes: "Xerxes resolved to prosecute the war with Greece. He crossed the Hellespont with an army of nearly two million men, supported by 1,200 ships of the line of battle, and was utterly discomfited at Thermopylae, Salamis and Platea, B.C. 480.

The remainder of the Persian Empire is unknown, there being no authentic contemporary records until we reach the time of Alexander the Great." End of quote.

The International Bible Encyclopaedia makes the following note about Cyrus on pages 773 and 774:

"Cyrus, --The son of the earlier Cambyses, of the Royal race of the Achemians. His genealogy, as given by himself, is as follows: 'I am Cyrus, king of the host, the great king, the mighty king, king of Tindar (Babylon), king of the land of Sumeru and Akkadu, king of the four regions, son of Cambyses, the great king, king of the city of

Anshan, grandson of Cyrus, the great king, king of the city Anshan, great grandson of Sispis (Teispes), the great king, king of the city of Anshan, the all-enduring royal seed whose sovereignty Bel and Nebo love,' etc. (Western Asiatic Inscriptions, 5, pl. 35,20-22). ----.

Several versions of his birth and rise to power are recorded. Herodotus (1.95) mentions three. In that which he quotes (1. 107ff), it is said that Mandane was the daughter of the Median king Astyages, who, in consequence of a dream, which he had, foretelling the ultimate triumph of her son over his dynasty, gave her in marriage to a Persian named Cambyses, who was not one of his peers. A second dream caused him to watch for her offspring, and when Cyrus came into the world Astyages delivered the child to his relative, Harpagus, with orders to destroy it. Being unwilling to do this, he handed the infant to a shepherd named Mitrdates, who, his wife having brought forth a still-born child, consented to spare the life of the infant Cyrus. Later on, in consequence of his imperious acts, Cyrus was recognised by Astyages, who came to learn the whole story, and spared him because, having been once made king by his companions in play, the Magians held the predictions concerning his ultimate royal state to have been fulfilled.

The vengeance taken by Astyages upon Harpagus for his apparent disobedience to orders is well known: his son was slain and a portion, disguised, given him to eat. Though filled with grief, Harpagus concealed his grief and departed with the remains of his son's body; and Cyrus, in due course, was sent to stay with his parents, Cambyses and Mandane. Later on Harpagus persuaded Cyrus to induce the Persians to revolt, and Astyages having blindly appointed Harpagus commander-in-chief of the Median army, the last-named went over to the side of Cyrus. The result was an easy victory for the later, but Astyages took care to impale the Magians who had advised him to spare his grandson. Having gathered another, but smaller army, he took the field in person, but was defeated and captured. Cyrus, however, who became king of Media as well as of Persia, treated him honourably and well

The International Standard Bible Encyclopaedia states on page 316: "Astyages, --- son of Cyaxares 1st, king of the Medes B.C. 585-550, and predecessor of Cyrus: His wife was the daughter of Alyattes, king of Lydia. The daughter of Astyages (Mandane) married a Persian, Cambyses, and a son was born to them who later became Cyrus the Great. Astyages had given orders to expose the babe; but Harpagus on whom the task had been imposed, gave the child to a herdsman, with instructions to kill him. When the boy, who had been brought up as his own by the herdsman, arrived at the age of twelve, Astyages discovered that he was the son of Mandane. The king in wrath then had the son of Harpagus killed and served to his father as food. The latter concealed his feelings of hatred and resentment, and bided his time; and when the young Cyrus had grown to manhood, he stirred up the grandson in insurrection against Astyages, who was defeated and taken prisoner (Herodotus 1:127-30). When Astyages marched against the Persians, the Medes, under the command of Harpagus, deserted their king, and sided with the disappointed Persians; and Cyrus was crowned king. This account of Herodotus is confirmed by the Annalistic Tablet of Cyrus (RP, ser. 2:159). The dethroned monarch was treated with kindness by his conqueror. According to Ktesias, a home was provided for him by Cyrus in Hyrcania." End of quote.

Nicholaus of Damascus says that Cyrus was the son of a Mardian bandit named Atradates, his mother being named Argoste. Ctesias also states that there was no family relationship with Astyages. From these conflicting accounts we can see that there has been a great deal of guesswork in formulating the genealogy and history of the Persian kings.

### **CAMBYSES.**

When Cyrus was killed in a war campaign of the North East frontier, Cambyses came to the throne. From the inscription on the Behistun Stone recorded by Darius 1st, called Darius the Great, or Darius Hystapes; and from the accounts of Herodotus and others, we learn, with some variations, that Cambyses, in order to secure his right to the throne, had his brother Bardiya, (called Smerdis by Herodotus), secretly murdered.

It seems that Cambyses was the "Artaxerxes," of Ezra.4v5-23., who upheld the objections of the enemies of the Jews, and imposed a ban on the building of the Temple. Hagg.1v4. The drunken and profligate life of Cambyses, made him open to being used by Satan. The Temple building was hindered until the second year of the reign of Darius Hystapes. Ezra.4v24.

Cambyses invaded Egypt in B.C. 525 to subdue the revolt from his authority by Psammetichus 3rd., whose life he had previously spared. Cambyses defeated the Egyptian army at the battle of Pelusium, and the revolt was crushed with Great harshness; Psammetichus was executed and many temples were destroyed. Cambyses took the throne of Egypt as the first king of its 27th dynasty, taking the Egyptian royal name, titles and costumes to obtain the Egyptian's favour, and organised Egypt as a satrapy of the Persian empire. However, he failed to conquer Carthage, Ethiopia, and the oasis of Ammon in the Egyptians desert.

While returning from Egypt in 522 B.C., a Magian named Gaumata, inspired by his brother Magi Patizithes, usurped the throne, claiming that he was Bardiya (Smerdis), the brother who Cambyses had killed, and gained a great deal of support from the eastern provinces. Cambyses died near Carmel in Palestine, many think by suicide, because of the bad news, others think that it was possibly by sickness, the details are not clear; he left no heir. Darius Hystapes overcame and executed the rebels and took the throne.

