

## TABLE OF CONTENTS

PREFACE (1897 edition)	iv
INTRODUCTION	v
LIST OF MAPS	xxxi
CHAPTER I. THE ORIGIN OF NATIONS	1
CHAPTER II. THE SONS OF JAPHETH	6
CHAPTER III. THE SONS OF HAM	24
CHAPTER IV. THE SONS OF SHEM	34
CHAPTER V. THE GODS OF THE NATIONS	40
BABYLONIAN CALENDAR	48
CHAPTER VI. THE BEGINNINGS OF KINGDOMS	49
EGYPTIAN CALENDAR	76
CHAPTER VII. THE EGYPTIAN EMPIRE	77
HEBREW CALENDAR	138
CHAPTER VIII. THE PEOPLE OF ISRAEL	139
CHAPTER IX. THE KINGDOM OF ISRAEL -- SAUL AND DAVID	158
CHAPTER X. THE EMPIRE OF ISRAEL -- REIGN OF DAVID	173
CHAPTER XI. THE EMPIRE OF ISRAEL -- REIGN OF SOLOMON	181
CHAPTER XII. THE TEN TRIBES -- REIGN OF JEROBOAM	193
CHAPTER XIII. JUDAH -- FROM REHOBOAM TO ASA	200
CHAPTER XIV. THE TEN TRIBES -- FROM NADAB TO JEHU	203
CHAPTER XV. JUDAH -- FROM ASA TO AHAZIAH	225
CHAPTER XVI. THE TEN TRIBES -- FROM JEHU TO THE END OF THE KINGDOM	231
CHAPTER XVII. JUDAH -- FROM ATHALIAH TO HEZEKIAH	244
ASSYRIAN CALENDAR	256
CHAPTER XVIII. THE ASSYRIAN EMPIRE -- TIGLATH-PILESER I AND ASSUR-NATSIR-PAL II	257
CHAPTER XIX. THE ASSYRIAN EMPIRE -- REIGN OF SHALMANESER II	267
CHAPTER XX. THE ASSYRIAN EMPIRE -- FROM SAMAS-RIMMON TO ASSUR-NIRARI	278
CHAPTER XXI. THE ASSYRIAN EMPIRE -- PUL AND TIGLATH-PILESER III	287
CHAPTER XXII. THE ASSYRIAN EMPIRE -- REIGN OF SARGON	297
CHAPTER XXIII. THE ASSYRIAN EMPIRE -- REIGN OF SENNACHERIB	317
CHAPTER XXIV. THE ASSYRIAN EMPIRE -- REIGN OF ESAR-HADDON	344
CHAPTER XXV. THE ASSYRIAN EMPIRE -- REIGN OF ASSUR-BANI-PAL	353
CHAPTER XXVI. END OF THE ASSYRIAN EMPIRE	376
CHAPTER XXVII. THE CAPTIVITY OF JUDAH	381

## PREFACE (1897 edition)

[This Preface was not in the 1904 edition, but was expanded and renamed the Introduction.] "THE God of nature has written His works, and His law in the heart of man." Also He has written His character in the Bible, and His providence among the nations. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;" "He divided to the nations their inheritance;" "that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." {1904 ATJ, EB iv.1}

"God hath spoken once; twice have I heard this; that power belongeth unto God." "There is no power but of God: the powers that be are ordained of God." "The Most High ruleth in the kingdom of men, and

giveth it to whomsoever He will." "He removeth kings, and setteth up kings" calling from a far country the man that executes His counsel. {1904 ATJ, EB iv.2}

"History, therefore, with its dusty and moldering pages, is to us as sacred a volume as the book of nature"; because history properly studied is truly the study of the grand purposes of God with men and nations. It is evident, therefore, that the proper study of history can be made only upon the basis of the word of God -- the Bible. Upon that basis this history is composed. In the nature of the case the empires named, or noticed, in the Bible are the most important. Consequently to follow the Biblical course of empire must be the most instructive. {1904 ATJ, EB iv.3}

This work is not intended as a means of setting forth any particular views of any one. It is simply the bringing together from the best obtainable sources, of the leading facts in the history of the empires of the Bible, that the plain lessons which those facts teach, may be discernible to all who read. {1904 ATJ, EB iv.4}

The effort has not been so much to write a history, as to compile a history from the best that have been already written. And as the period herein studied is that which is covered by the Bible and the inscriptions, the history of **Babylonia, Egypt, Israel, and Assyria**, is taken almost wholly from these sources. This is not done in a way to tell in other language the story that is related in those documents, nor to tell about that story; but in such a way that the reader may have the history as it is told in the Bible and the inscriptions themselves. Thus the reader may know that he has before him not only the very words of the best authorities of that period, but of the only authorities, because written by the original actors themselves. By thus weaving together in one connected story, the history in the Bible and the inscriptions, it is hoped that the study of both the Bible and the history will take on a new interests in the mind of whomsoever shall read this book. {1904 ATJ, EB v.1}

The volume now issued covers the period from the Deluge to the Babylonian Captivity. The second volume will cover the period from Nebuchadnezzar to the Fall of the Roman Empire. And a third volume will reach from the fall of Rome to our own day. If, however, anything should prevent the issue of the other two volumes, this one will be found complete in itself, as a history of the most ancient times. {1904 ATJ, EB v.2}

## INTRODUCTION

"THE God of nature has written His existence in all His works, and His law in the heart of man." Also He has written His character in the Bible, and His providence among the nations. {1904 ATJ, EB v.3}

He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us: for in Him we live and move and have our being." 1 {1904 ATJ, EB v.4}

"God hath spoken once; twice have I heard this; that power belongeth unto God." 2 "There is no power but of God: the powers that be are ordained of God." 3 "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." 5 "He removeth kings, and setteth up kings": "declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall

stand, and I will do all my pleasure: calling from a far country the man that executeth my counsel." "He is the Governor among the nations." {1904 ATJ, EB v.5}

