

**CYCLOPÆDIA**  
**OF**  
**BIBLICAL LITERATURE**

**EDITED BY**

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**ILLUSTRATED BY NUMEROUS ENGRAVINGS**

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**IN TWO VOLUMES.**

**VOL. I.**

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**NEW YORK:**  
**MARK H. NEWMAN, 199 BROADWAY.**  
**CINCINNATI:**  
**WILLIAM H. MOORE & CO., 110 MAIN STREET.**  
**1846.**

vines. Ptolemy places it in Pamphylia, and Strabo in Phrygia. It was founded by Seleucus Nicanor, and its first inhabitants were from Magnesia on the Mæander. After the defeat of Antiochus (III.) the Great by the Romans, it came into the possession of Eumenes, king of Pergamos, and was afterwards transferred to Amyntas. On his death the Romans made it the seat of a proconsular government, and invested it with the privileges of a *Colonia Juris Italici*, which included a freedom from taxes and a municipal constitution similar to that of the Italian towns (Ulpianus, lib. 50: *In Pisidia juris Italici est Colonia Antiochenisium*). When Paul and Barnabas visited this city (Acts xiii. 14), they found a Jewish synagogue and a considerable number of proselytes (*οι φοβούμενοι τον Θεόν*, v. 16; *των σεβομένων προσελητών*, v. 43; *τας σεβομένας γυναίκας*, v. 50), and met with great success among the Gentiles (v. 48), but, through the violent opposition of the Jews, were obliged to leave the place, which they did in strict accordance with their Lord's injunction (v. 51, compared with Matt. x. 14; Luke ix. 5).

Till within a very recent period Antioch was supposed to have been situated where the town of *Ak-Sheker* now stands; but the researches of the Rev. F. Arundell, British chaplain at Smyrna in 1833, confirmed by the still later investigations of Mr. Hamilton, secretary of the Geographical Society, have determined its site to be adjoining the town of Yalobatch; and consequently that Ak-Sheker is the ancient Philomelion described by Strabo (xii. 8.; vol. iii. p. 72, ed. Tauch.). 'In Phrygia Paroreia is a mountainous ridge stretching from east to west; and under this on either side lies a great plain, and cities near it; to the north Philomelion, and on the other side Antioch, called Antioch near Pisidia: the one is situated altogether on the plain; the other on an eminence, and has a colony of Romans.' According to Pliny, Antioch was also called *Cæsarea* (*Insident verticem Pisidæ, quondam Solymi appellati, quorum colonia Cæsarea, eadem Antiochia*, v. 24). Mr. Arundell observed the remains of several temples and churches, besides a theatre and a magnificent aqueduct; of the latter twenty-one arches still remained in a perfect state. Mr. Hamilton copied several inscriptions, all, with one exception, in Latin. Of one the only words not entirely effaced were *ANTIOCHEAE CÆSARI*.

Antioch was noted in early times for the worship of Men Arcæus, or Luntus. Numerous slaves and extensive estates were annexed to the service of the temple; but it was abolished after the death of Amyntas (Strabo, xii. 8; iii. 72). Arundell's *Discoveries in Asia Minor*, London, 1834, i. 268-312; Hamilton's *Researches in Asia Minor, Pontus, and Armenia*, London, 1842, i. 472-474; ii. 437-439; 'Laborde's work on *Syria and Asia Minor* contains a good view of the aqueduct—*Coins of Antioch*, v. Calmet's *Plates*, vii.—J. E. R.

**ANTIOCHUS.** Of the many kings who bore this name, Antiochus, called Epiphanes, has the chief claim on our attention in a Biblical Cyclopaedia, since in the Books of Maccabees and in the prophecies of Daniel his person is so prominent. Nevertheless, it will be our business to set forth, not that which readers of the Bible can gather for themselves, but such preliminary and

collateral information as will tend to throw light on the position of the Jews towards the Syrian monarchy.