### **DARIUS 1ST. ALSO KNOWN AS DARIUS HYSTAPES, OR DARIUS THE GREAT.**

Darius Hystapes was a Persian officer of the same Archaemenian family as Cyrus by a collateral royal line; within a few months he had subdued the violent revolt throughout the Persian empire, by violent means. Within two months Darius had killed Gaumata, the Pseudo Smerdis. The Median rebel Fravartish (Phraortes), was put on

public exhibition after having his nose, ears and tongue cut off, and his eyes gouged out, and then finally impaled. Within two years Darius had defeated nine kings in nineteen battles, and had secured his throne and had consolidated the empire.

Darius Hystapes was the fourth ruler of the Persian empire, after Cyrus, Cambyses, and counting the brief reign of Gaumata, the Pseudo-Smerdis, who usurped the throne from Cambyses.

Darius Hystapes was a Persian officer of the same Archaemenian family as Cyrus by a collateral royal line; within a few months he had killed Gaumata, the Pseudo Smerdis, and had consolidated the empire.

In B.C. 520, the foundation of the Temple was laid, Hagg.2v18; the Persian governor of Western Euphrates, Tattenai; challenged the right of the Jews to rebuild their Temple, they had been encouraged to build by Haggai and Zechariah. Ezra.5v1-3. The Jews appealed to Darius, and stated that Cyrus had given Sheshbazzar (Zerubbabel) a written decree to build the Temple. The work on the Temple continued while this decree was searched for in the library at Ecbatana. Ezra.6v2. Darius, recognising in some measure Jehovah's person and power, then made his own decree and commanded Tattenai to provide financial aid to build the Temple from the income from the tribute from the western provinces. Ezra.6v6-12. With this material aid, and prophetic spiritual encouragement (Zech.7v1 to 8v23.), in the fourth year of Darius, B.C. 518; the Temple was rapidly rebuilt and finished in the sixth year of Darius, in either February or March of 516 or 515 B.C. Ezra.6v15.

The haste of Tattenai to obey the decree of Darius is explained by the execution of 3,000 of the leading citizens, at about a year before this decree. Many Babylonians followed a usurper, who claimed the title of Nebuchadnezzar 4th., and took over Babylon. It took a long siege to recapture Babylon; the crucifixion of 3,000 of its leading citizens served as a terrifying warning to obey Darius. See Ezra.6v11-13. The death of those who disobeyed this decree was sure and certain.

\* CHRONOLOGICAL TABLE TO ILLUSTRATE MEDO-PERSIAN EMPIRE AND JUDAH. \*

B.C.	J U D A H	P E R S I A AND B A B Y L O N	E G Y P T
605	Jeremiah's prophecy of the 70 years of captivity and the 70 years of Babylonian supremacy ending in B.C. 536. Nebuchadnezzar takes Jerusalem and carries away sacred Temple vessels to Babylon. THE FIRST DEPORTATION OF CAPTIVES from Judah. Dan.1v1,2. The 70 years of servitude begin. Jer.25v10-12.	605 Nebuchadnezzar is sent by his father Nabo-Polassar to re-take Syria, he defeats Necho's garrison at Carchemish and succeeds his father to the throne of Babylon; he reigns 43 years until Oct., B.C. 562. Jer.46v2. 25v1-38. Daniel departed to Babylon.	
539	Daniel's dream of the four beasts. Daniel interprets the writing on the wall at Belshazzar's feast.	Nabonidus is defeated, Babylon taken by Ugbaru, Belshazzar is slain, 16 days later Cyrus enters Babylon on Oct. 29th? 539 Darius the Mede, Gubaru, rules Babylonia for Cyrus. Daniel governor of Babylon under Darius.	
538	Daniel's vision of the Ram and the he goat. (Wordsworth) Daniel's prophecy of the seventy weeks.	538 or early 537 the decree of Cyrus to return Jewish exiles.	
536	Spring 536 End of 70 years of captivity. Jer.25v1. 29v10-12 605 to 536 B.C.		
530		530 Cambyses succeeds his father, Cyrus to the throne. Murdered his brother to secure throne. Reigned 530 to 522.	
526			Psammetichus 3rd. Reigns B.C. 526-525 Cambyses conquers all Egypt in May or June of B.C. 525.
523		523/522 7th year of Cambyses, astronomical fix is disputed.	
522		522 Bardiya (Smerdis, Gaumata) reigns about 5 months.	
521		521 Nebuchadnezzar 3rd. reigns about 3 months. 521 Darius 1st reigns 36 years from B.C. 521 to B.C. 486	
520	Foundation of the Temple laid? Hag.2v18. Anstey and Jonsson.		
518	Zech.7v1-5.?		
515	Temple completed 515/16? Ezr.6v15.		
or	Anstey, Jonsson. Finish of years		
516	desolation. Zech.1v7,12. 7v1-5.		
515	Esther made queen? Anstey.	7th year of Darius? Anstey	
510		510? Haman's plan defeated. Decree of Darius in 20th year? Darius' 20th. year is fixed astronomically by an eclipse of the moon on Nov. 19th. 502, Jul. Cal. (Ptol. Almag. 4.8.)	
489		489 Battle of Marathon.	

**\* CHRONOLOGICAL TABLE TO ILLUSTRATE MEDO-PERSIAN EMPIRE AND JUDAH. \***

B.C.	J U D A H	P E R S I A A N D B A B Y L O N	E G Y P T
485		Xerxes reigns 485-474. Ussher. Co-Rex with Darius 498 B.C.?	
474		Artaxerxes Longimanus reigns 41 years, 474-434 B.C., some say 51 years, 474 to 424 B.C.	
467	Ezra goes to Jerusalem in the 7th year of Artaxerxes.		
454	Nehemiah goes to Jerusalem in the 20th year of Artaxerxes. Ussher.		
434		Darius 2nd. Nothos. 424-404	

**Notes.** Xerxes was murdered in B.C. 474, and was succeeded by his son, Artaxerxes Longimanus. He was succeeded by his son Xerxes 2nd. in B.C. 424; who was murdered in about a year and was succeeded by one of his father's illegitimate sons, Darius 2nd. "Nothos, or "bastard." (We have omitted the brief reign of Sogdianus from our table.) Artaxerxes 2nd, Mnemon, was succeeded by his son Artaxerxes 3rd., Ochos, who was murdered, probably for revenge, with all his sons by an Egyptian eunuch, Bagoas. Darius 3rd, a son of Sisygambis, the daughter of Artaxerxes 2nd. came to the throne, and was defeated by Alexander the Great's much smaller army at Granicus in B.C. 334; and at the decisive battle of Codomannus in November of B.C. 333, and the Persian empire came to an end at the battle of Arbela in B.C. 331. Alexander reigned B.C. 336 to his early death in 323.

