The Sacred History

Sulpicius Severus (c. AD 363–425)

SermonIndex.net / Church Fathers

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Chapter I.

I address myself to give a condensed account of those things which are set forth in the sacred Scriptures from the beginning of the world and to tell of them, with distinction of dates and according to their importance, down to period within our own remembrance. Many who were anxious to become acquainted with divine things by means of a compendious treatise, have eagerly entreated me to undertake this work. I, seeking to carry out their wish, have not spared my labor, and have thus succeeded in comprising in two short books things which elsewhere filled many volumes. At the same time, in studying brevity, I have omitted hardly any of the facts. Moreover, it seemed to me not out of place that, after I had run through the sacred history down to the crucifixion of Christ, and the doings of the Apostles, I should add an account of events which subsequently took place. I am, therefore, to tell of the destruction of Jerusalem, the persecutions of the Christian people, the times of peace which followed, and of all things again thrown into confusion by the intestine dangers of the churches. But I will not shrink from confessing that, wherever reason required, I have made use of pro-fine historians to fix dates and preserve the series of events unbroken, and have taken out of these what was wanting to a complete knowledge of the facts, that I might both instruct the ignorant and carry conviction to the learned.

Nevertheless, as to those things which I have condensed from the sacred books, I do not wish so to present myself as an author to my readers, that they, neglecting the source from which my materials have been derived, should be satisfied with what I have written. My aim is that one who is already familiar with the original should recognize here what he has read there; for all the mysteries of divine things cannot be brought out except from the fountain-head itself. I shall now enter upon my narrative.

Chapter II.

The world was created by God nearly six thousand years ago, as we shall set forth in the course of this book; although those who have entered upon and published a calculation of the dates, but little agree among themselves. As, however, this disagreement is due either to the will of God or to the fault of antiquity, it ought not to be a matter of censure. After the formation of the world man was created, the male being named Adam, and the female Eve. Having been placed in Paradise, they ate of the tree from which they were interdicted, and therefore were cast forth as exiles into our earth. To them were born Cain and Abel; but Cain, being an impious man, slew his brother. He had a son called Enoch, by whom a city was first built, and was called after the name of its founder. From him Irad, and from him again Matuahel was descended. He had a son called Mathusalam, and he, in turn, begat Lamech, by whom a young man is said to have been slain, without, however, the name of the slain man being mentioned-a fact which is thought by the wise to have presaged a future mystery. Adam, then, after the death of his younger son, begat another son called Seth, when he was now two hundred and thirty years old: he lived altogether eight hundred and thirty years.

Seth begat Enos, Enos Cainan, Cainan Malaleel, Malaleel Jared, and Jared Enoch, who on account of his righteousness is said to have been translated by God. His son was called Mathusalam who begat Lamech; from whom Noah was descended, remarkable for his righteousness, and above all other mortals dear and acceptable to God. When by this time the human race had increased to a great multitude, certain angels,whose habitation was in heaven, were captivated by the appearance of some beautiful virgins, and cherished illicit desires after them, so much so, that filling beneath their own proper nature and origin, they left the higher regions of which they were inhabitants, and allied themselves in earthly marriages. These angels gradually spreading wicked habits, corrupted the human family, and from their alliance giants are said to have sprung, for the mixture with them of beings of a different nature, as a matter of course, gave birth to monsters.

Chapter III.

God being offended by these things, and especially by the wickedness of mankind, which had gone beyond measure, had determined to destroy the whole human race. But he exempted Noah, a righteous man and of blameless life, from the destined doom. He being warned by God that a flood was coming upon the earth, built an ark of wood of immense size, and covered it with pitch so as to render it impervious to water. He was shut into it along with his wife, and his three sons and his three daughters-in-law. Pairs of birds also and of the different kinds of beasts were likewise received into it, while all the rest were cut off by a flood. Noah then, when he understood that the violence of the rain had ceased, and that the ark was quietly floating on the deep, thinking (as really was the case) that the waters were decreasing, sent forth first a raven for the purpose of enquiring into the matter, and on its not returning, having settled, as I conjecture, on the dead bodies, he then sent forth a dove. It, not finding a place of rest, returned to him and being again sent out, it brought back an olive leaf, in manifest proof that the tops of the trees were now to be seen. Then being sent forth a third time, it returned no more, from which it was understood that the waters had subsided; and Noah accordingly went out from the ark. This was done, as I reckon, two thousand two hundred and forty-two years after the beginning of the world.

Chapter IV.

Then Noah first of all erected an altar to God, and offered sacrifices from among the birds. Immediately afterwards he was blessed by God along with his sons, and received a command that he should not eat blood, or shed the blood of any human being, because Cain, having no such precept, had stained the first age of the world. Accordingly, the sons ofNoah were alone left in the then vacant world; for he had three, Shem, Ham, and Japhet. But Ham, because he had mocked his father when senseless with wine, incurred his father's curse. His son, Chas by name, begat the giant Nebroth, by whom the city of Babylon is said to have been built. Many other towns are relatedto have been founded at that time, which I do not here intend to name one by one. Butalthough the human race was now multiplied, and men occupied different places and islands, nevertheless all made use of one tongue, as long as the multitude, afterwards to be scattered through the whole world, kept itself in one body. These, after the manner of human nature, formed the design of obtaining a great name by constructing some great work before they should be separated from one another. They therefore attempted to build a tower which should reach up to heaven. But by the ordination of God, in order that the labors of those engaged in the work might be hindered, they began to speak in a kind of languages very different from their accustomed form of speech, while no one understood the others. This led to their being all the more readily dispersed, because, regarding each other as foreigners, they were easily induced to separate. And the world was so divided to the sons of Noah, that Shem occupied the East, Japhet the West, and Ham the intermediate parts. After this, till the time of Abraham, their genealogy presented nothing very remarkable or worthy of record.

Chapter V.

Abraham, whose father was Thara, was born in the one thousand and seventeenth year after the deluge. His wife was called Sara, and his dwelling-place was at first in the country of the Chaldaeans. He then dwelt along with his father at Charrae. Being at this time spoken to by God, he left his country and his father, and taking with him Lot, the son of his brother, he came into the country of the Canaanites, and settled at a place named Sychem. Ere long, owing to the want of corn, he went into Egypt, and again returned. Lot, owing to the size of the household, parted from his uncle, that he might take advantage of more spacious territories in what was then a vacant region, and settled at Sodom. That town was infamous on account of its inhabitants, males forcing themselves upon males, and it is said on that account to have been hateful to God. At that period the kings of the neighboring peoples were in arms, though previously there had been no war among man- kind. But the kings of Sodom and Gomorrah and of the adjacent territories went forth to battle against those who were making war upon the regions round about, and being routed at the first onset, yielded the victory to the opposite side. Then Sodom was plundered and made a spoil of by the victorious enemy, while Lot was led into captivity. When Abraham heard of this, he speedily armed his servants, to the number of three hundred and eighteen, and, stripping of their spoils and arms the kings flushed with victory, he put them to flight. Then he was blessed by Melchisedech the priest, and gave him tithes of the spoil. He restored the remainder to those from whom it had been taken.

Chapter VI.

AT the same time God spoke to Abraham, and promised that his seed was to be multiplied as the sand of the sea; and that his predicted seed would live in a land not his own, while his posterity would endure slavery in a hostile country for four hundred years, but would afterwards be restored to liberty. Then his name was changed, as well as that of his wife, by the addition of one letter; so that instead of Abram he was called Abraham, and, instead of Sara, she was called Sarra. The mystery involved in this is by no means trifling, but it is not the part of this work to treat of it. At the same time, the law of circumcision was enjoined on Abraham, and he had by a maid-servant a son called Ishmael. Moreover, when he himself was a hundred years old, and his wife ninety, God promised that they should have a son Isaac, the Lord having come to him along with two angels. Then the angels being sent to Sodom, found Lot sitting in the gate of the city. He supposed them to be human beings, and welcomed them to share in his hospitality, and provided an entertainment for them in his house, but the wicked youth of the town demanded the new arrivals for impure purposes. Lot offered them his daughters in place of his guests, but they did not accept the offer, having a desire rather for things forbidden, and then Lot himself was laid hold of with vile designs.

The angels, however, speedily rescued him from danger, by causing blindness to fall upon the eyes of these unchaste sinners. Then Lot, being informed by his guests that the town was to be destroyed, went away from it with his wife and daughters; but they were commanded not to look back upon it. His wife, however, not obeying this precept (in accordance with that evil tendency of human nature which renders it difficult to abstain from things forbidden), turned back her eyes, and is said to have been at once changed into a monument. As for Sodom, it was burned to ashes by fire from heaven. And the daughters of Lot, imagining that the whole human race had perished, sought a union with their father while he was intoxicated, and hence sprung the race of Moab and Ammon.

Chapter VII.

Almost at the same time, when Abraham was now a hundred years old, his son Isaac was born. Then Sara expelled the maid-servant by whom Abraham had had a son; and she is said to have dwelt in the desert along with her son, and defended by the help of God. Not long after this, God tried the faith of Abraham, and required that his son Isaac should be sacrificed to him by his father. Abraham did not hesitate to offer him, and had already laid the lad upon the altar, and was drawing the sword to slay him, when a voice came from heaven commanding him to spare the young man; and a ram was found at hand to be for a victim. When the sacrifice was offered, God spoke to Abraham, and promised him those things which he had already said he would bestow. But Sara died in her one hundred and twenty-seventh year, and her body was, through the care of her husband, buried in Hebron, a town of the Canaanites, for Abraham was staying in that place. Then Abraham, seeing that his son Isaac was now of youthful age, for he was, in fact, in his fortieth year, enjoined his servant to seek a wife for him, but only from that tribe and territory from which he himself was known to be descended.

He was instructed, however, on finding the girl, to bring her into the land of the Canaanites, and not to suppose that Isaac would return into the country of his father for the purpose of obtaining a wife. In order that the servant might carry out those instructions zealously, Abraham administered an oath to him, while his hand rested on the thigh of his master. The servant accordingly set out for Mesopotamia, and came to the town of Nachor, the brother of Abraham. He entered into the house of Bathuel, the Syrian, son of Nachor; and having seen Rebecca, a beautiful virgin, the daughter of Nachor, he asked for her, and brought her to his master. After this, Abraham took a wife named Kethurah, who is called in the Chronicles his concubine, and begat children by her. But he left his possessions to Isaac, the son of Sara, while, at the same time, he distributed gifts to those whom he had begotten by his concubines; and thus they we're separated from Isaac. Abraham died after a life of a hundred and seventy-five years; and his body was laid in the tomb of Sara his wife.

Chapter VIII.

Now, Rebecca, having long been barren, at length, through the unceasing prayers of her husband to the Lord, brought forth twins about twenty years after the time of her marriage. These are said to have often leaped in the womb of their mother; and it was announced by the answer of the Lord on this subject, that two peoples were foretold in these children, and that the eider would, in rank, be inferior to the younger. Well, the first that was born, bristling over with hair, was called Esau, while Jacob was the name given to the younger. At that time, a grievous famine had taken place. Under the pressure of this necessity, Isaac went to Gerar, to King Abimelech, having been warned by the Lord not to go down into Egypt. There he is promised the possession of the whole land, and is blessed, and having been greatly increased in cattle and every kind of substance, he is, under the influence of envy, driven out by the inhabitants. Thus expelled from that region, he sojourned by the well, known as ”the well of the oath. By and by, being advanced in years, and his eyesight being gone, as he made ready to bless his son Esau, Jacob through the counsel of his mother, Rebecca, presented himself to be blessed in the place of his brother. Thus Jacob is set before his brother as the one to be honored by the princes and the peoples. Esau, enraged by these occurrences, plotted the death of his brother.

Jacob, owing to the fear thus excited, and by the advice of his mother, fled into Mesopotamia, having been urged by his father to take a wife of the house of Laban, Rebecca’s brother: so great was their care, while they dwelt in a strange country, that their children should marry within their own kindred. Thus Jacob, setting out for Mesopotamia, is said in sleep to have had a vision of the Lord; and on that account regarding the place of his dream as sacred, he took a stone from it; and he vowed that, if he returned in prosperity, the name of the pillar should be the ”house of the Lord,” and that he would devote to God the tithes of all the possessions he had gained. Then he betook himself to Laban, his mother’s brother, and was kindly received by him to share in his hospitality as the acknowledged son of his sister.

Chapter IX.

Laban had two daughters, Leah and Rachel; but Leah had tender eyes, while Rachel is said to have been beautiful. Jacob, captivated by her beauty, burned with love for the virgin, and, asking her in marriage from the father, gave himself up to a servitude of seven years. But when the time was fulfilled, Leah was foisted upon him, and he was subjected to another servitude of seven years, after which Rachel was given him. But we are told that she was long barren, while Leah was fruitful. Of the sons whom Jacob had by Leah, the following are the names: Reuben, Symeon, Levi, Judah, Issachar, Zebulon, and a daughter Dinah; while there were born to him by the handmaid of Leah, Gad and Asher, and by the hand maid of Rachel, Dan and Naphtali. But Rachel, after she had despaired of offspring, bare Joseph. Then Jacob, being desirous of returning to his father, when Laban his father-in-law had given him a portion of the flock as a reward for his service, and Jacob the son-in-law, thinking him not to be acting justly in that matter, while he [also] suspected deceit on his part, privately departed about the thirtieth year after his arrival. Rachel, without the knowledge of her husband, stole the idols of her father, and on account of this injury Laban followed his son-in-law, but not finding his idols, returned, after being reconciled, having straitly charged his son-in-law not to take other wives in addition to his daughters.

Then Jacob, going on his way, is said to have had a vision of angels and of the army of the Lord. But, as he directed his journey past the region of Edom, which his brother Esau inhabited, suspecting the temper of Esau, be first sent messengers and gifts to try him. Then he went to meet his brother, but Jacob took care not to trust him beyond what he could help. On the day before the brothers were to meet, God, taking a human form, is said to have wrestled with Jacob. And when he had prevailed with God, still he was not ignorant that his adversary was no mere mortal; and therefore begged to be blessed by him. Then his name was changed by God, so that from Jacob he was called Israel. But when he, in turn, inquired of God the name of God, he was told that that should not be asked after because it was wonderful. Moreover, from that wrestling, the breadth of Jacob's thigh shrank.

Chapter X.

Israel, therefore, avoiding the house of his brother, sent forward his company to Salem, a town of the Shechemites, and there he pitched his tent on a spot which he had purchased. Emor, a Chorraean prince, was the ruler of that town. His son Sychem defiled Dinah, the daughter of Jacob by Leah. Symeon and Levi, the brothers of Dinah, discovering this, cut off by a stratagem all those of the mate sex in the town, and thus terribly avenged the injury done to their sister. The town was plundered by the sons of Jacob, and all the spoil carried off. Jacob is said to have been much displeased with these proceedings. Soon after being instructed by God, he went to Bethel, and there erected an altar to God. Then he fixed his tent in a part of the territory belonging to the tower Gader. Rachel died in childbirth: the boy she bore was called Benjamin. lsrael died at the age of one hundred and eighty years. Now, Esau was mighty in wealth, and had taken to himself wives of the nation of the Canaanites. I do not think that, in a work so concise as the present, I am called upon to mention his descendants, and, if any one is curious on the subject, he may turn to the original. After the death of his father, Jacob stayed on in the place where Isaac had lived.

His other sons occasionally left him along with the flocks, for the sake of pasturage, but Joseph and the little Benjamin remained at home. Joseph was much beloved by his father, and on that account was hated by his brethren. There was this further cause for their aversion, that by frequent dreams of his it seemed to be indicated that he would be greater than all of them. Accordingly, having been sent by his father to inspect the flocks and pay a visit to his brothers, there seemed to them a fitting opportunity for doing him harm. For, on seeing their brother, they took counsel to slay him. But Reuben, whose mind shuddered at the contemplation of such a crime, opposing their plan, Joseph was let down into a well? Afterwards, by the persuasions of Judah, they were brought to milder measures, and sold him to merchants, who were on their way to Egypt. And by them he was delivered to Petifra, a governor of Pharaoh.

Chapter XI.

About this same time, Judah, the son of Jacob, took in marriage Sava, a woman of Canaan. By her he had three sons,-Her, Onan, and Sela. Her was allied by concubinage to Thamar. On his death, Onan took his brother's wife; and he is related to have been destroyed by God, because he spilled his seed upon the earth. Then Thamar, assuming the garb of a harlot, united with her brother-in-law, and bore him two sons. But when she brought them forth, there was this remarkable fact, that, when on one of the boys being born, the midwife had bound his hand with a scarlet thread to indicate which of them was born first, he, drawing back again into the womb of his mother, was born the last boy of the two. The names of Fares and Zarah were given to the children. But Joseph, being kindly treated by the royal governor who had obtained him for a sam of money, and having been made manager of his house and family, had drawn the eyes of his master's wife upon himself through his remarkable beauty. And as she was madly laboring under that base passion, she made advances to him oftener than once, and when he would not yield to her desires, she disgraced him by the imputation of a false crime, and complained to her husband that he had made an attempt upon her virtue. Accordingly, Joseph was thrown into prison.

There were in the same place of confinement two of the king's servants, who made known their dreams to Joseph, and he, interpreting these as bearing upon the future, declared that one of them would be put to death, and the other would be pardoned. And so it came to pass. Well, after the lapse of two years, the king also had a dream. And when this could not be explained by the wise men among the Egyptians, that servant of the king who was liberated from prison informs the king that Joseph was a wonderful interpreter of dreams. Accordingly, Joseph was brought out of prison, and interpreted to the king his dream, to this effect, that, for the next seven years, there would be the greatest fertility in the land; but in those that followed, famine. The king being alarmed by this terror, and seeing that there was a divine spirit in Joseph, set him over the department of food-supply, and made him equal with himself in the government. Then Joseph, while corn was abundant throughout all Egypt, gathered together an immense quantity, and, by increasing the number of granaries, took measures against the future famine. At that time, the hope and safety of Egypt were placed in him alone. About the same period, Aseneh bore him two sons, Manasseh and Ephraim. He himself, when he received the chief power from the king, was thirty years old; for he was sold by his brothers when he was seventeen years of age.

Chapter XII.

IN the mean time, affairs having been well settled in Egypt to meet the famine, a grievous want of corn began to distress the world. Jacob, constrained by this necessity, sent his sons into Egypt, keeping only Benjamin with himself at home. Joseph, then, being at the head of affairs, and having complete power over the corn-supplies, his brothers come to him, and pay the same honor to him as to a king. He, when he saw them, craftily concealed his recognition of them, and accused them of havingcome as enemies, subtly to spy out the land. But he was annoyed that he did not see among them his brother Benjamin. Matters, then, are brought to this point, that they promised he should be present, specially that he might be asked whether they had entered Egypt for the purpose of spying out the land. In order to secure the fulfillment of this promise, Symeon was retained as hostage, while to them corn was given freely. Accordingly, they returned, bringing Benjamin with them as had been arranged. Then Joseph made himself known to his brothers to the shame of these evil-deservers. Thus, he sent them home again, laden with corn, and presented with many gifts, forewarning them that there were still five years of famine to come, and advising them to come down with their father, their children, and their whole connections to Egypt. So Jacob went down to Egypt, to the great joy of the Egyptians and of the king himself, while he was tenderly welcomed by his son.

That took place in the hundred and thirtieth year of the life of Jacob, and one thousand three hundred and sixty years after; the deluge. But from the time when Abraham settled in the land of the Canaanites, to thatwhen Jacob entered Egypt, there are to be reckoned two hundred and fifteen years. After this, Jacob, in the seventeenth year of his residence in Egypt, suffering severely from illness, entreated Joseph to see his remains placed in the tomb. Then Joseph presented his sons to be blessed; and when this had been done, but so that he set the younger before the elder as to the value of the blessing given, Jacob then blessed all his sons in order. He died at the age of one hundred and forty-seven years. His funeral was of a most imposing character, and Joseph laid his remains in the tomb of his fathers. He continued to treat his brothers with kindness, although, after the death of their father, they felt alarmed from a consciousness of the wrong they had done. Joseph himself died in his one hundred and tenth year.

Chapter XIII.

It is almost incredible to relate how the Hebrews who had come down into Egypt so soon increased in numbers, and filled Egypt with their numerous descendants. But on the death of the king, who kindly cherished them on account of the services of Joseph, they were kept down by the government of the succeeding kings. For both the heavy labor of building cities was laid upon them, and because their abounding numbers were now feared, lest some day they should secure their independence by arms, they were compelled by a royal edict to drown their newly-born male children. And no permission was granted to evade this cruel order. Well, at that time, the daughter of Pharaoh found an infant in the river, and caused it to be brought up as her own son, giving the boy the name of Moses. This Moses, when he had come to manhood, saw a Hebrew being assaulted by an Egyptian; and, filled with sorrow at the sight, he delivered his brother from injury, andkilled the Egyptian with a stone. Soon after, fearing punishment on account of what he had done, he fled into the land of Midian, and, taking up his abode with Jothor the priest of that district, he received his daughter Sepphora in marriage, who bore him two sons, Gersam and Eliezer. At this epoch lived Job, who had acquired both the knowledge of God and all righteousness simply from the law of nature.

He was exceedingly rich, and on that account all the more illustrious, because he was neither corrupted by that wealth while it remained entire, nor perverted by it when it was lost. For, when, through the agency of the devil, he was stripped of his goods, deprived of his children, and finally covered in his own person with terrible boils, he could not be broken down, so as, from impatience of his sufferings, in any way, to commit sin. At length he obtained the reward of the divine approval, and being restored to health, he got back doubled all that he had lost.

Chapter XIV.

But the Hebrews, oppressed by the multiplied evils of slavery, directed their complaints to heaven, and cherished the hope of assistance from God. Then, as Moses was feeding his sheep, suddenly a bush appeared to him burning, but, what was surprising, the flames did it no harm. Astonished at such an extraordinary sight, he drew nearer to the bush, and immedi- ately God spoke to him in words to this effect, that he was the Lord of Abraham, Isaac, and Jacob, and that he desired that their descendants, who were kept down under the tyranny of the Egyptians, should be delivered from their sufferings, and that he, therefore, should go to the king of Egypt, and present himself as a leader for restoring them to liberty. When he hesitated, God strengthened him with power, and imparted to him the gift of working miracles. Thus Moses, going into Egypt, after he had first performed miracles in the presence of his own people, and having associated his brother Aaron with him, went to the king, declaring that he had been sent by God, and that he now told him in the words of God to let the Hebrew people go. But the king, affirming that he did not know the Lord, refused to obey the command addressed to him.

And when Moses, in proof that the orders he issued were from God, changed his rod into a serpent, and soon after convened all the water into blood, while he filled the whole land with frogs, as the Chaldaeans were doing similar things, the king declared that the wonders performed by Moses were simply due to the arts of magic, and not to the power of God, until the land was covered with stinging insects brought over it, when the Chaldaeans confessed that this was done by the divine majesty. Then the king, constrained by his sufferings, called to him Moses and Aaron, and gave the people liberty to depart, provided that the calamity brought upon the kingdom were removed. But, after the suffering was put an end to, his mind, having no control over itself returned to its former state, and did not allow the Israelites to depart, as had been agreed upon. Finally, however, he was broken down and conquered by the ten plagues which were sent upon his person and his kingdom.

Chapter XV.

But on the day before the people went out of Egypt, being as yet unacquainted with dates, they were instructed by the command of God to acknowledge that month which was then passing by as the first of all months; and were told that the sacrifice of the day was to be solemnly and regularly offered in coming ages, so that, on the fourteenth day of the month, a lamb without blemish, one year old, should be slain as a victim, and that the door-posts should be sprinkled with its blood; that its flesh was wholly to be eaten, but not a bone of it was to be broken; that they should abstain from what was leavened for seven days, using only unleavened bread; and that they should hand down the observance to their posterity. Thus the people went forth rich, both by their own wealth, and still more by the spoils of Egypt. Their number had grown from those seventy-five Hebrews, who had first gone down into Egypt, to six hundred thousand men. Now, there had elapsed from the time when Abraham first reached the land of the Canaanites a period of four hundred and thirty years, but from the deluge a period of five hundred and seventy-five years. Well, as they went forth in haste, a pillar of cloud by day, and a pillar of fire by night, marched before them.