"History, therefore, with its dusty and moldering pages, is to us as sacred a volume as the book of nature"; because history properly studied is truly the study of the grand purposes of God with men and nations. For it is evident that a proper study of history can be made only upon the basis and with the guidance of the word of God -- the Bible. Thus studied, history proves itself to be one of the richest fields of the truest philosophy. In truth, what real value is there, or can there be, in any study of history without the philosophy of it? And what philosophy of it can be really valuable, other than the true philosophy of it? And what philosophy of world-empire or world-history can be the certainly true, but that which is given in the word and wisdom of Him who has been present over it all and through it all; Who was there before any of it was, and Who will be there after it shall all be past? {1904 ATJ, EB v.6}

Indeed, History has been well defined as "Philosophy teaching by example." But upon this, the important question is: What philosophy? Shall it be a mere human philosophy, or rather theory, conjured up and pressed into the example, or even extracted from the example? Or shall it be the divine philosophy revealed, and thus preceding all, and so be really Philosophy teaching by example? A theory contrived and history drawn to and fitted upon that theory, though it might form a fine essay or even an interesting book, could never in any true sense be the philosophy of history: while the pages of historical works everywhere give all too abundant evidence of deductions drawn and explanations offered that are altogether inconclusive, and far from being the true philosophy of the case. This serious lack in the writing of history was forcibly remarked by Dr. Johnson in 1775, in words that are worth repeating: "That certain kings reigned, and that certain battles were fought, we can depend upon as true; but all the colouring, all the philosophy of history, is conjecture." Without the Bible, and taking history as a whole, -- the history of the world, -- this is unquestionably true. {1904 ATJ, EB vi.1}

#### THE PHILOSOPHY OF THE BIBLE

That History is philosophy teaching by example, may be accepted as entirely true: but only as the definition contemplates a philosophy as present throughout all the stages of world's experience, teaching -- having lessons to teach; and using the experiences of the nations as the examples or illustrations by which she would inculcate her important lessons. This is essential in order that philosophy shall really be able to teach. But where shall be found a philosophy that has been present and intelligently observing events through all the course of this world's experience? It can be found only in the Wisdom of God? & God, in the very Wisdom of God, has been present, not only through all the experiences of the world, but before ever the world itself was: and there still will He be after the world and all human experience shall have ended forever. This wisdom of God, ever present at all the occurrences in the experience of this world, or that have concerned this world, is the philosophy that in these experiences is teaching by example. And it is by inspiration of God, through the revelation of God, as in the Word of God -- the Bible -- that this philosophy does her teaching in the history of the world. The Bible, therefore, is the only true explanation of history. In the Bible alone is given the true philosophy of history. {1904 ATJ, EB vi.2}

"History, in the most correct use of the word, means the prose narrative of past events, as probably true as the fallibility of human testimony will allow. . . We can only allow a period of about four thousand years as the limit of genuine history in point of time. The beginning would be with the historical books of the Old Testament. Before the Jewish records fail us, the Greek have begun. The Romans follow in

immediate succession, and the historical thread has never been broken since. 9 And even when the Bible record in the direct history is succeeded by the Greek, the Roman, and the later, still through it all the Bible record continues in the prophecies (especially in the books of Daniel and the Revelation), which are the sure guide through all the history, and to the understanding of the history, unto the world's end. {1904 ATJ, EB vii.1}

The philosophy of the Bible is the philosophy of history; and the philosophy of sin and salvation is the philosophy of the Bible. Therefore the problem of sin and the solution of that problem -- the philosophy of sin and salvation -- is the philosophy of history. This is further evident from the fact that if there had never been any sin, the history of this world as it has been, would never have been at all. Since if there had been no sin the history of this world as it has occurred, and as only it can be known, would never have been, it is certain that there can be no true understanding of the history of the world without an understanding -- without the philosophy -- of the problem of sin and the solution of that problem. From this, it also follows that the true beginning of the study of history must be with the beginning of sin, not only in this world, but the beginning of sin where sin where sin began. But none but the Wisdom of God knows this. Nothing but the inspiration of God can give it. Nothing but the revelation of God contains it. Therefore, the Bible is the beginning of history, and it is the sure guide in the study of history. {1904 ATJ, EB vii.2}

#### THE ORIGINAL AND ULTIMATE GOVERNMENT

Government exists in the very nature of the existence of intelligent creatures. For the very term "creature" implies the Creator; and as certainly as any intelligent creature is, he owes to the Creator all that he is. And, in recognition of this fact, he owes to the Creator honor and devotion supreme. This, in turn, and in the nature of things, implies subjection and obedience on the part of the creature; and is the principle of government. {1904 ATJ, EB viii.1}

Each intelligent creature owes to the Creator all that he is. Accordingly, the first principle of government is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." 10 This is pronounced by the Lord to be the first of all the commandments. It is not the first of all the commandments because it was the first one that was ever given; but simply because it exists in the very nature and existence of every intelligent creature, and so inheres in the nature of things as soon as a single intelligent creature exists. It is, therefore, the first of all the commandments, simply because it is but the expression of the inherent obligation in the first relationship which can possibly exist between creature and Creator. It is the first in the nature, the circumstances, and the existence of created intelligences. It is the first of all commandments in the supreme and most absolute sense. It inheres in the nature and relationship of the first intelligent creature, and stands as complete in the case of that one alone as though there were millions; and stands as complete in the case of each one in the succession of future millions as in the case of the first intelligent creature, as he stood absolutely alone in the universe. No expansion, no multiplication, of the number of the creatures beyond the original one, can ever in any sense limit the scope or meaning of that first of all commandments. It stands absolutely alone and eternally complete, as the first obligation of every intelligent creature that can ever be. And this eternal truth distinguishes individuality as an eternal principle. {1904 ATJ, EB viii.2}

However, just as soon as a second intelligent creature is given existence, an additional relationship exists. There is now not only the primary and original relationship of each to the Creator, for both owe equally their existence to the Creator, but also an additional and secondary relationship of each to the

other. This secondary relationship is one of absolute equality. And in the subjection and devotion of each to the Creator, in the first of all possible relationships, each of these honors the other. Therefore, in the nature of things, in the existence of two intelligent creatures, there inheres the second governmental principle, mutuality of all the subjects as equals. {1904 ATJ, EB ix.1}