**GENEALOGICAL TABLE OF THE KINGS OF GREECE, EGYPT, AND SYRIA.**

338 or 336 B.C. Death of Artaxerxes 3rd., and Darius 3rd. comes to the throne.

332 Alexander visits Jerusalem.

331 Battle of Arbela and overthrow of Persia.

323 Death of Alexander and division of the Greek empire.

320 Ptolemy Soter attaches Judea to Egypt.

312 Seleucid era begins when Seleucus 1st.

283 Ptolemy Philadelphus reigns in Egypt.

223 Antiochus the Great, king of Syria.

175 Antiochus Epiphanes comes to the throne.

174 Antiochus makes Jason high priest and removes Onias.

168 Antiochus desecrates the Temple.

168 Mattathias resists Antiochus, and the rise of the Maccabees.

166 Judas Maccabaeus is victorious and defeats Antiochus.

160 Judas dies and is succeeded by Jonathan.

143 Jonathan is killed and is succeeded by Simon.

142 Simon becomes high priest.

135 John Hyrcanus succeeds Simon.

106 Aristobulus 1st. becomes high priest.

105 Alexander Jannaeus.

63 Jerusalem is taken by Pompey.

47 Antipator is appointed procurator of Judea.

43 Antipator is murdered.

40 Antigonus, the last of the Maccabees, is put on throne.

37 Antigonus is killed by Herod, who becomes king of Judea.

31 Augustus is made Roman Emperor.

19 The restoration of the Temple is begun.

5,6? The birth of our Lord in Bethlehem.

B.C. 4. The death of Herod.

**THE EVIDENCE THAT B.C. 474 IS THE FIRST YEAR OF ARTAXERXES LONGIMANUS.**

Most prophetic students would consider that the decree of Artaxerxes in the twentieth year of his reign in Neh.2, and the events that followed this in Nehemiah's return to Jerusalem, fulfilled the start of the 490 years of prophecy that are mentioned in Dan.9v20-27. Some have put this at B.C. 445, but the evidence shows that it was B.C. 454. So let us now consider the historical evidence for year of accession to the throne of Artaxerxes Longimanus.

**1. THE MOST IMPORTANT OF THESE IS THUCYDIDES.**

Martin Anstey writes on page 291 and 292 of his "The Romance of Bible Chronology: -"

"The truth is, there are no authentic records of the late Persian period in existence. The method of measuring time by means of Olympiads was not adopted till more than 60 years after the death of Alexander the Great. It was not

used in the Parian Chronicle. A Chronology was framed by Eratosthenes and Apollodorus, and all the known facts of past history were made to fit into it. Hence discrimination is needed to enable us to separate what is really certain from what is a matter of opinion and conjecture. (Note page 36 Anstey. Eratosthenes, b. B.C.276, has been called the 'Father of Chronology,' and it is worth noting that his method was the method of CONJECTURE, not the method of TESTIMONY. He was a native of Cyrene, a man of letters under the Ptolemies of Egypt, and keeper of the famous library at Alexandria in the reign of Ptolemy 4th. Euergetes (B.C. 246-221.) He---greatly exaggerated the antiquity of the events of Greek History. Apollodorus, 2nd. Century B.C., followed the lines laid down by Eratosthenes.)

The period of the later Persian Empire from Xerxes to Alexander the Great, is the great gap or blank in the chronology of the world's history. FOR THIS PERIOD THUCYDIDES IS OUR ONLY AUTHORITY. Herodotus is the historian of the Persian war which ended B.C.479. Thucydides is the historian of the Peloponnesian war which commenced B.C. 432. The history of the interval between B.C. 479 and B.C. 432 has never been written. 'I have gone out of my way,' says Thucydides, 'to speak of this period, because the writers who have preceded me treat either of Hellenic affairs previous to the Persian invasion or of that invasion itself. The intervening portion of history has been omitted by all of them, with the exception of Hellanicus, and he, where he has touched upon it, in his attic history, is very brief and inaccurate in his chronology.'

The one event which Thucydides does mention in his brief and hurried summary of this unwritten period, is the flight of Themistocles, and just here at this very point which he does touch the chronology of this period, he is in flat contradiction to Ptolemy's Canon. Writing of the year B.C. 471, Thucydides says, Themistocles had been ostracised and was living at Argos. Lacedaemonians and Athenians sent officers to arrest him. He fled to the Corcyreans. They conveyed him to the neighbouring continent. The officers constantly enquired in which direction he had gone, and pursued him everywhere. He stopped at the house of Admetus the King of the Molossians, who protected him and would not give him up to his pursuers, though they pressed him to do so. And as Themistocles wanted to go to the King (of Persia), Admetus sent him on foot across the country to the sea at Pydna (which was in the Kingdom of Alexander). There he found a merchant vessel sailing to Ionia, in which he embarked. It was driven by a storm to Naxos, but at length he arrived at Ephesus. Themistocles then went up the country with one of the Persians who dwelt in the coast, and sent a letter to Artaxerxes the son of Xerxes, who had just succeeded to the throne.

According to Ptolemy's Canon, Artaxerxes the son of Xerxes is Artaxerxes Longimanus. In 471 Xerxes was in the 15th year of his reign, and he reigned 21 years, after which Artabanus reigned 7 months, and Artaxerxes Longimanus, who was now on the arrival of Themistocles, only a boy of 14, did not come to the throne till seven years later, in B.C. 464.---This event is dated in Ptolemy's Canon 7 years later than the time at which it occurred. No blame attaches to Ptolemy for this. He did the best he could with the materials at his disposal. But real blame does attach to the modern scholar, who refuses to recognise a proved error, and continues to regard as an infallible guide, a table of reigns, which as regards this part of the Persian period, is incapable of verification, suspect as to its source and false in its facts." End of Quote.