The name Antiochus may be interpreted *he who withstands, or lasts out*; and denotes military prowess, as do many other of the Greek names. It was borne by one of the generals of Philip, whose son, Seleucus, by the help of the first Ptolemy, established himself (B.C. 312) as ruler of Babylon. The year 312 is in consequence the era from which, under that monarchy, time was computed, as, for instance, in the Books of Maccabees. For eleven years more the contest in Asia continued, while Antigonus (the 'one-eyed') was grasping at universal supremacy. At length, in 301, he was defeated and slain in the decisive battle of Ipsus, in Phrygia. Ptolemy, son of Lagus, had meanwhile become master of southern Syria; and Seleucus was too much indebted to him to be disposed to eject him by force from this possession. In fact, the three first Ptolemies (B.C. 323-222) looked on their extra-Egyptian possessions as their sole guarantee for the safety of Egypt itself against their formidable neighbour, and succeeded in keeping the mastery, not only of Palestine and Cœle-Syria, and of many towns on that coast, but of Cyrene and other parts of Libya, of Cyprus, and other islands, with numerous maritime posts all round Asia Minor. A permanent fleet was probably kept up at Samos (Polyb. v. 35, 11), so that their arms reached to the Hellespont (v. 34, 7); and for some time they ruled over Thrace (xviii. 34, 5). Thus Syria was divided between two great powers, the *north-west* falling to Seleucus and his successors, the *southern* to the Ptolemies; and this explains the titles 'king of the north' and 'king of the south,' in the 11th chapter of Daniel. The line dividing them was drawn somewhat to the north of Damascus, the capital of Cœle-Syria.

The first Seleucus built a prodigious number of cities with Greek institutions, not, like Alexander, from military or commercial policy, but to gratify ostentation, or his love for Greece. This love, indeed, led him to fix his capital, not at Babylon, where Alexander would have placed it, but in the north of Syria (see *ANTIOCH*); and in extreme old age his life fell a sacrifice to his romantic passion for revisiting his native Macedonia. To people his new cities was often a difficult matter; and this led to the bestowal of premiums on those who were willing to become citizens. Hence we may account for the extraordinary privileges which the Jews enjoyed in them all, having equal rights with Macedonians. At the same time (whether from the example which Alexander had set or from the force of circumstances) that age displayed remarkable tendencies to religious fusion everywhere; insomuch that—if, with Josephus, we may trust to the letter in the 1st book of Maccabees (xii. 21)—even the Lacedæmonians put in their claim to be regarded as children of Abraham. [See *SPARTA*, on the authenticity of this correspondence.] But there was still another cause which recommended the Jews to the Syrian kings. A nation thus diffused through their ill-compacted empire, formed a band most useful to gird its parts together. To win the hearts of the Jews, was to win the allegiance of a brave brotherhood, who would be devoted to their protector, and who could never make common cause with any

spirit of local independence. For this reason Antiochus the Great, and doubtless his predecessors also, put peculiar trust in Jewish garrisons. In a letter which Josephus has transcribed (*Antiq.* xii. 3, 4) he orders the removal of 2000 Jews of Mesopotamia and Babylonia, with all their goods, into Lydia and Phrygia, for garrison service: and although the authenticity of the letter may be suspicious, it at any rate proves the traditional belief that the earlier kings of the house of Seleucus had transported troops of Jewish families westward for military purposes.



[Antiochus the Great.]

Again: through the great revolution of Asia, the Hebrews of Palestine were now placed nearly on the frontier of two mighty monarchies; and it would seem that the rival powers *bid* against one another for their good will—so great were the benefits showered upon them by the second Ptolemy. Even when a war broke out for the possession of Cœle-Syria, under Antiochus the Great and the fourth Ptolemy (s.c. 218, 217), though the people of Judæa, as part of the battlefield and contested possession, were exposed to severe suffering, it was not the worse for their ultimate prospects. Antiochus at least, when at a later period (s.c. 198) left master of southern Syria, did but take occasion to heap on the Jews and Jerusalem new honours and exemptions (*Joseph. Antiq.* xii. 3, 3). In short, in days in which no nation of those parts could hope for political independence, there was none which seemed so likely as the Hebrew nation to enjoy an honourable social and religious liberty.

The Syrian empire, as left by Antiochus the Great to his son, was greatly weaker than that which the first Seleucus founded. Scarcely, indeed, had the second of the line begun to reign (s.c. 280) when four sovereigns in Asia Minor established their complete independence:—the kings of Pontus, Bithynia, Cappadocia, and Pergamus. In the next reign—that of Antiochus Theos—the revolt of the Parthians under Arsaces (s.c. 250) was followed speedily by that of the distant province of Bactriana. For thirty years together the Parthians continued to grow at the expense of the Syrian monarchy. The great Antiochus passed a life of war (s.c. 223-187). In his youth he had to contend against his revolted satrap of Media, and afterwards against his kinsman Achæus, in Asia Minor. We have already noticed his struggles in Cœle-Syria against the Ptolemies. Besides this, he was seven years engaged in successful campaigns against the Parthians and the king of Bactriana; and, finally, met unexpected and staggering reverses in war with the Romans, so that his last days were inglorious and his resources thoroughly broken. Respecting the reign of his son, Seleucus Philopator