And this principle is expressed in the second of all the commandments, "Thou shalt love thy neighbor as thyself." 11 This is the second of all the commandments, for the like reason that the first is the first of all the commandments: it exists and inheres in the nature of things and of intelligences just as soon as a second intelligent creature exists. And also, like the first, this is complete and absolute the moment that two intelligent creatures exist, and it never can be expanded nor can it be modified by the existence of the universe full of other intelligent creatures. {1904 ATJ, EB ix.2}

Each, himself alone, in his own individuality, is completely subject and devoted first of all to the Creator; because to Him he owes all. And in this subjection and devotion to the Creator first of all, each honors every other intelligent creature as his equal: as equally with himself occupying his place in the design of the Creator, and responsible individually and only to the Creator for the fulfillment of that design. Therefore, out of respect to the Creator, to his neighbor, and to himself, he loves his neighbor as himself. And this second eternal truth, equally with the first distinguishes individuality as an eternal principle. {1904 ATJ, EB ix.3}

This is original government. It is also ultimate government; because these are first principles complete and absolute; and because they eternally inhere in the nature and relationships of intelligent creatures. And this government, which is at once original and ultimate, is simply self-government -- self-government in reason and in God. For it is only the plainest, simplest dictate of reason that the intelligent creature should recognize that to the Creator he owes all; and that, therefore, subjection and honor are the reasonable dues from him to the Creator. It is likewise a simple dictate of reason that, since his neighbor equally with himself owes all to the Creator, his neighbor must be respected and honored in all this as he himself would desire to be respected and honored in it. {1904 ATJ, EB x.1}

It is also the simple dictate of reason that, since these have all been created, and in their existence owe all to the Creator, this existence with all its accompaniments in the exercise of abilities and powers should be ever held strictly in accordance with the will and design of the Creator; because it is still further the simple dictate of reason that the Creator could never have designed that the existence, the faculties, or the powers of any creature should be exercised contrary to His will or outside of His design. Therefore it is the simplest, plainest dictate of reason that this original and ultimate government, which is self-government, is self-government under God, with God, and in God. And this is truly the truest self-government. {1904 ATJ, EB x.2}

## THE ORIGIN OF EVIL

God has created all intelligences absolutely free. He made man, equally with other intelligences, to be moral. Freedom of choice is essential to morals. To have made an intelligence unable to choose would have been to make it incapable of freedom. Therefore, He made man, equally with other intelligences, free to choose; and He ever respects that of which He is the Author, the freedom of choice. 12 And when, in the exercise of this freedom of choice, an intelligence chooses that his existence, with its consequent faculties and powers, shall be spent strictly subject to the will and within the design of the Creator, and so, indeed, with the Creator and in the Creator, this is in the truest sense strictly and truly self-government {1904 ATJ, EB x.3}

And when the service, the worship, and the allegiance of each intelligence is to be rendered entirely upon his own free choice, this, on the part of God, the Supreme and true Governor, reveals the principle of Government with the consent of the governed. Thus the divine government as it relates to both the Governor and the governed, the Creator and the creature, is demonstrated as well as revealed to be government of perfect freedom. 13 {1904 ATJ, EB xi.1}

Now, in presence of these principles, how alone could sin ever enter? Consider: If from the beginning of created intelligence unto this hour, every created intelligence had love God with all his heart, all his soul, all his mind, all his strength, had freely chosen to exercise all his faculties and powers according to the will and within the purpose of God, there would have been unto this hour no sin, no evil, in the universe. And then if at this moment any intelligence were to choose to exercise his faculties and powers contrary to the will of God and outside the purpose of God -- should choose not to love God with all his heart, soul, mind, and strength -- that would be a new and strange thing in the universe: it would introduce something that was not there before: and that thing would be -- sin. Thus the only possible way in which evil could ever enter the universe would be by some intelligence choosing to exercise the faculties and powers of his existence apart from God -- contrary to the will of God and outside the purpose of God. {1904 ATJ, EB xi.2}

In this way evil did enter. Lucifer, the most exalted creature, "the anointed cherub that covereth," who stood at such a height of perfection that it was his to set the seal to perfection itself, who was "full of wisdom and perfect in beauty," and was perfect in his ways from the day that he was created 14 -- this exalted one did choose to exalt himself out of his place, did choose to exercise his faculties and powers contrary to the will of God and outside the design of God. And this was the origin of evil. And though evil had never yet been originated, any intelligence could originate it by making that choice. And though Lucifer did originate evil, and all the flood of it had followed, yet every one who now makes that choice to exercise his faculties and powers apart from God, does in that declare that even though evil had never yet been originated, he himself would now originate it; and that since it has been originated, he himself now puts positively upon it his stamp of approval. {1904 ATJ, EB xi.3}

These truths make manifest the transcendent and ultimate truth that there is no such thing as abstractly a principle of good, and a principle of evil; but that God is the only good, and choice of separation from God is the only evil. This truth Jesus expressed when the young man came to Him, saying, "Good Master, what good thing shall I do that I may have eternal life?" and Jesus answered, "Why callest thou me good? there is none good but one, that is, God." 15 In God, the only good, lies inherently all conceivable good or goods; and in choice of separation from God lies inherently all conceivable evil or evils. In the original choice of Lucifer to exercise his existence, his faculties and powers, apart from God, there lay all the evil that has ever been or that can ever be. He thus became the very prince of evil; the author of all the evil that the universe can ever know. {1904 ATJ, EB xii.1}

This earth was formed to be inhabited. 16 When it had been created, God created man upon it, and appointed him to have, under God, "dominion" over the beast of the field and the fowl of the air and the fishes of the sea, and over every creeping thing that moves upon the earth. 17 xiii {1904 ATJ, EB xii.2}

