

Mt. Pleasant  
Bible Institute  
[www.kjbstudy.com](http://www.kjbstudy.com)

*Dr. Joseph Speciale, Instructor*

A ministry of the  
***Mt. Pleasant Baptist Church***

**Lee Swor, Pastor**

# THE FOUR GENTILE WORLD EMPIRES



## 1. Babylon

Head of Gold

Lion with Eagles' wings  
(606 BC- 537 BC)



## 2. Medo-Persia

Breast and Arms of Silver

Bear with three ribs in mouth  
(537 BC- 334 BC)



## 3. Greece

Belly and Thighs of Brass

Leopard with four heads and four wings  
(334 BC- 64 BC)



## 4. Rome

Legs of Iron

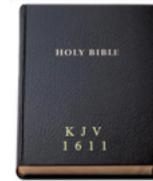
A dreadful and terrible beast  
(64 BC- Second Coming of Christ)

### *The Final Form of Rome*

Feet and Toes part Iron and part Clay  
10 horns on the beast



# The Medo-Persian Empire- Daniel 10:1



Alt. Pleasant  
Bible Institute

## NOTES ON CYRUS FROM COMMENTATORS OF THE PAST

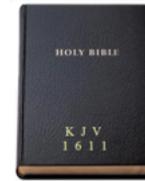
### 1) R.A. Torrey- *Treasury Of Scripture Knowledge*, Ezra 1:1 note

**Cyrus:** Cyrus is said to have been the son of Cambyses, king of Persia, and Mandane, daughter of Astyages, king of Media. He was born about 600 years before Christ, and died at the age of 70, after a reign of 30 years. He was mentioned by name, and his conquests foretold, by the prophet Isaiah, about a century before his birth. Josephus states the partiality he evinced towards the Jews, arose from the circumstance of these prophecies being shown him, probably by Daniel.

### 2) Albert Barnes- *Barnes Notes On The Whole Bible*, Isaiah 41:2 note

Cyrus was the son of Cambyses, the Persian, and of Mandane, the daughter of Astyages, king of the Medes. Astyages is in Scripture called Ahasuerus. Cambyses was, according to Xenophon (Cyr. i.), king of Persia, or, according to Herodotus (i. 107), he was a nobleman. If he was the king of Persia, of course Cyrus was the heir of the throne. Cyrus was born in his father's court, A.M. 3405, or 595 b.c., and was educated with great care. At the age of twelve years, his grandfather, Astyages, sent for him and his mother Mandane to court, and he was treated, of course, with great attention. Astyages, or Ahasuerus, had a son by the name of Cyaxares, who was born about a year before Cyrus, and who was heir to the throne of Media. Some time after this, the son of the king of Assyria having invaded Media, Astyages, with his son Cyaxares, and his grandson Cyrus, marched against him. Cyrus defeated the Assyrians, but, was soon after retailed by his father Cambyses to Persia, that he might be near him.

# The Medo-Persian Empire- Daniel 10:1



Alt. Pleasant  
Bible Institute

## NOTES ON CYRUS FROM COMMENTATORS OF THE PAST (cont'd)

At the age of sixteen, indeed, and when at the court of his grandfather, Cyrus signalized himself for his valor in a war with the king of Babylon. Evil-Merodach, the son of Nebuchadnezzar, king of Babylon, had invaded the territories of Media, but was repelled with great loss, and Cyrus pursued him with great slaughter to his own borders. This invasion of Evil-Merodach laid the foundation of the hostility between Babylon and Media, which was not terminated until Babylon was taken and destroyed by the united armies of Media and Persia. When Astyages died, after a reign of thirty-five years, he was succeeded by his son Cyaxares, the uncle of Cyrus. He was still involved in a war with the Babylonians. Cyrus was made general of the Persian troops, and at the head of an army of 30,000 men was sent to assist Cyaxares, whom the Babylonians were preparing to attack. The Babylonian monarch at this time was Neriglissar, who had murdered Evil-Merodach, and who had usurped the crown of Babylon. Cyaxares and Cyrus carried on the war against Babylon during the reigns of Neriglissar and his son Laborosoarchod, and of Nabonadius. The Babylonians were defeated, and Cyrus carried his arms into the countries to the west beyond the river Halys - a river running north into the Euxine Sea - and subdued Cappadocia, and conquered Croesus, the rich king of Lydia, and subdued almost all Asia Minor. Having conquered this country, he returned again, re-crossed the Euphrates, turned his arms against the Assyrians, and then laid siege to Babylon, and took it (see the notes at Isa. 13; 14), and subdued that mighty kingdom.