(s.c. 187-176), we know little, except that he left his kingdom tributary to the Romans (*Livy*, xiii. 6) [see also *SELEUCUS PHILOPATOR*]. In *Daniel*, xi. 20, he is named a raiser of taxes, which shows what was the chief direction of policy in his reign. De Wette renders the words rather differently ('der einen eintreiber die Krone des Reiches [Judia] durchziehen lässt'), yet perhaps with the same general meaning. Seleucus having been assassinated by one of his courtiers, his brother Antiochus Epiphanes hastened to occupy the vacant throne, although the natural heir, Demetrius, son of Seleucus, was alive, but a hostage at Rome. In *Daniel*, xi. 21, it is indicated that he gained the kingdom *by flatteries*; and there can be no doubt that a most lavish bribery was his chief instrument. According to the description in *Livy* (xii. 20), the magnificence of his largesses had almost the appearance of insanity.

A prince of such a temper and in such a position, whose nominal empire was still extensive, though its real strength and wealth were departing, may naturally have conceived, the first moment that he felt pecuniary need, the design of plundering the Jewish temple. At such a crisis, the advantage of the deed might seem to over-balance the odium incurred: yet, as he would convert every Jew in his empire into a deadly enemy, a second step would become necessary—



[Antiochus Epiphanes.]

to crush the power of the Jews, and destroy their national organization. The design, therefore, of prohibiting circumcision and their whole ceremonial, would naturally ally itself to the plan of spoliation, without supposing any previous enmity against the nation on his part. Just then, however, a candidate for the high-priesthood gave an impetus to this course of events, by setting the example of assuming Greek manners in the hope of gaining the king's favour; as is narrated in the 1st book of Maccabees. We have written enough to show how surprising to the Jews must have been the sudden and almost incredible change of policy on the part of the rulers of Syria; and how peculiarly aggravated enmity Antiochus Epiphanes must in any case have drawn on himself. Instead of crushing his apparently puny foes, he raised up heroes against himself [*MACCABEES*], who, helped by the civil wars of his successors, at length achieved the deliverance of their people; so that in the 170th year of the Seleucides (s.c. 143) their independence was formally acknowledged, and they began to date from this period (1 *Macc.* xiii. 42) as a new birth of their nation. Whether Antiochus Epiphanes committed all the atrocities alleged in the second book of Maccabees may be doubted; but having started amiss, with no principle to guide or restrain him, it is certain

that he was capable of adding cruelty to iniquity, to whatever amount the necessity of the moment might prompt. The intensity of Tacitus's hatred of the Jews is lamentably displayed in his remarks on this king, *Hist. v. 8*: 'Rex Antiochus, demere superstitionem et mores Græcorum dare adnixus, quominus *teRRimam gentem in molibus partiorum bello prohibuit est.*'

The change of policy, from conciliation to cruel persecution, which makes the reign of Epiphanes an era in the relation of the Jews to the Syrian monarchy, has perhaps had great permanent moral results. It is not impossible that perseverance in the conciliating plan might have sapped the energy of Jewish national faith: while it is certain that persecution kindled their zeal and cemented their unity. Jerusalem, by its sufferings, became only the more sacred in the eyes of its absent citizens; who vied in replacing the wealth which the sacrilegious Epiphanes had ravished. According to 1 Maccat. vi. 1-16, this king died shortly after an attempt to plunder a temple at Elymais; and Josephus follows that account. Appian (*Syr. 66*) adds that he actually plundered it. Strabo, however (xvi. 1), and Justin (xxxii. 2) tell the story of Antiochus *the Great*, and represent him as losing his life in the attempt. Polybius and Diodorus decide nothing, as the fragments which notice the deed ascribe it merely to 'the king Antiochus.' Nevertheless, Josephus appeals to Polybius as agreeing with him; and the editors of Polybius so understand the matter. On the whole, it would appear that this attempt is rightly assigned to Epiphanes: it is not likely to have been two events, though the stories do not agree as to the name of the deity of the temple. We ought, however, to add, that Winer (*Real-Wörterbuch*) is disposed to believe that father and son both ended their lives with the same act; and this view of the case is also taken in Dr. W. Smith's *Dictionary of Greek and Roman Biography*.