So we see that after Themistocles had been accused and convicted of treason in his own country, Thucydides records that Themistocles fled to Persia when Artaxerxes had but "lately come to the throne." Thucydides Book 1 Chapter 137. Thucydides was in the best position to know about Themistocles for they both lived in Athens, and Thucydides was born about the time, or just after Themistocles death. Thucydides also lived during the reign of Artaxerxes Longimanus, for we read in Neh.5v14. and 13v6. of the thirty second year of the reign of Artaxerxes Longimanus. According to Thucydides and Diodorus, Artaxerxes reigned forty years; this would be from B.C. 474 to 434: Usher would give a 51 year reign to Artaxerxes Longimanus from 474 to 424 B.C.; whereas Clinton says he reigned from B.C. 464 to 424.

#### **N.B. 1. THE EVIDENCE FOR A 51 YEAR REIGN FOR ARTAXERXES LONGIMANUS.**

One cuneiform text, (which is reproduced in "The Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts," edited by H. V. Hilprecht, Vol. 8, Part 1, by Albert T. Clay, 1908, published by Department of Archaeology, University of Pennsylvania), is dated, "51st year, accession year, 12th month (of) Darius, king of lands." Darius 2nd succeeded Artaxerxes to the throne. This evidence is rejected by some historians as "a scribal error," in favour of two other tablets which they say refer to Artaxerxes "41st year, (and) accession year" of his successor Darius 2nd.

#### **N.B. 2. WAS XERXES CO-REX WITH DARIUS?**

The Father of Xerxes, Darius the Great, made it quite clear that of his sons Xerxes was to be his successor. In a relief at Persepolis, Xerxes is seen standing by his father's throne, dressed in identical clothing to Darius, and with his head on the same level as Darius, and with his head on the same level as the head of Darius. The Persian kings insisted that in the pictures represented on royal relief's, the king's head was always higher than the head of all others on the relief. This suggests that Xerxes was not only the appointed successor of Darius but also was Co-Rex with Darius for some time before Darius died. Historical evidence indicates that Xerxes was selected as crown prince and viceroy of Babylon about 498 B.C., and that a palace was completed for him in Babylon by about 496 B.C. See pages 215 and 216 of A. T. Holmstead's, "History of the Persian Empire;" and pages 80 and 100 of William Cullican's, "Medes and Persians."

Some think that the evidence for a reign of 21 years for Xerxes is inconclusive, one piece of "evidence," a papyrus text from Assuan in Egypt, has the date "year 21, the accession year of Artaxerxes;" however Xerxes name is not mentioned. In any case a co-regency in 496 B.C. would give a reign of 22 years to 474 B.C., which gives ample scope for the 21 year reign of Xerxes, that some evidence seems to indicate.

#### **NOTE ON THEMISTOCLES.**

Themistocles was an Athenian statesman and general. He developed the harbour at Paraeus and increased the strength of the Athenian navy from seventy to about two hundred ships to prepare for the threatened invasion by the Persians. In B.C. 480?, in the seventh year of his reign, Xerxes and his Persian army invaded Greece; Themistocles persuaded the Athenians to trust in their naval power and strategically directed the battle at Salamis, and Xerxes was defeated; and Themistocles became a national hero. His success made him arrogant, and dangerous anti-Spartan intrigues caused him to be exiled for about five years. His intrigues against the Spartans continued, and the Spartans accused him of treason had him tried and convicted in his absence, in his own city of Athens, and obtained a sentence of death against him. Themistocles was forced to flee and after various adventures came to the court of the Persian king Artaxerxes Longimanus, and he was allowed to live in style at Magnesia until he died. The fact of this arrival of Themistocles at the court of Artaxerxes Longimanus, and the dating of that arrival, is of critical importance in the study of the prophecy of the seventy sevens of years in Daniel.9v20-27., for it fixes the start of that prophecy.

#### **NOTE ON THUCYDIDES.** The date and manner of his death is unknown.

Anstey says Thucydides lived from 471 to 401 or 396 B.C.; others say 460 B.C. or earlier.

Thucydides was an outstanding Greek historian; he was born in Athens and was a member of the aristocratic family that included the great general and statesman Miltiades, and was connected with the royal family of Thrace, where he had an estate and some gold mines. Thucydides caught the plague in the great pestilence which raged in Athens from B.C. 430 to 427 and was fortunate to be among the survivors. In B.C. 424 he was elected "strategos," a military magistrate and general, and was stationed in Thrace and was given command of the fleet in the Thraceward region. In 422 B.C. Thucydides failed to prevent the capture of the important Thracian city of Amphipolis, when it was taken through a surprise attack in the middle of the winter, by the Spartan general Brasidas. Thucydides was recalled, tried, and sentenced to an exile which lasted twenty years.

Thucydides spent most of the twenty years of his exile in Thrace and was there for the rest of the war. Thucydides, like John Bunyan, made valuable use of his exile, he spent his time writing, travelling and gathering material for his remarkable "History of the Peloponnesian War." He did not return to Athens until it was taken by the Spartans in 404 B.C. and peace was made. In his "History of the Peloponnesian War," Thucydides gives an account of the war between Athens and Sparta, but failed to finish the work, stopping his account of the events in the middle of 411 B.C.; more than six and a half years before the end of the war. (431 to 404 B.C.). He describes events leading up to the war, and in books 2 to 8, the war itself. Most of the classical historians were often careless and inaccurate in their histories, but Thucydides was remarkable for his meticulous critical historical research. Thucydides complained that his predecessor Herodotus included too many "mythical" elements and that his primary reason for writing was to please his audience; he also complains that other historians were unclear in their chronology. Thucydides has for good reason been called the first and the best of impartial and scientific historians.