## THE TWO WAYS

The government of man himself was self-government under God, with God, and in God; and he was created thus to remain forever. But Satan in his bad ambition and thirst of usurpation came to this

world; and the man chose to abandon the government of God and to take a course contrary to the will, and outside the design, of God. By this choice he fell under the power of the chief opponent of all government, and the author of anarchy. The world had changed rulers. But to the usurper of the dominion of the earth and man, God said, "I will put enmity between thee and the woman, and between thy seed and her seed." 18 Thus God broke up the absolutism of the dominion of Satan over man; and opened the way for man to return to allegiance to God, and so to true government; for this was the gift of Christ -- the gift of salvation from the sin into which man had been drawn. The history of this world as it is had begun. {1904 ATJ, EB xii.3}

But even then the history of this world would not have been as it has been, had there not been even further apostasy; for if all men from Adam onward had accepted this gift of salvation, the history of this world would not have been what it is. Violence would not have characterized the course of man. There would not have been nations, kingdoms, and empires afflicting the earth with contention, wars, and oppression. There would have been Society, but not States or Kingdoms. God would still have been the only Ruler. But not all of the descendants of Adam would recognize God; not all would accept the gift of salvation. This fact immediately appeared: for of the very first two sons of the first man, one chose the Way of true government -- self-government according to the will, and within the purpose, of God; the other chose the way of lawlessness and anarchy -- the way of Satan. And in this first appearance of that essential separation between those who choose the Way of God and those who will not, there appeared also that which has ever accompanied the choice of separation from God -- arrogance, oppression, and slaughter. Cain choosing not the way of true self-government, did not govern himself. Upon this he presumed to govern the other, and to put himself in the place of God to the other; and when this could not be allowed, he killed him. 19 {1904 ATJ, EB xiii.4}

Another son was born, who chose the Way of true government -- self-government according to the will, and within the purpose, of God. This man was allowed to live, and he was succeeded by others of that Way. 20 Cain was succeeded by others of his way -- yea by those who even enlarged his way; for his descendant in the sixth generation not only justified himself in murder, but introduced polygamy. 21 The two classes thus distinguished in the earth, continued: the lawless elements multiplying and the lawlessness increasing until "the earth was filled with violence." The anarchy became universal and so fixed to that quench it there were required the waters of the universal Flood. And in the ark, in the eight persons who of all the earth's inhabitants espoused the Way of self-government, true government was preserved by the waters of the same Flood that quenched the opposing anarchy. And so the third time the Creator started mankind upon the earth upon the principle of true government -- self-government with God and in God. {1904 ATJ, EB xiv.1}

Yet in spite of the awful demonstration of the fearful results of taking the wrong way, it was but a short time before that way was again chosen; and again was developed the two classes -- those who on the earth espoused true government and those who would not. Among those who had chose to exercise their faculties and powers apart from God, idolatry was substituted for the recognition of God. For though "they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image and like to corruptible man, and to birds, and four-footed beasts, and creeping things." 22 And in just the degree in which the knowledge of God was disregarded, the absence of true government was manifested, and confusion and lawlessness prevailed. And in the nature of things, amongst the idolatrous and violent ones, the strongest prevailed. And when the strong had prevailed, they held the power which in the contest they had gained; and, in the true spirit of the false government, having abandoned self-government according to the will and

within the purpose of God, they asserted dominion over others according to their own will, and in furtherance of their own design. And such is the origin of monarchy -- the assertion of man in the place of God -- upon the earth. {1904 ATJ, EB xiv.2}

#### ORIGIN OF MONARCHY

And it is curious as well as important to notice how idolatry aided in this bad development. {1904 ATJ, EB xv.1}

First, they did know God, but they rejected Him. They chose not to glorify Him as God, nor to be thankful, nor even to recognize Him: "they did not like to retain God in their knowledge." 23 Then idols were put in His place. But these idols were but the creation of their own perverse imaginations. The idols were only the imaging of their own false conceptions, and so were but the representations of themselves. And when they had put these idols in the place of God, the idols being but the representations of themselves, it was perfectly easy and also perfectly natural and logical that they should presently put themselves in the place of the idols, as the agents of the idol, and the executors of its will which from the beginning was but their own will cast from the occasion upon the idol. {1904 ATJ, EB xv.2}

For, strictly and truly speaking, literally the idol was nothing. All that it could possibly be was what its creators and worshipers conceived it to be. This conception was altogether their own. Then, whatever will, character, or purpose the idol could possibly have was but the will, character, or purpose of the one who made it or worshiped it. And the idol being helpless to execute this will or to manifest either character or purpose it fell inevitably to the maker or worshiper of the idol, himself to make this manifest. And since the idol had been put in the place of God, and since all the idol could ever possibly be was simply what its maker and worshiper himself was, this was simply to put the man, the worshiper of the idol, in the place of God. And when apostasy had reached this point, confusion and turbulence had reached the point at which it was only the power of force that could prevail; and the force which prevailed most, maintained its place and power by the assertion of dominion over others according to the will and purpose of the one man who exerted it. Thus arose monarchy in the world. In the nature of the case, the monarch was in the place of God. {1904 ATJ, EB xv.3}

Nor is this mere theory; not yet is it merely philosophy. It is fact -- fact according to the records of the times in which this bad development occurred. For in the earliest records of the race, in totally and widely separated places, such is the record. In earliest records in the plain of Shinar, the cradle of the race of the Flood, in every instance the ruler bears not the title of king, but of "viceroy" of the idol god, which is held to be truly king. These records reveal clearly that there had been a time when these same people recognized god as the only King and the only Ruler. These records also reveal the fact that these people had not yet gone so far in apostasy that the one in authority, the one who exercised rulership, could dare to assume positively the title of king. But the idol which had been put in the place of God could be made to bear God's title of King and true Ruler; and then the man who would usurp the place and prerogative of God over men, could deftly insinuate himself as viceroy, vicegerent, or substitute, of the idol god who, in the figment of men, still bore the dignity and title of king. {1904 ATJ, EB xvi.1}

Such also is the record in earliest Assyria, in earliest Egypt, and even among our own ancient Anglo-Saxon progenitors. The persistence of the principle of illustrated in the conception of king in our own English language; for "among the English, at least, the kingly houses all claimed descent from the blood of the gods. Every king was a son of Woden." {1904 ATJ, EB xvi.2}



