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THE BOOK OF DANIEL UNLOCKED

BY

W. S. AUCHINCLOSS, C.E.

AUTHOR OF "LINK AND VALVE MOTIONS" (PUBLISHED IN BERLIN AS, SCHEIBER-UND COULISSENSTEURUNGEN, PUBLISHED IN HOLLAND AS, STOOMSCHUIF-EN SCHAARBEWEGINGEN). AUTHOR OF "NINETY DAYS IN THE TROPICS," ALSO OF "WATERS WITHIN THE EARTH AND LAWS OF RAINFALL"

INTRODUCTION BY

A. H. SAYCE, LL.D.

QUEEN'S COLLEGE, OXFORD, ENGLAND

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*Dedicated to:-
M. J. K. Auchincloss.*



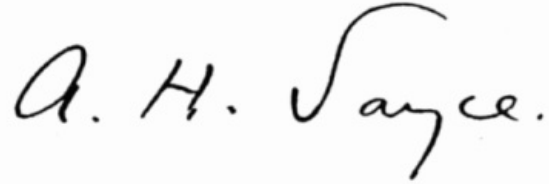
SEPTEMBER 4, 1902.

Mr. Auchincloss has asked me to prefix a few words of introduction to his book:

There is little to say, as the book tells its own tale—clear and to the point.

He has very rightly taken the sidereal year as the basis of his calculations; any other system of computation ends only in difficulties.

But the reader will find other novelties, not the least among them being the fact that the prophecies of Daniel are made to end with the beginning of the history of the Christian Church, instead of lengthening out into a still unknown future; this is a great advance on previous interpreters. And he will doubtless be struck by calculations according to which the 1290 Days of the Hebrew Prophet terminated in A.D. 33.

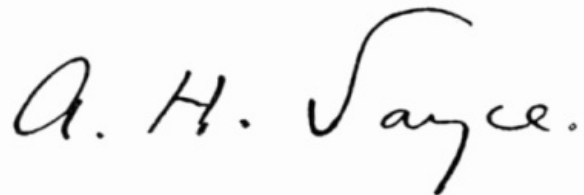
A handwritten signature in cursive script that reads "A. H. Sayce." The signature is written in dark ink on a light-colored background.

ASSOUAN, EGYPT,

JANUARY 17, 1905.

Thus far I had written in 1902. Since then the public has shown that it can appreciate good work by the rapidity with which copy after copy of Mr. Auchincloss' little book has been called for. It is now issued once more with additions and improvements, but otherwise in an unchanged form.

There is one paragraph in it to which the Assyriologist is now able to add a few words. Mr. Auchincloss draws attention to the sense of completeness and perfection which is associated in the Old Testament, not only with the number seven, but also with the number ten. It has long been known that the Babylonians possessed a week of seven days. But it is only recently that I have pointed out that they also possessed a week of five days. Besides the week of five days, however, there was a double week of ten days, the month consisting of thirty days and being divided into three equal parts.

A handwritten signature in cursive script that reads "A. H. Sayce." The signature is written in dark ink on a light-colored background.

PREFACE.

This study of the Book of Daniel is based on the conviction, that its word is in very deed the Word of God. In approaching the subject we have brought to the solution of its problems only such numerals as were known to the ancient Hebrews and to the writers of the New Testament. Numerals that were symbolized in their feasts and were current before times of rejoicing. But towering over all, we have brought God's own standard of time, viz: the sidereal year, which the greatest of modern astronomers Laplace and Herschel tell us has not varied the $\frac{1}{100}$ part of a second of time in the last 2000 years. We did so under the conviction that if the Book of Daniel was of human origin, a piece of historic fiction, it could not stand this severe test, yet if it was truly the Word of God it would be found resting on that bed rock, viz:—a year whose length was

365 days, 6 hours, 9 minutes and $9\frac{6}{10}$ seconds

a period unknown to the ancients but given to us by modern science. The Book has stood the test and its true character comes out in bold relief.

Without a perfectly fitting key, the tendency of its readers is to treat the Book lightly, call in question its statements and smile at its prophecies. Time, however, vindicates the statements of Daniel and fixes on them the seal of truth. Also, newly-found inscriptions both on rocks and tablets, together with ancient writings composed in those times, bring to confusion adverse criticism.