The Encyclopaedia Britannica (11th. Edition Vol. 26, page 894) states; -

"Thucydides stands alone among the men of his own days....in the width of mental grasp which could seize the significance of particular events....The vice of chroniclers, in his view, is that they cared only for popularity, and took no pains to make their narrative trustworthy....In contrast with these predecessors Thucydides has subjected his materials to the most searching scrutiny. The ruling principle of his work has been strict adherence to carefully verified facts. 'As to the deeds done in the war, I have not thought myself at liberty to record them on hearsay from the first informant or on arbitrary conjecture. My account rests either on personal knowledge or on the closest possible scrutiny of each statement made by others. The process or research was laborious, because conflicting accounts were given by those who had witnessed the several events, as partiality swayed or as memory served them.'" End of quote.

The Greek historians, Herodotus, B.C. 484 to 424, (though an excellent authority for the period of the great Persian war B.C. 490-485); and Xenophon, about B.C. 430 to 437; and Ctesias, 5th. century B.C.; all lack the accuracy and integrity of Thucydides in their histories, as Thucydides said of these chroniclers, "They cared only for popularity and took no pains to make their narrative trustworthy."

#### **2. CORNELIUS NEPOS. About 100 A.D.**

Cornelius Nepos a Roman historian who lived about 100 A.D. supports Thucydides. Cornelius Nepos was a friend of Cicero and Catullus. Twenty five of his short lives of statesmen and warriors have survived in his "De Viris Illustribus." He deals mainly with Greeks. Nepos supported Thucydides, he wrote: "I know that most historians have related that Themistocles went over into Asia in the reign of Xerxes, but I give credence to Thucydides in preference to others, because he, of all those who have left records of that period, was nearest in point of time to Themistocles, and was of the same city. Thucydides says that he went to Artaxerxes." Nepos, Themistocles, Chapter 9. End of quote.

#### **3. CHARON OF LAMPSACUS. Born 554 B.C. Was still writing history in B.C. 464 (Suidas).**

Charon, like Thucydides, said that the flight of Themistocles to the court of Artaxerxes Longimanus took place in 471 B.C.; Ptolemy's Canon said that he was not king until seven years later. Anstey states that it is a fact that Ptolemy's canon is contradicted by competent witnesses at various points; and goes on to say; "The facts also suggest the possibility that the extraordinary ages and long floruits of many distinguished men, may be due to an error, by which the Chronology of the period may have been extended some 50 or 60 years." Martin Anstey's "The Romance of Bible Chronology," pages 288 and 289.

#### **4. PLUTARCH. A.D.46 to 120.**

The Greek historian and philosopher Plutarch is famous for the literary beauty of his parallel biographies of great Greeks and Romans, in which he matched one against the other. The translations of these "Lives," by Thomas North became a source of some of Shakespear's plays. Plutarch writes:- "Thucydides and Charon of Lampsacus, say that Xerxes was dead, and that Themistocles had an interview with his son, Artaxerxes; but Ephorus, Dinon, Clitarchus, Heraclides and many others, write that he came to Xerxes. The chronological tables better agree with the account of Thucydides." Themistocles, c. 27.

#### **5. DIODORUS THE SICILLIAN, Of the first century A.D.**

The chronology of the Greek historian Diodorus puts the death of Themistocles in B.C. 471. He reports that after Themistocles arrived in Persia, he asked for a postponement of his audience with Artaxerxes for a year in order to learn the Persian language.

#### **6. JEROME. A.D. 340 to 420.**

Jerome translated into Latin the Greek "Chronicon" of Eusebius, only fragments of the Greek manuscript exist, but Jerome's translation is still extant. Eusebius was the first one to adopt reckoning chronological events by the hypothetical era of the Greek Olympiads, (four year periods beginning in 776 B.C.); and he, unfortunately, adapted historical events to his Chronology, instead of adapting his Chronology to events. The Chronology of Eusebius has been followed by all kinds of authors and determined the Chronology in Western Europe, till the time of Bede, and since, up to almost the present day. Eusebius puts the arrival of Themistocles in the fourth year of the 76th. Olympiad (76 times 4 = 304 taken from 776 = 472. So in the fourth year would be 473 to 472 B.C..

#### **7. DIONYSIUS PETAVIUS, b. A.D.1583.**

Petavius was born at Orleans, he was a Roman Catholic, he was an outstanding scholar and chronologer. Martin Anstey writes about Petavius on page 48 of his, "The Romance of Bible Chronology," "He was learned in languages, deeply read in universal history, a capable mathematician, an astronomer equal to the calculation of eclipses, a man of indefatigable industry and patience, and a consummate Chronologer."

On page 280 Anstey writes: "The decree of the 20th. year of Artaxerxes is advocated by Petavius, Ussher, Lloyd, Marshall, and most present day students of Daniel's prophecy.---Petavius begins with the 20th. of Artaxerxes, B.C. 454 (instead of B.C. 445), and so gets rid of nine years by assuming that Artaxerxes began to reign as Co-Rex with his Father at that date. His excuse for this is the fact of the flight of Themistocles to the court of Artaxerxes Longimanus, which is dated by Thucydides and Charon of Lampsacus B.C. 471.

Ussher takes the same view, only he makes Xerxes die after a reign of 12 years instead of 21, and gives Artaxerxes Longimanus 50 years instead of 41. To get back four of these nine years, both Ussher and Petavius assume that Christ's death, A.D. 33, took place in the middle of the last week of 7 years." End of quote.

#### **8. JAMES USSHER. A.D. 1581 to 1656.**

Ussher was born in Dublin, and educated in Trinity College. He took holy orders in 1601, and in 1607 became Professor of Divinity at Trinity College, Dublin. In 1625, purely on merit, he became Archbishop of Armagh, and in 1634 Primate of all Ireland. He was a great scholar. Bishop William Lloyd put Ussher's Chronological dates in the margins of his Lloyd's Bible, however he altered Ussher's date of the 20th. year of Artaxerxes Longimanus in Nehemiah.2v1., from B.C.454 to B.C. 445.

Ussher, after a life-time of study felt the evidence dictated that Artaxerxes Longimanus came to the throne in 474 B.C.; and in this he was followed by other leading chronologers; Petavius, Vitringa 1659-1722), Hengstenberg, 1802-1869; etc.

Hengstenberg writes in his "Christology of the Old Testament," Vol.2, p 395: "Kreuger -- places the death of Xerxes in the year 474 or 473, and the flight of Themistocles a year later." Ussher is one of several authorities who put the arrival of Themistocles in Persia in about 473 B.C., when as Thucydides records, Artaxerxes Longimanus had but "lately come to the throne."