But since, owing to the fact that the gulf of the Red Sea lay between, the way led by the land of the Philistines, in order that an opportunity might not afterwards be offered to the Hebrews, shrinking from the desert, of returning into Egypt by a well-known road through a continuous land-journey, by the command of God they turned aside, and journeyed towards the Red Sea, where they stopped and pitched their camp. When it was announced to the king that the Hebrew people, through mistaking the road, had come to have the sea right before them, and that they had no means of escape since the deep would prevent them, vexed and furious that so many thousand men should escape from his kingdom and power, he hastily led forth his army. And already the arms, and standards, and the lines drawn up in the widespreading plains were visible, when, as the Hebrews were in a state of terror, and gazing up to heaven, Moses being so instructed by God, struck the sea with his rod, and divided it. Thus a road was opened to the people as on firm land, the waters giving way on both sides. Nor did the king of Egypt hesitate to follow the Israelites going forward, for he entered the sea where it had opened; and, as the waters speedily came together gain, he, with all his host, was destroyed.

Chapter XVI.

Then Moses, exulting in the safety of his own people, and in the destruction of the enemy, by such a miracle, sang a song of praise to God, and the whole multitude, both of males and females, took part in it. But, after they had entered the desert, and advanced a journey of three days, want of water distressed them; and, when it was found, it proved of no use on account of its bitterness. And then for the first time the stubbornness of the impatient people showed itself, and burst forth against Moses; when, as instructed by God, he cast some wood into the waters, and its power was such that it rendered the taste of the fluid sweet. Thence advancing, the multitude found at Elim twelve fountains of waters, with seventy palm-trees, and there they encamped. Again the people, complaining of famine, heaped reproaches upon Moses, and longed for the slavery of Egypt,accompanied as it was with abundance to please their appetite, when a flock of quails was divinely sent, and filled the camp. Besides, on the following day, those who had gone forth from the camp perceived that the ground was covered with a sort of pods, the appearance of which was like a coriander-seed of snowy whiteness, as we often see the earth in the winter months covered with the hoar-frost that has been spread over it. Then the people were informed, through Moses, that this bread had been sent them by the gift of God;

that every one should gather in vessels prepared for the purpose only so much of it as would be sufficient for each, according to their number, during one day; but that on the sixth day they should gather double, because it was not lawful to collect it on the Sabbath. The people, however, as they were never prone to obedience, did not, in accordance with human nature, restrain their desires, providing in their stores not merely for one, but also for the following day. But that which was thus laid up swarmed with worms, while its fetid odor was dreadful, yet that which was laid up on the sixth day with a view to the, Sabbath remained quite untainted. The Hebrews made use of this food for forty years; its taste was very like that of honey; and its name is handed down as being manna. Moreover, as an abiding witness to the divine gift, Moses is related to have laid up a full gomer of it in a golden vessel.

Chapter XVII.

The people going on from thence, and being again tried with want of water, hardly restrained themselves from destroying their leader. Then Moses, under divine orders, striking with his rod the rock at the place which is called Horeb, brought forth an abundant supply of water. But when they came to Raphidin, the Amalekites destroyed numbers of the people by their attacks. Moses, leading out his men to battle, placed Joshua at the head of the army; and, in company with Aaron and Hur, was himself simply to be a spectator of the fight, while, at the same time, for the purpose of praying to the Lord, he went up to the top of a mountain. But when the armies had met with doubtful issue, through the prayers of Moses, Joshua slew the enemy until nightfall. At the same time, Jothor, Moses' father-in-law, with his daughter Sepphora (who, having been married to Moses, had remained at home when her husband went into Egypt), and his children, having learned the things which were being done by Moses, came to him. By his advice Moses divided the people into various ranks; and, setting tribunes, centurions, and decurions over them, thus furnished a mode of discipline and order to posterity. Jothor then returned to his own country, while the Israelites came on to Mount Sinai. There Moses was admonished by the Lord that the people should be sanctified, since they were to hearken to the words of God; and that was carefully seen to.

But when God rested on the mountain, the air was shaken with the loud sounds of trumpets, and thick clouds rolled around with frequent flashes of lightning. But Moses and Aaron were on the top of the mountain beside the Lord, while the people stood around the bottom of the mountain. Thus a law was given, manifold and full of the words of God, and frequently repeated; but if any one is desirous of knowing particulars regarding it, he must consult the original, as we here only briefly touch upon it. "There shall not be," said God, "any strange gods among you, but ye shall worship me alone; thou shall not make to time any idol; thou shall not take the name of thy God in vain; thou shall do no work upon the Sabbath; honor thy father and thy mother; thou shall not kill; thou shalt not commit adultery; thou shall not steal; thou shalt not bear false witness againstthy neighbor; thou shalt not covet anythingbelonging to thy neighbor."

Chapter XVIII.

These things being said by God, while the trumpets uttered their voices, the lamps blazed, and smoke covered the mountain, the people trembled from terror; and begged of Moses · that God should speak to him alone, and that he would report to the people what he thus heard. Now, the commandments of God to Moses were as follows: A Hebrew servant purchased with money shall serve six years, and after that he shall be free; but his ear shall be bored, should he willingly remain in slavery. Whosoever slays a man shall be put to death; he who does so unwittingly shall in due form be banished. Whosoever shall beat his father or his mother, and utter evil sayings against them, shall suffer death. If any one sell a Hebrew who has been stolen, he shall be put to death. If any one strike his own man-servant or maidservant, and he or she die of the blow, he shall be put on his trial for doing so. If any one cause a woman to miscarry, he shall be put to death. If any one knock out the eye or the tooth of his servant, that servant shah receive his liberty in due form. If a bull kill a man, it shall be stoned; and if its master, knowing the vicious temper of the animal, did not take precautions in connection with it, he also shall be stoned, or shall redeem himself by a price as large as the accuser shall demand.

If a bull kill a servant, money to the amount of thirty double-drachmas shall be paid to his master. If any one does not cover up a pit which has been dug, and an animal fall into that pit, he shall pay the price of the animal to its master. If a bull kill the bull of another man, the animal shall be sold, and the two masters shall share the price; they shall also divide the animal that has been killed. But if a master, knowing the vicious temper of the bull, did not take precautions in connection with it, he shall give up the bull. If any one steals a calf, he shall restore five; if he steals a sheep, the penalty shall be fourfold; and if the animals be found alive in the hands of him who drove them off, he shall restore double. It shall be lawful to kill a thief by night, but not one by day. If the cattle of any one has eaten up the corn of another, the master of the cattle shall restore what has been destroyed. If a deposit disappears, he, in whose hands it was deposited, shall swear that he has not been guilty of any deceit. A thief who is caught shall pay double. An animal given in trust, if devoured by a wild beast, shall not be made good. If any one defile a virgin not yet betrothed, he shall bestow a dowry on the girl, and thus take her to wife;

but, if the father of the girl shall refuse to give her in marriage, then the ravisher shall give her a dowry. If any one shall join himself to a beast, he shall be put to death. Let him who sacrifices to idols perish. The widow and orphan are not to be oppressed; the poor debtor is not to be hardly treated, nor is usury to be demanded: the garment of the poor is not to be taken as a pledge. A ruler of the people is not to be evil spoken of. All the first-born are to be offered to God. Flesh taken from a wild beast is not to be eaten. Agreements to bear false witness, or for any evil purpose, are not to be made. Thou shalt not pass by any animal of thine enemy which has strayed, but shalt bring it back. If you find an animal of your enemy fallen down under a burden, it will be your duty to raise it up. Thou shall not slay the innocent and the righteous. Thou shall not justify the wicked for rewards. Gifts are not to be accepted. A stranger is to be kindly treated. Work is to be done on six days: rest is to be taken on the Sabbath. The crops of the seventh year are not to be reaped, but are to be left for the poor and needy.

Chapter XIX.

Moses reported these words of God to the people, and placed an altar of twelve stones at the foot of the mountain. Then he again ascended the mountain on which the Lord had taken his place, bringing with him Aaron, Nabad, and seventy of the elders. But these were not able to look upon the Lord; nevertheless, they saw the place in which God stood, whose form is related to have been wonderful, and his splendor glorious. Now, Moses, having been called by God, entered the inner cloud which had gathered round about God, and is related to have remained there forty days and forty nights: During this time, he was taught in the words of God about building the tabernacle and the ark, and about the ritual of sacrifice-things which I, as they were obviously told at great length, have not thought proper to be inserted in such a concise work as the present. But as Moses stayed away a long time, since he spent forty days in the presence of the Lord, the people, despairing of his return, compelled Aaron to construct images. Then, out of metals which had been melted together, there came forth the head of a calf. The people, unmindful of God, having offered sacrifices to this, and given themselves up to eating and drinking, God, looking upon these things, would in his righteous indignation, have destroyed the wicked people, had he not been entreated by Moses' not to do so.

But Moses, on his return, bringing down the two tables of stone which had been written by the hand of God, and seeing the people devoted to luxury and sacrilege, broke the tables, thinking the nation unworthy of having the law of the Lord delivered to them. He then called around himself the Levites, who had been assailed with many insults, and commanded them to smite the people with drawn swords. In this onset twenty-three thousand men are said to have been slain. Then Moses set up the tabernacle outside the camp; and, as often as he entered it, the pillar of cloud was observed to stand before the door; and God spoke, face to face, with Moses. But when Moses entreated that he might see the Lord in his peculiar majesty, he was answered that the form of God could not be seen by mortal eyes; yet it was allowed to see his back parts; and the tables which Moses had formerly broken were constructed afresh. And Moses is reported, during this conference with God, to have stayed forty days with the Lord. Moreover, when he descended from the mountain, bringing with him the tables, his face shone with so great brightness, that the people were not able to look upon him. It was arranged, therefore, that when he was to make known to them the

commands of God, he covered his face with a veil, and thus spoke to the people in the words of God.

In this part of the history an account is given of the tabernacle, and the building of its tuner parts. Which having been finished, the cloud descended from above, and so overshadowed the tabernacle that it prevented Moses himself from entering. These are the principal matters contained in the two books of Genesis and Exodus.

Chapter XX.

Then follows the book of Leviticus, in which the precepts bearing upon sacrifice are set forth; commandments also are added to the law formerly given; and almost the whole is full ofinstructions connected with the priests. If any one wishes to become acquainted with these, he will obtain fuller information from that source. For we, keeping within the limits of the work undertaken, touch upon the history only. The tribe of Levi, then, being set apart for the priesthood, the rest of the tribes were numbered, and were found to amount to six hundred and three thousand five hundred persons. When, therefore, the people made use of the manna for food, as we have related above, even amid so many and so great kindnesses of God, showing themselves, as ever, ungrateful, they longed after the worthless viands to which they had been accustomed in Egypt. Then the Lord brought an enormous supply of quails into the camp; and as they were eagerly tearing these to pieces, as soon as their lips touched the flesh, they perished. There was indeed on that day a great destruction in the camp, so that twenty and three thousand men are said to have died. Thus the people were punished by the very food which they desired. Thence the company went forward, and came to Faran; and Moses was instructed by the Lord that the land was now near, the possession of which the Lord had promised them.

Spies, accordingly, having been sent into it, they report that it was a land blessed with all abundance, but that the nations were powerful, and the towns fortified with immense walls. When this was made known to the people, fear seized the minds of all; and to such a pitch of wickedness did they come, that, despisingthe authority of Moses, they prepared to appoint for themselves a leader, under whose guidance they might return to Egypt. Then Joshua and Caleb, who had been of the number of the spies, rent their garments with tears, and implored the people not to believe the spies relating such terrors; for that they themselves had been with them, and had found nothing dreadful in that country; and that it behooved them to trust the promises of God, that these enemies would rather become their prey than prove their destruction. But that stiff-necked race, setting themselves against every good advice, rushed upon them to destroy them. And the Lord, angry on account of these things, exposed a part of the people to be slain by the enemy, while the spies were slain for having excited fear among the people.

Chapter XXI.

There followed the revolt of those, who, with Dathan and Abiron as leaders, endeavored to set themselves up against Moses and Aaron; but the earth, opening, swallowed them alive. And not long after, a revolt of the whole people arose against Moses and Aaron, so that they rushed into the tabernacle, which it was not lawful for any but the priests to enter. Then truly death mowed them down in heaps; and all would have perished in a moment, had not the Lord, appeased by the prayers of Moses, turned aside the disaster. Nevertheless, the number of those slain amounted to seven hundred and fourteen thousand. And not long after, as had already often happened, a revolt of the people arose on account of the want of water. Then Moses, instructed by God to strike the rock with his rod, with a kind of trial new familiar to him, since he had already done that before, struck the rock once and again, and thus water flowed out of it. In regard, however, to this point, Moses is said to have been reproved by God, that, through want of faith, he did not bring out the water except by repeated blows; in fact, on account of this transgression, he did not enter the land promised to him, as I shall show farther on. Moses, then, moving awayfrom that place, as he was preparing to lead his company along by the borders of Edom, sent ambassadors to the king to beg liberty to pass by;

for he thought it right to abstain from war on account of the connection by blood; for that nation was descended from Esau. But the king despised the suppliants, and refused them liberty to pass by, being ready to contend in arms. Then Moses directed his march towards the mountain, Or, keeping clear of the forbidden road, that he might not furnish any cause of war between those related by blood, and on that route he destroyed the king of the nation of the Canaanites. He smote also Seon the king of the Amorites, and possessed himself of all their towns: he conquered, too, Basan and Balac. He pitched his camp beyond Jordan, not far from Jericho. Then a battle took place against the Midianites, and they were conquered and subdued. Moses died, after he had ruled the people forty years in the wilderness. But the Hebrews are said to have remained in the wilderness for so long a time, with this view, until all those who had not believed the words of God perished. For, except Joshua and Caleb, not one of those who were more than twenty years old on leaving Egypt passed over Jordan. That Moses himself only saw the promised land, and did not reach it, is ascribed to his sin, because, at that time when he was ordered to strike the rock, and bring forth water,

he doubted, even after so many proofs of his miraculous power. He died in the one hundred and twentieth year of his age.

Nothing is known concerning the place of his burial.

Chapter XXII.

After the death of Moses, the chief power passed into the hands of Joshua the son of Nun, for Moses had appointed him his successor, being a man very like himself in the good qualities which be displayed. Now, at the commencement of his rule, he sent messengers through the camp to instruct the people to make ready supplies of corn, and announces that they should march on the third day. But-the river Jordan, a very powerful stream, hindered their crossing, because they did not have a supply of vessels for the occasion, and the stream could not be crossed by fords, as it was then rushing on in full flood. He, therefore, orders the ark to be carried forward by the priests, and that they should take their stand against the current of the river. On this being done, Jordan is said to have been divided, and thus the army was led over on dry ground. There was in these places a town called Jericho, fortified with very strong walls, and not easy to be taken, either by storm or blockade. But Joshua, putting his trust in God, did not attack the city either by arms or force; he simply ordered the ark of God to be carried round the walls, while the priests walked before the ark, and sounded trumpets. But when the ark had been carried round seven times, the walls and the towers fell; and the city was plundered and burnt.

Then Joshua is said to have addressed the Lord, and to have called down a curse upon any one who should attempt to restore the town which had thus by divine help been demolished. Next, the army was led against Geth, and an ambuscade having been placed behind the city, Joshua, pretending fear, fled before the enemy. On seeing this, those who were in the town, opening the gates, began to press upon the enemy giving way. Thus, the men who were in ambush took the city, and all the inhabitants were slain, without one escaping: the king also was taken, and suffered capital punishment.

Chapter XXIII.

When this became known to the kings of the neighboring nations, they made a warlike alliance to put down the Hebrews by arms. But the Gibeonites, a powerful nation with a wealthy city, spontaneously yielded to the Hebrews, promising to do what they were ordered, and were received under protection, while they were told to bring in wood and water. But their surrender had roused the resentment of the kings of the nearest cities. Accordingly, moving up their troops, they surround with a blockade their town, which was called Gabaoth. The townspeople, therefore, in their distress, send messengers to Joshua, that he would help them in their state of siege. Accordingly, he by a forced march came upon the enemy at unawares, and many thousands of them were completely destroyed. When day failed the victors, and it seemed that night would furnish protection to the vanquished, the Hebrew general, through the power of his faith, kept off the night, and the day continued, so that there was no means of escape for the enemy. Five kings who were taken suffered death. By the same attack, neighboring cities also were brought under the power of Joshua, and their kings were cut off. But as it was not my design, studious as I am of brevity, to follow out all these things in order, I only carefully observe this, that twenty-nine kingdoms were brought under the yoke of the Hebrews, and that their territory was distributed among eleven tribes, to man after man.

For to the Levites, who had been set apart for the priesthood, no portion was given, in order that they might the more freely serve God. I desire not, in silence, to pass over the example thus set, but I would earnestly bring it forward as well worthy of being read by the ministers of the Church. For these seem to me not only unmindful of this precept, but even utterly ignorant of it-such a lust for possessing has, in this age, seized, like an incurable disease, upon their minds. They gape upon possessions; they cultivate estates; they repose upon gold; they buy and sell; they study gain by every possible means. And even, if any of them seem to have a better aim in life, neither possessing nor trading, still (what is much more disgraceful) remaining inactive, they look for gifts, and have corrupted the whole glory of life by their mercenary dispositions, while they present an appearance of sanctity, as if even that might be made a source of gain. But I have gone farther than I intended in expressing my loathing and disgust over the character of our times; and I hasten to return to the subject in hand. The vanquished territory, then, as I have already said, having been divided among the tribes, the Hebrews enjoyed profound peace; their neighbors, being terrified by war, did

not venture to attempt hostilities against those distinguished by so many victories. At the same period died Joshua in the hundred and tenth year of his age.

I do not express any definite opinion as to the length of time he ruled: the prevalent view, however, is, that he was at the head of the Hebrew affairs during twenty-seven years. If this were so, then three thousand eight hundred and eighty-four years had elapsed from the beginning of the world to his death.

Chapter XXIV.

After the death of Joshua, the people acted without a leader. But a necessity of making war with the Canaanites having arisen, Judah was appointed as general in the war. Under his guidance, matters were successfully conducted: there was the greatest tranquillity both at home and abroad: the people ruled over the nations which had either been subdued or received under terms of surrender. Then, as almost always happens in a time of prosperity, becoming unmindful of morals and discipline, they began to contract marriages from among the conquered, and by and by to adopt foreign customs, yea, even in a sacrilegious manner to offer sacrifice to idols: so pernicious is all alliance with foreigners. God, foreseeing these things long before, had, by a wholesome precept enjoined upon the Hebrews to give over the conquered nations to utter destruction. But the people, through lust for power, preferred (to their own ruin) to rule over those who were conquered. Accordingly, when, forsaking God, they worshiped idols, they were deprived of the divine assistance, and, being vanquished and subdued by the king of Mesopotamia, they paid the penalty of eight years' captivity, until, with Gothoniel as their leader, they were restored to liberty, and enjoyed independence for fifty years. Then again, corrupted by the evil effect of a lengthened peace, they began to sacrifice to idols. And speedily did retribution fall upon them thus sinning.

Conquered by Eglon, king of the Moabites, they served him eighteen years, until, by a divine impulse, Aod slew the enemies' king by a stratagem, and, gathering together a hasty army, restored them to liberty by force of arms. The same man ruled the Hebrews in peace for forty years. To him Semigar sucseeded, and he, engaging in battle With the Philistines, secured a decisive victory. But again, the king of the Canaanites, Jabin by name, subdued the Hebrews who were once more serving idols, and exercised over them a grievous tyranny for twenty years, until Deborah, a woman, restored them to their former condition. They had to such a degree lost confidence in their generals, that they were now protected by means of a woman. But it is worthy of notice, that this form of deliverance was arranged beforehand, as a type of the Church, by whose aid captivity to the devil is escaped. The Hebrews were forty years under this leader or judge. And being again delivered over to the Midianites for their sins, they were kept under hard rule; and, being afflicted by the evils of slavery, they implored the divine help. Thus always when in prosperity they were unmindful of the kindnesses of heaven, and prayed to idols; but in adversity they cried to God.

Wherefore, as often as I reflect that those people who lay under so many obligations to the goodness ofGod, being chastised with so many disasters when they sinned, and experiencing both the mercy and the severity of God, yet were by no means rendered better, and that, though they always obtained pardon for their transgressions, yet they as constantly sinned again after being pardoned, it can appear nothing wonderful that Christ when he came was not received by them, since already, from the beginning, they were found so often rebelling against the Lord. It is, in fact, far more wonderful that the clemency of God never failed them when they sinned, if only they called upon his name.

Chapter XXV.

Accordingly, when the Midianites, as we have related above, ruled over them, they turned to the Lord, imploring his wonted tender mercy, and obtained it. There was then among the Hebrews one Gideon by name, a righteous man who was dear and acceptable to God. The angel stood by him as he was returning home from the harvest-field, and said unto him; "The Lord is with thee, thou mighty man of valor. But he in a humble voice complained that the Lord was not with him, because captivity pressed sore upon his people, and he remembered with tears the miracles wrought by the Lord, who had brought them out of the land of Egypt. Then the angel said, "Go, in this spirit in which you have spoken, and deliver the people from captivity. But he declared that he could not, with his feeble strength, since he was a man of very small importance, undertake such a heavy task. The angel, however, persisted in urging him not to doubt that those things could be done which the Lord said. So then, having offered sacrifice, and overthrown the altar which the Midianites had consecrated to the image of Baal, he went to his own people, and pitched his camp near the camp of the enemy. But the nation of the Amalekites had also joined themselves to the Midianites, while Gideon had not gathered more than an army of thirty-two thousand men.

But before the battle began, God said to him that this was a larger number than he wished him to lead forth to the conflict; that, if he did make use of so many, the Hebrews would, in accordance with their usual wickedness ascribe the result of the fight, not to God, but to their own bravery; he should therefore furnish an opportunity of leaving to those who desired to do so. When this was made known to the people, twenty and two thousand left the camp. But of the ten thousand who had remained, Gideon, as instructed by God, did not retain more than three hundred: the rest he dismissed from the field. Thus, entering the camp of the enemy in the middle watch of the night, and having ordered all his men to sound their trumpets, he caused great terror to the enemy; and no one had courage to resist; but they made off in a disgraceful flight wherever they could. The Hebrews, however, meeting them in every direction, cut the fugitives to pieces. Gideon pursued the kings beyond Jordan, and having captured them, gave them over to death. In that battle, a hundred and twenty thousand of the enemy are said to have been slain, and fifteen thousand captured. Then, by universal consent, a proposal was made to Gideon that he should be king of the people. But he rejected this proposal, and preferred rather to live on equal terms with his fellow-citizens than to be their ruler.

Having, therefore, escaped from their captivity, which had pressed upon the people for seven years, they now enjoyed peace for a period of forty years.

Chapter XXVI.

But on the death of Gideon, his son Abimelech, whose mother was a concubine, having slain his brothers with the concurrence of a multitude of wicked men, and especially by the help of the chief men among the Shechemites, took possession of the kingdom. And he, being harassed by civil strife, while he pressed hard upon his people by war, attempted to storm a certain tower, into which they, after losing the town, had betaken themselves by flight. But, as he approached the place without sufficient caution, he was slain by a stone which a woman threw, after holding the government for three years. To him succeeded Thola, who reigned two and twenty years. After him came Jair; and after he had held the chief place for a like period of twenty-two years, the people, forsaking God, gave themselves up to idols. On this account, the Israelites were subdued by the Philistines and Ammonites, and remained under their power for eighteen years. At the end of this period, they began to call upon God; but the divine answer to them was that they should rather invoke the aid of their images, for that he would no longer extend his mercy to those who had been so ungrateful. But they with tears confessed their fault, and implored forgiveness; while, throwing away their idols, and earnestly calling upon God, they obtained the divine compassion, though it had been at first refused.

Accordingly, under Jephtha as general, they assembled in great numbers for the purpose of recovering their liberty by arms, having first sent ambassadors to King Ammon, begging that, content with his own territories, he should keep from warring against them. But he, far from declining battle, at once drew up his army. Then Jephtha, before the signal for battle was given, is said to have vowed that, if he obtained the victory, the person who first met him as he returned home, should be offered to God as a sacrifice. Accordingly, on the enemy being defeated, as Jephtha was returning home, his daughter met him, having joyfully gone forth with drums and dances to receive her father as a conqueror. Then Jephtha, being overwhelmed with sorrow, rent his clothes in his affliction, and made known to his daughter the stringent obligation of his vow. But she, with a courage not to be expected from a woman, did not refuse to die; she only begged that her life might be spared for two months, that she might before dying have the opportunity of seeing the friends of her own age. This being done, she willingly returned to her father, and fulfilled the vow to God. Jephtha held the chief power for six years. To him Esebon succeeded, and having ruled in tranquillity for seven years, then died. After him, Elon the Zebulonite ruled for ten years,

and Abdon also for eight years; but, as their rule was peaceful, they performed nothing which history might record.