During the life of Cyaxares his uncle, he acted in conjunction with him. On the death of this king of Media, Cyrus married his daughter, and thus united the crowns of Media and Persia. After this marriage, he subdued all the nations between Syria and the Red Sea, and died at the age of seventy, after a reign of thirty years. Cyaxares, the uncle of Cyrus, is in the Scripture called Darius the Mede Dan 5:31, and it is said there, that it was by him that Babylon was taken. But Babylon was taken by the valor of Cyrus, though acting in connection with, and under Cyaxares; and it is said to have been taken by Cyaxares, or Darius, though it was done by the personal valor of Cyrus.

# The Medo-Persian Empire- Daniel 10:1



Alt. Pleasant  
Bible Institute

## NOTES ON CYRUS FROM COMMENTATORS OF THE PAST (cont'd)

Josephus (Ant. xii. 13) says, that Darius with his ally, Cyrus, destroyed the kingdom of Babylon. Jerome assigns three reasons why Babylon is said in the Scriptures to have been taken by Darius or Cyaxares; first, because he was the older of the two; secondly, because the Medes were at that time more famous than the Persians; and thirdly, because the uncle ought to be preferred to the nephew. The Greek writers say that Babylon was taken by Cyrus, without mentioning Cyaxares or Darius, doubtless because it was done solely by his valor. For a full account of the reign of Cyrus, see Xen. Cyr., Herodotus.

### 3) Adam Clarke- *Clarke's Commentary*, Ezra 1:1 note

**Cyrus** - This prince, so eminent in antiquity, is said to have been the son of Cambyses king of Persia, and Mandane, daughter of Astyages king of the Medes; and was born about six hundred years before Christ. Josephus accounts for his partiality to the Jews from this circumstance; that he was shown the places in Isaiah the prophet where he is mentioned by name, and his exploits and conquests foretold: see Isa 44:28; Isa 45:1, etc. Finding himself thus distinguished by the God of the Jews, he was anxious to give him proofs of his gratitude in return; and so made the decree in favor of the Jews, restored their sacred vessels, gave them liberty to return to their own land, and encouraged them to rebuild the temple of Jehovah, etc. It is very probable that when Cyrus took Babylon he found Daniel there, who had been long famed as one of the wisest ministers of state in all the East; and it is most likely that it was this person who pointed out to him the prophecy of Isaiah, and gave him those farther intimations relative to the Divine will which were revealed to himself.

# The Medo-Persian Empire- Daniel 10:1



Alt. Pleasant  
Bible Institute

## NOTES ON CYRUS FROM COMMENTATORS OF THE PAST (cont'd)

4) Robert Jamieson, Andrew Fausset, and David Brown- *Jamieson-Fausset-Brown Commentary*, Isaiah 41:2 note

**the righteous man** — Cyrus; as Isa 44:28; Isa 45:1-4, Isa 45:13; Isa 46:11, “from the East,” prove. Called “righteous,” not so much on account of his own equity [Herodotus, 3.89], as because he fulfilled God’s righteous will in restoring the Jews from their unjust captivity.

Cyrus is said to come from the East, because Persia is east of Babylon; but in Isa 41:25, from the north, in reference to Media. At the same time the full sense of righteousness, or righteous, and of the whole passage, is realized only in Messiah, Cyrus’ antitype (Cyrus knew not God, Isa 45:4). He goes forth as the Universal Conqueror of the “nations,” in righteousness making war (Psa 2:8, Psa 2:9; Rev 19:11-15; Rev 6:2; Rev 2:26, Rev 2:27). “The idols He shall utterly abolish” (compare Isa 7:23, with Isa 2:18).