**9. S. P. TREGELLES.** Tregelles, writes in the following instructive footnotes on page 100 and 101 of his "Remarks on the Prophetic Visions in the Book of Daniel:"

"On the 20th of Artaxerxes.- Some have found a difficulty in making out the chronology of the seventy weeks, because they have thought that the time from the 20th of Artaxerxes to the crucifixion of our Lord would not fully accord with that marked out in the prophecy. If it had been so, it need have surprised no one; whatever be the result of the chronological calculations, the word of God is the same; we know that it is certain, and everything else must bend to it.

But here I believe the difficulty to be wholly imaginary. It is true that we may find some from the date printed in the margin of our Bibles; but the history of this date, as it here stands, is rather curious. Archbishop Ussher drew

up a scheme of Chronology which is commonly followed, rather from convenience than from its absolute correctness being supposed. About a hundred and fifty years ago Bishop Lloyd undertook to affix Archbishop Ussher's dates to our English Bibles; but IN THIS INSTANCE, he made a considerable alteration and substituted another date of his own, so as to adapt the reign of Artaxerxes to his own theory.

The date which stands in our Bibles for the 20th year of Artaxerxes is 446 B.C.- this makes the commencement of his reign 465 B.C.; but the authority of the best and most nearly contemporary historian will put the matter in a very different light. Thucydides mentions that the accession of Artaxerxes had taken place before the flight of Themistocles; this authorises us to adopt Ussher's date and place the commencement of the reign 473 or 474 B.C. This would give the date of 454 or 455 B.C. If we add to this the date of the crucifixion it will give us the exact period of the sixty-nine weeks. In doing this we must remember that the birth of our Lord was about four years before the common era, so that the thirty-third year of His life, when He is supposed to have suffered, would correspond with the year twenty-nine of our reckoning. I believe this to have been the true date; first because of the day of the week on which the Passover commenced in that year; and also, because of the consuls of that year (the two Gemini) having been mentioned by several writers as those of the year when our Lord was put to death. This remark does not affect the instruction given us by God in this chapter; it is a point which I only notice for the removal of difficulties.

It is a great pity that Archbishop Ussher's date should in this particular case have been misrepresented: it was a point to which he had paid particular attention. About the year 1613 he lectured on the subject at Trinity College, Dublin, resting on the testimony of Thucydides. He then discussed difficulties connected with the supposed length of the reigns of Darius and Xerxes so as to adapt other events to this certain date. From October 1615 he corresponded at various times on the point with Thomas Lydiat (the scholar most familiar with such subjects of any in England), until 1643; and in 1650, after thirty-seven years of minute consideration, he published the result in his 'Annales Veritatis Testamenti,' where the date is 3531. This answers in Ussher's 'Collatio Annorum' to 474 B.C., or the third year of the seventy-sixth Olympiad. His judgement in 1613 seems to have been doubtful; but in 1617 he says, 'These things being laid together do show, that the expulsion of Themistocles from Athens fell no later than the beginning of the fourth year of the seventy-sixth Olympiad; to which time you (i.e. Lydiat) doubtfully refer the beginning of his troubles; how much sooner so ever, my opinion is, that at that time Themistocles fled into Persia, as Eusebius noteth, whose testimony I have no reason to discredit, unless I have some better testimony or reason to oppose against it. The year before that, which is the third of the seventy-sixth Olympiad, I suppose Artaxerxes Longimanus to have begun his reign: to whom as yet 'neosti basileuonta,' Themistocles fled, as Thucydides sufficiently proveth.' (Works, 15, p. 11).

Ussher in thus laying down this date had no motive for bringing the space of 483 years from the 20th of Artaxerxes to A.D. 29; for his division of the seventy Heptads differs from mine, and he did not regard A.D. 29 as the date of the crucifixion of our Lord." End of quote.

### **HOW RELIABLE ARE THE HISTORICAL WRITINGS OF CLAUDIUS PTOLEMAEUS?**

Ptolemy "flourished" in Egypt in the second century A.D., He devised a system of astronomy that was followed for 14 centuries, until displaced by the Copernican theory of astronomy, which made the sun the centre of the solar system. Ptolemy dominated astronomical thought for over 1,000 years, in spite of the fact that Pythagoras, (582 to about 500 B.C.), had taught the essentials of Copernican astronomy about 600 years before Ptolemy was born. Ptolemy's history covers a period from B.C. 747 to A.D. 137, and in it Ptolemy tried as much as possible to determine and confirm his chronology by astronomical calculations. These calculations were based on Chaldean records of observations of the moon and the five planets; however, the Babylonians only registered eclipses of the moon, because Chaldean astronomers were not able to calculate the eclipses of the sun. The lack of historical records of astronomical data meant that it was not always possible for Ptolemy to determine historical dates by astronomy, for from the 31st. year of Darius, to the death of Alexander there are no eclipses recorded in historical records. Even known eclipses have problems of identification with history; for example:- The date of the "Eclipse of Thales" (as described by Herodotus because it had been predicted by Thales the Milesian); took place at the Battle of Halys between Cyaxares the Mede and Alyattes the Lydian. Martin Anstey informs us that the Eclipse of Thales" has been given the following different astronomically calculated dates of eclipses of the sun: -

1. B.C. 625. Volney.
2. July 30th. B.C. 607. Calvisius.
3. May 17th. B.C. 603. Costard, Montucla and Kennedy. (Clinton also says 603 B.C..)
4. Sept. 19th. B.C. 601. Usher.
5. July 9th. B.C. 597. Petavius, Marsham, Bouhier and Larcher.
6. May 28th. B.C. 585. Pliny, Scaliger, Newton, Ferguson, Vignoles and Jackson.

Anstey also tells us that there can be as many as seven eclipses in a year, usually about four and never less than two; and every eighteen years and a few days an eclipse more or less repeats itself and every 54 years and a month even more completely.