Chapter XXVII.

The Israelites yet again turned to idols; and, being deprived of the divine protection, were subdued by the Philistines, and paid the penalty of their unfaithfulness by forty years of captivity. At that time, Samson is related to have been born. His mother, after being long barren, had a vision of an angel, and was told to abstain from wine, and strong drink, and everything unclean; for that she should bear a son who would be the restorer of liberty to the Israelites, and their avenger upon their enemies. He, with unshorn locks, is said to have been possessed of marvelous strength, so much so that he tore to pieces with his hands a lion which met him in the way. He had a wife from the Philistines, and when she, in the absence of her husband, had entered into marriage with another, he, through indignation on account of his wife being thus taken from him, wrought destruction to her nation. Trusting in God and his own strength, he openly brought disaster on those hitherto victors. For, catching three hundred foxes, he tied burning torches to their tails, and sent them into the fields of the enemy. It so happened that at the time the harvest was ripe, and thus the fire easily caught, while the vines and olive-trees were burnt to ashes. He was thus seen to have avenged the injury done him in taking away his wife, by a great loss inflicted on the Philistines.

And they, enraged at this disaster, destroyed by fire the woman who had been the cause of so great a calamity, along with her house and her father. But Samson, thinking himself as yet but poorly avenged, ceased not to harass the heathen race with all sorts of evil devices. Then the Jews, being compelled to it, handed him over as a prisoner to the Philistines; but, when thus handed over, he burst his bonds and seizing the jaw-bone of an ass, which chance offered him as a weapon, he slew a thousand of his enemies. And, as the heat of the day grew violent, and he began to suffer from thirst, he called upon God, and water flowed forth from the bone which he held in his hand.

Chapter XXVIII.

AT that time Samson ruled over the Hebrews, the Philistines having been subdued by the prowess of a single individual. They, therefore, sought his life by stratagem, not daring to assail him openly, and with this view they bribe his wife (whom he had received after what has been stated took place) to betray to them wherein the strength of her husband lay. She attacked him with female blandishments; and, after he had deceived her, and staved off her purpose for a long time, she persuaded him to tell that his strength was situated in his hair. Presently she cut off his hair stealthily while he was asleep, and thus delivered him up to the Philistines; for although he had often before been given up to them, they had not been able to hold him fast. Then they, having put out his eyes, bound him with fetters, and cast him into prison. But, in course of time, his hair which had been cut off began to grow again, and his strength to return with it. And now Samson, conscious of his recovered strength, was only waiting for an opportunity of righteous revenge. The Philistines had a custom on their festival days of producing Samson as if to make a public spectacle of him, while they mocked their illustrious captive. Accordingly, on a certain day, when they were making a feast in honor of their idol, they ordered Samson to be exhibited.

Now, the temple, in which all the people and all the princes of the Philistines feasted, rested on two pillars of remarkable size; and Samson, when brought out, was placed between these pillars. Then he, having first called upon the Lord, seized his opportunity, and threw down the pillars. The whole multitude was overwhelmed in the ruins of the building, and Samson himself died along with his enemies, not without having avenged himself upon them, after he had ruled the Hebrews twenty years. To him Simmichar succeeded, of whom Scripture relates nothing more than that simple fact. For I do not find that even the time when his rule came to an end is mentioned, and I see that the people was for some time without a leader. Accordingly, when civil war arose against the tribe of Benjamin, Judah was chosen as a temporary leader in the war. But most of those who have written about these times note that his rule was only for a single year. On this account, many pass him by altogether, and place Eli, the priest, immediately after Samson. We shall leave that point doubtful, as one not positively ascertained.

Chapter XXIX.

About these times, civil war, as we have said, had broken out; and the following was the cause of the tumult. A certain Levite was on a journey along with his concubine, and, constrained by the approach of night, he took up his abode in the town of Gabaa, which was inhabited by men of Benjamin. A certain old man having kindly admitted him to hospitality, the young men of the town surrounded the guest, with the view of subjecting him to improper treatment. After being much chidden by the old man, and with difficulty dissuaded from their purpose, they at length received for their wanton sport the person of his concubine as a substitute for his own; and they thus spared the stranger, but abused her through the whole night, and only restored her on the following day. But she (whether from the injury their vile conduct had inflicted on her, or from shame, I do not venture to assert) died on again seeing her husband. Then the Levite, in testimony of the horrible deed, divided her members into twelve parts, and distributed them among the twelve tribes that indignation at such conduct might the more readily be excited in them all. And when this became known to all of them, the other eleven tribes entered into a warlike confederacy against Benjamin. In this war, Judah, as we have said, was the general. But they had bad success in the first two battles. At length, however, in the third, the Benjamites were conquered, and cut off to a man;

thus the crime of a few was punished by the destruction of a multitude. These things also are contained in the Book of Judges: the Books of Kings follow. But to me who am following the succession of the years, and the order of the dates, the history does not appear marked by strict chronological accuracy. For, since after Samson as judge, there came Semigar, and a little later the history certifies that the people lived without judges, Eli the priest is related in the Books of Kings to have also been a judge, but the Scripture has not stated how many years there were between Eli and Samson. I see that there was some portion of time between these two, which is left in obscurity. But, from the day of the death of Joshua up to the time at which Samson died, there are reckoned four hundred and eighteen years, and from the beginning of the world, four thousand three hundred and three. Nevertheless, I am not ignorant that others differ from this reckoning of ours; but I am at the same time conscious that I have, not without some care, set forth the order of events in the successive years (a thing hitherto left in obscurity), until I have fallen upon these times, concerning which I confess that I have my doubts. Now I shall go on to what remains.

Chapter XXX.

The Hebrews, then, as I have narrated above, were living according to their own will, without any judge or general. Eli was priest; and in his days Samuel was born. His father's name was Elchana, and his mother's, Anna. She having long been barren, is said, when she asked a child from God, to have vowed that, if it were a boy, it should be dedicated to God. Accordingly, having brought forth a boy, she delivered him to Eli the priest. By and by, when he had grown up, God spoke to him. He denounced wrath against Eli the priest on account of the life of his sons, who had made the priesthood of their father a means of gain to themselves, and exacted gifts from those who came to sacrifice; and, although their father is related to have often reproved them, yet his reproofs were too gentle to serve the purpose of discipline. Well, the Philistines made an incursion into Judaea, and were met by the Israelites. But the Hebrews, being beaten, prepare to renew the contest: they carry the ark of the Lord with them into battle, and the sons of the priests go forth with it, because he himself, being burdened with years, and afflicted with blindness, could not discharge that duty. But, when the ark was brought within sight of the enemy, terrified as if by the majesty of God's presence, they were ready to take to flight. But again recovering courage, and changing their minds (not without a divine impulse), they rush into battle with their whole strength. The Hebrews were conquered; the ark was taken; the sons of the priest fell. Eli, when the news of the calamity was brought to him, being overwhelmed with grief, breathed his last, after he had held the priesthood for twenty years.

Chapter XXXI.

The Philistines, victorious in this prosperous battle, brought the ark of God, which had fallen into their hands, into the temple of Dagon in the town of Azotus. But the image, dedicated to a demon, fell down when the ark was brought in there; and, on their setting the idol up again in its place, in the following night it was torn in pieces. Then mice, springing up throughout all the country, caused by their venomous bites the death of many thousand persons. The men of Azotus, constrained by this source of suffering, in order to escape the calamity, removed the ark to Gath. But the people there being afflicted with the same evils, conveyed the ark to Ascalon. The inhabitants, however, of that place, the chief men of the nation having been called together, formed the design of sending back the ark to the Hebrews. Thus, in accordance with the opinion of the chiefs, and augurs, and priests, it was placed upon a cart, and sent back with many gifts. This remarkable thing then happened, that when they had yoked heifers to the conveyance, and had retained their calves at home, these cattle took their course, without any guide, towards Judaea, and showed no desire of returning, from affection toward their young left behind. The rulers of the Philistines, who had followed the ark into the territory of the Hebrews, were so struck by the marvelousness of this occurrence that they performed a religious service.

But the Jews, when they saw the ark brought back, vied with each other in joyously rushing forth from the town of Betsamis to meet it, and in hurrying, exulting, and returning thanks to God. Presently, the Levites, whose business it was, perform a sacrifice to God, and offer those heifers which had brought the ark. But the ark could not be kept in the town which I have named above, and thus severe illness fell by the appointment of God, upon the whole city. The ark was then transferred to the town of Cariathiarim, and there it remained twenty years.

Chapter XXXII.

AT this time, Samuel the priest ruled over the Hebrews; and there being a cessation of all war, the people lived in peace. But this tranquillity was disturbed by an invasion of the Philistines, and all ranks were in a state of terror from their consciousness of guilt. Samuel, having first offered sacrifice, and trusting in God, led his men out to battle, and the enemy being routed at the first onset, victory declared for the Hebrews. But when the fear of the enemy was thus removed, and affairs were now prosperous and peaceful, the people, changing their views for the worse, after the manner of the mob, who are always weary of what they have, and long for things of which they have had no experience, expressed a desire for the kingly name-a name greatly disliked by almost all free nations. Yes, with an example of madness certainly very remarkable, they now preferred to exchange liberty for slavery. They, therefore, come in great numbers to Samuel, in order that, as he himself was now an old man, he might make for them a king. But he endeavored in a useful address, quietly to deter the people from their insane desire; he set forth the tyranny and haughty rule of kings, while he extolled liberty, and denounced slavery; finally, he threatened them with the divine wrath, if they should show them,selves men so corrupt in mind as that, when having God as their king, they should demand for themselves a king from among men. Having spoken these and other words of a like nature to no purpose, finding that the people persisted in the determination, he consulted God. And God, moved by the madness of that insane nation, replied that nothing was to be refused to them asking against their own interests.

Chapter XXXIII.

Accordingly, Saul, having been first anointed by Samuel with the sacerdotal oil, was appointed king. He was of the tribe of Benjamin, and his father's name was Kish. He was modest in mind, and of a singularly handsome figure, so that the dignity of his person worthily corresponded to the royal dignity. But in the beginning of his reign, some portion of the people had revolted from him, refusing to acknowledge his authority, and had joined themselves to the Ammonites. Saul, however, energetically wreaked his vengeance on these people; the enemy were conquered, and pardon was granted to the Hebrews. Then Saul is said to have been anointed by Samuel a second time. Next, a bloody war arose by an invasion of the Philistines; and Saul had appointed Gilgal as the place where his army was to assemble. As they waited there seven days for Samuel, that he might offer sacrifice to God, the people gradually dropped away owing to his delay, and the king, with unlawful presumption, presented a burnt-offering, thus taking upon him the duty of a priest. For this he was severely rebuked by Samuel, and acknowledged his sin with a penitence that was too late. For, as a result of the king's sin, fear had pervaded the whole army. The camp of the enemy lying at no great distance showed them how actual the danger was, and no one had the courage to think of going forth to battle:

most had be-taken themselves to the marshes For besides the want of courage on the part of those who felt that God was alienated from them on account of the king's sin, the army was in the greatest want of iron weapons; so much so that nobody, except Saul and Jonathan his son, is said to have possessed either sword or spear. For the Philistines, as conquerors in the former wars, had deprived the Hebrews of the use of arms, and no one had had the power of forging any weapon of war, or even making any implement for rural purposes. In these circumstances, Jonathan, with an audacious design, and with his armor-bearer as his only companion, entered the camp of the enemy, and having slain about twenty of them, spread a terror throughout the whole army. And then, through the appointment of God, betaking themselves to flight, they neither carried out orders nor kept their ranks, but placed all the hope of safety in flight. Saul, perceiving this, hastily drew forth his men, and pursuing the fugitives, obtained a victory. The king is said on that day to have issued a proclamation that no one should help himself to food until the enemy were destroyed. But Jonathan, knowing nothing of this prohibition, found a honey-comb, and, dipping the point of his weapon in it,

ate up the honey. When that became known to the king through the anger of God which followed, he ordered his son to be put to death.

But by the help of the people, he was saved from destruction. At that time, Samuel, being instructed by God, went to the king, and told him in the words of God to make war on the nation of the Amalekites, who had of old hindered the Hebrews when they were coming out of Egypt; and the prohibition was added that they should not covet any of the spoils of the conquered. Accordingly, an army was led into the territory of the enemy, the king was taken, and the nation subdued. But Saul, unable to resist the magnitude of the spoil, and unmindful of the divine injunctions, ordered the booty to be saved and gathered together.

Chapter XXXIV.

God, displeased with what had been done, spoke to Samuel, saying that he repented that he had made Saul king. The priest reports what he had heard to the king. And ere long, being instructed by God, he anointed David with the royal oil, while be was as yet only a little boy living under the care of his father, and acting as a shepherd, while he was accustomed often to play upon the harp. For this reason, he was taken afterwards by Saul, and reckoned among the servants of the king. And the Philistines and Hebrews being. at this time hotly engaged in war, as the armies were stationed opposite to each other, a certain man of the Philistines named Goliath, a man of marvelous size and strength, passing along the ranks of his countrymen, cast insults, in the fiercest terms, upon the enemy, and challenged any one to engage in single combat with him. Then the king promised a great reward and his daughter in marriage to any one who should bring home the spoils of that boaster; but no one out of so great a multitude ventured to make the attempt. In these circumstances, though still a youth, David offered himself for the contest, and rejecting the arms by which his yet tender age was weighed down, simply with a staff and five stones which he had taken, advanced to the battle. And by the first blow, having discharged one of the stones from a sling, he overthrew the Philistine;

then he cut off the head of his conquered foe, carried off his spoils, and afterwards laid up his sword in the temple. In the meanwhile, all the Philistines, turning to flight, yielded the victory to the Hebrews. But the great favor shown to David as they were returning from the battle excited the envy of the king. Fearing, however, that if he put to death one so beloved by all, that might give rise to hatred against himself and prove disastrous, he resolved, under an appearance of doing him honor, to expose him to danger. First then he made him a captain, that he might be charged with the affairs of war; and next, although he had promised him his daughter, he broke his word, and gave her to another. Ere long, a younger daughter of the king, Melchol by name, fell violently in love with David. Accordingly, Saul sets before David as the condition of obtaining her in marriage the following proposal: that if he should bring in a hundred foreskins of the enemy, the royal maiden would be given him in marriage; for he hoped that the youth, venturing on so great dangers, would probably perish. But the result proved very different from what he imagined, for David, according to the proposal made to him, speedily brought in a hundredforeskins of the Philistines; and thus he obtained the daughter of the king in marriage.

Chapter XXXV.

The hatred of the king towards him increased daily, under the influence of jealousy, for the wicked always persecute the good. He, therefore, commanded his servants and Jonathan his son, to prepare snares against his life. But Jonathan had even from the first had a great regard and affection for David; and therefore the king, being taken to task by his son, suppressed the cruel order he had given. But the wicked are not long good. For, when Saul was afflicted by a spirit of error, and David stood by him, soothing him with the harp under his trouble, Saul tried to pierce him with a spear, and would have done so, had not he rapidly evaded the deadly blow. From this time forth, the king no longer secretly but openly sought to compass his death; and David no longer trusted himself in his power. He fled, and first betook himself to Samuel, then to Abimelech, and finally fled to the king of Moab. By-and-by, under the instructions of the prophet Gad, he returned into the land of Judah, and there ran in danger of his life. At that time, Saul slew Abimelech the priest because he had received David; and when none of the king's servants ventured to lay hands upon the priest, Doeg, the Syrian, fulfilled the cruel duty. After that, David made for the desert. Thither Saul also followed him, but his efforts at his destruction were in vain, for God protected him. There was a cave in the desert, opening with a vast recess.

David had thrown himself into the inner parts of this cave. Saul, not knowing that he was there, had gone into it for the purpose of taking bodily refreshment, and there, overcome by sleep, he was resting. When David perceived this, although all urged him to avail himself of the opportunity, he abstained from slaying the king, and simply took away his mantle. Presently going out, he addressed the king from a safe position behind, recounting the services he had done him, how often he had exposed his life to peril for the sake of the kingdom, and how last of all, he bad not, on the present occasion, sought to kill him when he was given over to him by God. Upon hearing these things, Saul confessed his fault, entreated pardon, shed tears, extolled the piety of David, and blamed his own wickedness, while he addressed David as king and son. He was so much changed from his former ferocious character, that no one could now have thought he would make any further attempt against his son-in-law. But David, who had thoroughly tested and known his evil disposition, did not think it safe to put himself in the power of the king, and kept himself within the desert. Saul, almost mad with rage, because he was unable to capture his son-in-law, gave in marriage to one

Faltim his daughter Melchol, who, as we have related above, had been married to David. David fled to the Philistines.

Chapter XXXVI.

AT that time Samuel died. Saul, when the Philistines made war upon him, consulted God, and no answer was returned to him. Then, by means of a woman whose entrails a spirit of error had filled, he called up and consulted Samuel Saul was informed by him that on the following day he with his sons, being overcome by the Philistines, would fall in the battle. The Philistines, accordingly, having pitched their camp on the enemy's territory, drew up their army in battle array on the following day, David, however, being sent away from the camp, because they did not believe that he would be faithful to them against his own people. But the battle taking place, the Hebrews were routed and the sons of the king fell; Saul, having sunk down from his horse, that he might not be taken alive by the enemy, fell on his own sword. We do not find any Certain statements as to the length of his reign, unless that he is said in the Acts of the Apostles to have reigned forty years. As to this, however, I am inclined to think that Paul, who made the statement in his preaching, then meant to include also the years of Samuel under the length of that king's reign. Most of those, however, who have written about these times, remark that he reigned thirty years.

I can, by no means, agree with this opinion, for at the time when the ark of God was transferred to the town of Cariathiarim, Saul had not yet begun to reign, and it is related that the ark was removed by David the king out of that town after it had been there twenty years. Therefore, since Saul reigned and died within that period, he must have held the government only for a very brief space of time. We find the same obscurity concerning the times of Samuel, who, having been born under the priesthood of Eli, is related, when very old, to have fulfilled the duties of a priest. By some, however, who have written about these times (for the sacred history has recorded almost nothing about his years), but by most he is said to have ruled the people seventy years. I have, however, been unable to discover what authority there is for this assumption. Amid such variety of error, we have followed the account of the Chronicles, because we think that it was taken (as said above) from the Acts of the Apostles, and we repeat that Samuel and Saul together held the government for forty years.

Chapter XXXVII.

Saul having thus been cut off, David, when the news of his death was brought to him in the land of the Philistines, is related to have wept, and to have given a marvelous proof of his affection. He then betook himself to Hebron, a town of Judaea; and, being there again anointed with the royal oil, received the title of king. But Abenner, who had been master of the host of King Saul, despised David, and made Isbaal. king, the son of King Saul. Various battles then took place between the generals of the kings. Abenner was generally routed; yet in his flight he cut off the brother of Joab, who had the command of the army on the side of David. Joab, on account of the sorrow he felt for this, afterwards, when Abenner had surrendered to King David, ordered him to be murdered, not without regret on the part of the king, whose honor he had thus tarnished. At the same time, almost all the older men of the Hebrews conferred on him by public consent the sovereignty of the whole nation; for during seven years he had reigned only in Hebron. Thus, he was anointed king for the third time, being about thirty years of age. He repulsed in successful battles the Philistines making inroads upon his kingdom. And at that time, he transferred to Zion the ark of God, which, as I have said above, was in the town of Cariathiarim.

And when he had formed the intention of building a temple to God, the divine answer was given him to the effect, that that was reserved for his son. He then conquered the Philistines in war, subjugated the Moabites, and subdued Syria, imposing tribute upon it. He brought back with him an enormous amount of booty in gold and brass. Next, a war arose against the Ammonites on account of the injury which had been done by their king, Annon. And when the Syrians again rebelled, having formed a confederacy for war with the Ammonites, David intrusted the chief command of the war to Joab, the master of his host, and he himself remained in Jerusalem far from the scene of strife.

Chapter XXXVIII.

AT this time, he knew in a guilty way Bersabe, a woman of remarkable beauty. She is said to have been the wife of a certain man called Uriah, who was then in the camp. David caused him to be slain by exposing him to the enemy at a dangerous place in the battle. In this way, he added to the number of his wives the woman who was now free from the bond of marriage, but who was already pregnant through adultery. Then David, after being severely reproved by Nathan the prophet, although he confessed his sin, did not escape the punishment of God. For he lost in a few days the son who was born from the clandestine connection, and many terrible things happened in respect to his house and family. At last his son Absalom lifted impious arms against his father, with the desire of driving him from the throne. Joab encountered him in the field of battle, and the king entreated him to spare the young man when conquered; but he, disregarding this command, avenged with the sword his parricidal attempts. That victory is said to have been a mournful one to the king: so great was his natural affection that he wished even his parricidal son to be forgiven. This war seemed hardly finished when another arose, under a certain general called Sabaea, who had stirred up all the wicked to arms. But the whole commotion was speedily checked by the death of the leader.

David then engaged in several battles against the Philistines with favorable results; and all being subdued by war, both foreign and home disturbances having been brought to accord, he possessed in peace a most flourishing kingdom. Then a sudden desire seized him of numbering the people, in order to ascertain the strength of his empire; and accordingly they were numbered by Joab, the master of the host, and were found to amount to one million three hundred thousand citizens. David soon regretted and repented of this proceeding, and implored pardon of God for having lifted up his thoughts to this, that he should reckon the power of his kingdom rather by the multitude of his subjects than by the divine favor. Accordingly, an angel was sent to him to reveal to him a threefold punishment, and to give him the power of choosing either one or another. Well, when a famine for three years was set before him, and flight before his enemies for three months, and a pestilence for three days, shunning both flight and famine, he made choiceof pestilence, and, almost in a moment of time, seventy thousand men perished. Then David, beholding the angel by whose right hand the people were overthrown, implored pardon, and offered himself singly to punishment instead of all, saying that he deserved destruction inasmuch as it was he who had sinned.

Thus, the punishment of the people was turned aside; and David built an altar to God on the spot where he had beheld the angel.

After this, having become infirm through years and illness, he appointed Solomon, who had been born to him by Bersabe, the wife of Uriah, his successor in the kingdom. He, having been anointed with the royal oil by Sadoc the priest, received the title of king, while his father was still alive. David died, after he had reigned forty years.

Chapter XXXIX.

Solomon in the beginning of his reign surrounded the city with a wall. To him while asleep God appeared standing by him, and gave him the choice of whatever things he desired. But he asked that nothing more than wisdom should be granted him, deeming all other things of little value. Accordingly, when he arose from sleep; taking his stand before the sanctuary of God, he gave a proof of the wisdom which had been bestowed upon him by God. For two women who dwelt in one house, having given birth to male children at the same time, and one of these having died in the night three days afterwards, the mother of the dead child, while the other woman slept, insidiously substituted her child, and took away the living one. Then there arose an altercation between them, and the matter was at length brought before the king. As no witness was forthcoming, it was a difficult matter to give a judgment between both denying guilt. Then Solomon, in the exercise of his gift of divine wisdom, ordered the child to be slain and its body to be divided between the two doubtful claimants. Well, when one of them acquiesced in this judgment, but the other wished rather to give up the boy than that he should be cut in pieces, Solomon, concluding from the feeling displayed by this woman that she was the true mother, adjudged the child to her. The bystanders could not repress their admiration at this decision, since he had in such a way brought out the hidden truth by his sagacity. Accordingly, the kings of the neighboring nations, out of admiration for his ability and wisdom, courted his friendship and alliance being prepared to carry out his commands.

Chapter XL.