Thus, by these widely separated and independent records, it is demonstrated that the concept of kingship in the human race was originally recognized as belonging only to God. And this so exclusively that when idols were put in the place of God (which idols were themselves nothing, but were in fact the reflection of the maker of the idols), this title must abide exclusively with the figment, which stood in the place of God. {1904 ATJ, EB xvi.3}

#### ORIGIN OF THE STATE AND EMPIRE

But as apostasy continued, and the asserters of dominion and power over others became more bold, there came Nimrod, the one, and the first one, who was so bold as to take the himself from the idols the title and the prerogatives of king, which by the makers of the idols had been taken from God and placed upon the idol. {1904 ATJ, EB xvii.1}

This is not to say that there should be no governments, nor is it to say that there should be no monarchy on earth. It is only to say that without such apostasy there never could have been monarchy. But when such apostasy had come, and consequent turbulence and violence prevailed, it was better that there should be even monarchy such as that of Nimrod, than that there should be no government at all, but only anarchy. It were better that there should such government as that of Nimrod, or of Nero, than that there should be none on earth. But apostasy must of necessity go a long way from true and original government -- self-government with God -- before there could be required such government as that of Nimrod or of Nero. {1904 ATJ, EB xvii.2}

The peopling of the earth by the sons of Noah is the origin of nations in the world; for of the sons of Noah and their families, after their generations, it is written: "By these were the nations divided in the earth after the flood;" and "of them was the whole earth overspread." This is the true record of the peopling of the earth, and there is no other. without this the history of any people must lack that essential part -- the true beginning. But whoever will really study the tenth chapter of Genesis will know the true origin of every people and nation of the world. {1904 ATJ, EB xvii.3}

In this first peopling of the earth, the government was that of the individual. The associations were those of the family, or the enlarged family -- tribes; and the government was of the individual -- self-government. There a Society, but no State. The earth was free to all: there were no territorial lines. But apostasy grew and prevailed. And as apostasy grew, despotism in man inevitably grew and asserted dominion over others. This culminated in Nimrod's ambition -- the ambition not only for kingship, but for empire; not only the establishment of a kingdom of single government, but also the expansion of single government into widespread dominion. Thus arose the State: territorialism, and imperialism. Men were made subject to power merely because they happened to be in the territory claimed by the would-be monarch. This meant conquest and oppression; because God had created mankind free, and to be free: and even in his apostasy the love of freedom is in him. But in the presence of monarchism and imperialism, this freedom of man never could be recognized or have any place: it must be ruthlessly crushed out in order that monarchy and empire, the one-man power of the world, might prevail and be duly honored. This is how it is that Nimrod was a mighty hunter before the Lord: not merely a hunter of wild beasts, but more a pursuer and crusher of men; and, therefore, a more exact translation of the original expression reads, "He was an over-bearing tyrant in Jehovah's sight." {1904 ATJ, EB xvii.4}

#### EMPIRE IN UNDISPUTED SWAY

Nimrod's ambition was continued by others in that day, and has been continued even to the present hour. So full is this true that the history of this thing -- the history of kingdoms by the ambition of rulers rising into empire, dominating the world for a little season, and falling before the rising of another of the same kind and to the same purpose -- is largely the history of the world. But it was a task, it cost a mighty and long-continued struggle, for imperial power so to fix and establish itself as to reign in undisputed sway. Nimrod began it, and after him others continued it in the empires of Shinar, Chaldea, Elam, Karrak, Accad, Babel, early Assyria, Egypt, later Assyria, and Babylonia: it required the exercise of all the power of these dominions in succession to establish recognized imperial sway. It required the perpetual hammering of all these in succession so to subdue the native love and assertion of individual God-given freedom in mankind that it would last submit unresisting to imperial sway. Through all this period of history, from Nimrod to Nebuchadnezzar, not only was each monarch obliged to conquer for himself all the people who had been subjected to the empire before him, but in many instances each succeeding king to the throne of the established empire was obliged to conquer to himself the very people of the empire to which he had succeeded, and which his predecessor, often his own father, had conquered. And often beyond this, so strong was the love freedom and so persistent was the assertion of it, that as empire spread it became necessary, not only that each succeeding monarch should conquer anew to himself the very people who had been conquered by his own father, but he himself, to maintain his dominion, was compelled to conquer and reconquer annually the very same people during the whole of his reign. For instance, Shalmaneser II, 905-870 B. C., in his reign of thirty-five year made thirty-three military expeditions, twenty-nine of which he led in person, and many of which were made into the same countries and to conquer the same peoples whom he himself had conquered in the year or years before. And such was the experience of both his predecessors and his successors in the imperial power of Assyria. Yet they all persistently continued it for eight hundred years, reducing the peoples to the condition presented in the Bible in the Assyrian's own boast, that he was enabled to gather the riches of the peoples as one gathereth eggs form under sitting hen, when she is so subdued that she neither "moved the wing nor opened the mouth nor peeped." 24 And so it continued until the empire of Assyria itself was finally broken down by a concerted revolt and Babylon, Egypt, and Media. {1904 ATJ, EB xviii.1}

But no sooner was the Assyrian empire dissipated by these three powers, than the king of Babylon indulged the same old imperial ambition, and began the invasion of the peoples and nations to subdue them unto himself. In this he was fully succeeded by his son Nebuchadnezzar, "the terrible of the nations." 25 And the conquests made by this "terrible of the nations." were indeed so terrible, after this so long and so severe pressure that had been put upon them by Assyria, that at last they were so worn by the perpetual hammering, which was now heavier than all in the strokes of this "hammer of the whole earth," 26 that they yielded. They practically accepted the situation as one which could not be escaped, and sat down in sullen submission to one single word-power. {1904 ATJ, EB xviii.2}

## INTRODUCTION

Then began the second phase of history. The ambition for empire had now triumphed; and now it was to be demonstrated just what empire in full and undisputed sway would do. What Babylon did in undisputed sway of empire was, through luxury and vice, to sink herself in everlasting ruin, in only twenty-three years from the death of Nebuchadnezzar. {1904 ATJ, EB xx.1}