The Book of Daniel is a most important part of the Word of God, and is set like a gem among jewels. Its words of warning were sounded 600 years before the destruction of Jerusalem by Titus. Its prophecies are like mile-stones along the highway of Jewish history, each one bringing the observer nearer to Messiah's kingdom, to that "Great and Notable day of the Lord"—Pentecost of A.D. 33—when the Holy Spirit was manifested to the Jews, also nearer to A.D. 39, the year of the manifestation to the Gentiles. Daniel alone of all the prophets received Divine illumination regarding these dates. They mark the remotest boundary of his book, and therefore bar the way to fanciful conclusions in regard to later times. Read aright, Daniel's words have no uncertain sound, they are definite and exact like the forecast of an astronomer.

Viewed from every standpoint the grand old President of the Chaldean Court had a character of rare beauty and symmetry, that will continue to shine throughout the ages. He will stand in his lot to the end of the days; the noblest example of human courage coupled with unquestioning faith, the typical companion, the nobleman, courtier, seer and Prophet;—A MAN GREATLY BELOVED!

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THE BOOK OF DANIEL.

PART I. HISTORIC SECTION.

CHAPTER I. [WRITTEN IN HEBREW.]

1. In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of B.C. 606. Babylon unto Jerusalem, and besieged it.

This siege took place in B.C. 606. Verse 5 says that Daniel and the royal captives received 3 years' training and verse 18 shows that at the end of 3 years they graduated. This brings us to the year B.C. 603 which chapter 2 verse 1 says was the 2nd of Nebuchadnezzar's reign, consequently Nebuchadnezzar began to reign in B.C. 605. This date agrees with the figures given in the *Almagesta* of Ptolemy, also with the statements of Berossus. Besides it harmonizes perfectly the Bible account of the first 5 years in Jehoiakim's reign, as set forth in Jeremiah xxv, xxvi, xxvii, xxxv, xxxvi, xlv, xlvi, and II Kings xxiv. Still further a draughtsman can plot it on a chart, with the same accuracy that a surveyor can map a piece of land, provided he governs his work by that remarkable group of locking-dates set forth in Jeremiah xxv. 1. 2. 3. and Ezekiel xl. 1. also takes full account of the historic events which happened in the 1st, 7th, 8th, 18th, and 19th years of Nebuchadnezzar's reign. It thus will become manifest that Daniel and his companions were taken captive in the Summer of B.C. 606.

2. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god: and he brought the vessels into the treasure house of his god.

As foretold in Jeremiah xxix. 10. the captivity of Judah lasted 70 years, B.C. 606 to B.C. 536, when the Lord stirred up the spirit of Cyrus to proclaim freedom to the captives. Ezra 1st. chap. Isaiah xliv. 28.

3. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

4. Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Precisely as foretold by the prophet Isaiah, more than a century prior to the event. Isaiah xxxix. 7.

5. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7. Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

"Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness." Ezekiel xiv. 14. Note in passing, that by order of birth these names should be read Noah, Job and Daniel. However, according to a custom common among the writers of Scripture, the line of Divine favor was followed in preference to the order of birth. For example, Japheth, Ham, Shem was the order of birth; but the records stands: "These are the generations of the sons of Noah; Shem, Ham and Japheth." So too we read of "Abram, Nahor, and Haran" when the order of birth was Haran, Nahor and Abram. Also of "Aaron and Moses and Miriam," when the true order was Miriam, Aaron and Moses.

9. Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

The Scriptures everywhere associate a sense of completeness and perfection with the numeral 7, also with the numeral 10. The Mosaic Law teems with instances of this sort. A Sabbatic period covered 7 years. Sprinklings were administered 7 times, feasts lasted 7 days, priests carried 7 trumpets, Jericho was compassed 7 times, Naaman bathed 7 times in the Jordan, a servant bowed 7 times to his lord and so on. As to the numeral 10, the Law had 10 commandments, the tabernacle had 10 curtains, 10 pillars, 10 sockets. After the Israelites had tempted the Lord 10 times, they were condemned to die in the wilderness. Ten plagues were inflicted on the Egyptians. In the matter of taxation, the herd was divided into 10 parts and

one part set aside for the Lord.

When Nebuchadnezzar tested Daniel and his companions, "he found them 10 times better than all the magicians and astrologers." Thus we see plainly that the numerals 7 and 10 conveyed the idea of completeness and perfection to the Hebrew mind.