Trusting in these resources, Solomon set about erecting a temple of immense size to God, funds for the purpose having been got together during three years, and laid the foundation of it about the fourth year of his reign. This was about the five hundred and eighty-eighth year after the departure of the Hebrews from Egypt, although in the third Book of Kings the years are reckoned at four hundred and forty. This is by no means accurate; for it would have been more likely that, in the order of dates I have given above, I should perhaps reckon fewer years than more. But I do not doubt that the truth had been falsified by the carelessness of copyists, especially since so many ages intervened, rather than that the sacred writer erred. In the same way, in the case of this little work of ours, we believe it will happen that, through the negligence of transcribers, those things which have-been put together, not without care on our part, should be corrupted. Well, then, Solomon finished his work of building the temple in the twentieth year from its commencement. Then, having offered sacrifice in that place, as well as uttered a prayer, by which he blessed the people and the temple, God spoke to him, declaring that, if at any time they should sin and forsake God, their temple should be razed to the ground. We see that this has a long time ago been fulfilled, and in due time we shall set forth the connected order of events.

In the meantime, Solomon abounded in wealth, and was, in fact, the richest of all the kings that ever lived. But, as always takes place in such circumstances, he sunk from wealth into luxury and vice, forming marriages (in spite of the prohibition of God) with foreign women, until he had seven hundred wives, and three hundred concubines. As a consequence, hesetup idols for them, after the manner of their nations, to which they might offer sacrifice. God, turned away from him by such. doings, reproved him sharply, and made known to him as a punishment, that the greater part of his kingdom would be taken from his son, and given to a servant. And that happened accordingly.

Chapter XLI.

For, on the death of Solomon in the fortieth year of his reign, Roboam his son having succeeded to the throne of his father in the sixteenth year of his age, a portion of the people, taking offense, revolted from him. For, having asked that the very heavy tribute which Solomon had imposed upon them might be lessened, he rejected the entreaties of these suppliants, and thus alienated from him the favor of the whole people. Accordingly, by universal consent, the government was bestowed on Jeroboam. He, sprung from a family of middle rank, had for some time been in the service of Solomon. But when the king found that the sovereignty of the Hebrews had been promised to him by a response of the prophet Achia, he had resolved privately to cut him off. Jeroboam, under the influence of this fear, fled into Egypt, and there married a wife of the royal family. But, when at length he heard of the death of Solomon, he returned to his native land, and, by the wish of the people, as we have said above, he assumed the government. Two tribes, however, Judah and Benjamin, had remained under the sway of Roboam; and from these he got ready an army of thirty thousand men. But when the two hosts advanced, the people were instructed by the words of God to abstain from fighting, for that Jeroboam had received the kingdom by divine appointment. Thus the army disdained the command of the king, and dispersed, while the power of Jeroboam was increased.

But, since Roboam held Jerusalem, where the people had been accustomed to offer sacrifice to God in the temple built by Solomon, Jeroboam, fearing lest their religious feelings might alienate the people from him, resolved to fill their minds with superstition. Accordingly, he set up one golden calf at Bethel, and another at Dan, to which the people might offer sacrifice; and, passing by the tribe of Levi, he appointed priests from among the people. But censure followed this guilt so hateful to God. Frequent battles then took place between the kings, and so they retained their respective kingdoms on doubtful conditions. Roboam died at the close of the seventeenth year of his reign.

Chapter XLII.

In his room Abiud his son held the kingdom at Jerusalem for six years, although he is said in the Chronicles to have reigned three years. Asab his son succeeded him, being the fifth from David, as he was his great-great-grandson. He was a pious worshiper of God; for, destroying the altars and the groves of the idols, he removed the traces of his father's faithlessness. He formed an alliance with the king of Syria, and by his help inflicted much loss on the kingdom of Jeroboam, which was then held by his son, and often, after conquering the enemy, carried off spoil as the result of victory. After forty-one years he died, afflicted with disease in his feet. To him sin of a three-fold kind is ascribed; first, that he trusted too much to his alliance with the king of Syria; secondly, that he cast into prison a prophet of God who rebuked him for this; and thirdly, that, when suffering from disease in his feet, he sought a remedy, not from God, but from the physicians. In the beginning of his reign died Jeroboam, king of the ten tribes, and left his throne to his son Nabath. He, from his wicked works, and, both by his own and his father's doings, hateful to God, did not possess the kingdom more than two years, and his children, as being unworthy, were deprived of the government. He had for his successor Baasa, the son of Achia, and he proved himself equally estranged from God.

He died in the twenty-sixth year of his reign: and his power passed to Ela his son, but was not retained more than two years. For Zambri, leader of his cavalry, killed him at a banquet, and seized the kingdom,-a man equally odious to God and men. A portion of the people revolted from him, and the royal power was conferred on one Thamnis. But Zambri reigned before him seven years, and at the same time with him twelve years. And, on the death of Asab, Josaphat his son began to reign over part of the tribe of Judah, a man deservedly famous for his pious virtues. He lived at peace with Zambri; and he died, after a reign of twenty-five years.

Chapter XLIII.

In the time of his reign, Ahab, the son of Ambri, was king of the ten tribes, impious above all against God. For having taken in marriage Jezebel, the daughter of Basa, king of Sidon, he erected an altar and groves to the idol Bahal, and slew the prophets of God. At this time, Elijah the prophet by prayer shut up heaven, that it should not give any rain to the earth, and revealed that to the king, in order that he, in his impiety, might know himself to be the cause of the evil. The waters of heaven, therefore, being restrained, and since the whole country, burned up by the heat of the sun, did not furnish food either for man or beast, the prophet had even exposed himself to the side of perishing from hunger. At that time, when he betook himself to the desert, he depended for life on the ravens furnishing him with food, while a neighboring rivulet furnished him with water, until it was dried up. Then, being instructed by God, he went to the town of Saraptae, and turned aside to lodge with a widow-woman. And when, in his hunger, he begged food from her, she complained that she had only a handful of meal and a little oil, on the consumption of which she expected death along with her children.

But when Elijah promised in the words of God that neither should the meal lessen in the barrel nor the oil in the vessel, the woman did not hesitate to believe the prophet demanding faith, and obtained the fulfillment of what was promised, since by daily increase as much was added as was day by day taken away. At the same time, Elijah restored to life the dead son of the same widow. Then, by the command of God, he went to the king, and having reproved his impiety, he ordered all the people to be gathered together to himself. When these had hastily assembled, the priests of the idols and of the groves to the number of about four hundred and fifty, were also summoned. Then there arose a dispute between them, Elijah setting forth the honor of God, while they upheld their own superstitions. At length they agreed that a trial should be made to this effect, that if fire sent down from heaven should consume the slain victim of either of them, that religion should be accepted as the true one which performed the miracle. Accordingly, the priests, having slain a calf, began to call upon the idol Bahal; and, after wasting their invocations to no purpose, they tacitly acknowledged the helplessness of their God. Then Elijah mocked them and said, ”Cry aloud more vehemently, lest perchance he sleeps, and that thus you may rouse him from the slumber in which he is sunk.

The wretched men could do nothing but shudder and mutter to themselves, but still they waited to see what Elijah would do. Well, he slew a calf and laid it upon the altar, having first of all filled the sacred place with water; and then, calling upon the name of the Lord, fire fell from heaven in the sight of all, and consumed alike the water and the victim. Then truly the people, casting themselves upon the earth, confessed God and execrated the idols; while finally, by the command of Elijah, the impious priests were seized, and, being brought down to the brook, were there slain. The prophet followed the king as he returned from that place; but as Jezebel, the wife of the king, was devising means for taking his life, he retired to a more remote spot. There God addressed him, telling him that there were still seven thousand men who had not given themselves up to idols. That was to Elijah a marvelous statement, for he had supposed that he himself was the only one who had kept free from impiety.

Chapter XLIV.

At that time, Ahab, king of Samaria, coveted the vineyard of Naboth, which was adjacent to his own. And as Naboth was unwilling to sell it to him, he was cut off by the wiles of Jezebel. Thus Ahab got possession of the vineyard, though he is said at the same time to have regretted the death of Naboth. Acknowledging his crime, he is related to have done penance clothed in sackcloth; and in this way he turned aside threatening punishment. For the king of Syria with a great army, having formed a military confederacy with thirty-two kings, entered the territories of Samaria, and began to besiege the city with its king. The affairs of the besieged being then in a state of great distress, the Syrian king offers these conditions in the war,-if they should give up their gold and silver and women, he would spare their lives. But, with such iniquitous conditions offered, it seemed better to suffer the greatest extremities. And now when the safety of all was despaired of, a prophet sent by God went to the king, encouraged him to go forth to battle, and when he hesitated, strengthened his confidence in many ways. Accordingly making a sally, the enemy were routed, and an abundant store of booty was secured. But, after a year, the Syrian king returned with recruited strength into Samaria, burning to avenge the defeat he had received, but was again overthrown. In that battle one hundred and twenty thousand of the Syrians perished;

the king was pardoned, and his kingdom and former position were granted him. Then Ahab was reproved by the prophet in the words of God, for having abused the divine kindness, and spared the enemy delivered up to him. The Syrian king, therefore, after three years, made war upon the Hebrews. Against him Ahab, under the advice of some false prophet, went forth to battle, having spurned the words of Michea the prophet and cast him into prison, because the prophet had warned him that the fight would prove disastrous to him. Thus, then, Ahab, being slain in that battle, left the kingdom to his son Ochozia.

Chapter XLV.

HE being sick in body, and having sent some of his servants to consult an idol about his recovery, Elijah, as instructed by God, met them in the way, and, after rebuking them ordered them to inform the king that his death would follow from that disease. Then the king ordered him to be seized and brought into his presence, but those who were sent for this purpose were consumed by fire from heaven. The king died, as the prophet had predicted. To him there succeeded his brother Joram; and he held the government for the space of twelve years. But on the side of the two tribes, Josaphat the king having died, Joram his son possessed the kingdom for eighteen years. He had the daughter of Ahab to wife, and proved himself more like his father-in-law than his father. After him, Ochozias his son obtained the kingdom. During his reign, Elijah is related to have been taken up to heaven. At the same time, Elisha his disciple showed himself powerful by working many miracles, which am all too well known to need any description from my pen.

By him the son of a widow was restored to life, a leper of Syria was cleansed, at a time of famine abundance of all things was brought into the city by the enemy having been put to flight, water was furnished for the use of three armies, and from a little oil the debt of a woman was paid by the oil being immensely multiplied, and sufficient means for a livelihood was provided for herself. In his times, as we have said, Ochozia was king of the two tribes, while Joram, as we have related above, ruled over the ten; and an alliance was formed between them. For war was carried on by them with combined forces both against the Syrians, and against Jeu, who had been anointed by the prophet as king of the ten tribes; and having gone forth to battle in company, they both perished in the same fight.

Chapter XLVI.

But Jeu possessed the kingdom of Joram. After the death of Ochozia in Judaea, when he had reigned one year, his mother, Gotholiah, seized the supreme power, having deprived her grandson (whose name was Joas) of the government, he being at the time but a little child. But the power thus snatched from him by his grandmother was, after eight years, restored to him through means of the priests and people, while his grandmother was driven into exile. He, at the beginning of his reign, was most devoted to the divine worship, and embellished the temple at great expense; afterwards, however, being corrupted by the flattery of the chief men, and unduly honored by them, he incurred wrath. For Azahel, king of Syria, made war upon him; and, as things went badly with him, he purchased peace with the gold of the temple. He did not, however, obtain it; but through resentment for what he had done he was slain by his own people in the fortieth year of his reign. He was succeeded by his son Amassia. But, on the side of the ten tribes, Jeu having died, Joachas his son began to reign, displeasing to God on account of his wicked works, in punishment of which his kingdom was ravaged by the Syrians, until, through the mercy of God, the enemy was driven back, and the inhabitants of the land began to occupy their former position. Joachas, having ended his days, left the kingdom to his son Joa.

He raised civil war against Amassia, king of the two tribes; and, having obtained the victory, conveyed much spoil into his own kingdom. That is related to have occurred to Amassia as a punishment of his sin, for, having entered as a conqueror the territories of the Idumaeans, he had adopted the idols of that nation. He is described as having reigned nine years, so far as I find it stated in the Books of Kings. But in the Chronicles of Scripture, as well as in the Chronicles of Eusebius, he is affirmed to have held the government twenty-nine years; and the mode of reckoning which may easily be perceived in these Books of Kings undoubtedly leads to that conclusion. For Jeroboam is said to have begun to reign as king of the ten tribes in the eighth year of the reign of Amassia, and to have held the government forty-one years, and to have at length died in the fourth year of the reign of Ozia, son of Amassia. By this mode of reckoning, the reign of Amassia is made to extend over twenty-eight years. Accordingly, we, following out this, inasmuch as it is our purpose to adhere in this work to the dates in their proper order, have accepted the authority of the Chronicles.

Chapter XLVII.

Ozias, then, the son of Amassia, succeeded to him. For, on the side of the ten tribes, Joas, reaching the end of his days, had given place to his son Jeroboa, and after him, again, his son Zacharias began to reign. Of these kings, and of all who ruled over Samaria on the side of the ten tribes, we have not thought it necessary to note the dates, because, aiming at brevity, we have omitted everything superfluous; and we have thought that the years should be carefully traced for a knowledge especially of the times of that portion of the Jews, which being carried into captivity at a later period than the other, passed through a longer time as a kingdom. Ozias, then, having obtained the kingdom of Judah, gave his principal care to knowing the Lord, making great use of Zachariah the prophet (Isaiah, too, is said to have first prophesied under this king); and, on this account, he carried on war against his neighbors with deservedly prosperous results, while he also conquered the Arabians. And already he had shaken Egypt with the terror of his name; but, being elated by prosperity, he ventured on what was forbidden, and offered incense to God, a thing which it was the established custom for the priests alone to do. Being, then, rebuked by Azaria the priest, and compelled to leave the sacred place, he burst out into a rage, but was, when he finally withdrew, covered with leprosy. Under the influence of this disease he ended his days, after having reigned fifty-two years. Then the kingdom was given to Joathas his son; and he is related to have been very pious, and carried on the government with success: he subdued in war the nation of the Ammonites, and compelled them to pay tribute. He reigned sixteen years, and his son Achaz succeeded him.

Chapter XLVIII.

The remarkable faith of the Ninevites is related to have been manifested about these times. That town, rounded of old by Assure, the son of Sere, was the capital of the kingdom of the Assyrians. It was then full of a multitude of inhabitants, sustaining one hundred and twenty thousand men, and abounding in wickedness, as is usually the case among a vast concourse of people. God, moved by their sinfulness, commanded the prophet Jonah to go from Judaea, and denounce destruction upon the city, as Sodom and Gomorrah had of old been consumed by fire from heaven. But the prophet declined that office of preaching, not out of contumacy, but from foresight, which enabled him to behold God reconciled through the repentance of the people; and he embarked on board a ship which was bound for Tharsus, in a very different direction. But, after they had gone forth into the deep, the sailors, constrained by the violence of the sea, inquired by means of the lot who was the cause of that suffering. And when the lot fell upon Jonah, he was cast into the sea, to be, as it were, a sacrifice for stilling the tempest, and he was seized and swallowed by a whale-a monster of the deep. Cast out three days afterwards on the shores of the Ninevites, he preached as he had been commanded, namely that the city would be destroyed in three days, as a punishment for the sins of the people.

The voice of the prophet was listened to, not in a hypocritical fashion, as at Sodom of old; and immediately by the order, and after the example, of the king, the whole people, and even those infants newly born, are commanded to abstain from meat and drink: the very beasts of burden in the place, and animals of different kinds, being forced by hunger and thirst, presented an appearance of those who lamented along with the human inhabitants. In this way, the threatened evil was averted. To Jonah, complaining to God, that his words had not been fulfilled, it was answered. that pardon could never be denied to the penitent.

Chapter XLIX.

But in Samaria, Zacharia the king, who was very wicked, and whom we have spoken of above as occupying the throne, was shin by a certain Sella, who seized the kingdom. He, in turn, perished by the treachery of Mane, who simply repeated the conduct of his predecessor. Mane held the government which he had taken from Sella, and left it to his son Pache. But a certain person of the same name slew Pache, and seized the kingdom. Ere long being cut off by Osee, he lost the sovereignty by the same crime by which he had received it. This man, being ungodly beyond all the kings who had preceded him, brought punishment upon himself from God, and a perpetual captivity on his nation. For Salmanasar, king of the Assyrians, made war with him, and when conquered rendered him tributary. But when, with secret plans, he was preparing for rebellion, and had asked the king of the Ethiopians, who then had possession of Egypt for his assistance, Salmanasar, on discovering that, cast him into prison with fetters never taken off, while he destroyed the city, and carried off the whole people into his own kingdom, Assyrians being placed in the enemy's country to guard it. Hence that district was called Samaria, because in the language of the Assyrians guards are called Samaritan. Very many of their settlers accepted the divine rites of the Jewish religion, while others remained in the errors of heathenism. In this war, Tobias was carried into captivity. But on the side of the two tribes, Achaz, who was displeasing to God on account of his impiety, finding he had frequently the worst of it in wars with his neighbors, resolved to worship the gods of the heathen, undoubtedly because by their help his enemies had proved victorious in frequent battles. He ended his days with this crime in his wicked mind, after a reign of sixteen years.

Chapter L.

To him succeeded Ezekias his son, a man very unlike his father in character. For, in the beginning of his reign, urging the people and the priests to the worship of God, he discoursed to them in many words, showing how often, after being chastened by the Lord, they had obtained mercy, and how the ten tribes, having been at last carried away into captivity, as had lately happened, were now paying the penalty of their impiety. He added that their duty was carefully to be on their guard lest they should deserve to suffer the same things. Thus, the minds of all being turned to religion, he appointed the Levites and all the priests to offer sacrifices according to the law, and arranged that the Passover, which had for a long time been neglected, should be celebrated. And when the holy day was at hand, he proclaimed the special day of assembly by messengers sent throughout all the land, so that, if any had remained in Samaria, after the removal of the ten tribes, they might gather together for thesacred observance. Thus, in a very full assemblage, the sacred day was spent with public rejoicing, and, after a long interval, the proper religious rites were restored by means of Ezekias. He then carried on military affairs with the same diligence with which he had attended to divine things, and defeated the Philistines in frequent battles; until Sennacherim, king of the Assyrians, made war against him, having entered his territories with a large army;

and then, when the country had been laid waste without any opposition, he laid siege to the city. For Ezekias, being inferior in numbers, did not venture to come to an engagement with him, but kept himself safe within the walls. The king of Assyria, thundering at the gates, threatened destruction, and demanded surrender, exclaiming that in vain did Ezekias put his trust in God, for that he rather had taken up arms by the appointment of God; and that the conqueror of all nations, as well as the overthrower of Samaria could not be escaped, unless the king secured his own safety by a speedy surrender. In this state of affairs, Ezekias, trusting in God, consulted the prophet Isaiah, and from his answer he learned that there would be no danger from the enemy, and that the divine assistance would not fail him. And, in fact, not long after, Tarraca, king of Ethiopia, invaded the kingdom of the Assyrians.

Chapter LI.

By this news Sennacherim was led to return in order to defend his own territories, and he gave up the war, at the same time murmuring and crying out that victory was snatched from him the victor. He also sent letters to Ezekias, declaring, with many insulting words, that he, after settling his own affairs, would speedily return for the destruction of Judaea. But Ezekias, in no wise disturbed by these threats, is said to have prayed to God that he would not allow the so great insolence of this man to pass unavenged. Accordingly, in the same night, an angel attacking the camp of the Assyrians, caused the death of many thousand men. The king in terror fled to the town of Nineveh, and being there slain by his sons, met with an end worthy of himself. At the same time, Ezekias, sick in body, lay suffering from disease. And when Isaiah had announced to him in the words of the Lord that the end of his life was at hand, the king is related to have wept; and thus he got fifteen years added to his life. These coming to an end, he died in the twenty-ninth year of his reign, and left the kingdom to his son Manasse. He, degenerating much from his father, forsook God, and took to the practice of impious worship; and being, as a punishment for this, delivered into the power of the Assyrians, he was by his sufferings constrained to acknowledge his error, and exhorted the people that, forsaking their idols, they should worship God. He accomplished nothing worthy of special mention, but reigned for fifty-five years. Then Amos his son obtained the kingdom, but possessed it only two years. He was the heir of his father's impiety, and showed himself regardless of God: being entrapped by some stratagems of his friends, he perished.

Chapter LII.

The government then passed to his son Josia. He is related to have been very pious, and to have attended to divine things with the utmost care, profiting largely by the aid of the priest Helchia. Having read a book written with the words of God, and which had been found in the temple by the priest, in which it was stated that the Hebrew nation would be destroyed on account of their frequent acts of impiety and sacrilege, by his pious supplications to God, and constant tears, he averted the impending overthrow. When he learned through Olda the prophetess that this favor was granted him, he then with still greater care set himself to practice the worship of God, inasmuch as he was now under obligation to the divine goodness. Accordingly, he burned all the vessels which had by the superstitions of former kings been consecrated to idols. For to such a height had profane observances prevailed, that they used to pay divine honors to the sun and moon, and even erected shrines made of metal to these fancied deities. Josia reduced these to powder, and also slew the priests of the profane temples. He did not even spare the tombs of the impious; and it was observed that thus was fulfilled what had of old been predicted by the prophet. In the eighteenth year of his reign, the Passover was celebrated. And about three years afterwards, having gone forth to battle against Nechao, king of Egypt, who was making war upon the Assyrians, before the armies prop- erly engaged, he was wounded by an arrow. And being carried back to the city, he died of that wound, after he had reigned twenty and one years.

Chapter LIII.

Joachas, his son, having then obtained the kingdom, held it for three months, being doomed to captivity on account of his impiety. For Nechao, king of Egypt, bound him and led him away captive, and not long after, while still a prisoner, he ended his days. An annual tribute was demanded of the Jews, and a king was given them at the will of the victor. His name was Eliakim, but he afterwards changed it to Joachim. He was the brother of Joacha, and the son of Josia, but liker his brother than his father, displeasing God by his impiety. Accordingly, while he was in subjection to the king of Egypt, and in token thereof paid him tribute, Nabuchodonosor, the king of Babylon, seized the land of Judaea, and as victor held it by the right of war for three years. For the king of Egypt now giving way, and the boundaries of their empire being fixed between them, it had been agreed that the Jews should belong to Babylon. Thus after Joachim, having finished his reign of eleven years, had given place to his son of the same name, and he had excited against himself the wrath of the king of Babylon (God undoubtedly overruling everything, having resolved to give the nation of the Jews up to captivity and destruction), Nabuchodonosor entered Jerusalem with an army, and leveled the walls and the temple to the ground.

He also carried off an immense amount of gold, with sacred ornaments either public or private, and all of mature age both of the male and female sex, those only being left behind whose weakness or age caused trouble to the conquerors. This useless crowd had the task assigned them of working and cultivating the fields in slavery, in order that the soil might not be neglected. Over them a king called Sedechias was appointed; but while the empty shadow of the name of king was allowed him, all real power was taken away. Joachim, for his part, possessed the sovereignty only for three months. He was carried away, along with the people, to Babylon, and was there thrown into prison; but being, after a period of thirty years released, while he was admitted by the king to his friendship, and made a partaker with him at his table and in his counsels, he died at last, not without some consolation in that his misfortunes had been removed.

Chapter LIV.

Meanwhile Sedechias, the king of the useless multitude, although without power, being of an unfaithful disposition and neglectful of God, and not understanding that captivity had been brought upon them on account of the sins of the nation, becoming at length ripe for suffering the last evils he could endure, offended the mind of the king. Accordingly, after a period of nine years, Nabuchodonosor made war against him, and having forced him to flee within the walls, besieged him for three years. At this time, he consulted Jeremia the prophet, who had already often proclaimed that captivity impended over the city, to discover if perhaps there might still be some hope. But he, not ignorant of the anger of heaven, having frequently had the same question put to him, at length gave an answer, denouncing special punishment upon the king. Then Sedechias, roused to resentment, ordered the prophet to be thrust into prison. Ere long, however, he regretted this cruel act, but, as the chief men of the Jews (whose practice it had been even from the beginning to afflict the righteous) opposed him, he did not venture to release the innocent man. Under coercion from the same persons, the prophet was let down into a pit of great depth, and which was disgusting from its filth and squalor, while a deadly stench issued from it. This was done that he might not simply die by a common death.