An outline of the deeds of the kings of Syria in war and peace, down to Antiochus Epiphanes, is presented in the 11th chapter of Daniel; in which Epiphanes and his father are the two principal figures. Nothing but ignorance or a heated imagination can account for some modern expositors referring that chapter to the events of the eighteenth century after Christ. The wars and treaties of the kings of Syria and Egypt from B.C. 280 to A.C. 166 are described so minutely and so truly, in vv. 6-36, as to force all reasonable and well-informed men to choose between the alternatives,—either that it is a most signal and luminous prediction, or that it was written after the event.

Besides Antiochus Epiphanes, the book of Maccabees mentions his son, called Antiochus Eupator, and another young Antiochus, son of Alexander Balas, the usurper; both of whom were murdered at a tender age. In the two last chapters of the book a fourth Antiochus appears,—called by the Greeks *Sidetes*, from the town of Sida, in Paraphylia. This is the last king of that house, whose reputation and power were not unworthy of the great name of Seleucus. In the year A.C. 134 he besieged Jerusalem, and having taken it next year, after a severe siege, he pulled down the walls, and reduced the nation once more to subjection, after only ten years' independence. His moderation and regard for their religious feelings are contrasted by Josephus with the impiety of Epiphanes (*Antiq.*

xiii. 8, 2-31). It is remarkable that, though the beginning of his quarrel with the Jewish high-priest is narrated in the first book of Maccabees, the story is cut short abruptly.

The most compact and unbroken account of the kings of this dynasty is to be found in Appian's book (*De Rebus Syriacis*), at the end. The dates of the following table are taken from Glatton's *Fasts Hellenici*, vol. iii. Appendix, ch. iii. :—

1. Seleucus Nicator, B.C. 312—280.
2. Antiochus Soter, his son, 280—261.
3. Antiochus Theus, his son, 261—247.
4. Seleucus Callinicus, his son, 247—226.
5. (Alexander, or) Seleucus Ceraunus, his son, 226—223.
6. Antiochus the Great, his brother, 223—187.
7. Seleucus Philopator, his son, 187—176.
8. Antiochus Epiphanes, his brother, 176—164.
9. Antiochus Eupator, his son (a minor), 164—162.
10. Demetrius Soter, son of Seleucus Philopator, 162—150.
11. Alexander Balas, a usurper, who pretends to be son of Antiochus Epiphanes, and is acknowledged by the Romans, 152—146.
- [12. Antiochus Theus, or Alexander (a minor), son of the preceding. He is murdered by the usurper Trypho, who contests the kingdom till 140.]
12. Demetrius Nicator, son of Demetrius Soter, reigns 146—141, when he was captured by the Parthians.
13. Antiochus Sidetes, his brother, 141—128.\*

F. W. N.

ANTIPAS (*Ἀντίπας*), a person named as 'a faithful witness,' or martyr, in Rev. ii. 13.

2. ANTIPAS, or HEROD-ANTIPAS. [HERODIAN FAMILY.]

ANTIPATER. [HERODIAN FAMILY.]

ANTIPATRIS (*Ἀντιπάρις*), a city built by Herod the Great, on the site of a former place called Caphar-saba (*Καφαρσαβή* or *Καφαρσαβή*, Joseph. *Antiq.* xiii. 15. 1). The spot was well watered, and fertile; a stream flowed round the city, and in its neighbourhood were groves of large trees (*Antiq.* xvi. 5. 2). Caphar-saba was 120 stadia from Joppa; and between the two places Alexander Balas drew a trench, with a wall and wooden towers, as a defence against the approach of Antiochus (*Antiq.* xiii. 15. 1; *De Bell. Jud.* i. 4. 7). Antipatris also lay between Caesarea and Lydia, its distance from the former place being twenty-six Roman miles (*Itin. Hieros.* p. 608). These circumstances indicate that Antipatris was in the midst of a plain, and not at Arsuf, where the Crusaders supposed they had found it (Will. Tyr. ix. 19; xiv. 16; Vitruvius, c. 23; Brocard, c. 10; comp. Reland, *Palæst.* pp. 669, 670). On the road from Ramlah to Namreth, north of Ras-el Ain, Prokesch (*Reise ins Heilige Land*, Wien, 1831) came to a place called Kaff Saba; and the position which Brighaus assigns to this town in his map is almost in exact agreement with the position assigned to Antipatris in the *Itin. Hieros.* Perceiving this, Professor Raumer (*Palæstina*, pp. 144, 462) happily conjectured that this Kaff

\* Kings of the same family reigned in Antioch until Pompey reduced Syria to the form of a Roman province, B.C. 63.