13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14. So he consented to them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

"Behold art thou wiser than Daniel." Ezekiel xxviii. 3.

18. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

At the end of the 3 years spoken of in verse 5.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21. And Daniel continued *even* unto the first year of king Cyrus.

Cyrus began to reign, as king of Persia in B.C. 558, just twenty years prior to his conquest of Babylon in B.C. 538. The verse of course refers to the first year of his reign as king of Babylon. In the following chapter the narrative goes back to B.C. 603 which as already explained was the 2nd year of Nebuchadnezzar's individual reign. His father Nabopolassar was still on the throne in B.C. 606, but on his death in B.C. 605 Nebuchadnezzar returned at once to Babylon and was made king, with full authority.

CHAPTER II. [HEBREW AND SYRIAC.]

1. And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

From this point to the end of the VI chapter Daniel wrote in the Syriac language. The rest of the book was written in Hebrew. In our own day men of affairs converse and write in several languages. Evidently one who was fitted to preside over 120 princes had many languages at his command.

4. Then spake the Chaldeans to the king in Syriack, O king, live for ever; tell thy servants the dream, and we will shew the interpretation.

5. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9. But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11. And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12. For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13. And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which

was gone forth to slay the wise *men* of Babylon:

15. He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18. That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22. He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

23. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26. The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27. Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:

29. As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30. But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31. Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32. This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36. This *is* the dream; and we will tell the interpretation thereof before the king.

37. Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39. And after thee shall arise another kingdom inferior to thee

the Medo-Persian

and another third kingdom of brass, which shall bear rule over all the earth

the Macedonian.

40. And the fourth kingdom shall be as strong as iron:

the Roman Empire

forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42. And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

The birth of Christ took place in B.C. 2, in the palmiest days of the Roman Empire.

The angel Gabriel declared, thou "shalt call his name Jesus. He shall be great and

shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”—Luke I. 31.—The right of taxation is the prerogative of sovereign power. When therefore Augustus Caesar began to enroll the Jews for purposes of taxation in B.C. 2 the power of the holy people was at an end and the full time of prophecy had arrived. It was then that Christ was born in Bethlehem of Judea. “The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”—Genesis XLIX. 10.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

46. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47. The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.

49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

CHAPTER III. [SYRIAC.]

1. Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, B.C. 593. *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

The dream described in the previous chapter, seems to have touched the inventive genius of king Nebuchadnezzar in a way, that inspired him to produce a mechanically perfect image—a casting of gold of priceless value—especially strong in every part, and one in which there were no planes of weakness whatever. An image that seemed to bid defiance to the course of events foreshadowed by the prophet Daniel.

2. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

Doubtless it was in response to this invitation that Zedekiah visited “Babylon in the 4th year of his reign.” Jer. LI. 59 to 64.

3. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4. Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5. *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up.

A monarch so wealthy and whose sway covered so many lands, must have had at his command musicians, highly skilled in the use of a great variety of musical instruments, gathered both from Europe and Asia.

6. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

7. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down, *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8. Wherefore at that time certain Chaldeans came near, and accused the Jews.

At the time of the Babylonian captivity the Hebrews began to be known as Jews, or inhabitants of Judea.

9. They spake and said to the king Nebuchadnezzar, O king, live for ever.

10. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11. And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13. Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14. Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut,

psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

16. Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

17. If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

Or, 8 times as hot as the usual temperature. The numeral 7 expressed the utmost intensity known to the king.

20. And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21. Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

This seems to have been what is technically called "back-draught," which those who are skilled in feeding furnaces are careful to guard against, but which a soldier knows nothing about.

23. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24. Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28. *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAPTER IV. [SYRIAC.]

1. Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2. I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3. How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5. I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6. Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

9. O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10. Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.

11. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12. The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of

the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

In view of the fact that Nebuchadnezzar's probation lasted for 12 months, see verse 29, it is reasonable to suppose that his dementia lasted for 7 months, or until the moon had passed over him 7 times, a period long enough to permit a rank growth of both hair and nails and yet short enough for a regency to hold his kingdom together without losing hope of his final recovery. Besides the events in the years of his reign are too well known to admit of a much longer season of affliction.