But the king, impious though he was, yet showed himself somewhat more merciful than the priests, and ordered the prophet to be taken out of the pit, and restored to the safe-keeping of the prison. In the meantime the force of the enemy and want began to press the besieged hard, and everything being consumed that could be eaten, famine took a firm hold of them. Thus, its defenders being worn out with want of food, the town was taken and burnt. The king, as the prophet had declared, had his eyes put out, and was carried away to Babylon, while Jeremia, through the mercy of the enemy, was taken out of his prison. When Nabuzardan, one of the royal princes, was leading him away captive with the rest, the choice was granted by him to the prophet, either to remain in his deserted and desolated native country, or to go along with him in the possession of the highest honors; and Jeremia preferred to abide in his native land. Nabuchodonosor, having carried away the people, appointed as governor over those left behind by the conquerors (either from the circumstances attending the war, or from an absolute weariness of accumulating spoil) Godolia, who belonged to the same nation. He gave him, however, no royal ensign, or even

the name of governor, because there was really no honor in ruling over these few wretched persons.

Chapter I.

The times of the captivity have been rendered illustrious by the predictions and deeds of the prophets, and especially by the remarkable persistency of Daniel in upholding the law, and by the deliverance of Susanna through the divine wisdom, as well as by the other things which it accomplished, and which we shall now relate in their order, Daniel was made a prisoner under King Joachim, and was brought to Babylon, while still a very little child. Afterwards, on account of the beauty of his countenance, he had a place given him among the king's servants, and along with him, Annanias, Misael, and Azarias. But, when the king had ordered them to be supplied with the finer kinds of food, and had imposed it as a duty on Asphane the eunuch to attend to that matter, Daniel, mindful of the traditions of his fathers which forbade him to partake of food from the table of a king of the Gentiles, begged of the eunuch to be allowed to use a diet of pulse only. Asphane objected that the leanness which would follow might reveal the fact that the king's commandment had been disobeyed; but Daniel, putting his trust in God, promised that he would have greater beauty of countenance from living on pulse than from the use of the king's dainties. And his words were made good, so that the faces of those who were cared for at the public expense were regarded as by no means comparable to those of Daniel and his friends.

Accordingly, being promoted by the king to honor and favor, they were, in a short time, by their prudence and wise conduct, preferred to all those that stood nearest to the king. About the same time, Susanna, the wife of a certain man called Joachis, a woman of remarkable Beauty, was desired by two elders, and, when she would not listen to their unchaste proposals, was assailed by a false accusation. These elders reported that a young man. was found with her in a retired place, but escaped their hands by his youthful nimbleness, while they were enfeebled with age. Credit, accordingly, was given to these elders, and Susanna was condemned by the sentence of the people. And, as she was being led away to punishment according to the law, Daniel, who was then twelve years old, after having rebuked the Jews for delivering the innocent to death, demanded that she should be brought back to trial, and that her cause should be heard afresh. For the multitude of the Jews who were then present, thought that a boy of an age so little commanding respect, had not ventured to take such a bold step without a divine impulse, and, granting him the favor which was asked, returned anew to council. The trial, then, is entered upon once more; and Daniel was allowed to take his place among the elders.

Upon this, he orders the two accusers to be separated from each other, and inquires of each of them in turn, under what kind of a tree he had discovered the adulteress. From the difference of answers which they gave, their falsehood was detected: Susanna was acquitted; and the elders, who had brought the innocent into danger, were condemned to death.

Chapter II.

AT that time, Nabuchodonosor had a dream mrvelous for that insight into the future which it implied. As he could not of himself bring out its interpretation, he sent for the Chaldaeans who were supposed by magic arts and by the entrails of victims to know secret things, and to predict the future, in order to its interpretation. Presently becoming apprehensive lest, in the usual manner of men, they should extract from the dream not what was true, but what would be acceptable to the king, he suppresses the things he had seen, and demands of them that, if a real power of divination was in them, they should relate to him the dream itself; saying that he would then believe their interpretation, if they should first make proof of their skill by relating the dream. But they declined attempting so great a difficulty, and confessed that such a thing was not within the reach of human power. The king, enraged because, under a false profession of divination, they were mocking men with their errors, while they were compelled by the present case to acknowledge that they had no such knowledge as was pretended, made an exposure of them by means of a royal edict; and all the men professing that art were publicly put to death. When Daniel heard of that, he spoke to one of those nearest to the king, and promised to give an account of the dream, as well as supply its interpretation. The thing is reported to the king, and Daniel is sent for.

The mystery had already been revealed to him by God; and so he relates the vision of the king, as well as interprets it. But this matter demands that we set forth the dream of the king and its interpretation, along with the fulfillment of his words by what followed. The king, then, had seen in his sleep an image with a head of gold, with a breast and arms of silver, with a belly and thighs of brass, with legs of iron, and which in its feet ended partly with iron, and partly with clay. But the iron and the day when blended together could not adhere to each other. At last, a stone cut out without hands broke the image to pieces, and the whole, being reduced to dust, was carried away by the wind.

Chapter III.

Accordingly, as the prophet interpreted the matter, the image which was seen furnished a representation of the world. The golden head is the empire of the Chaldaeans; for we have understood that it was the first and wealthiest. The breast and the arms of silver represent the second kingdom; for Cyrus, after the Chaldaeans and the Medes were conquered, conferred the empire on the Persians. In the brazen belly it is said that the third sovereignty was indicated; and we see that this was fulfilled, for Alexander took the empire from the Persians, and won the sovereignty for the Macedonians. The iron legs point to a fourth power, and that is understood of the Roman empire, which is more powerful than all the kingdoms which were before it. But the fact that the feet were partly of iron and partly day, indicates that the Roman empire is to be divided, so as never to be united. This, too, has been fulfilled, for the Roman state is ruled not by one emperor but by several, and these are always quarreling among themselves, either in actual warfare or by factions. Finally, by the clay and the iron being mixed together, yet never in their substance thoroughly uniting, are shadowed forth those future mixtures of the human race which disagree among themselves, though apparently combined. For it is obvious that the Roman territory is occupied by foreign nations, or rebels, or that it has been given over to those who have surrendered themselves under an appearance of peace.

And it is also evident that barbarous nations, and especially Jews, have been commingled with our armies, cities, and provinces; and we thus behold them living among us, yet by no means agreeing to adopt our customs. And the prophets declare that these are the last times. But in the stone cut out without hands, which broke to pieces the gold, silver, brass, iron, and clay, there is a figure of Christ. For he, not born under human conditions (since he was born not of the will of man, but of the will of God), will reduce to nothing that world in which exist earthly kingdoms, and will establish another kingdom, incorruptible and everlasting, that is, the future world, which is prepared for the saints. The faith of some still hesitates about this point only, while they do not believe about things yet to come, though they are convinced of the thingsthat are past. Daniel, then, was presented with many gifts by the king, was set over Babylon and the whole empire, and was held in the highest honor. By his influence, Annanias, Azarias, and Misael, were also advanced to the highest dignity and power. About the same time, the remarkable prophecies of Ezekiel came out, the mystery of

future things and of the resurrection having been revealed to him. His book is one of great weight, and deserves to be read with care.

Chapter IV.

But in Judaea, over which, as we have related above, Godolin was set after the destruction of Jerusalem, the Jews taking it very ill that a ruler not of the royal race had been assigned them by the mere will of the conqueror, with acertain Ismael as their leader and instigator of the execrable conspiracy, cut off Godolin by means of treachery while he was at a banquet. Those, however, who had no part in the plot, wishing to take steps for avenging the deed, hastily take up arms against Ismael. But when he learned that destruction threatened him, leaving the army which he had collected, and with not more than eight companions he fled to the Ammonites. Fear, therefore, fell upon the whole people, lest the king of Babylon should avenge the guilt of a few by the destruction of all; for, in addition to Godolin, they had slain many of the Chaldaeans along with him. They, therefore, form a plan of fleeing into Egypt, but they first go in a body to Jeremia, requesting of him divine counsel. He then exhorted them all in the words of God to remain in their native country, telling them that if they did so, they would be protected by the power of God, and that no danger would accrue from the Babylonians, but that, if they went into Egypt, they would all perish there by sword; and famine, and different kinds of death. The rabble, however, with the usual evil tendency they show, being unaccustomed to yield to useful advice and the divine power, did go into Egypt. The sacred Scriptures are silent as to their future fate; and I have not been able to discover anything regarding it.

Chapter V.

At this period of time, Nabuchodonosor elated with prosperity, erected a golden statue to himself of enormous size, and ordered it to be worshiped as a sacred image. And when this was zealously gone about by all, inasmuch as their minds had been corrupted by the universal flattery which prevailed, Annanias, Azarias, and Misael kept aloof from the profane observance, being well aware that that honor was due to God alone. They were therefore, according to an edict of the king, regarded as criminals, and there was set before them, as the means of punishment, a fiery furnace, in order that, by present terror, they might be compelled to worship the statue. But they preferred to be swallowed up by the flames rather than to commit such a sin. Accordingly, they were bound, and cast into the midst of the fire. But the flames laid hold of the agents in this execrable work, as they were forcing, with all eagerness, the victims into the fire; while -wonderful to say, and indeed incredible to all but eye-witnesses-the fire did not touch the Hebrews at all. They were seen by the spectators walking in the midst of the furnace, and singing a song of praise to God, while there was also beheld along with them a fourth person having the appearance of an angel, and whom Nabuchodonosor, on obtaining a nearer view of him, acknowledged to be the Son of God.

Then the king having no doubt that the divine power was present in the event which had taken place, sent proclamations throughout his whole kingdom making known the miracle which had taken place, and confessing that honor was to be paid to God alone. Not long after, being instructed by a vision which presented itself to him, and presently also by a voice which reached him from heaven, he is said to have done penance by laying aside his kingly power, retiring from all intercourse with mankind, and to have sustained life by herbs alone. However, his empire was kept for him by the will of God, until the time was fulfilled, and at length duly acknowledging God, he was, after seven years, restored to his kingdom and former position. He is related, after having conquered Sedechia (whom he carried away captive to Babylon), as we have said above, to have reigned twenty-six years, although I do not find that recorded in the sacred history. But it has perhaps happened that, while I was engaged in searching out many points, I found this remark in the work of some anonymous author which had become interpolated in course of time, and in which the dates of the Babylonish kings were contained.

I did not think it right to pass the remark unnoticed, since it does in fact harmonize with the Chronicles, and thus its account agrees with us, to the effect that, through the succession of the kings, whose dates the record contained, it completed seventy years up to the first year of king Cyrus, and such in fact is the number of years which is stated in the sacred history to have elapsed from the captivity up to the time of Cyrus.

Chapter VI.

After Nabuchodonosor, the kingdom fell to his son, whom I find called Euilmarodac in the Chronicles. He died in the twelfth year of his reign, and made room for his younger brother, who was called Balthasar. He, when in the fourteenth year he gave a public feast to his chief men and rulers, ordered the sacred vessels (which had been taken away by Nabuchodonosor from the temple at Jerusalem, yet had not been employed for any uses of the king, but were kept laid up in the treasury) to be brought forth. And when all persons, both of the male and female sex, with his wives and concubines, were using these amid the luxury and licentiousness of a royal banquet, suddenly the king observed fingers writing upon the wall, and the letters were perceived to be formed into words. But no one could be found who was able. to read the writing. The king, therefore, in perturbation called for the magi and the Chaldaeans. When these simply muttered, among themselves and answered nothing, the queen reminded the king that there was a certain Hebrew, Daniel by name, who had formerly revealed to Nabuchodonosor a dream containinga secret mystery, and had then, on account of his remarkable wisdom, been promoted to the highest honors. Accordingly, he, being sent for, read and interpreted the writing, to the effect that, on account of the sin of the king, who had profaned vessels sacred to God, destruction impended over him, and that his kingdom was given to the Medes and Persians.

And this presently took place. For, on the same night, Balthasar perished, and Darius, a Mede by nation, took possession of his kingdom. He again, finding that Daniel was held in the highest reputation, placed him at the head of the whole empire, in this following the judgment of the kings who had preceded him. For Nabuchodonosor had also set him over the kingdom, and Balthasar had presented him with a purple robe and a golden chain, while he also constituted him the third ruler in the kingdom.

Chapter VII.

Those, therefore, who were possessed of power along with him, stimulated by envy, because a foreigner belonging to a captive nation had been placed on a footing of equality with them, constrain the king, who had been corrupted by flattery, to enact that divine honors should be paid to him for the next thirty days, and that it should not be lawful for any one to pray to a god except. the king. Darius was easily persuaded to that, through the folly of all kings who claim for themselves divine honors. In these circumstances, Daniel being not unacquainted with what had happened, and not being ignorant that prayer ought to be addressed to God, and not to man, is accused of not having obeyed the king's commandment. And much against the will of Darius, to whom he had always been dear and acceptable, the rulers prevailed that he should be let down into a den. But no harm came to him when thus exposed to the wild beasts. And on the king discovering this, he ordered his accusers to be given over to the lions. They, however, did not pass through a similar experience, for they were instantly devoured to satisfy the hunger of the savage beasts. Daniel, who had been famous before, was now esteemed still more famous; and the king, repealing his former edict, issued a new one to the effect that, all errors and superstitions being abandoned, the God of Daniel was to be worshiped.

There exists also a record of visions of Daniel, in which he revealed the order of events in coming ages, embracing in them also the number of the years, within which he announced that Christ would descend to earth (as has taken place), and clearly set forth the future coming of Antichrist. If any one is eager to inquire into these points, he will find them more fully treated of in the book of Daniel: our design is simply to present a connected statement of events. Darius is related to have reigned eighteen years; after which date Astyages began to rule over the Medes.

Chapter VIII.

Him Cyrus, his grandson by his daughter, expelled from the kingdom, having used the arms of the Persians for the purpose; and hence the chief power was transferred to the Persians. The Babylonians also fell under his power and government. It happened at the beginning of his reign that, by the issue of public edicts, he gave permission to the Jews to return into their own country; and he also restored the sacred vessels which Nabuchodonosor had carried away from the temple at Jerusalem. Accordingly, a few then returned into Judaea; as to the others, we have not been able to discover whether the desire of returning, or the power of doing so, was wanting. There was at that time among the Babylonians a brazen image of Belus, a very ancient king, whom Virgil also has mentioned. This having been deemed sacred by the superstition of the people, Cyrus also had been accustomed to worship, being deceived by the trickery of its priests. They affirmed that the image ate and drank, while they themselves secretly carried off the daily portion which was offered to the idol. Cyrus, then, being on intimate terms with Daniel, asked him why he did not worship the image, since it was a manifest symbol of the living God, as consuming those things which were offered to it. Daniel, laughing at the mistake of the man, replied that it could not possibly be the case, that that work of brass-mere insensate matter-could use either meat or drink.

The king, therefore, ordered the priests to be called (they were about seventy in number); and, bringing terror to bear upon them, he reprovingly asked them who was in the way of consuming what was offered, since Daniel, a man distinguished for his wisdom, maintained that that could not be done by an insensate image. Then they, trusting in their ready-made trick, ordered the usual offering to be made, and the temple to be sealed up by the king, on the understanding that, unless on the following day the whole offering were found to have been consumed, they should suffer death, while, on the opposite being discovered, the same fate awaited Daniel. Accordingly, the temple was sealed up by the signet of the king; but Daniel had previously, without the knowledge of the priests, covered the floor of it with ashes, so that their footprints might betray the clandestine approaches of those who entered. The king, then, having entered the temple on the following day, perceived that those things had been taken away, which he had ordered to be served up to the idol. Then Daniel lays open the secret fraud by the betraying footprints, showing that the priests, with their wives and children, had entered the temple by a hole opened from below, and had devoured those

things which were served up to the idol. Accordingly, all of them were put to death by the order of the king, while the temple and image were submitted to the power of Daniel, and were destroyed at his command.

Chapter IX.

In the meantime, those Jews, who, as we have said above, returned into their native land by the permission of Cyrus, attempted to restore their city and temple. But, being few and poor, they made but little progress, until, at last, after the lapse of about a hundred years, while Artaxerxes the king ruled over the Persians, they were absolutely deterred from building by those who had local authority. For, at that time, Syria and all Judaea was ruled under the empire of the Persians by magistrates and governors. Accordingly, these took counsel to write to king Artaxerxes, that it was not fitting that opportunity should be granted to the Jews of rebuilding their city, lest, in accordance with their stubborn character, and being accustomed to rule over other nations, they should, on recovering their strength, not submit tO live under the sway of a foreign power. Thus, the plan of the rulers being approved of by the king, the building of the city was put a stop to, and delayed until the second year of Darius the king. But, who were kings of Persia throughout this period of time, we shall here insert, in order that the succession of the dates may be set forth in a regular and fixed order. Well, then, after Darius the Mede, who, as we have said above, reigned eighteen years, Cyrus held the supreme power for thirty-one years. While making war upon the Scythians, he fell in battle, in the second year after Tarquinius Superbus began to reign at Rome.

To Cyrus succeeded his son Cambyses, and reigned eight years. He, after harassing with war Egypt and Ethiopia, and subduing these countries, returned as victor to Persia, but accidentally hurt himself, and died from that wound. After his death, two brothers, who were magi, and Medes by nation, held rule over the Persians for seven months. To slay these, seven of the most noble of the Persians formed a conspiracy, of whom the leader was Darius, the son of Hystaspes, who was a cousin of Cyrus, and by unanimous consent the kingdom was bestowed on him: he reigned thirty and six years. He, four years before his death, fought at Marathon, in a battle greatly celebrated both in Greek and Roman history. That took place about the two hundred and sixtieth year after the founding of Rome, while Macerinus and Augurinus were consuls, that is, eight hundred and eighty-eight years ago, provided the research I have made into the succession of Roman consuls does not deceive me; for I have made the entire reckoning down to the time of Stilico. After Darius came Xerxes, and he is said to have reigned twenty-one years, although I have found that the length of his rule is, in most copies, set down at twenty and five years. To him succeeded Artaxerxes, of whom we have made mention above. Since he ordered the building of the

Jewish city and temple to be stopped, the work was suspended to the second year of king Darius.

But that the succession of dates may be completed up to him, I have to state that Artaxerxes reigned forty-one years, Xerxes two months, and that, after him, Sucdianus ruled for seven months.

Chapter X.

Next, Darius, under whom the temple was restored, obtained the kingdom, his name being at that time Ochus. He had three Hebrew of tried fidelity as his bodyguard, and of these had, from the proof of his prudence which he had given, attracted towards himself the admiration of the king. The choice, then, being given him of asking for anything which he had formed a desire for in his heart, groaning over the ruins of his country, he begged permission to restore the city, and obtained an order from the king to urge the lieutenants and rulers to hurry forward the building of the holy temple, and furnish the expense needful to that end. Accordingly, the temple was completed in four that is, in the sixth year, after Darius began to reign, and that seemed, for the time, enough to the people of the Jews. For, as it was a work of great labor to restore the city, distrusting their own resources, they did not venture at the time to begin an undertaking of so great difficulty, but were content with having rebuilt the temple.

At the same time, Esdras the scribe, who was skilled in the law, about twenty years after the temple had been completed (Darius being now dead who had possessed the sovereignty for nineteen years), by the permission of Artaxerxes the second (not he who had a place between the two Xerxes, but he who had succeeded to Darius Ochus), set out from Babylon with many following him, and they carded to Jerusalem the vessels of various workmanship, as well as the gifts which the king sent for the temple of God. Along with were but twelve Levites; for with difficulty number of the tribe is related then to have found. He, having found that the Jews united in marriage with the Gentiles, rebuked them severely on that account, and ordered to renounce all connections of that kind, as well as to put away the children which had been the issue of such marriages; and all yielded obedience to his word. The people, then, being sanctified, performed the rites sanctioned by the ancient law. But I do not find that Esdras did anything with the view of restoring the city; because he thought, as I imagine, that a more urgent duty was to reform the people from the corrupt habits which they had contracted.

Chapter XI.

There was at that time at Babylon one Nehemiah, a servant of the king, a Jew by birth, and very much beloved by Artaxerxes on account of the services he had rendered. He, having inquired of his fellow-countrymen the Jews, what was the condition of their ancestral city; and having learned that his native land remained in the same fallen condition as before, is said to have been disturbed with all his heart, and to have prayed to God with groans and many tears. He also called to mind the sins of his nation, and urgently entreated the divine compassion. Accordingly, the king noticing that he, while waiting at table, seemed more sorrowful than usual, asked him to explain the reasons of his grief. Then he began to bewail the misfortunes of his nation, and the ruin of his ancestral city, which now, for almost two hundred and fifty years, being leveled with the ground, furnished a proof of the evils which had been endured, and a gazing-stock to their enemies. He therefore begged the king to grant him the liberty of going and restoring it. The king yielded to these dutiful entreaties, and immediately sent him away with a guard of cavalry, that he might the more safely accomplish his journey, giving him, at the same time, letters to the rulers requesting them to furnish him with all that was necessary. When he arrived at Jerusalem, he distributed the work connected with the city to the people, man by man;

and all vied with each other in carrying out the orders which theyreceived. And already the work of rebuilding had been half accomplished, when the jealousy of the surrounding heathen burst out, and the neighboring cities conspired to interrupt the works, and to deter the Jews from building. But Nehemiah, having stationed guards against those making assaults upon the people, was in no degree alarmed, and carried out what he had begun. And thus, after the wall was completed, and the entrances of the gates finished, he measured out the city for the construction by families of houses within it. He reckoned, also, that the people were not adequate in numbers to the size of' the city; for there were not more of them than fifty thousand of both sexes and of all ranks-to such an extent had their formerly enormous numbers been reduced by frequent wars, and by the multitude kept in captivity. For, of old, those two tribes, of whom the remaining people were all that survived, had, when the ten tribes were separated from them, been able to furnish three hundred and twenty thousand armed men. But being given up by God, on account of their sin, to death and captivity, they had sunk down to the miserably small number which they now presented. This company, however, as I have said, consisted only of the two tribes:

the ten which had previously been carried away being scattered among the Parthians, Medes, Indians, and Ethiopians never returned to their native country, and are to this day held under the sway of barbarous nations. But the completion of the restored city is related to have been effected in the thirty-second year of the reign of Artaxerxes. From that time to the crucifixion of Christ; that is, to the time when Fufius Geminus and Rubellius were consuls, there elapsed three hundred and ninety and eight years. But from the restoration of the temple to its destruction, which was completed by Titus under Vespasian, when Augustus was consul, there was a period of four hundred and eighty-three years. That was formerly predicted by Daniel, who announced that from the restoration of the temple to its overthrow there would elapse seventy and nine weeks. Now, from the date of the captivity of the Jews until the time of the restoration of the city, there were two hundred and sixty years.

Chapter XII.

At this period of time we think Esther and Judith lived, but I confess that I cannot easily perceive with what kings especially I should connect the actions of their lives. For, while Esther is said to have lived under King Artaxerxes, I find that there were two Persian kings of that name, and there is much hesitation in concluding to which of these her date is to be assigned. However, it has seemed preferable to me to connect the history of Esther with that Artaxerxes under whom Jerusalem was restored, because it is not likely that, if she had lived under the former Artaxerxes, whose times Esdras has given an account of, he would have made no mention of such an illustrious woman. This is all the more convincing since we know that the building of the temple was (as we have related above) prohibited by that Artaxerxes and Esther would not have allowed that had she then been united with him in marriage. But I will now repeat what things she accomplished. There was at that time a certain Vastis connected with the king in marriage, a woman of marvelous beauty. Being accustomed to extol her loveliness to all, he one day, when he was giving a public entertainment, ordered the queen to attend for the purpose of exhibiting her beauty. But she, more prudent than the foolish king, and being too modest to make a show of her person before the eyes of men, refused compliance with his orders.

His savage mind was enraged by this insult, and he drove her forth, both from her condition of marriage with him and from the palace. Consequently, when a young woman was sought niger to take her place as the wife of the king, Esther was found to excel all others in beauty. She being a Jewess of the tribe of Benjamin, and an orphan, without father or mother, had been brought up by her cousin-german, Mardochaeus us. On being espoused to the king, she, by the instructions of him who had brought her up, concealed her nation and fatherland, and was also admonished by him not to become forgetful of her ancestral traditions, nor, though as a captive she had entered into marriage with a foreigner, to take part in the food of the heathen. Thus, then, being united to the king, she, in a short time, as was to be expected, easily captivated his whole mind by the power of her beauty, so that, equalizing her with himself in the emblem of sovereign power, he presented her with a purple robe.

Chapter XIII.