Then worldly power in undisputed sway fell to media and Persia. In one hundred and ninety-six years, this empire from exemplary temperance and sobriety, fell to such luxury and vice that she too must sink

forever: to be succeeded by the world-empire of Grecia in undisputed sway. She, too, pursued the same course to the same end; to be in turn succeeded by the world-empire of Grecia in undisputed sway; and this, in turn, to pursue the same course in the same way and to the same end -- annihilating ruin. {1904 ATJ, EB xx.2}

Thus world-empire in undisputed sway had demonstrated in the fullest possible measure and in intense degree precisely what it would do, and only what it could do, when exercised in fullest and absolutely undisputed measure. {1904 ATJ, EB xx.3}

Then came the third phase of history: and it is still apostasy and empire. No lesson was learned by men, of the essential vanity of empire; so that, in the presence of the best opportunity ever offered since the peopling of the earth after the flood, no attempt was made to recognize the individuality of man, and to cultivate this, in recognition of God, and to the true glory of God and man. But the apostate church, which professed to be in the world for this very purpose, and which still remained amidst the ruins of the vanished Roman empire, instead of taking this position in the world, and appealing to and building upon this principle in men, simply exalted herself in the same old sinful ambition of imperial world power. {1904 ATJ, EB xx.4}

#### ECCLESIASTICAL EMPIRE

Into this she deceived herself by the seduction that in all these instances of the past, empire had fallen of itself, and had failed to save the world, "because the rulers were bad, and because the system was only of the world itself." But if there could be the reign of the "good people," and the system be not of the world but of "the church," this being empire which both in itself and in its essential system was divine, "must certainly bless and save the world." "Only let us, the good people, have the power. Let the men of God -- the bishops -- have dominion. Recognize their authority. Let them, with the dictates of the church, have full sway. Then the government and empire will be but the Kingdom and God itself. The empire being the Kingdom of God, the capital city of the church, being the capital city of this Kingdom of God, will be the very city of God -- the eternal city." {1904 ATJ, EB xx.5}

Thus ecclesiastical empire is the third phase of history. And the result of this reign of the so-called "best people" of the earth was simply the worst oppression, the fiercest despotism, and the most terrible hammering that was ever put upon any people by any power on the earth. For this was a despotism over both body and soul, and demonstrated itself to be simply and "unmitigated curse, politically, socially, and morally." It is described in the Scripture by the expressions: "the man of sin;" "the son of perdition;" "the mystery of iniquity;" "that wicked;" "Babylon, the great, the mother of harlots and abominations of the earth;" and "the beast," that would "wear out the saints of the Most High." 27 {1904 ATJ, EB xxi.1}

As God sent Christianity to save the world from the despotism of Rome in its first phase; so, in the Reformation, He sent Christianity again to save the world from Rome in this later and worst phase. And as there was a great apostasy from the truth of Christianity in the days of Rome in its first phase; so also there has been a great apostasy from the true Christianity of the Reformation in the days of Rome in its later and worst phase. And as that first great apostasy from the truth of Christianity developed "the beast," which is Rome in its worst phase; so this second great apostasy from the truth of Christianity develops "the image of the beast," which under the beast causes "the earth and them that dwell therein to worship the first beast." 28 Thus the development of the image of the beast is but the revival and continuation of the principles and reign of the original ecclesiastical empire. And the world ends with

the united powers of the beast and his image in full sway; for when the Lord comes in the fulness of His glory, "these both" are overtaken "alive," and are destroyed in the consuming power of the overwhelming brightness of His glory. 29 Thus ecclesiastical empire, culminating in the united sway of the beast and his image, is the final phase of empire and of the world's history. {1904 ATJ, EB xxi.2}

Thus it is seen that the history of the world, literally as that history has occurred, without any theorizing or contriving, stands out clearly divided into three great and characteristic periods:- {1904 ATJ, EB xxii.1}

The first period, from Nimrod to Nebuchadnezzar -- the rise and establishment of empire. {1904 ATJ, EB xxii.2}

The second period, from Nebuchadnezzar to the fall of Rome -- the demonstration of what world-empire in absolutely undisputed sway would do; and which it demonstrated over and over so thoroughly as to make it impossible for any one in sober thought to mistake it. {1904 ATJ, EB xxii.3}

The third period, from the fall of Rome to the end of the world: a new and distinct phase of empire, diverse even from that one which had been "diverse from all" 30 -- an ecclesiastical worldpower; the reign of "the good," the rulership of "the church," which developed the worst empire of all, that of the beast. And this, revived, confirmed and aided by the image of the beast; and continuing to the end of the world, is to be annihilated "alive" in an intensely deserved perdition at the coming of the Lord. {1904 ATJ, EB xxii.4}

Now the divine contention with this evil order of things, throughout all its phases, is another essential of the philosophy of history. For against this course of things, at every step of the way throughout the world's experience, there has been set the true and divine principles of righteousness and of government. {1904 ATJ, EB xxii.5}

#### GOD'S PROTEST

In the Bible there is fully set forth this side of the story; and, in this, the true philosophy of the whole story. Without the Bible, GOD'S PROTEST, that philosophy never can be known. For it can not be denied that the Bible reveals the fact that at the crisis of the history of each one of these great empires that have dominated the world, God has directly manifested Himself; and, without a single exception, has manifested Himself in protest. The Bible reveals that God set a protest against Nimrod's ambition, and against Chedorlaomer's sway; likewise that of the Pharaoh of Egypt. By the prophet Samuel, God entered most solemn protest against the establishment of kingship in Israel. To early Assyria, by the prophet Jonah, He sent a message of protest, and a call to repentance; and in the affairs of later Assyria, God revealed Himself again and again. At the height of the dominion of Babylon, He more than once entered protest, and called to righteousness the mighty king Nebuchadnezzar. In the final crisis of Babylon, by His own handwriting on the wall, He entered His protest and pronounced judgment. To the mighty kings of Media and Persia He revealed Himself in instruction and protest, and called them to the way of righteousness, and so continued as long as even He could endure it. When the "prince of Grecia" arose, He likewise called him to the way of righteousness. When the Grecian power, by transgression to the full, had sunk herself, and mighty Rome came in, God revealed Himself to Rome and to the world, and, in the person of His Son, came to make perfectly plain the way of righteousness and self-government, in view of judgment of come. 31 And when this most exalted One thus humbled Himself and came to show the Way, He came saying to God, His Father, "I am thy servant forever." "I delight to do. Thy will, O My God; yea, Thy law is within my heart." 32 "I can of Mine Own Self do