17. This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

19. Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21. Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22. It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24. This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

25. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercies to the poor; if it may be a lengthening of thy tranquillity.

28. All this came upon the king Nebuchadnezzar.

29. At the end of twelve months he walked in the palace of the kingdom of Babylon.

30. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31. While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32. And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation:

35. And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

36. At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

CHAPTER V. [SYRIAC.]

1. Belshazzar the king made a great feast to a thousand of his lords, and drank wine before
B.C. 538. the thousand.

According to the *Almagesta* of Ptolemy, Nabonadios the father of Belshazzar ruled Babylon for 17 years. During the last 3 years of his reign the court and the army were under the control of his son who became acting king. The three tablets of Belshazzar fully establish his identity and the annalistic tablet of Cyrus throws much light on the affairs of the Chaldean court during the last years of the joint-reign. It reads like a nice piece of detective work.

2. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

Belshazzar's mother was a daughter of Nebuchadnezzar and the word *Father* is used in the sense of grandfather, exactly as in II Samuel 19. 24. Mephibosheth is spoken of as the son of Saul, when in fact he was the grandson of Saul.

3. Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with purple,

R.V.

and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.

First Nabonadios, second Belshazzar, his son, and third the Interpreter.

8. Then came in all the king's wise *men*: but they could not read the writing, nor make known to the king the interpretation thereof.

9. Then was the king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10. *Now* the queen by reason of the words of the king and his lords came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

This queen was the wife of Nabonadios and mother of Belshazzar. Her death is recorded on the annalistic tablet of Cyrus. Her funeral rites were conducted by Cambyses in the "Temple of the Sceptre of the world," and his free will offerings aggregated "Ten times the usual amount," a most appropriate tribute to the daughter of Nebuchadnezzar, that wonderful warrior, engineer and man of letters.

11. There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12. Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13. Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14. I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15. And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16. And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple,

R.V.

and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19. And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly

throne, and they took his glory from him:

21. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:

24. Then was the part of the hand sent from him; and this writing was written.

25. And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26. This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27. TEKEL; Thou art weighed in the balances, and art found wanting.

28. PERES; Thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with purple,

R.V.

and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30. In that night was Belshazzar the king of the Chaldeans slain.

31. And Darius the Median took the kingdom, *being* about threescore and two years old.

After Cyrus entered Babylon and pacified its inhabitants he started on other expeditions and temporarily placed on the throne his uncle Cyaxares, king of the Medes, who was known as Darius among his new subjects, a name less liable to be confused with that of his illustrious nephew. It is a well known fact, that expediency often determines the choice of an official name for the sovereign. Thus the present king of England might have been known as Albert I, instead of Edward VII. For full explanation see NOTE A.

CHAPTER VI. [SYRIAC.]

B.C. 538. 1. It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2. And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

3. Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

B.C. 537. 4. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5. Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9. Wherefore king Darius signed the writing and the decree.

10. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforesaid.

11. Then these men assembled, and found Daniel praying and making supplication before his God.

12. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13. Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14. Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16. Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18. Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19. Then the king arose very early in the morning, and went in haste unto the den of lions.

20. And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21. Then said Daniel unto the king, O king, live for ever.

22. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

Hebrews XI. 32, 33.

24. And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25. Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Here ends the historical portion of the book of Daniel.

PART II.

PROPHETIC SECTION.

CHAPTER VII. [HEBREW.]

1. In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

B.C. 541. 2. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

The known world.

3. And four great beasts came up from the sea, diverse one from another.

Symbolical of Four powerful dynasties.

B.C. 490. 4. The first *was* like a lion, and had eagle's wings:
Medo-Persian empire.

I beheld till the wings thereof were plucked,

Persia defeated by Greece at Marathon.

and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given unto it.

Was transformed by Greek art and civilization.

5. And behold another beast, a second, like to a bear,

The Hellenes, or Greece and her colonies in their palmy days

and it raised up itself on one side,

faced in the direction of Persia

and *it had* three ribs in the mouth of it between the teeth of it:

3 columns of strength, viz.—Athens, Sparta and Thebes. The vision made its appearance 21 years before the Alliance was formed. The ribs therefore, had not knit in place when the heavenly visitor made known the fact of their future union. The alliance lasted 93 years, see Thucydides III. 69.

and they said thus unto it, Arise, devour much flesh

destroy hundreds of thousands in your Persian and civil wars.