At this time, Mardochaeus was among those nearest to the king, having entirely under his charge the affairs of the household. He had made known to the king a plot which had been formed by two eunuchs, and, on that account, had become a greater favorite, while he was presented with the highest honors. There was at that period one Human, a very confidential friend of the king, whom he had made equal to himself and, after the manner of sovereign rulers, had ordered to be worshiped. Mardochaeus being the one man among all who refused to do that, had greatly kindled the wrath of the Persian against himself. Accordingly, Haman setting his mind to work the ruin of the Hebrew, went to the king, and affirmed that there was in his kingdom a race of men of wicked superstitions, and hateful alike to God and men. He said that, as they lived according to foreign laws, they deserved to be destroyed; and that it was a righteous thing to hand over the whole of this nation to death. At the same time, he promised the king immense wealth out of their possessions. The barbarous prince Was easily persuaded, and an edict was issued for the slaughter of the Jews, while men were at once sent out to publish it through the whole kingdom from India even to Ethiopia.

When Mardochaeus heard of this, he rent his clothes, clothed himself in sackcloth, scattered ashes upon his head, and, going to the palace, he there made the whole place resound with his wailing and complaints, crying out that it was an unworthy thing that an innocent nation should perish, while there existed no ground for its destruction. Esther's attention was attracted by the voice of lamentation, and she learned how the case really stood. But she was then at a loss what step she should take (for, according to the custom of the Persians, the queen is not permitted access to the king, unless she has been sent for, and indeed is not admitted at any time the king may please, but only at a fixed period); and it happened at the time, that by this rule, Esther was held as separated from the presence of the king for the next thirty days. However, thinking that she ought to run some risk in behalf of her fellow-countrymen, even should sure destruction await her, she was prepared to encounter death in such a noble cause, and, after having called upon God, she entered the court of the king. But the barbarian, though at first amazed at this unusual occurrence, was gradually won over by female blandishments, and at length went so far as to accompany the queen to a banquet which she had prepared. Along with him also went Human, the favorite of the king, but a deadly enemy of the nation of the Jews.

Well, when after the feasting the banquet began to become jovial through the many cups which were drank, Esther cast herself down at the knees of the king, and implored him to stay the destruction which threatened her nation. Then the king promised to refuse nothing to her entreaties, if she had any further request to make. Esther at once seized the opportunity, and demanded the death of Human as a satisfaction to her nation, which he had desired to see destroyed. But the king could not forget his friend, and hesitating a little, he withdrew for a short time for the purpose of considering the matter. He then returned, and when he saw Human grasping the knees of the queen, excited with rage, and, crying out that violence was being applied to the queen, he ordered him to be put to death. It then came to the knowl- edge of the king that a cross had been got ready by Haman on which Mardochaeus was to suffer. Thus, Haman was fixed to that very cross, and all his goods were handed over to Mardochaeus, while the Jews at large were set free. Artaxerxes reigned sixty and two years, and was succeeded by Ochus.

Chapter XIV.

To this series of events it will be right that I should append an account of the doings of Judith; for she is related to have lived after the captivity, but the sacred history has not revealed who was king of the Persians in her day. It, however, calls the king under whom her exploits were performed by the name of Nabuchodonosor, and that was certainly not the one who took Jerusalem. But I do not find that any one of that name reigned over the Persians after the captivity, unless it be that, on account of the wrath and like endeavors which he manifested, any king acting so was styled Nabuchodonosor by the Jews. Most persons, however, think that it was Cambyses, the son of Cyrus, on this ground that he, as a conqueror, penetrated into Egypt and Ethiopia. But the sacred history is opposed to this opinion; for Judith is described as having lived in the twelfth year of the king in question. Now, Cambyses did not possess the supreme power for more than eight years. Wherefore, if it is allowable to make a conjecture on a point of history, I should be inclined to believe that her exploits were performed under king Ochus, who came after the second Artaxerxes. I found this conjecture on the fact that (as I have read in profane histories) he is related to have been by nature cruel and l fond of war.

For he both engaged in hostilities with his neighbors, and recovered by wars Egypt, which had revolted many years before. At that time, also, he is related to have ridiculed the sacred rites of the Egyptians and Apis, who was regarded by them as a god; a thing which Baguas, one of his eunuchs, an Egyptian by nation, and indignant at the king's conduct, afterwards avenged by the death of the king, considering that the king had insulted the race to which he belonged. Now, the inspired history makes mention of this Baguas; for, when Holofernes by the order of the king led an army against the Jews, it has related that Baguas was among the host. Wherefore, not without reason may I bring it forward in proof of the opinion I have expressed that that king who was named Nabuchodonosor was really Ochus, since profane historians have related that Baguas lived in his reign. But this ought not to be felt at all remarkable by any one, that mere worldly writers have not touched on any of those points which are recorded in the sacred writings. The spirit of God thus took care that the history should be strictly confined within its own mysteries, unpolluted by any corrupt mouth, or that which mingled truth with fiction. That history being, in fact, separated from the affairs of the, world, and of a kind to be expressed only in sacred words, clearly ought not to have been mixed up with other histories, as being on a footing of equality with them.

For it would have been most unbecoming that this history should be commingled with others treating of other things, or pursuing different inquiries. But I will now proceed to what remains, and will narrate in as few words as I can the acts performed by Judith.

Chapter XV.

The Jews, then, having returned, as we have narrated above, to their native land, and the condition of their affairs and of their city being not yet properly settled, the king of the Persians made war on the Medes, and engaged in a successful battle against their king, who was named Arhaxad. That monarch being slain, he added the nation to his empire. He did the same to other nations, having sent before him Holofernes whom he had appointed master of his host, with a hundred and twenty thousand foot-soldiers, and twelve thousand cavalry. He, after having ravaged in war, Cilicia and Arabia, took many cities by force, or compelled them through fear to surrender. And now the army, having moved on to Damascus, had struck the Jews with great terror. But as they were unable to resist, and as, at the same time, they could not bring their minds to acquiesce in the thought of surrender, since they had previously known from experience the miseries of slavery, they betook themselves in crowds to the temple. There, with a general groaning and commingled wailing, they implored the divine assistance; saying that they had been sufficiently punished by God for their sins and offenses; and begging him to spare the remnant of them who had recently been delivered from slavery. In the meantime, Holofernes had admitted the Moabites to surrender, and joined them to himself as allies in the war against the Jews.

He inquired of their chief men what was the power on which the Hebrews relied in not bringing their minds to submit to the thought of submission. In reply, a certain man called Achior stated to him the facts, viz.: that the Jews being worshipers of God, and trained by their fathers to pious observances, had formerly passed through a period of slavery in Egypt, and that, brought out from that country by the divine aid, and having passed over on foot the sea which was dried up before them, they had at last conquered all the opposing nations, and recovered the territory inhabited by their ancestors. That subsequently, with various fluctuations in their affairs, they had either prospered Or the reverse, that, when they did sink into adversity, they had again escaped from their sufferings, finding that God was, in turn, either angry against them, or reconciled towards them, according to their deserts, so that, when they sinned, they were chastised by the attacks of enemies or by being sent into captivity, but were always unconquerable when they enjoyed the divine favor. So then, if at the present time they are free from guilt, they cannot possibly be subdued; but if they are otherwise situated, they will easily be conquered.

Upon this, Holofernes, flushed with many victories, and thinking that everything must give way before him, was roused to wrath, because victory on his part was regarded as principally depending on the sin of the Jews, and ordered Achior to be pushed forward into the camp of the Hebrews, that he might perish in company with those who he had affirmed could not be conquered. Now, the Jews had then made for the mountains; and those to whom the business had been assigned, proceeded to the foot of the mountains, and there left Achior in chains. When the Jews perceived that, they freed him from his bonds and conducted him up the hill. On their inquiring the reason of what had happened, he explained it to them, and, being received in peace, awaited the result. I may add that, after the victory, he was circumcised and became a Jew. Well, Holofernes, perceiving the difficultyof the localities, because he could not reach the heights, surrounded the mountains with soldiers, and took the greatest pains to cut off the Hebrews from all water supplies. On that account, they felt all the sooner the misery of a siege. Being therefore overcome through want of water, they went in a company to Ozias, their leader, all inclined to make a surrender. But he replied that they should wait a little, and look for the divine assistance, so that the time of surrender was fixed for the fifth day afterwards.

Chapter XVI.

When this became known to Judith (a widow woman of great wealth, and remarkable for beauty, but still more distinguished for her virtue than her beauty), who was then in the camp, she thought that, in the distressed circumstances of her people, some bold effort ought to be made by her, even though it should lead to her own destruction. She therefore decks her head and beautifies her countenance, and then, attended by a single maid-servant, she enters the camp of the enemy. She was immediately conducted to Holofernes, and tells him that the affairs of her countrymen weredesperate, so that she had taken precautions for her life by flight. Then she begs of the general the right of a free egress from the camp during night, for the purpose of saying her prayers. That order was accordingly given to the sentinels and keepers of the gates. But when by the practice of three days she had established for herself the habit of going out and returning, and had also in this way inspired belief in he into the barbarians, the desire took possession of Holofernes of abusing the person Of his captive; for, being of surpassing beauty, she had easily impressed the Persian. Accordingly, she was conducted to the tent of the general by Baguas, the eunuch; and, commencing a banquet, the barbarian stupefied himself with a great deal of wine. Then, when the servants Withdrew, before he offered violence to the woman, he fell asleep.

Judith, seizing the opportunity, cut off the head of the enemy and carried it away with her. Being regarded as simply going out of the camp according to her usual custom, she returned to her own people in safety. On the following day the Hebrews held forth for show the head of Holofernes from the heights; and, making a sally, marched upon the camp of the enemy. And then the barbarians assemble in crowds at the tent of their general, waiting for the signal of battle. When his mutilated body was discovered, they turned to flight under the influence of a disgraceful panic, and fled before the enemy. The Jews, for their part, pursued the fugitives, and after slaying many thousands, took possession of the camp and the booty within it. Judith was extolled with the loftiest praises, and is said to have lived one hundred and five years. If these things took place, as we believe, under king Ochus, in the twelfth year of his reign, then from the date of the restoration of Jerusalem up to that war there elapsed two and twenty years. Now Ochus reigned in all twenty-three years. And he was beyond all others cruel, and more than of a barbarous disposition. Baguas, the eunuch, took him off by poison on an occasion of his suffering from illness. After him, Arses his son held the government for three years, and Darius for four.

Chapter XVII.

Against him Alexander of Macedon engaged in war. And on his being conquered, the sovereign power was taken from the Persians, after having lasted, from the time of its establishment by Cyrus, two hundred and fifty years. Alexander, the conqueror of almost all nations, is said to have visited the temple at Jerusalem, and to have conveyed gifts into it; and he proclaimed throughout the whole territory which he had reduced under his sway that it should be free to the Jews living in it to return to their own country. At the end of the twelfth his reign, and seven years after he had conquered Darius, he died at Babylon. His friends who, along with him, had carried on those very important wars, divided his empire among themselves. For some time they administered the charges they had undertaken without making use of the name of king, while a certain Arridaeus Philippus, the brother of Alexander, reigned, to whom, being of a very weak character, the sovereignty was nominally and in appearance given, but. the real power was in the hands of those who had divided among themselves the army and the provinces. And indeed this state of things did not long continue, but all preferred that they should be called by the name of kings. In Syria Seleucus was the first king after Alexander, Persia and Babylon being also subject to his sway. At that time the Jews paid an annual tribute of three hundred talents of silver to the king; but they were governed not by foreign magistrates but by their own priests. And they lived according to the fashions of their ancestors until very many of them. again corrupted by a long peace, began to mingle all things with seditions, and to create disturbances, while they aimed at the high-priesthood under the influence of lust, avarice, and the desire of power.

Chapter XVIII.

For, first of all, under king Seleucus, the son of Antiochus the great, a certain man called Simon accused to the king on false charges Onias the priest, a holy and uncorrupted man, and thus tried, but in vain, to overthrow him. Then, after an interval of time, Jason, the brother of Onias, went to Antiochus the king, who had succeeded his brother Seleucus, and promised him an increase of tribute, if the high-priesthood were transferred to him. And although it was an unusual, and indeed, until now, an unpermitted thing for a man to enjoy the high-priesthood year after year, still the eagermind of the king, diseased with avarice, was easily persuaded. Accordingly, Onias was driven from office, and the priesthood bestowed on Jason. He harassed his countrymen and his country in the most shameful manner. Then, as he had sent through a certain Menelaus (the brother of that Simon who has been mentioned) the money he had promised to the king, a way being once laid open to his ambition, Menelaus obtained the priesthood by the same arts which Jason had employed before. But not long after, as he had not furnished the promised amount of money, he was driven from his position, and Lysimachus substituted in his stead. Then there arose disgraceful conflicts between Jason and Menelaus, until Jason, as an exile, left the country. By examples like these, the morals of the people became corrupted to such an extent, that numbers of the natives begged permission from Antiochus to live after the fashion of the Gentiles.

And when the king granted their request, all the most worthless vied with each other in their endeavors to construct temples, to sacrifice to idols, and to profane the law. In the meantime, Antiochus returned from Alexandria (for he had then made war upon the king of Egypt, which, however, he gave up by the orders of the senate and Roman people, when Paulus and Crassus were consuls), and went to Jerusalem. Finding the people at variance from the diverse superstitions they had adopted, he destroyed the law of God, and showed favor to those who followed impious courses, while he carried off all the ornaments of the temple, and wasted it with much destruction. That came to pass in the hundred and fiftieth year after the death of Alexander, Paulus and Crassus being, as we have said, consuls, about five years after Antiochus began to reign.

Chapter IX.

But that the order of the dates may be correctly preserved, and that it may appear more clearly who this Antiochus was, we shall enumerate both the names and times of the kings who came after Alexander in Syria. Well, then, king Alexander having died, as we have related above, his whole empire was portioned out by his friends, and was governed for some time by them under the name of the king. Seleucus, after the lapse of nine years, was himself styled king in Syria, and reigned thirty-two years. After him came Antiochus, his son, with a reign of twenty-one years. Then came Antiochus, the son of Antiochus, who was surnamed Theus, and he reigned fifteen years. After him, his son Seleucus, surnamed Callinicus, reigned twenty-one years. Another Seleucus, the son of Callinicus, reigned three years. After his death Antiochus, the brother of Callinicus, held Asia and Syria for thirty-seven years. This is the Antiochus against whom Lucius Scipio Asiaticus made war;and he, being worsted in the war was stripped of a part of his empire. He had two sons, Seleucus and Antiochus, the latter of whom he had given as a hostage to the Romans. Thus, then, Antiochus the great having died; his younger son Seleucus obtained the kingdom, under whom, as we have said, Onias the priest had an accusation brought against him by Simon. Then Antiochus was set free by the Romans, and there was given in his place as hostage Demetrius, the son of Seleucus, who was at that time reigning.

Seleucus dying in the twelfth year of his reign, his brother Antiochus, who had been a hostage at Rome, seized the kingdom. He, five years after the beginning of his reign, did, as we have shown above, lay waste Jerusalem. For, as he had to pay a heavy tribute to the Romans, he was almost of necessity compelled, in order to meet that enormous expense, to provide himself with money by rapine, and to neglect no opportunity of plundering. Then, after two years, the Jews being again visited by a similar disaster to that which they had suffered before, lest it should happen that, driven on by their numerous miseries, they should commence war, he placed a garrison in the citadel. Next, with the view of overturning the holy law, he published an edict, that all, forsaking the traditions of their ancestors, should live after the manner of the Gentiles. And there were not wanting those who readily obeyed this profane enactment. Then truly there was a horrible spectacle presented; through all the cities sacrifices were publicly offered in the streets, while the sacred volumes of the law and the prophets were consumed with fire.

Chapter XX.

AT that time, Matthathias, the son of John, was high-priest. When he was being forced by the servants of the king to obey the edict, with marvelous courage he set at naught the profane enactments, and slew, in the presence of all, a Hebrew who was publicly performing profane acts. A leader having thus been found, rebellion at once took place. Matthathias left the town; and as many flocked to him, he got up the appearance of a regular army. The object of every man in that host was to defend himself by arms against a profane government, and rather even to fall in war than to take part in impious ceremonies. In the meantime, Antiochus was compelling those Jews who were found in the Greek cities in his dominions to offer sacrifice, and was visiting with unheard-of torments those who refused. At this time, there occurred that well-known and remarkable suffering of the seven brothers and their mother. All of the brothers, when they were being forced to violate the law of God, and the customs of their ancestors, preferred rather to die. At last, their mother, too, accompanied them both in their sufferings and death.

Chapter XXI.

In the meantime, Matthathias dies, having appointed in his own place his son Judah, as general of the army which he had brought together. Under his leadership, several successful battles took place against the royal forces. For first of all, he destroyed, along with his whole army, Apollonius, the enemy's general, who had entered on the conflict with a large number of troops. When a certain man, named Seron, who was then the ruler of Syria, heard of this, he increased his forces, and attacked Judah with much spirit as being superior innumbers, but when a battle took place, he wasrouted and put to flight; and with the loss of nearly eight hundred men, he returned to Syria. On this becoming known to Antiochus, he was filled with rage and regret, inasmuch as it vexed him that his generals had been conquered, notwithstanding their large armies. He therefore gathers aid from his whole empire, and bestows a donative on the soldiers, almost to the exhaustion of his treasury. For he was then suffering in a very special manner from the want of money. The reason of this was, on the one side, that the Jews, who had been accustomed to pay him an annual tribute of more than three hundred talents of silver, were now in a state of rebellion against him; and on the other side, that many of the Greek cities and countries were unsettled by the evil of persecution.

For Antiochus had not spared even the Gentiles, whom he had sought to persuade to abandon their long-established superstitions, and to draw over to one kind of religious observance. And no doubt, those of them who regarded nothing as sacred, easily were induced to give up their ancient forms of worship, but at the same time all were in a state of alarm and disaster. For these reasons, then, the taxes had ceased to be paid. Boiling with wrath on these grounds (for he who had of old been the richest of kings now deeply felt the poverty due to his own wickedness), he divided his forces with Lysias, and committed to him Syria and the war against the Jews, while he himself set out against the Persians, to collect the taxes among them. Lysias, then, selected Ptolemy, Gorgias, Doro, and Nicanor, as generals in the war; and to these he gave forty thousand infantry, and seven thousand cavalry. At the first onset these caused great alarm among the Jews. Then Judah, when all were in despair, exhorted his men to go with courageous hearts to battle-that, if they put their trust in God, everything would give way before them; for that often before then the victory had been won by a few fighting against many. A fast was proclaimed, and sacrifice was offered, after which they went down to battle. The result was that the forces of the enemy were scat-

tered, and Judah, taking possession of their camp, found in it both much gold and Tyrian treasures.

For merchants from Syria, having no doubt as to victory, had followed the king's army with the hope of purchasing prisoners, and now were themselves spoiled. When these things were reported to Lysias by messengers, he got together troops with still greater efforts, and in a year after again attacked the Jews with an enormous army; but being defeated, he retreated to Antioch.

Chapter XXII.

Judah, on the defeat of the enemy, returned to Jerusalem, and bent his mind on the purification and restoration of the temple, which having been overthrown by Antiochus, and profaned by the Gentiles, presented a melancholy spectacle. But as the Syrians held the citadel, which being connected with the temple, but standing above it in position, was really impregnable, the lower parts proved inaccessible, as frequent sallies from above prevented persons from approaching them. But Judah placed against these assailants a very powerful body of his men. Thus the work of the sacred building was protected, and the temple was surrounded with a wall, while armed men were appointed to maintain a perpetual defence. And Lysias, having again returned into Judaea with increased forces, was once more defeated with a great loss both of his own army and of the auxiliaries, which being sent to him by various states had combined with him in the war. In the meantime, Antiochus, who, as we have said above, had marched into Persia, endeavored to plunder the town of Elymus, the wealthiest in the country, and a temple situated there which was filled with gold; but, as a multitude flocked together from all sides for the defense of the place, he was put to flight. Moreover, he received news of the want of success which had attended the efforts of Lysias. Thus, from distress of mind, he fell into bodily disease. But as he was then tormented with internal sufferings, he remembered the miseries which he had inflicted on the people of God, and acknowledged that these evils had deservedly been sent upon him. Then, after a few days, he died, having reigned eleven years. He left the kingdom to his son Antiochus, to whom the name of Eupator wasgiven.

Chapter XXIII.

At that time Judah besieged the Syrians who were posted in the citadel. They, being sore pressed with famine and want of all things, sent messengers to the king to implore assistance. Accordingly, Eupator came to their aid with a hundred thousand infantry and twenty thousand cavalry, while elephants marched in front of his line, causing immense terror to the onlookers. Then Judah, abandoning the siege, went to meet the king, and routed the Syrians in the first battle. The king begged for peace, which, because he, with his treacherous disposition, made a bad use of, vengeance followed his treachery. For Demetrius, the son of Seleucus, who, we have said above, was handed over as a hostage to the Romans, when he heard that Antiochus had departed, begged that they would send him to take possession of the kingdom. And when this was refused to him, he secretly fled from Rome, came into Syria, and seized the supreme power, having slain the son of Antiochus, who had reigned one year and six months. It was during his reign that the Jews first begged the friendship of the Roman people, and alliance with them; and the embassy to this effect having been kindly received, they were, by a decree of the senate, styled allies and friends. In the meantime Demetrius was, by means of his generals, carrying on war against Judah. And first the army was led by a certain man named Bacchides, and by Alcimus, a Jew; Nicanor, being afterwards placed at the head of the war, fell in battle.

Then Bacchides and Alcimus, recovering power, and having increased their forces, fought against Judah. The Syrians, turning out victorious in that battle, cruelly abused their victory. The Hebrews elect Jonathan, the brother of Judah, in his place. In the meantime, Alcimus, after he had fearfully desolated Jerusalem, dies; Bacchides, being thus deprived of his ally, returns to the king. Then, after an interval of two years, Bacchides again made war upon the Jews, and being beaten, he begged for peace. This was granted him certain conditions, to the effect that he should give up the deserters and prisoners, along with all that he had taken in war.

Chapter XXIV.

While these things are going on in Judaea,a certain young man educated at Rhodes, by name Alexander, gave himself out as being the son of Antiochus (which was false), and assisted by the power of Ptolemy, king of Alexandria, came into Syria with an army. He conquered Demetrius in war, and slew him after he had reigned twelve years. This Alexander before he made war against Demetrius, had formed an alliance with Jonathan, and had presented him with a purple robe and royal ensigns. For this reason Jonathan had assisted him with auxiliary forces; and on the defeat of Demetrius, had been the very first to meet him with congratulations. Nor did Alexander afterwards violate the faith which he had pledged. Accordingly, in the five years during which he held the chief power, the affairs of the Jews were peaceful. In these circumstances, Demetrius, the son of Demetrius, who, after the death of his father, had betaken himself to Crete, at the instigation of Lasthenes, general of the Cretans, tried by war to recover the kingdom of his, father, but finding his power unequal to the task, he implored Ptolemy Philometor, king of Egypt, the father-in-law of Alexander, but who was then on bad terms with his son-in-law, to give him assistance. But he, induced not so much by the entreaties of the suppliant as by the hope of seizing Syria, joined his forces with those of Demetrius, and gives him his daughter, who had been married to Alexander. Against these two Alexander fought a pitched battle. Ptolemy fell in the fight, but Alexander was defeated; and he was soon afterwards slain, after he had reigned five, or as I find it stated in many authors, nine years.

Chapter XXV.

Drovers having thus obtained the kingdom, treated Jonathan with kindness, made a treaty with him, and restored the Jews to their own laws. In the meantime, Tryphon, who had belonged to the party of Alexander, was appointed governor of Syria, to keep him in cheek by war. Jonathan, on the other hand, descended to battle, formidable with an army of forty thousand men. Tryphon, when he saw himself unequal to the contest, pretended a desire for peace, and slew Ptolemais who had been received and invited into friendship with him. After Jonathan, the chief power was conferred on his brother Simon. He celebrated the funeral of his brother with great pomp, and built those well-known seven pyramids of most noble workmanship, in which he buried the remains both of his brothers and of his father. Then Demetrius renewed his treaty with the Jews; and in consideration of the loss caused [to them by Tryphon (for after the death of Jonathan he had wasted by war their cities and territories), he remitted to them their annum tribute forever; for up to that time, they had paid tribute to the kings of Syria, except when they resisted by force of arms. That took place in the second year of king Demetrius; and we have noted that, because up to this year we have run through the times of the Asiatic kings, that the series of dates being given in order might be perfectly dear. But now we shall arrange the order of events through the times of those, who were either high-priests or kings among the Jews, up to the period of the birth of Christ.