nothing"; 34 "the Father that dwelleth in Me, He doeth the works." "My doctrine is not Mine, but His that sent Me." "He gave me a commandment, what I should say, and what I should speak." "I came . . . not to do Mine own will, but the will of Him that sent Me," " and to finish His work." "Not My will, but Thine, be done." This He did all of His own free, eternal choice. And thus He not only showed the way, but He is eternally "the Way," of true, original and ultimate government; that it s self-government, under God, with God, and in God. And only in Christianity, as Christianity is in Christ, is found this true self-government, this original and ultimate government. But, even in this display of divine condescension, He was renounced and rejected. He grace was continuously beaten off, perverted, and trodden under food. Yet still, through all the consequent Dark Ages, He revealed Himself in protest, culminating in the mighty demonstration of the Reformation. And in the new nation of the United States, founded "upon the principles on which the Gospel was first propagated, and the reformation from popery carried on," God set before all the world a great national example of protest against monarchy and imperialism of every kind, ecclesiastical or civil. And when this great example is perverted to the very building up of that against which it was originally established as that protest among nations, God still reveals Himself in protest in that mighty message of solemn warning to every nation and kindred and tongue and people, against the worship by "any man" of the beast and his image, or the receiving of his mark. 39 {1904 ATJ, EB xxiii.6}

#### THE BETTER VIEW

In view of these indisputable facts and connections, extending from the beginnings of history to the present day, how is it possible to understand history without the Bible? Without the Bible, history is altogether one-sided: and it is one-sided on the wrong side. without with the Bible it is all imbued with life and philosophy. And thus alone can it be truly said that "history is philosophy teaching by example." Without the Bible the origin of man on the earth can not be known. Without the Bible the origin of monarchy and the State can not be certainly known. Without the Bible the real reason of the succession of the empires can not be known. Without the Bible the real meaning of Alexander's marvelous career, as well as important events in the reigns of many other kings, can not be known. For it is simply the abiding truth that runs through all the history of the world, that "The Most High ruleth in the kingdom of men, and giveth it to whosoever He will." This abiding truth is the true explanation of a multitude of singular facts and occurrences in the history of the world; and this alone is the source of the true philosophy of history. {1904 ATJ, EB xxiv.1}

History compiled and studied in this view is a far more intelligible thing than is the history that is composed and studied only from the side of what is usually considered as history -- history without the Bible, or history without God. History considered thus is far more than possibly can be any record of marches, battles, and sieges in the rise and fall of powers, and the portrayal of the careers of the world's conquerors. {1904 ATJ, EB xxv.1}

However, history in the true and complete idea will not exclude these other things. The marches, the battles, the sieges, the rise and fall of the powers, and the careers of the world's conquerors -- all these things will necessarily be included in the history; because they are inevitably and materially a part of his history; but history, from the true standpoint and in the true philosophy, will be of wider and more far-reaching meaning than any or all of these things. The student will live in a higher realm. The thoughts to which his mind will be directed will be laden with far more weighty substance; will be fraught with far higher, deeper, and wider meaning; and the lessons learned will be of far greater value, than any that can possibly be found in history in the commonly accepted sense -- history without the Bible, history without God. {1904 ATJ, EB xxv.2}

In the study of history in this true way, instead of the student getting merely a knowledge of a series of dates and events, and of a systematic record of occurrences that are past, that ever will past, and that can never have any particular place or bearing in his own conduct -- instead of this, he obtains a knowledge of living principles which give him the philosophy of all those occurrences, and which becomes a living thing and sure guide in his own personal daily conduct, and also in his consideration of the national and world occurrences of his own day. {1904 ATJ, EB xxv.3}

One great and valuable result of the study of history in this view is that the student is lifted from the consideration of merely human occurrences and the exploits of men, to the grander plane of the contemplation of the divine purpose running through human occurrences. It lifts him from the plane of mere hero-worship to the contemplation of the wisdom of God. For, unquestionably, it can not be denied -- it can scarcely even be doubted -- that one specific result, if not the chief one, of the study of history as history is commonly considered is to fill the mind of the student with the very spirit of hero-worship, and the forming of his character after the image of the world's conquerors. And what is the character of the world's conquerors? It is doubtful whether this character is anywhere more clearly portrayed, or the truth concerning it more briefly and forcibly told than in that awful picture, entitled "The World's Conquerors." A long line of them is portrayed: a line so long that it fades in the distance. Mounted and panoplied they are marching in their might, with a tread that seems to make the earth tremble. In the center of the very front is Caesar. Following so closely that with him they almost form a rank, are seen the faces of Alexander, Napoleon, Attila, Rameses II, Charlemagne, and others fading away until the features can not be distinguished. And as this long line of mighty ones moves proudly along, on each side of the proud array is an equally long, fading double line of stark dead men: the ghastly evidence of the fact that these are the world's conquerors! {1904 ATJ, EB xxvi.1}

#### EARTH'S HEROES

And hero-worship is the admiration of these! it is the ambition and the aspiration to be such as these! But there is a better philosophy of history than that. There is a better spirit to be imbibed. There is a better ambition to be inculcated. There is a better aspiration to be indulged. For though it be true that as the world goes and as history stands in its accepted form, there are the world's conquerors; they are not earth's true heroes. To know earth's true and to partake of their spirit, to be imbued with the ambition and the aspiration to be like them, never results in hero-worship:  
xxvii

it draws rather to the worship of God, whose Spirit alone in His work and in His purpose can make true heroes.