E. R. Thiele states in the footnote on page 293 of his book, "The Mysterious Numbers of the Hebrew Kings:" "Ptolemy's canon was prepared primarily for astronomical, not historical purposes. It did not pretend to give a complete list of all the rulers of either Babylon or Persia, nor the exact month or day of the beginning of their reigns, but it was a device which made possible the correct allocation into a broad chronological scheme of certain astronomical data, which were then available." End of Quote.

### **N.B. IT IS ONLY THE LATTER PART OF PTOLEMY'S PERSIAN CHRONOLOGY THAT IS UNDER DISPUTE.**

Ptolemy is not to be blamed for any errors in his later Persian Chronology, for during this period he had no recorded eclipses to work with; also the actual count of years of the history of the Persian period has been largely lost in the contemporary historical records. On pages 288 and 289 of his "The Romance of Bible Chronology," Martin Anstey gives ten "contradictions, variations or discrepancies,-- between the Chronology of Ptolemy's Canon and other sources for this period."

### **THE DATE OF NEHEMIAH AND EZRA.**

Some modern day chronologers have suggested that Ezra came after Nehemiah and served Artaxerxes 2nd. (404-359 B.C.), whereas Nehemiah served Artaxerxes 1st. (474-424 B.C.). This theory, and others like it, reject and rewrite the biblical narrative; however, both biblical and external evidence are against these theories. We are definitely told that Ezra arrived in the seventh year of Artaxerxes (467 B.C.), and Nehemiah arrived thirteen years later in the twentieth year of Artaxerxes (454 B.C.). Ezra.7v8 with Neh.2v1. We also read in Neh.8v1,5-10., that Ezra and Nehemiah took part in the dedication of the wall and the giving of thanks to God after the rebuilding of the defences of Jerusalem. Ezra was called upon to read the Law and lead the worship, and Nehemiah told them to rejoice and let the joy of the Lord be their strength. When the two large choirs walked in opposite directions on the wall around Jerusalem singing and thanking God; Ezra led one choir and Nehemiah followed the other choir. Neh.12v30-40. N.B. v36,38. This shows that the ministries of Ezra and Nehemiah overlap in both time and place.

### **WORDSWORTH ON THE STARTING DATE OF "THE SEVENTY WEEKS," AND ESTHER.**

I disagree with Wordsworth that Themistocles went to the court of Xerxes, I follow Thucydides, Usher, and others, that Themistocles went to the court of Artaxerxes Longimanus. However, to give a balanced view I have included some quotes from Wordsworth in this study.

### **Note by Wordsworth on 20th. year of Artaxerxes on page 325 of his commentary on Nehemiah.**

"[Twentieth year] Of Artaxerxes Longimanus; see 2v1, B.C. 445, ninety-one years after the edict of Cyrus for the rebuilding of the Temple (Ezra.1v1.), seventy years after its Dedication (Ezra.6v15.), and thirteen years after the commission of Ezra (Ezra.7. 1v8.). This twentieth year of Artaxerxes, in which he gave leave to Nehemiah to go to Jerusalem, and in which the walls of Jerusalem were rebuilt (see ch. 3.), has been regarded by many as the beginning of Daniel's weeks: see Bede and Usher, p110. Wouvers, Dilucid. p. 1115. Hengstenberg, Christol. 1. on Dan.9v24-27. Lord A. Hervey, on the Genealogy, and commentary (Ch.11.), and below, the notes on that prophecy." End of quote.

### **Note by Wordsworth on the seventy weeks on page 47 of his commentary on Daniel.**

"Reasons have been adduced by many learned writers for fixing on the commission to Ezra in the seventh year of Artaxerxes as the starting-point of Daniel's weeks. See Prideaux, Connexion, on B.C. 458, part 1. book 5. Wouvers, Dilucidations in lib.22, Esdrae, cap. 2. Quaest. 2. sect.3; and especially Dr. Pusey, 167-170.

It is true that there is no express mention of rebuilding the city of Jerusalem in the commission of Artaxerxes to Ezra (7v12-28); but Ezra himself seems to refer to this passage of Daniel, and to affirm that there had been such a commission. He says (9v9), 'Our God hath not forsaken us in our bondage, but hath extended mercy to us in the sight of the Kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall' ('gader', cp. Micah.7v11.) in Judah and Jerusalem."

The commission to Ezra seems a very full one, 'The King granted him ALL HIS REQUEST' 7v6.'

This will account for the fact that thirteen years afterwards Nehemiah, at Shushan, was much grieved and astonished when he heard that the gates and walls of Jerusalem (not the city, for its houses were then inhabited, see Hag.2v4.) were NOT YET REBUILT. See Neh.1v3,4. 2v8-15.

Further, we do not find in the book of Nehemiah any express decree of Artaxerxes authorising him to build the City. Nehemiah-assuming that a commission to build had been already given, but not executed-says to the King, 'If it please the King, that thou wouldst send me unto Judah, unto the city of my father's sepulchres, THAT I MAY BUILD IT.' He does not ask for a commission that the city may be built, but that he himself may go and execute the commission to build it.

It may be noticed here that an effort by Hengstenberg (Christol. 3223) to show that Artaxerxes began to reign in B.C.474, and that his twentieth year (in which Nehemiah received a commission to build Jerusalem, Neh.1v1. 2v1-11.) fell B.C. 455, and from that point the seventy weeks of Daniel are dated by Hengstenberg. But this supposition would reduce the reign of Xerxes to ten years. Ancient writers assign to him twenty-one years; Scripture itself speaks of his twelfth year (Ester.3v7. cp. Clinton, 2. 314.; Pusey, 167). End of quote.

### **Note by Wordsworth on the Ahasuerus of Esther.1v1. page 367.**

"Ahasuerus] i.e. Xerxes, whose expedition into Greece, and ignominious defeat at Salamis, in the autumn of the year B.C. 480, is well known, from the history of Herodotus (7.1-139; 8.1-90), and from the drama entitled 'The Persae' of the Athenian poet Aeschylus. Xerxes had succeeded his father, Darius, in the throne of Persia, in the beginning of B.C. 485, and after a reign of twenty years and a half, was slain at night in his bed-chamber by the chief of his body-guard, Artabanus, who conspired with his chamberlain, Mithridates, and was succeeded, after an interregnum of about seven months, by his son, Artaxerxes Longimanus, whose good deeds to Jerusalem have been recorded in the books of Ezra and Nehemiah, and who reigned forty years (Ussher, Ann. p. 105; Clinton, Fasti, 2. 314).