Chapter XXVI.

Well, then, after Jonathan, his brother Simon, as has been said above, ruled over the Hebrews with the power of high-priest. For that honor was then bestowed upon him both by his own countrymen and by the Roman people. He began to rule over his countrymen in the second year of king Demetrius, but eight years afterwards, being deceived by a plot of Ptolemy, he met his death. He was succeeded by his son John. And he, on the ground that he had fought with distinction against the Hyrcani, a very powerful nation, received the surname of Hyrcanus. He died, after having held the supreme power for twenty-six years. After him, Aristobulus being appointed high-priest, was thefirst of all living after the captivity to assume the name of king, and to have a crown placed upon his head. At the close of a year, he died. Then Alexander, his son, who was both king and high-priest, reigned twenty-seven years; but I have found nothing in his doings worthy of mention, except his cruelty. He having left two young sons named Aristobulus and Hyrcanus, Salina or Alexandra, his wife, held the sovereignty for three years. After his decease, frightful conflicts about the supreme power arose between the two brothers. And first of all, Hyrcanus held the government; but being by and by defeated by his brother Aristobulus, he fled to Pompey.

That Roman general, having finished the war with Mithridates, and settled Armenia and Pontus, being, in fact, the conqueror of all the nations which he had visited, desired to march inwards, and to add all the neighboring regions to the Roman empire. He therefore inquired into the causes of the war, and the means of obtaining the mastery. Accordingly he readily received Hyrcanus, and, under his guidance, attacked the Jews; but when the city was taken and destroyed, he spared the temple. He sent Aristobulus in chains to Rome, and restored the right of the high-priesthood to Hyrcanus. Settling the tribute to be paid by the Jews, he placed over them as governor a certain Antipater of Askelon. Hyrcanus held the chief power for thirty-four years; but while he carried on war against the Parthians, he was taken prisoner.

Chapter XXVII.

Then Herod, a foreigner, the son of Antipater of Askelon, asked and received the sovereignty of Judaea from the senate and people of Rome. Under him, the Jews began for the first time to have a foreigner as king. For as now the advent of Christ was at hand, it was necessary, according to the predictions of the prophets, that they should be deprived of their own rulers, that they might not look for anything beyond Christ. Under this Herod, in the thirty-third year of his reign, Christ was born on the twenty-fifth of December in the consulship of Sabinus and Rufinus. But we do not venture to touch on these things which are contained in the Gospels, and subsequently in the Acts of the Apostles, lest the character of our condensed work should, in any measure, detract from the dignity of the events; and I shall proceed to what remains. Herod reigned four years after the birth of the Lord; for the whole period of his reign comprised thirty-seven years. After him, came Archelaus the tetrarch, for eight years, and Herod for twenty-four years. Under him, in the eighteenth year of his reign, the Lord was crucified, Fufius Geminus and Rubellius Geminus being consuls; from which date up to the consulship of Stilico, there have elapsed three hundred and seventy-two years.

Chapter XXVIII.

Luke made known the doings of the apostles up to the time when Paul was brought to Rome under the emperor Nero. As to Nero, I shall not say that he was the worst of kings, but that he was worthily held the basest of all men, and even of wild beasts. It was he who first began a persecution; and I am not sure but hew will be the last also to carry it on, if, indeed, we admit, as many are inclined to believe, that he will yet appear immediately before the coming of Antichrist. Our subject would induce me to set forth his vices at some length, if it were not inconsistent with the purpose of this work to enter upon so vast a topic. I content myself with the remark, that he showed himself in every way most abominable and cruel, and at length even went so far as to be the murderer of his own mother. After this, he also married a certain Pythagoras in the style of solemn alliances, the bridal veil being put upon the emperor, while the usual dowry, and the marriage couch, and wedding torches, and, in short, all the other observances were forthcoming-things which even in the ease of women, are not looked upon without some feeling of modesty.

But as to his other actions, I doubt whether the description of them would excite greater shame or sorrow.He first attempted to abolish the name of Christian, in accordance with the fact that vices are always inimical to virtues, and that all good men are ever regarded by the wicked as casting reproach upon them. For, at that time, our divine religion had obtained a wide prevalence in the city. Peter was there executing the office of bishop, and Paul, too, after he had been brought to Rome, on appealing to Caesar from the unjust judgment of the governor. Multitudes then came together to hear Paul, and these, influenced by the truth which they were given to know, and by the miracles of the apostles, which they then so frequently performed, turned to the worship of God. For then took place the well-known and celebrated encounter of Peter and Paul with Simon. He, after he had flown up into the air by his magical arts, and supported by two demons (with the view of proving that he was a god), the demons being put to flight by the prayers of the apostles, fell to the earth in the sight of all the people, and was dashed to pieces.

Chapter XXIX.

Is the meantime, the number of the Christians being now very large, it happened that Rome was destroyed by fire, while Nero was stationed at Antium. But the opinion of all cast the odium of causing the fire upon the emperor, and he was believed in this way to have sought for the glory of building a new city. And in fact, Nero could not by any means he tried escape from the charge that the fire had been caused by his orders. He therefore turned the accusation against the Christians, and the most cruel tortures were accordingly inflicted upon the innocent. Nay, even new kinds of death were invented, so that, being covered in the skins of wild beasts, they perished by being devoured by dogs, while many were crucified or slain by fire, and not a few were set apart for this purpose, that, when the day came to a close, they should be consumed to serve for light during the night. In this way, cruelty tint began to be manifested against the Christians. Afterwards, too, their religion was prohibited by laws which were enacted; and by edicts openly set forth it was proclaimed unlawful to be a Christian. At that time Paul and Peter were condemned to death, the former being beheaded with a sword, while Peter suffered crucifixion. And while these things went on at Rome, the Jews, not able to endure the injuries they suffered under the rule of Festus Florus, began to rebel.

Vespasian, being sent by Nero against them, with proconsular power, defeated them in numerous important battles, and compelled them to flee within the walls of Jerusalem. In the meanwhile Nero, now hateful even to himself from a consciousness of his crimes, disappears from among men, leaving it uncertain whether or not he had laid violent hands upon himself: certainly his body was never found. It was accordingly believed that, even if he did put an end to himself with a sword, his wound was cured, and his life preserved, according to that which was written regarding him,-"And his mortal wound was healed," -to be sent forth again near the end of the world, in order that he may practice the mystery of iniquity.

Chapter XXX.

So then, after the departure of Nero, Galba seized the government; and ere long, on Galba being slain, Otho secured it. Then Vitellius from Gaul, trusting to the armies which he commanded, entered the city, and having killed Otho, assumed the sovereignty. This afterwards passed to Vespasian, and although that was accomplished by evil means, yet it had the good effect of rescuing the state from the hands of the wicked. While Vespasian was besieging Jerusalem, he took possession of the imperial power; and as the fashion is, he was saluted as emperor by the army, with a diadem placed upon his head. He made his son Titus, Caesar; and assigned him a portion of the forces, along with the task of continuing the siege of Jerusalem. Vespasian set out for Rome, and was received with the greatest favor by the senate and people; and Vitellius having killed himself, his hold of the sovereign power was fully confirmed. The Jews, meanwhile, being closely besieged, as no chance either of peace or surrender was allowed them, were at length perishing from famine, and the streets began everywhere to be filled with dead bodies, for the duty of burying them could no longer be performed. Moreover, they ventured on eating all things of the mostabominable nature, and did not even abstain from human bodies, except those which putrefaction had already laid hold of and thus excluded from use as food. The Romans, accordingly, rushed in upon the exhausted defenders of the city.

And it so happened that the whole multitude from the country, and from other towns of Judaea, had then assembled for the day of the Passover: doubtless, because it pleased God that the impious race should be given over to destruction at the very time of the year at which they had crucified the Lord. The Pharisees for a time maintained their ground most boldly in defense of the temple, and at length, with minds Obstinately bent on death, they, of their own accord, committed themselves to the flames. The number of those who suffered death is related to have been eleven hundred thousand, and one hundred thousand were taken captive and sold. Titus is said, after calling a council, to have first deliberated whether he should destroy the temple, a structure of such extraordinary work. For it seemed good to some that a sacred edifice, distinguished above all human achievements, ought not to be destroyed, inasmuch as, if preserved, it would furnish an evidence of Roman moderation, but, if destroyed, would serve for a perpetual proof of Roman cruelty. But on the opposite side, others and Titus himself thought that the temple ought specially to be overthrown, in order that the religion of the Jews and of the Christians might more thoroughly be subverted;

for that these religions, although contrary to each other, had nevertheless proceeded from the same authors; that the Christians had sprung up from among the Jews; and that, if the root were extirpated, the offshoot would speedily perish.

Thus, according to the divine will, the minds of all being inflamed, the temple was destroyed, three hundred and thirty-one years ago. And this last overthrow of the temple, and final captivity of the Jews, by which, being exiles from their native land, they are beheld scattered through the whole world, furnish a daily demonstration to the world, that they have been punished on no other account than for the impious hands which they laid upon Christ. For though on other occasions they were often given over to captivity on account of their sins, yet they never paid the penalty of slavery beyond a period of seventy years.

Chapter XXXI.

Then, after an interval, Domitian, the son of Vespasian, persecuted the Christians. At this date, he banished John the Apostle and Evangelist to the island of Patmos. There he, secret mysteries having been revealed to him, wrote and published his book of the holy Revelation, which indeed is either foolishly or impiously not accepted by many. And with no great interval there then occurred the third persecution under Trojan. But he, when after torture and racking he found nothing in the Christians worthy of death or punishment, forbade any further cruelty to be put forth against them. Then under Adrian the Jews attempted to rebel, and endeavored to plunder both Syria and Palestine; but on an army being sent against them, they were subdued. At this time Adrian, thinking that he would destroy the Christian faith by inflicting an injury upon the place, set up the images of demons both in the temple and in the place where the Lord suffered. And because the Christians were thought principally to consist of Jews (for the church at Jerusalem did not then have a priest except of the circumcision), he ordered a cohort of soldiers to keep constant guard in order to prevent all Jews from approaching to Jerusalem. This, however, rather benefited the Christian faith, because almost all then believed in Christ as God while continuing in the observance of the law. Undoubtedly that was arranged by the over-ruling care of the Lord, in order that the slavery of the law might be taken away from the liberty of the faith and of the church. In this way, Mark from among the Gentiles was then, first of all, bishop at Jerusalem. A fourth persecution is reckoned as having taken place under Adrian, which, however, he afterwards forbade to be carried on, declaring it to be unjust that any one should be put on his trial without a charge being specified against him.

Chapter XXXII.

After Adrian, the churches had peace under the rule of Antoninus Pins. Then the fifth persecution began under Aurelius, the son of Antoninus. And then, for the first time, martyrdoms were seen taking place in Gaul, for the religion of God had been accepted somewhat late beyond the Alps. Then the sixth persecution of the Christians took place under the emperor Severus. At this time Leonida, the father of Origen, poured forth his sacred blood in martyrdom. Then, during an interval of thirty-eight years, the Christians enjoyed peace, except that at the middle of that time Maximinus persecuted the clerics of some churches. Ere long, under Decius as emperor, the seventh bloody persecution broke out against the Christians. Next, Valerian proved himself the eighth enemy of the saints. After him, with an interval of about fifty years, there arose, under the emperors Diocletian and Maximian, a most bitter persecution which, for ten continuous years, wasted the people of God. At this period, almost the whole world was stained with the sacred blood of the martyrs. In fact, they vied with each other in rushing upon these glorious struggles, and martyrdom by glorious deaths was then much more keenly sought after than bishoprics are now attempted to be got by wicked ambition. Never more than at that time was the world exhausted by wars, nor did we ever achieve victory with a greater triumph than when we showed that we could not be conquered by the slaughters of ten long years. There survive also accounts of the sufferings of the martyrs at that time which were committed to writing; but I do not think it suitable to subjoin these lest I should exceed the limits prescribed to this work.

Chapter XXXIII.

Well, the end of the persecutions was reached eighty-eight years ago, at which date the emperors began to be Christians. For Constantine then obtained the sovereignty, and he was the first Christian of all the Roman rulers. At that time, it is true, Licinius, who was a rival of Constantine for the empire, had commanded his soldiers to sacrifice, and was expelling from the service those who refused to do so. But that is not reckoned among the persecutions; it was an affair of too little moment to be able to inflict any wound upon the churches. From that time, we have continued to enjoy tranquillity; nor do I believe that there will be any further persecutions, except that which Antichrist will carry on just before the end of the world. For it has been proclaimed in divine words, that the world was to be visited by ten afflictions; and since nine of these have already been endured, the one which remains must be the last. During this period of time, it is marvelous how the Christian religion has prevailed. For Jerusalem which had presented a horrible mass of ruins was then adorned with most numerous and magnificent churches. And Helena, the mother of the emperor Constantine (who reigned along with her son as Augusta), having a strong desire to behold Jerusalem, cast down the idols and the temples which were found there; and in course of time, through the exercise of her royal powers, she erected churches on the site of the Lord's passion, resurrection, and ascension.

It is a remarkable fact that the spot on which the divine footprints had last been left when the Lord was carried up in a cloud to heaven, could not be joined by a pavement with the remaining part of the street. For the earth, unaccustomed to mere human contact, rejected all the appliances laid upon it, and often threw back the blocks of marble in the faces of those who were seeking to place them. Moreover, it is an enduring proof of the soil of that place having been trodden by God, that the footprints are still to be seen; and although the faith of those who daily flock to that place, leads them to vie with each other in seeking to carry away what had been trodden by the feet of the Lord,yet the sand of the place suffers no injury; and the earth still preserves the same appearance which it presented of old, as if it had been sealed by the footprints impressed upon it.

Chapter XXXIV.

Through the kind efforts of the same queen, the cross of the Lord was then found. It could not, of course, be consecrated at the beginning, owing to the opposition of the Jews, and afterwards it had been covered over by the rubbish of the ruined city. And now, it would never have been revealed except to one seeking for it in such a believing spirit. Accordingly, Helena having first got information about the place of our Lord's passion, caused a band of soldiers to be brought to it, while the whole multitude of the inhabitants of the locality vied with each other in seeking to gratify the desires of the queen, and ordered the earth to be dug up, and all the adjacent most extensive ruins to be cleared out. Ere long, as the reward of her faith and labor, three crosses (as of old they had been fixed for the Lord and the two robbers) were discovered. But upon this, the greater difficulty of distinguishing the gibbet on which the Lord had hung, disturbed the minds and thoughts of all, lest by a mistake, likely enough to be committed by mere mortals, they might perhaps consecrate as the cross of the Lord, that which belonged to one of the robbers. They form then the plan of placing one who had recently died in contact with the crosses. Nor is there any delay in carrying out this purpose; for just as if by the appointment of God, the funeral of a dead man was then being conducted with the usual ceremonies, and all rushing up took the body from the bier. It was applied in vain to the first two crosses, but when it touched that of Christ, wonderful to tell, while all stood trembling, the dead body was shaken off, and stood up in the midst of thoselooking at it. The cross was thus discovered, and was consecrated with all due ceremony.

Chapter XXXV.

Such were the things accomplished by Helena, while, under a Christian prince, the world had both attained to liberty, and possessed in him an exemplar of faith. But a far more dreadful danger than all that had preceded fell upon all the churches from that state of tranquillity. For then the Arian heresy burst forth, and disturbed the whole world by the error which it instilled. For by means of the two Ariuses, who were the most active originators of this unfaithfulness, the emperor himself was led astray; and while he seemed to himself to fulfill a religious duty, he proceeded to a violent exercise of persecution. The bishops were driven into exile: cruelty was exerted against the clerics; and even the laity were punished, who had separated from the communion of the Arians. Now, the doctrines which the Arians proclaimed were of the following nature,-that God the Father had begotten his Son for the purpose of creating the world; and that, by his power, he had made out of nothing into a new and second substance, a new and second God; and that there was a time when the Son had no existence. To meet this evil, a synod was convened from the whole world to meet at Nicaea. Three hundred and eighteen bishops were there assembled: the faith was fully set forth in writing; the Arian heresy was condemned; and the emperor confirmed the whole by an imperial decree. The Arians, then, not daring to make any further attempt against the orthodox faith, mixed themselves among the churches, as if they acquiesced in the conclusions which had been reached, and did not hold any different opinions. There remained, however, in their hearts, a deep-seated hatred against the Catholics, and they assailed, with suborned accusers and trumped-up charges, those with whom they could not contend in argument on matters of faith.

Chapter XXXVI.

Accordingly, they first attack and condemn in his absence Athanasius, bishop of Alexandria, a holy man, who had been present as deacon at the Synod of Nicaea. For they added to the charges which false witnesses had heaped up against him, this one, that, with wicked intentions, he had received Marcellus and Photinus, heretical priests who had been condemned by a sentence of the Synod. Now, it was not doubtful as to Photinus that he had been justly condemned. But in the case of Marcellus, it seemed that nothing had then been found worthy of condemnation, and a belief in his innocence was above all strengthened by the animus of that party, inasmuch as no one doubted that those same judges were heretical by whom he had been condemned. But the Arians did not so much desire to get these persons out of the way as Athanasius himself. Accordingly, they constrain the emperor to go so far as this, that Athanasius should be sent as an exile into Gaul. But ere long, eighty bishops, assembling together in Egypt, declare that Athanasius had been unjustly condemned. The matter is referred to Constantine: he orders bishops from the whole world to assemble at Sardes, and that the entire process by which Athanasius had been condemned, should be reconsidered by the council. In the meantime, Constantine dies, but the Synod, called together while he was yet emperor, acquits Athanasius. Marcellus, too, is restored to his bishopric, but the sentence on Photinus, bishop of Sirmion, was not rescinded;

for even in the judgment of our friends, he is regarded as a heretic. However, even this result chagrined Marcellus, because Photinus was known to have been his disciple in his youth. But this, too, tended to secure an acquittal for Athanasius, that Ursatius and Valens,leading men among the Arians, when they were openly separated from the communion of the Church after the Synod at Sardes, entering into the presence of Julius, bishop of Rome, asked pardon of him for having condemned the innocent, and publicly declared that he had been justly acquitted by the decree of the Council of Sardes.

Chapter XXXVII.

When, after an interval of some time had elapsed, Athanasius, finding that Marcellus was by no means sound in the faith, suspended him from communion. And he had this degree of modesty, that, being censured by the judgment of so great a man, he voluntarily gave way. But though at a former period innocent, yet confessedly afterwards becoming heretical, it may be allowed to conclude that he was really then guilty when judgment was pronounced regarding him. The Arians, then, finding an opportunity of that kind, conspire to subvert altogether the decrees of the Synod of Sardes. For a certain coloring of right seemed to be furnished them in this fact, that a favorable judgment had as unjustly been formed on the side of Athanasius, as Marcellus had been improperly acquitted, since now, even in the opinion of Athanasius himself, he was deemed a heretic. For Marcellus had stood forward as an upholder of the Sabellian heresy. But Photinus had already brought forward a new heresy, differing indeed from Sabellius with respect to the union of the divine persons, but proclaiming that Christ had his beginning in Mary. The Arians, therefore, with cunning design, mix up what was harmless with what was blameworthy, and embrace, under the same judgment, the condemnation of Photinus, and Marcellus, and Athanasius. They undoubtedly did this with the view of leading the minds of the ignorant to conclude, that those had not judged incorrectly regarding Athanasius, who, it was admitted, had expressed a well-based opinion respecting Marcellus and Photinus.

At that time, however, the Arians concealed their treachery; and not daring openly to proclaim their erroneous doctrines, they professed themselves Catholics. They thought that their first great object should be to get Athanasius turned out of the church, who had always presented a wall of opposition to their endeavors, and they hoped that, if he were removed, the rest would pass over to their evil opinion. Now, that part of the bishops which followed the Arians accepted the condemnation of Athanasius with delight. Another part, constrained by fear and faction, yielded to the wish of the Arian party; and only a few, to whom the true faith was dearer than any other consideration, refused to accept their unjust judgment. Among these was Paulinus, the bishop of Treves. It is related that he, when a letter on the subject was placed before him, thus wrote, that he gave his consent to the condemnation of Photinus and Marcellus, but did not approve that of Athanasius.

Chapter XXXVIII.

But then the Arians, seeing that stratagem did not succeed, determined to proceed by force. For it was easy for those to attempt and carry out anything who were supported by the favor of the monarch, whom they had thoroughly Won over to themselves by wicked flatteries. Moreover, they were by the consent of all unconquerable; for almost all the bishops of the two Pannonias, and many of the Eastern bishops, and those throughout all Asia, had joined in their unfaithfulness. But the chief men in that evil company were Ursatius of Singidunum, Valens of Mursa, Theodorus of Heraclia, Stephanus of Antioch, Acatius of Caesarea, Menofantus of Ephesus, Georgius of Laodicia, and Narcissus of Neronopolis.These had got possession of the palace to such an extent that the emperor did nothing without their concurrence. He was indeed at the beck Of all of them, but was especially under the influence of Valens. For at that time, when a battle was fought at Mursa against Magnentius, Constantius had not the courage to go down to witness for himself the conflict, but took up his abode in a church of the martyrs which stood outside the town, Valens who was then the bishop of the place being with him to keep up his courage. But Valens had cunningly arranged, through means of his agents, that he should be the first to be made acquainted with the result of the battle.

He did this either togain the favor of the king, if he should be thefirst to convey to him good news, or with a view to saving his own life, since he would obtain time for flight, should the issue prove unfortunate. Accordingly, the few persons who were with the king being in a state of alarm, and the emperor himself being a prey to anxiety, Valens · was the first to announce to them the flight of the enemy. When Constantius requested thatthe person who had brought the news should be introduced to his presence, Valens, to increase the reverence felt for himself, said that an angel was the messenger who had come to him. The emperor, who was easy of belief, was accustomed afterwards openly to declare that he had won the victory through the merits of Valens, and not by the valor of his army.

Chapter XXXIX.

From this first proof that the prince had been won over to their side, the Arians plucked up their courage, knowing that they could make use of the power of the king, when they could make little impression by their own authority. Accordingly, when our friends did not accept of the judgment which they had pronounced in regard to Athanasius, an edict was issued by the emperor to the effect that those who did not subscribe to the condemnation of Athanasius should be sent into banishment. But, at that time, councils of bishops were held by our friends at Aries and Bitterae, towns situated in Gaul. They requested that before any were compelled to subscribe against Athanasius, they should rather enter on a discussion as to the true faith; and maintained that only then was a decision to be come to respecting the point in question, when they had agreed as to the person of the judges. But Valens and his confederates not venturing on a discussion respecting the faith, first desired to secure by force the condemnation of Athanasius. Owing to this conflict of parties, Paulinus was driven into banishment. In the meantime, an assembly was held at Milan, where the emperor then was; but the same controversy was there continued without any relaxation of its bitterness. Then Eusebius, bishop of the Vercellenses, and Lucifer, bishop of Caralis in Sardinia, were exiled.

Dionysius, however, priest of Milan,subscribed to the condemnation of Athanasius, on the condition that there should be an investigation among the bishops as to the true faith.But Valens and Ursatius, with the rest of that party, through fear of the people, who maintained the Catholic faith with extraordinary enthusiasm, did not venture to set forth in public their monstrous doctrines, but assembled within the palace. From that place, and under the name of the emperor, they issued a letter full of all sorts of wickedness, with this purpose, no doubt, that, if the people gave it a favorable hearing, they should then bring forward, under public authority, the things which they desired; but if it I should be received otherwise, that all the ill feeling might be directed against the king, while his mistake might be regarded as excusable, because being then only a catechumen, he might readily be supposed to have erred concerning the mysteries of the faith. Well, when the letter was read in the church, the people expressed their aversion to it. And Dionysius, because he did not concur with them, was banished from the city, while Auxentius was immediately chosen as bishop in his place. Liberius, too, bishop of the city of Rome, and Hilarius, bishop of Poictiers, were driven into exile. Rhodanius, also, bishop of Toulouse (who, being by nature of a sorer disposition, had

resisted the Arians, not so much from his own powers as from his fellowship with Hilarius) was involved in the samepunishment.

