

"Studies in the Book of Daniel" The Advent Review and Sabbath Herald 75, 12 , pp. 172, 173.

BEFORE the Babylonian Empire of Nebuchadnezzar arose to power, the empire of Assyria ruled the world, as described in Eze. 31:1-6, and mapped in "Empires of the Bible" at page 374. {March 15, 1898 ATJ, ARSH 172.1}

In 625 B.C. there was a revolt of the countries of Media, Babylon, and Egypt, all at once. The king of Assyria in person subdued the revolt in Media; while he sent his trusted general, Nabopolassar, to bring Babylon into subjection again. Both were entirely successful, Nabopolassar performing his part so well as to merit and receive from his sovereign the honorable title "King of Babylon." This Nabopolassar was the father of Nebuchadnezzar. {March 15, 1898 ATJ, ARSH 172.2}

Affairs in the government of Assyria went from bad to worse, so that in 612 B.C. there was another grand revolt on the part of the same three countries, led this time by Nabopolassar himself. This one was completely successful: Nineveh was made a heap of ruins; and the Assyrian Empire was divided into three great divisions,—Media, holding the northeast and the extreme north, Babylon holding Elam and all the plain and valleys of the Euphrates and the Tigris, and Egypt holding all the country west of the Euphrates. The seal of this alliance between Babylon and Media was the marriage of the daughter of the king of Media to Nebuchadnezzar, son of Nabopolassar. {March 15, 1898 ATJ, ARSH 172.3}

It was in the performance of his part in the alliance against Assyria, that Pharaoh-Necho king of Egypt went up against the king of Assyria to fight against Carchemish by Euphrates when King Josiah of Judah went out to fight with him, and was slain at Megiddo. 2 Kings 23:29; 2 Chron. 35:20-22. Then as all this western territory pertained to the king of Egypt, it was in exercise of his legitimate sovereignty, gained by conquest, that he removed Shallum, the son of Joseiah, from being king of Judah, and appointed Eliakim king of Judah in his stead, changing his name to Jehoiakim, and laid a tax upon the land. 1 Chron. 3:15; 2 Kings 23:31-35. {March 15, 1898 ATJ, ARSH 172.4}

Pharaoh-Necho, however, was not left very long to enjoy his share of the vanished empire of Assyria. In the year 607 B.C., Nabopolassar associated Nebuchadnezzar with himself as king, and sent him on an expedition in invasion of the territory of Pharaoh-Necho. Thus it was that "in the third year of the reign of Jehoiakim [607 B.C.] king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it;" and took part of the vessels of the house of God, and a number of captives, among whom was Daniel, and carried them to Babylon. {March 15, 1898 ATJ, ARSH 172.5}

This, of course, was resented by Pharaoh-Necho. Accordingly, "in the fourth year of Jehoiakim" he came out of Egypt on an expedition against Babylon. He went no farther than to Carchemish, however; for there he was met by Nebuchadnezzar, as is related in Jer. 46:1-10. "Necho was overcome and put to flight; one single battle stripped him of all his conquests, and compelled him to retire into Egypt."—Lenormant. "And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt." 2 Kings 24:7. {March 15, 1898 ATJ, ARSH 172.6}

At the time when Cyaxares of Media, Nabopolassar of Babylon, and Necho of Egypt, formed their triple alliance for the destruction of the Assyrian Empire, Nebuchadnezzar, the son of Nabopolassar, was united in marriage to Amyitis, the daughter of Cyaxares. Not long after the destruction of Nineveh and the Assyrian Empire, there was war between Media and Lydia; but during a great battle there occurred an eclipse of the sun, which so awed both armies that they ceased fighting. This lull was seized upon by Nabopolassar to intervene and ask both kings to come to an agreement, out of respect to the gods, who had so manifestly shown their displeasure by darkening the sun. He was successful. Peace was

established, and the agreement was sealed by the marriage of the daughter of the king of Lydia to the son of the king of Media. Thus Babylon, both by the prestige of her ancient and mighty name and by the good offices of Nabopolassar, strengthened herself in the position of a controlling influence over the two strong kingdoms of Media and Lydia. And when, shortly after this, Nebuchadnezzar, the son of Nabopolassar, conquered Necho of Egypt, at Carchemish by the Euphrates, drove him back to Egypt, and took possession of all his territories, even up to the River of Egypt itself, Babylon secured the decidedly predominant power over all. {March 15, 1898 ATJ, ARSH 172.7}

Thus matters stood when, in 604, Nabopolassar died, and was succeeded immediately by Nebuchadnezzar, having already so signally displayed his ability in war by the defeat of the king of Egypt and the conquest of all Palestine and Syria, easily maintained the dignity and predominance of Babylon before all nations. In addition to this, the family relationship of Babylon with Media and Lydia was now closer than before; for Nebuchadnezzar, king of Babylon, was son-in-law to the king of Media, and brother-in-law to the heir of the throne of Media, who was son-in-law to the king of Lysia. All these influences gave Babylon, at the very beginning of the reign of Nebuchadnezzar, an easy predominance, which was only strengthened at every step throughout the long reign of the mighty Nebuchadnezzar. {March 15, 1898 ATJ, ARSH 172.8}

Such was the position of Babylon before the world at the end of Daniel's three years of study in Babylon, when he had most successfully passed the final examination, and was chosen, with his three companions, to "stand before the king." {March 15, 1898 ATJ, ARSH 172.9}

"From city to city through the country of Ephraim and Manasseh even unto Zebulun," the couriers sent out by Hezekiah carried the message. Israel should have recognized in this invitation an appeal to repent and turn to God. But the remnant of the ten tribes still dwelling within the territory of the once-flourishing northern kingdom treated the royal messengers from Judah with indifference and even with contempt. "They laughed them to scorn, and mocked them." There were a few, however, who gladly responded. "Divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem, . . . to keep the feast of unleavened bread." Verses 10-13. {PK 291.1}

About two years later, Samaria was invested by the hosts of Assyria under Shalmaneser; and in the siege that followed, multitudes perished miserably of hunger and disease as well as by the sword. The city and nation fell, and the broken remnant of the ten tribes were carried away captive and scattered in the provinces of the Assyrian realm. {PK 291.2}

"From city to city through the country of Ephraim and Manasseh even unto Zebulun," the couriers sent out by Hezekiah carried the message. Israel should have seen in this invitation an appeal to repent and turn to God. But nearly all treated the royal messengers with indifference or with contempt. "They laughed them to scorn, and mocked them." 2 Chronicles 30:10. But there were a few who gladly responded. "Divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem, . . . to keep the feast of unleavened bread." {RH, February 12, 1914 par. 8}

About two years later, "in the seventh year of Hoshea," "Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded." 2 Kings 18:9-12. {RH, February 12, 1914 par. 9}

Memory verse:

God's cause at this time is in special need of men and women who possess Christlike qualifications for service, executive ability, and a large capacity for work, who have kind, warm, sympathetic hearts, sound common sense, and unbiased judgment; who will carefully weigh matters before they approve or condemn, and who can fearlessly say No, or Yea and Amen; who, because they are sanctified by the Spirit of God, practice the words, "All ye are brethren," striving constantly to uplift and restore fallen humanity. {2MR 88.2}