5) John Gill- *Gill’s Commentary*, Ezra 1:1 note

**Now in the first year of Cyrus king of Persia,....** Not in the first of his reign over Persia, for he had been many years king over that, and now had all the kingdoms of the earth given him, Ezz 1:2, but over Babylon, and the dominions belonging to it, which commenced with Darius upon the taking of Babylon; he reigned in all thirty years, as Cicero from a Persian writer relates; or twenty nine, according to Herodotus; but in what year this was is not certain; Africanus, has proved, from various historians, that it was the first year of the fifty fifth Olympiad, perhaps about the twentieth of Cyrus's Persian government; See Gill on Dan 10:1,

# The Medo-Persian Empire- Dan 11:2



## Dan 11:2

And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

### There shall stand up yet three kings in Persia.

- The prophecy of Daniel 11:2 is a continuation of the conversation between the angel of the Lord and Daniel that began in Daniel 10 in the third year of Cyrus (Dan 10:1), so the current Persian king was Cyrus the Great (536 BC- 530 BC)
- The three Persian kings who followed Cyrus in fulfillment of this prophecy were: (1) Cambyses II (530 BC- 522 BC); (2) Bardiya (Smerdis) (522 BC); and (3) Darius I Hystaspes (522 BC- 486 BC)

### THE THREE PERSIAN KINGS WHO FOLLOWED CYRUS

- 1) **Cambyzes II** (530 BC- 522 BC)= also called **AHASUERUS** (Ezr 4:6) and **ARTAXERXES** (Ezr 4:7-8,11,23)
- 2) **Bardiya** (**Tanaoxares** in Xenophon's Cyropaedia and **Smerdis** to the Greeks) (522 BC)
- 3) **Darius I Hystaspes** (522 BC- 486 BC)= called **DARIUS** (Ezr 4:5,24; 5:5-7; 6:1,12-15; Neh 12:22; Hag 1:1,15; 2:10; Zec 1:1,7; 7:1) and **AHASUERUS** (Est 1:1-2,9-10,15-17,19; 2:1,12,16,21; 3:1,6-8,12; 6:2; 7:5; 8:1,7,10,12; 9:2,20,30; 10:1,3)



# The Medo-Persian Empire- Dan 11:2

## CAMBYSES II

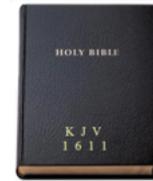
- The three main sources of secular history regarding Cambyses II are Xenophon's *Cyropaedia*, Herodotus' *The Histories*, and Josephus' *Antiquities Of The Jews*
- Cambyses II was the oldest son of Cyrus the Great and Cassandane, and heir to the throne of Cyrus upon his death

“**On the death of Cyrus, Cambyses his son by Cassandane** daughter of Pharnaspes **took the kingdom...**”- *The Histories* 2.1

“So you, **Cambyses, shall have the throne**, the gift of the gods and of myself, in so far as it is mine to give. To you, **Tanaoxares, I give the satrapy of Media, Armenia, and, Cadusia**. And in giving you this office, I consider that **I leave to your older brother** greater power and **the title of king**, while to you I leave a happiness disturbed by fewer cares;”- *Cyropaedia* 8.7.11

- Cyrus gave a charge to both of his sons before his death- he charged Cambyses to make friends and guardians to his throne, beginning with his younger brother Tanaoxares (also called Bardiya or Smerdis), and he charged Tanaoxares to obey and support his older brother as king
- He also charged both of his sons to honor one another- a charge that Cambyses would violate in the worst way later

# The Medo-Persian Empire- Dan 11:2



Alt. Pleasant  
Bible Institute

## CAMBYSES II (cont'd)

**As for you, Cambyses**, you must also know that it is not this golden sceptre that maintains your empire; but **faithful friends are a monarch's truest and surest sceptre**. But do not think that man is naturally faithful; else all men would find the same persons faithful, just as all find the other properties of nature the same. But every one must create for himself faithfulness in his friends; and the winning of such friends comes in no wise by compulsion, but by kindness.

If, then, you shall **endeavour to make others also fellow-guardians of your sovereignty**, make a **beginning nowhere sooner than with him who is of the same blood** with yourself. Fellow-citizens, you know, stand nearer than foreigners do, and messmates nearer than those who eat elsewhere; but those who are sprung from the same seed, nursed by the same mother, reared in the same home, loved by the same parents, and who address the same persons as father and mother, **how are they not the closest of all?**

Therefore, **Tanaoxares**, **let no one more readily than yourself yield obedience to your brother** or more zealously support him. For his fortunes, good or ill, will touch no one more closely than yourself. And bear this also in mind: whom could you favour in the hope of getting more from him than from your brother? Where could you lend help and get in return a surer ally than you would find in him? Whom would it be a more shameful thing for you not to love than your own brother? And who is there in all the world whom it would be a more noble thing to prefer in honour than your brother? **It is only a brother, you know, Cambyses**, whom, **if he holds the first place of love in his brother's heart, the envy of others cannot reach**.