All these persons, however, were prepared to suspend Athanasius from communion, only in order that an inquiry might be instituted among the bishops as to the true faith. But it seemed best to the Arians to withdraw the most celebrated men from the controversy. Accordingly, those whom we have mentioned above were driven into exile, forty-five years ago, when Arbitio and Lollianus were consuls. Liberius, however, was, a little afterwards, restored to the city, in consequence of the disturbances at Rome. But it is well known that the persons exiled were celebrated by the admiration of the whole world, and that abundant supplies of money were collected to meet their wants, while they were visited by deputies of the Catholic people from almost all the provinces.

Chapter XL.

IN the meantime, the Arians, not secretly, as before, but openly and publicly proclaimed their monstrous heretical doctrines. Moreover, they interpreted after their own views the Synod of Nicaea, and by the addition of one letter to its finding, threw a sort of obscurity over the truth. For where the expression Homoousion had been written, which denotes ”of one substance,” they maintained that it was written Homoiousion, which simply means ”of like substance. They thus granted a likeness, but took away unity; for likeness is very different from unity; just as, for illustration’s sake, a picture of a human body might be like a man, and yet possess nothing of the reality of a man. But some of them went even farther, and maintained Anomoiousia, that is, an unlike substance. And to such a pitch did these controversies extend, that the wide world was involved in these monstrous errors.For Valens and Ursatius, with their supporters,whose names we have stated,infected Italy,Illyria, and the East with these opinions. Saturninus, bishop of Arles, a violent and factious man, harassed our country of Gaul in like manner. There was also a prevalent belief that Osius from Spain had gone over to the same unfaithful party, which appears all the more wonderful and incredible on this account, that he had been, almost during his whole life, the most determined upholder of our views, and the Synod of Nice was regarded as having been held at his instigation.

If he did go over, the reason may have been that in his extreme old age (for he was then more than a centenarian, as St. Hilarius relates in his epistles) he had fallen into dotage. While the world was disturbed by these things, and the churches were languishing as if from a sort of disease, an anxiety, less exciting indeed, but no less serious, pressed upon the emperor, that although the Arians, whom he favored, appeared the stronger, yet there was still no agreement among the bishops concerning the faith.

Chapter XLI.

Accordingly, the emperor orders a Synod to assemble at Ariminum, a city of Italy, and instructs Taurus the prefect, not to let them separate, after they were once assembled, until they should agree as to one faith, at the same time promising him the consulship, if he carried the affair to a successful termination. Imperial officers, therefore, being sent through Illyria, Italy, Africa, and the two Gauls, four hundred and rather more Western bishops were summoned or compelled to assemble at Ariminum; and for all of these the emperor had ordered provisions and lodgings to be provided. But that appeared unseemly to the men of our part of the world, that is, to the Aquitanians, the Gauls, and Britons, so that refusing the public supplies, they preferred to live at their own expense. Three only of those from Britain, through want of means of their own, made of the public bounty, after having refused contributions offered by the rest; for they thought it more dutiful to burden the public treasury than individuals. I have heard that Gavidius, our bishop, was accustomed to refer to this conduct in a censuring sort of way, but I would be inclined to judge far otherwise; and I hold it matter of admiration that the bishops had nothing of their own, while they did not accept assistance from others rather than from the public treasury, so that they burdened nobody. In both points, they thus furnished us with noble example. Nothing worthy of mention is recorded of the others;

but I return to the subject in hand. After all the bishops had been collected together, as we have said, a separation of parties took place. Our friends take possession of the church, while the Arians select, as a place for prayer, a temple which was then intentionally standing empty. But these did not amount to more than eighty persons: the rest belonged to our party. Well, after frequent meetings had been held, nothing was really accomplished, our friends continuing in the faith, and the others not abandoning their unfaithfulness. At length it was resolved to send ten deputies to the emperor, that he might learn what was the faith or opinion of the parties, and might know that there could be nO peace with heretics. The Arians do the same thing, and send a like number of deputies, who should contend with our friends in the presence of the emperor. But on the part of our people, young men of but little learning and little prudencehad been selected; while, on the side of theArians, old men were sent, skillful and abounding in talent, thoroughly imbued, too, with their old unfaithful doctrines; and these easily got the upper hand with the prince. But our friends

had been specially charged not to enter into any kind of communion with the Arians, and to reserve every point, in its entirety, for discussion l in a Synod.

Chapter XLII.

IN the meantime in the East, after the example of the West, the emperor ordered almost all the bishops to assemble at Seleucia, a town of Isauria. At that time, Hilarius, who was now spending the fourth year of his exile in Phrygia, is compelled to be present among the other bishops, the means of a public conveyance being furnished to him by the lieutenant and governor. As, however, the emperor had given no special orders regarding him, the judges, simply following the general order by which they were commanded to gather all bishops to the council, sent him also among the rest who were willing to go. This was done, as I imagine, by the special ordination of God, in order that a man who was most deeply instructed in divine things, might be present when a discussion was to be carried on respecting the faith. He, onarriving at Seleucia, was received with great favor, and drew the minds and affections of all towards himself. His first inquiry was as to the real faith of the Gauls, because at that time the Arians had spread evil reports regarding us, and we were held suspected by the Easterns as having embraced the belief of Sabellius, to the effect that the unity of the one God was simply distinguished by a threefold name. But after he had set forth his faith in harmony with those conclusions which had been reached by the fathers at Nicaea, he bore his testimony in favor of the Westerns.

Thus the minds of all having been satisfied, he was admitted to communion, and being also received into alliance, was added to the council. They then proceeded to actual work, and the originators of the wicked heresy being discovered, were separated from the body of the Church. In that number were Georgius of Alexandria, Acacius, Eudoxius, Vranius, Leontius, Theodosius, Evagrius, Theodulus. But when the Synod was over, an embassy was appointed to go to the emperor and make him acquainted with what had been done. Those who had been condemned also went to the prince, relying upon the power of their confederates, and a common cause with the monarch.

Chapter XLIII.

IN the meantime, the emperor compels those deputies of our party who had been sent from the council at Ariminum to join in communion with the heretics. At the same time, he hands them a confession of faith which had been drawn up by these wicked men, and which, being expressed in deceptive terms, seemed to exhibit the Catholic faith, while unfaithfulness secretly lay hid in it. For under an appearance of false reasoning, it abolished the use of the word Ousia as being ambiguous, and as having been too hastily adopted by the fathers, while it rested upon no Scriptural authority. The object of this was that the Son might not be believed to be of one substance with the Father. The same confession of faith acknowledged that the Son was like the Father. But deception was carefully prepared within the words, in order that he might be like, but not equal. Thus, the deputies being sent away, orders were given to the prefect that he should not dissolve the Synod, until all professed by their subscriptions their agreement to the declaration of faith which had been drawn up; and if any should hold back with excessive obstinacy, they should be driven into banishment, provided their number did not amount to fifteen. But when the deputies returned, they were refused communion, although they pleaded the force which had beenbrought to bear upon them by the king. For when it was discovered what had been decreed, greater disturbance arose in their affairs and purposes.

Then by degrees numbers of our people, partly overcome through the weakness of their character, and partly influenced by the thought of a weary journeying into foreign lands,surrendered to the opposite party. These werenow, on the return of the deputies, the stronger of the two bodies, and had taken possession of the church, our friends being driven out of it. And when the minds of our people once began to incline in that direction, they rushed in flocks over to the other side, until the number of our friends was diminished down to twenty.

Chapter XLIV.

But these, the fewer they became, showed themselves all the more powerful; as the most steadfast among them was to be reckoned our friend Foegadius, and Servatio, bishop of the Tungri. As these had not yielded to threats and terrors, Taurus assails them with entreaties, and beseeches them with tears to adopt milder counsels. He argued that the bishops were now in the seventh month since they had been shut up within one city-that no hope of returning home presented itself to them, worn out by the inclemency of winter and positive want; and what then would be the end? He urged them to follow the example of the majority, and to derive authority for so doing at least from the numbers who had preceded them. For Foegadius openly declared that he was prepared for banishment, and for every kind of punishment that might be assigned him, but would not accept that confession of faith which had been drawn up by the Arians. Thus several days passed in this sort of discussion. And when they made little progress towards a pacification, by degrees Foegadius began to yield, and at the last was overcome by a proposal which was made to him. For Valens and Ursatius affirmed that the present confession of faith was drawn up on the lines of Catholic doctrine, and having been brought forward by the Easterns at the instigation of the emperor, could not be rejected without impiety;

and what possible end of strife could there be if a confession which satisfied the Easterns was rejected by those of the West? Finally, if there appeared anything less fully stated in the present confession than was desirable, they themselves should add what they thought ought to be added, and that they, for their part, would acquiesce in those things which might be added. This friendly profession was received with favorable minds by all. Nor did our people venture any longer to make opposition, desiring as they did in some way or other now to put an end to the business. Then confessions drawn up by Foegadius and Servatio began to be published; and in these first Arius and his whole unfaithful scheme was condemned, while the Son of God also was pronounced equal to the Father, and without beginning, [that is] without any commencement in time. Then Valens, as if assisting our friends, subjoined the statement (in which there lurked a secret guile) that the Son of God was not a creature like the other creatures; and the deceit involved inthis declaration escaped the notice of the heariers. For in these words, in which the Son was denied to be like the other creatures, he was nevertheless pronounced a creature, only superior to the rest. Thus neither party could hold that it had wholly conquered or had wholly been conquered, since the confession

itself was in favor of the Arians, but the declarations afterwards added were in favor of our friends.

That one, however, must be excepted which Valens had subjoined, and which, not being at the time understood, was at length comprehended when it was too late. In this way, at any rate, the council was brought to an end, a council which had a good beginning but a disgraceful conclusion.

Chapter XLV.

Thus, then, the Arians, with their affairs in a very flourishing condition, and everything turning out according to their wishes, go in a body to Constantinople where the emperor was. There they found the deputies from the Synod of Seleucia, and compel them by an exercise of the royal power to follow the example of theWesterns, and accept that heretical confession of faith. Numbers who refused were tortured with painful imprisonment and hunger, so that at length they yielded their conscience captive. But many who resisted more courageously, being deprived of their bishoprics, were driven into exile, and others substituted in their place. Thus, the best priests being either terrified by threats, or driven into exile, all gave way before the unfaithfulness of a few. Hilarius was there at the time, having followed the deputies from Seleucia; and as no certain orders had been given regarding him, he was waiting on the will of the emperor to see whether perchance he should be ordered to return into banishment. When he perceived the extreme danger intowhich the faith had been brought, inasmuch as the Westerns had been beguiled, and the Easterns were being overcome by means of wickedness, he, in three papers publicly presented, begged an audience of the king, in order that he might debate on points of faith in the presence of his adversaries. But the Arians opposedthat to the utmost extent of their ability.

Finally, Hilarius was ordered to return to Gaul, as being a sower of discord, and a troubler of the East, while the sentence of exile against him remained uncanceled. But when he had wandered over almost the whole earth which was in- fected with the evil of unfaithfulness, his mind was full of doubt and deeply agitated with the mighty burden of cares which pressed upon it. Perceiving that it seemed good to many not to enter into communion with those who had acknowledged the Synod of Ariminum, he thought thebest thing he could do was to bring back all to repentance and reformation. In frequent councils within Gaul, and while almost all the bishops publicly owned the error that had been committed, he condemns the proceedings at Ariminum, and frames anew the faith of the churches after its pristine form. Saturninus, however, bishop of Arles, who was, in truth, a very bad man, of an evil and corrupt character, resisted these sound measures. He was, in fact, a man who, besides the infamy of being a heretic, was convicted of many unspeakable crimes, and cast out of the Church. Thus, having lost its leader, the strength of the party opposed to Hilarius was broken. Paternus also of Petrocorii, equally infatuated, and not shrinking from openly professing unfaithfulness, was expelled from the priesthood: pardon was extended to the

others. This fact is admitted by all, that our regions of Gaul were set free from the guilt of heresy through the kind efforts of Hilarius alone.

But Lucifer, who was then at Antioch held a very different opinion. For he condemned those who assembled at Ariminum to such an extent, that he even separated himself from the communion of those who had received them as friends, after they had made satisfaction or exhibited penitence. Whether this resolution of his was fight or wrong, I will not take upon me to say. Paulinus and Rhodanius died in Phrygia; Hilarius died in his native country in the sixth year after his return.

Chapter XLVI.

There follow the times of our own day, both difficult and dangerous. In these the churches have been defiled with no ordinary evil, and all things thrown into confusion. For then, for the first time, the infamous heresy of the Gnostics was detected in Spain-a deadly superstition which concealed itself under mystic rites. The birthplace of that mischief was the East, and specially Egypt, but from what beginnings it there sprang up and increased is not easy to explain. Marcus was the first to introduce it into Spain, having set out from Egypt, his birthplace being Memphis. His pupils were a certain Agape, a woman of no mean origin, and a rhetorician named Helpidius. By these again Priscillian was instructed, a man of noble birth, of great riches, bold, restless, eloquent, learned through much reading, very ready at debate and discussion-in fact, altogether a happy man, if he had not ruined an excellent intellect by wicked studies. Undoubtedly, there were to be seen in him many admirable qualities both of mind and body. He was able to spend much time in watchfulness, and to endure both hunger and thirst; he had little desire for amassing wealth, and he was most economical in the use of it. Put at the same time he was a very vain man, and was much more puffed up than he ought to have been with the knowledge of mere earthly things: moreover, it was believed that he had practised magical arts from his boyhood.

He, after having himself adopted the pernicious system referred to, drew into its acceptance many persons of noble rank and multitudes of the common people by the arts of persuasion and flattery which he possessed. Besides this, women who were fond of novelties and of unstable faith, as well as of a prurient curiosity in all things, flocked to him in crowds. It increased this tendency that he exhibited, a kind of humility in his countenance and manner, and thus excited in all a greater honor and respect for himself. And now by degrees the wasting disorder of that heresy had pervaded the most of Spain, and even some of the bishops came under its depraving influence. Among these, Instantius and Salvianus had taken up the cause of Priscillian, not only by expressing their concurrence in his views, but even by binding themselves to him with a kind of oath. This went on until Hyginus, bishop of Cordova, who dwelt in the vicinity, found out how matters stood, and reported the whole to Ydacius, priest of Emerita. But he, by harassing Instantius and his confederates without measure, and beyond what the occasion called for, applied, as it were, a torch to the growing conflagration, so that he rather exasperated than suppressed these evil men.

Chapter XLVII.

So, then, after many controversies among them, which are not worthy of mention, a Synod was assembled at Saragossa, at which even the Aquitanian bishops were present. But the heretics did not venture to submit themselves to the judgment of the council; sentence, however, was passed against them in their absence, and Instantius and Salivanus, bishops, with Helpidius and Priscillian, laymen, were condemned. It was also added that if any one should admit the condemned persons to communion, he should understand that the same sentence would be pronounced against himself. And the duty was entrusted to Ithacius, bishop of Sossuba, of seeing that the decree of the bishops was brought to the knowledge of all, and that Hyginus especially should be excluded from communion, who, though he had been the first to commence open proceedings against the heretics, had afterwards fallen away shamefully and admitted them to communion. In the meantime, Instantius and Salvianus, having been condemned by the judgment of the priests, appoint as bishop in the town of Aries, Priscillian, a layman indeed, but the leader in all these troubles, and who had been condemned along with themselves in the Synod at Saragossa. This they did with theview of adding to their strength, doubtless imagining that, if they armed with sacerdotal authority a man of bold and subtle character, theywould find themselves in a safer position. But then Ydacius and Ithacius pressed forward their measures more ardently, in the belief that themischief might be suppressed at its beginning.

With unwise counsels, however, they applied to secular judges, that by their decrees and prosecutions the heretics might be expelled from the cities. Accordingly, after many disgraceful squabbles, a rescript was, on the entreaty of Ydacius, obtained from Gratianus, who was then emperor, in virtue Of which all heretics were enjoined not only to leave churches or cities, but to be driven forth beyond all the territory under his jurisdiction. When this edict became known, the Gnostics, distrusting their own affairs, did not venture to oppose the judgment, but those of them who bore the name of bishops gave way of their own accord, while fear scattered the rest.

Chapter XLVIII.

And then Instantius, Salvianus, and Priscillian set out for Rome, in order that before Damasus who was at that time the bishop of the city, they might clear themselves of the charges brought against them. Well, their journey led them through the heart of Aquitania, and being there received with great pomp by such as knew no better, they spread the seeds of their heresy. Above all, they perverted by their evil teachings the people of Elusa, who were then of a good and religious disposition. They were driven forth from Bordeaux by Delfinus, yet lingering for a little while in the territory of Euchrotia, they infected some with their errors. They then pursued the journey on which they had entered, attended by a base and shameful company, among whom were their wives and even strange women. In the number of these was Euchrotia and her daughter Procula, of the latter of whom there was a common report that, when pregnant through adultery with Priscillian, she procured abortion by the use of certain plants. When they reached Rome with the wish of clearing themselves before Damasus, they were not even admitted to his presence. Returning to Milan, they found that Ambrose was equally opposed to them. Then they changed their plans, with the view that, as they had not got the better of the two bishops, who were at that time possessed of the highest authority, they might, by bribery and flattery, obtain what they desired from the emperor. Accordingly, having won over Macedonius, who was the master of public services, they procured a rescript, by which, those decrees which had formerly been made being trampled under foot, they were ordered to be restored to their churches. Relying upon this, Instantius and Priscillian made their wayback to Spain (for Salvianus had died in the city); and they then, without any struggle, recovered the churches over which they had ruled.

Chapter XLIX.

But the power, not the will, to resist, failed Ithacius; for the heretics had won over by bribes Voluentius, the proconsul, and thus consolidated their own power. Moreover, Ithacius was put on his trial, by these men as being a disturber of the churches, and he having been ordered as the result of a fierce prosecution, to be carried off as a prisoner, fled in terror into Gaul, where he betook himself to Gregory the prefect. He, after he learned what had taken place, orders the authors of these tumults to be brought before himself, and makes a report on all that had occurred to the emperor, in order that he might close against the heretics every means of flattery or bribery. But that was done in vain; because, through the licentiousness and power of a few, all things were there to be purchased. Accordingly, the heretics by their artifices, having presented Macedonius with a large sum of money, secure that, by the imperial authority, the hearing of the trial was taken from the prefect, and transferred to the lieutenant in Spain. By that time, the Spaniards had ceased to have a proconsul as ruler, and officials were sent by the Master to bring back to Spain Ithacius who was then living at Treves. He, however, craftily escaped them, and being subsequently defended by the bishop Pritannius, he set them at defiance. Then, too, a faint rumor had spread that Maximus had assumed imperial power in Britain, and would, in a short time, make an incursion into Gaul.

Accordingly, Ithacius then resolved, although his affairs were in a ticklish state, to wait the arrival of the new emperor; and that, in the meantime, no step should on his part be taken. When therefore Maximus, as victor, entered the town of the Treveri, he poured forth entreaties full of ill-will and accusations against Priscillian and his confederates. The emperor influenced by these statements sent letters to the prefect of Gaul and to the lieutenant in Spain, ordering that all whom that disgraceful heresy had affected should be brought to a Synod at Bordeaux. Accordingly, Instantius and Priscillian were escorted thither and, of these, Instantius was enjoined to plead his cause; and after he was found unable to dear himself, he was pronounced unworthy of the office of a bishop. But Priscillian, in order that he might avoid being heard by the bishops, appealed to the emperor. And that was permitted to be done through the want of resolution on the part of our friends, who ought either to have passed a sentence even against one who resisted it, or, if they were regarded as themselves suspicious persons, should have reserved the hearing for other bishops, and should not have transferred to the emperor a cause involving such manifest offences.

Chapter L.

Thus, then, all whom the process embraced were brought before the king. The bishops Ydacius and Ithacius followed as accusers; and I would by no means blame their zeal in overthrowing heretics, if they had not contended for victory with greater keenness than was fitting. And my feeling indeed is, that the accusers were as distasteful to me as the accused. I certainly hold that Ithacius had no worth or holiness about him. For he was a bold, loquacious, impudent, and extravagant man; excessively devoted to the pleasures of sensuality. He proceeded even to such a pitch of folly as to charge all those men, however holy, who either took delight in reading, or made it their object to vie with each other in the practice of fasting, with being friends or disciples of Priscillian. The miserable wretch even ventured publicly to bring forward a disgraceful charge of heresy against Martin, who was at that time a bishop, and a man clearly worthy of being compared to the Apostles. For Martin, being then settled at Treves, did not cease to importune Ithacius, that he should give up his accusations, or to implore Maximus that he should not shed the blood of the unhappy persons in question. He maintained that it was quite sufficient punishment that, having been declared heretics by a sentence of the bishops, they should have been expelled from the churches; and that it was, besides, a foul and unheard-of indignity, that a secular ruler should be judge in an ecclesiastical cause.

And, in fact, as long as Martin survived, the trial was put off; while, when he was about to leave this world, he, by his remarkable influence, obtained a promise from Maximus, that no cruel measure would be resolved on with respect to the guilty persons. But subsequently, the emperor being led astray by Magnus and Rufus, and turned from the milder course which Martin had counseled, entrusted the case to the prefect Evodius, a man of stern and severe character. He tried Priscillian in two assemblies, and convicted him of evil conduct. In fact, Priscillian did not deny that he had given himself up to lewd doctrines; had been accustomed to hold, by night, gatherings of vile women, and to pray in a state of nudity. Accordingly, Evodius pronounced him guilty, and sent him back to prison, until he had time to consult the emperor. The matter, then, in all its details, was reported to the palace, and the emperor decreed that Priscillian and his friends should be put to death.

Chapter LI.

But Ithacius, seeing how much ill-will it would excite against him among the bishops, it he should stand forth as accuser also at the last trial on a capital charge (for it was requisite that the trial should be repeated), withdrew from the prosecution. His cunning, however, in thus acting was in vain, as the mischief was already accomplished. Well, a certain Patricius, an advocate connected with the treasury, was then appointed accuser by Maximus. Accordingly, under him as prosecutor, Priscillian was condemned to death, and along with him, Felicissimus and Armenius, who, when they were clerics, had lately adopted the cause of Priscillian, and revolted from the Catholics. Latronianus, too, and Euchrotia were beheaded. Instantius, who, as we have said above, had been condemned by the bishops, was transported to the island of Sylina which lies beyond Britain. A process was then instituted against the others in trials which followed, and Asarivus, and Aurelius the deacon, were condemned to be beheaded, while Tiberianus was deprived of his goods, and banished to the island of Sylina. Tertullus, Potamius, and Joannes, as being persons of less consideration, and worthy of some merciful treatment, inasmuch as before the trial they had made a confession, both as to themselves and their confederates, were sentenced to a temporary banishment into Gaul. In this sort of way, men who were most unworthy of the light of day, were, in order that they might serve as a terrible example to others, either put to death or punished with exile.

That conduct which he had at first defended by his right of appeal to the tribunals, and by regard to the public good, Ithacius, harassed with invectives, and at last overcome, threw the blame of upon those, by whose direction and counsels he had effected his object. Yet he was the only one of all of them who was thrust out of the episcopate. For Ydacius, although less guilty, had voluntarily resigned his bishopric: that was wisely and respectfully done, had he not afterward spoiled the credit of such a step by endeavoring to recover the position which had been lost. Well, after the death of Priscillian, not only was the heresy not suppressed, which, under him, as its author, had burst forth, but acquiring strength, it became more widely spread. For his followers who had previously honored him as a saint,subsequently began to reverence him as a martyr. The bodies of those who had been put to death were conveyed to Spain, and their funerals were celebrated with great pomp. Nay, it came to be thought the highest exercise of religion to swear by Priscillian. But between them and our friends, a perpetual war of quarreling has been kept up. And that conflict, after being

sustained for fifteen years with horrible dissension, could not by any means be set at rest. And now all things were seen to be disturbed and confused by the discord, especially of the bishops, while everything was corrupted by them through their hatred, partiality, fear, faithlessness, envy, factiousness, lust, avarice, pride, sleepiness, and inactivity.

In a word, a large · number were striving with insane plans and obstinate inclinations against a few giving wise counsel: while, in the meantime, the people of God, and all the excellent of the earth were exposed to mockery and insult.

Source. English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. Square brackets, Greek or Latin words and footnote-free text are as the source file prints them, and a transcription error may remain. No Greek or Latin text is shown beside it yet, and no modern English version has been made.