That Ahasuerus is Xerxes, may be inferred from the following considerations: -



BABYLONIAN EMPIRE				Fall of Babylon. 539		THE PERSIAN EMPIRE.						
580	570	560	550	540	530	520	510	500	490	485	480	470
B	:	E:N	L	:	:	522	:	:	:	:	:	:
A	:	V:E	A	NABONIDUS		G	:	:	:	:	:	:
B		I:R	B	555-539		A	:	:	:	:	:	:
Y	NEBUCHADNEZZAR	L:I	A	BELSHAZZAR		C	U	:	:	:	:	:
L	605-562	M:G	S	Co-regent		A	M		DARIUS 1ST.		:	:
O		E:L	H	541-539		M	A				:	ARTAXERXES
N	:	R:I	I	:		B	T		HYSTAPES		:	LONGIMANUS
M	:	:	:	:		Y	A		521 to 486		:	474-424
E	CYAXARES			DARIUS THE MEDE		S	THE			XERXES		USSHER
D	Ahasuerus	ASTYAGES 2nd.		GUBARU? RULES		E	PS.		XERXES IS VICEROY			Others say
I	Dan. 9v1.	571-550		BABYLON FOR		S	S		OF BABYLON FROM	485-474		a 40 year
A	611-571	:	:	CYRUS FROM 539		M			498 B.C. AND IS			464-424
P	:	:	:	:	530	E			PROBABLY CO-REX			
E	CAMBYSES 1st.			CYRUS	to	R	:	:	WITH DARIUS FROM		:	:
R	ARSAMES			559-530	522	D	:	:	THIS DATE.		:	:
S	:	:	:	:		I	:	:			:	:
I						S					:	:
A	:	:	:	:					498	:	:	:

**Notes.** EVIL-MERODACH reigned 2 years 561-560. NERIGLISSAR reigned 4 years 559-556. LABASHI-MARDUK 3months approx. in 556. CYRUS defeats LYDIA 446 B.C. CYRUS defeats ASTYAGES 550 B.C. Nabonidus Chronicle. Bardiya (= Smerdis, Gaumata), reigns five months.

**GENEALOGICAL TABLE OF THE KINGS OF BABYLON MEDIA AND PERSIA. B.C. 711-424.**

B A B Y L O N I A	M E D I A	P E R S I A
	<p>DEIOCES. Reigns 53 years. From 711 to 658. Medes revolt from Assyria. 711</p> <p>PHRAORTES. Reigns 22 years. From 658 to 636.</p> <p>ASTYAGES 1st. Reigns 25 years.</p>	<p>ACHAEMENES</p> <p>TEISPES 675-640</p>
<p>NABO-POLASSAR. Reigns 21 years. From 625 to 605 Sole Rex.</p>		<p>CYRUS 1st. ARTARAMENES</p>
<p>NEBUCHADNEZZAR 605-562 married?</p>	<p>Amyitis CYAXARES 611-571. Mandane married Ahasuerus, Dan.9v1?</p>	<p>CAMBYSES 1st. ARSAMES 600-559</p>
<p>EVIL-MERODACH 561-560</p>	<p>ASTYAGES 2nd. 571-550 Daughter married</p>	<p>CYRUS 2ND. THE GREAT HYSTAPES 559-530 Never King</p>
<p>NERGAL-SHAREZER (Neriglissar) 559-556</p>	<p>Sole Rex over Media 571-550 Cyrus displaces Astyages 550</p>	<p>Rex over Anshan 559-550 Cyrus displaces Astyages 550 Rex over Persia and Media 550-546 Cyrus defeats Croesus and takes Lydia, 546? The gold of Croesus was made into Darics.</p>
<p>LABASHI-MARDUK 556 3 months approx.</p>	<p>Darius the Mede, was the son of Ahasuerus of the seed of the Medes. Dan.5v28,30,31. 6v1,28. 9v1. 11v1. Darius honoured the God of Daniel. Dan.6v25-27.</p>	<p>Cyrus conquers Babylon, 539. Rex over Elam, Media, Lydia, Persia and Babylon 539-530. Killed in campaign on the North East frontier.</p>
<p>NABONIDUS 555-542 Sole Rex 541-539 Co-Rex with BELSHAZZAR</p>	<p>At the fall of Babylon, 539, Darius the Mede was 62. Cyrus made him king over the Chaldeans. Dan.5v31. 9v1. He was Gubaru, (Gobryas), not to be confused with Ugbaru the governor of Gutium, the general under Cyrus who conquered Babylon). Darius "received the kingdom." Dan.5v31. Gubaru may be a translation of Darius, for the radical Arabic letters can mean "king" or "compellor," "restrainer." Persian kings appointed Medes as well as Persians to satrapies and command of armies. Daniel never calls Darius the Mede, king of Media, or king of Persia, he is called king, for governors of provinces and cities were often called king. Darius had 120 satraps under him. Gubaru is often mentioned in cuneiform documents during the fourteen years following Babylon's capture as "Governor of Babylon and the Region Beyond the River," i.e. the entire Fertile Crescent; the vast area of Syria, Phoenicia, Palestine and Babylonia. He ruled Babylon far better than his profligate successor Cambyses, who though a good general and administrator, was a drunkard and given to unbridled passion.</p>	<p>CAMBYSES 530-522 GAUMATA 522 /</p> <p>DARIUS HYSTAPES 521-486 /</p> <p>XERXES Co-Rex with Darius 498-486? Sole Rex 485-474? /</p> <p>ARTAXERXES LONGIMANUS 474-424 Ussher. 464-424 Others. /</p> <p>Murdered in about a year XERXES 2nd.</p> <p>DARIUS 2nd. Nothos 423\24-404 Mentioned in Neh.12v22.</p> <p>ARTAXERXES 2nd. Mneon 404-359</p> <p>ARTAXERXES 3rd. Ochus 359-338</p> <p>DARIUS 3rd. Codomannus Dies at fall of Persian Empire 331</p>

**NOTE:**

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