"Nay by our fathers' gods **I implore you, my sons**, **honour one another**, if you care at all to give me pleasure..."- *Cyropaedia* 8.7.13-14,16-17



# The Medo-Persian Empire- Ezr 4:6-7

## CAMBYSES II (cont'd)

- Just as Rehoboam rejected the wisdom of his father Solomon passed down in the book of Proverbs, so Cambyses dissented from the wise advice of Cyrus when he ascended to the throne and the empire began to deteriorate

“Still, as soon as Cyrus was dead, his children at once fell into dissension, states and nations began to revolt, and everything began to deteriorate...”- *Cyropaedia* 8.8.2

- Outside of Daniel 11:2, the only details regarding Cambyses II in the Bible are found in Ezra 4

### **Ezr 4:6-7**

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

- The Persian king who succeeded Cyrus to the throne is called AHASUERUS in Ezra 4:6, so this Ahasuerus is Cambyses II
- It was in the beginning of his reign (i.e.- 530 BC- 529 BC) that the enemies of the Jews wrote a letter of accusation urging him to take action against the work being done on the temple at Jerusalem



# The Medo-Persian Empire- Ezr 4:6-7

## CAMBYSES II (cont'd)

- Ezra 4:7 states that the letter was written in the days of ARTAXERXES and sent to ARTAXERXES king of Persia
- Is this Artaxerxes the same king as Ahasuerus (i.e.- Cambyses) (v.6), just referred to by two different throne names; or is he the king who reigned after him, which would be BARDIYA (called SMERDIS by the Greeks)?
- He is more likely the same king because Ezra 4:17-23 states that the same king Artaxerxes sent a response letter ordering the work on the temple to cease

### **Ezr 4:17,21,23**

**17** Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

**21** Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

**23** Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

- Since Cambyses reigned seven years, it is unlikely that the accusation letter was written and sent to him in the beginning of his reign (v.6) (i.e.- 530 BC- 529 BC) but was not read or responded to until Bardiya did so 6-7 years later (i.e.- 522 BC)

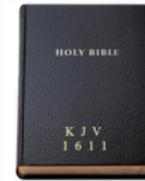


## The Medo-Persian Empire- Ezr 4:6-7

### CAMBYSES II (cont'd)

- It is reasonable to conclude that the AHASUERUS of Ezra 4:6 and the ARTAXERXES of Ezra 4:7-8,11,23 refers to the same Persian king, and that king is CAMBYSES II
- If so, then Cambyses is the one who ordered the work on the temple to cease and, by doing so, directly contradicted the decree issued by his father Cyrus
- Josephus supports this view by identifying the king in Ezra 4 who ordered the work on the temple to cease as Cambyses (*Antiquities* 11.2.21-30)

But **when Cambyses, the son of Cyrus, had taken the kingdom, the governors in Syria, and Phoenicia, and in the countries of Ammon, and Moab, and Samaria, wrote an epistle to Cambyses**; whose contents were as follow: "**To our lord Cambyses**. We thy servants, Rathumus the historiographer, and Semellius the scribe, and the rest that are thy judges in Syria and Phoenicia, send greeting. It is fit, O king, that thou shouldst know that those Jews which were carried to Babylon are come into our country, and are building that rebellious and wicked city, and its market-places, and setting up its walls, and raising up the temple; know therefore, that when these things are finished, they will not be willing to pay tribute, nor will they submit to thy commands, but will resist kings, and will choose rather to rule over others than be ruled over themselves. We therefore thought it proper to write to thee, O king, while the works about the temple are going on so fast, and not to overlook this matter, that thou mayst search into the books of thy fathers, for thou wilt find in them that the Jews have been rebels, and enemies to kings, as hath their city been also, which, for that reason, hath been till now laid waste. We thought proper also to inform thee of this matter, because thou mayst otherwise perhaps be ignorant of it, that if this city be once inhabited and be entirely encompassed with walls, thou wilt be excluded from thy passage to Celesyria and Phoenicia.



Alt. Pleasant  
Bible Institute

Please visit our website at:

**[www.kjbstudy.com](http://www.kjbstudy.com)**

for access to over 1,500 audio lessons  
as well as outlines, study guides, and presentations