"They are coming this way!" he said, -- the angel who kept the gate, --  
"They enter the city here. Would you see their cohorts? Wait.  
Within is a great feast spread, and the air with music stirs;  
For the King himself shall sit this day with the banqueters."  
The heroes of earth! For these, in their march up the aisles of palm,  
I would wait: from within came forth the surge of a swelling psalm.  
At thought of the nearing hosts, I shrank in awesome dread --  
Chief captains and mighty men, who should pass with their martial tread.

Then, slowly, out of the mists up the way whence I looked to see,

With glory along their crests, and light on their panoply,  
The warriors, splendor-shod, with whose names Time's annals ring --  
Came a bank of pilgrims; worn as from years of journeying.

Slowly, with halting steps, they come; their unsandaled feet  
Are bruised by jagged stones, are scorched by the desert's heat;  
Their faces are white, and lined with vigil and patient pain;  
Their forms are beaten and marred by the storm and the hurricane;

But the stronger uphold the week -- and their leader upholds a cross.  
Impatient, I look away down the slopes where the palm plumes toss;  
Impatient, I turn to him, the angel who keeps the gate, --  
"But the heroes ? Where are they, for whom you bade me wait ?"

For answer, the gate swings wide, and dawn streams out on the night;  
And that way-worn band pass through, their raiment white as the light.  
For answer, I hear a voice from the heart of the halos say,  
While the veiled angel bows: "Earth's heroes ? These are they!" 40

Of these are Abel, Noah, Abraham, Joseph, Moses, David Daniel, Paul;  
the long line of Christians of the primitive church and of the Dark Ages;  
Militz, Conrad of Waldhausen, Matthias of Janow, Wicklif, Huss, Jerome,  
Luther, of the Reformation period --  
these, and such as these, are earth's heroes and the world's true conquerors.  
For this is the victory that conquers the world, even faith.  
And he that ruleth his own spirit is greater than he that taketh a city.

It is upon this philosophy of history that has been constructed the Empire Series -- "The Empires of the Bible," "The Great Empires of Prophecy," "Ecclesiastical Empire," and "The Great Nations of To-day." The events that have marked the experiences of the peoples and nations of this world have occurred, these events have been recorded, and the record stands. These events have occurred without any relation whatever to what any man might think; and without any reference whatever to any views or theories that any man might frame. These events have occurred in a certain order, and in no other order. The aim in the Empire Series has been solely to follow this order of events and to gather from the most authoritative sources the facts exactly as they have occurred. And when these facts have been gathered in the order of their occurrence, and have been placed in their true setting in the light of the Bible, they teach their own lessons: and what these lessons are is easy to be seen, and is of unmistakable import. {1904 ATJ, EB xxvii.2}

#### DISTINCTLY A STUDY OF THE BIBLE

As the Bible transcends all other means of knowing both the order and the true meaning of the course of events on the earth, the Bible has supplied the thread upon which has been strung the whole story in the Empire Series. Whoever will study this history can not fail to see how exactly the story of the events fits upon the thought of the Bible, and how easily the history is then understood and how satisfactorily everything is explained. It will be seen that from beginning to end the record in the Bible and that outside of the Bible are but the complement of each other: and this not merely in general outline, but in

close detail. For instance, the Bible says that "Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold." But the Bible does not tell what it was in which Hezekiah had offended and that caused him thus to surrender without any defense whatever of his capital. Yet Sennacherib's history does tell what Hezekiah's offense was (see "Empires of the Bible," chapter 23, paragraph 15-23). On the other hand, the Assyrian records tell that "Sennacherib's reign was ended by an insurrection in which he was murdered by his own son;" but does not give the name nor tell what became of his sons who raised the insurrection, but who did not succeed to the kingdom (see "Empires of the Bible," chapter 23, paragraph 85, and chapter 24, paragraphs 1-3); yet the Bible gives the names of these sons of Sennacherib, and tells that they "escaped into Armenia. And Esarhaddon his son reigned in his stead." 41 Like instances might be multiplied indefinitely; indeed, the history itself when fully written from both sides presents almost an infinite series of such instances, and is but a perpetual demonstration of the absolute unity of the Bible and the history; and that true history is obtained only when the two are joined in the one story which they essentially are. {1904 ATJ, EB xxviii.1}

The study of this history, therefore, in the Empire Series is from beginning to end distinctly a study of the Bible. The first volume, "The Empires of the Bible," is a study of the Bible as it relates to the history of the world from the confusion of tongues or peopling of the earth and the beginning of monarchy and empire, to the captivity of Israel to Babylon. The second volume, "The Great Empires of Prophecy," is a study of the Bible as it relates to the history of the world under the great empires of Babylon, MedoPersia, Grecia, and Rome, from the reign of Nebuchadnezzar to the fall of Rome. The third volume, "Ecclesiastical Empire," is a study of the Bible as it relates to the history of the world in Western Europe through the Middle Ages, and the reign of the papacy in the Dark Ages. The fourth volume -- "The Reformation, and the Great Nations of To-day" -- is a study of the Bible as it relates to the Reformation, to Protestantism, to the career of Mohammedanism, and to the history of the East, culminating in the great nations of to-day and the all-absorbing Eastern Question. And throughout, the whole story is "to the intent that the living may know that the Most High ruleth in the kingdoms of men." The author's aim has been not so much to write a history of the world's empires, as to construct a history from the best that has already been written, as far as possible in the very language of the best authorities; and with the history as it is in the Bible, and as it is outside the Bible, woven together into the one history which they really are. Thus the reader has before him the complete story from both sources, and largely in the exact words of the best history of each empire of period. Every consideration certainly justifies this as the best way to present the history of the world's empires. For no one person could possibly know or tell the story of all, so well as the story of each must be known and told by the person or persons who have especially studied and written it. This plan of presenting the history of each empire or period in the very language of the best authorities was entirely original with the author. But since the first edition of the Empire Series was published, this plan has received strong and most satisfactory endorsement in the publication in England and the United States of a large and full twenty-five volume History of the World that is constructed wholly upon this plan. And because of this feature alone, it is expected to, and undoubtedly will, supersede all others as the truest History of the World. With such endorsement of the plan of the work, it is with the more satisfaction that this new edition of the Empire Series is issued. {1904 ATJ, EB xxix.1}