6. After this I beheld, and lo another, like a leopard,

The Macedonian Empire

which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

Philip king of Macedon subjugated the disunited Greek States at the battle of Chaeronea in B.C. 338, and Alexander the Great conquered a kingdom extending from Greece to India in B.C. 336.

7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible,

Roman Empire.

and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse

a republic, not a kingdom

from all the beasts that *were* before it; and it had 10 horns.

verse 24, the rulers following the Jugurthine war.

8. I considered the horns, and, behold, there came up among them another little horn,

the family of the Caesars

before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of a man, and a mouth speaking great things

the triumvirate ended with the battle of Actium Sept. 3rd, B.C. 31. Divine honors were accorded to Augustus. He took 3 censuses of the Roman Empire and possessed the most intimate knowledge of its resources, the last inventory was found in his own handwriting. Suetonius, Aug. XVI.—Livy CXXXII.

9. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10. A fiery stream issued and came forth from before him: thousand thousands ministered unto him,

and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Divine forbearance had reached its limit, the voice of the prophets went unheeded, and the desolation spoken of by Moses was about to fall on the Jews.

11. I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13. I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, "while they beheld, he was taken up; and a cloud received him out of their sight," Acts i. 9

and came to the Ancient of days, and they brought him near before him.

"I see the heavens opened, and the Son of man standing on the right hand of God."—Acts vii. 55.

14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

"For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. ix. 6 and 7.

15. I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.

16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17. These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

The Spiritual kingdom of the Messiah.

19. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20. And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21. I beheld, and the same horn made war with the saints, and prevailed against them;

Nero the descendant of Augustus began the first persecution in A.D. 65.

22. Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24. And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25. And he

in the person of his descendants

shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given unto his hand until a time and times and the dividing of time.

This formula summarizes that which has gone before. It starts with the Medo-Persian kingdom of Cyrus, established in the year B.C. 558, as typified by the lion in verse four, and reaches over to the year A.D. 39 when the Gentiles were admitted to Messiah's kingdom as promised in verse 18. For full explanation see NOTE B.

26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

28. Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

B.C. 539-8. 1. In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

2. And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high;

the Medo-Persian Empire

but one

Persia

was higher than the other, and the higher came up last.

4. I saw the ram pushing westward, and northward, and southward;

The Medo-Persian Empire embraced all the civilized nations of Asia

so that no beast might stand before him, neither was there any that could deliver out of his hand; but he

Cyrus, and his descendants and next of kin

did according to his will, and became great.

5. And as I was considering, behold a he-goat

The Hellenes (Greece and her colonies)

came from the West on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes.

6. And he came to the ram that had two horns, which I had seen standing before the river and ran unto him in the fury of his power

Battles of Marathon B.C. 490, Salamis and Plataea B.C. 480 and 479.

7. And I saw him

Alexander the Great, after Greece was conquered by the Macedonians B.C. 334

come close unto the ram

Battles of Granicus and Issus.

and he was moved with choler against him, and smote the ram, and brake his two horns, and there was no power in the ram to stand before him;

Alexander was greatly pleased when shown this prophecy—Josephus 11. 8. 5.

but he cast him down to the ground and stamped upon him, and there was none that could deliver the ram out of his hand.

B.C. 331 Alexander defeated the Persians on the plain of Babylon. He then pushed on to India and conquered the Punjaub, land of the five rivers.

8. Therefore the he-goat waxed very great:

Alexander the Great also conquered Egypt, Palestine, Phœnicia and Tyre. He built Alexandria and ruled from Greece to the Ganges.

and when he was strong, the great horn was broken;

Alexander died in India of intemperance and left no successor.

and for it came up four notable ones toward the 4 winds of heaven.

Alexander's kingdom fell to his 4 generals:

Antigonus took Persia,
Seleucus took Syria,
Ptolemy took Egypt,
Cassander took Macedon.

9. And out of one of them

Seleucus

came forth a little horn

kingdom of the Seleucidæ

which waxed exceeding great, toward the south

Egypt

and toward the east

between the Hellespont and the Indus

and toward the pleasant land.

Palestine.

10. And it waxed great

under Antiochus III, the Great

even to the host of heaven;

the Jewish nation

and it cast down some of the host and of the stars to the ground,

Judah and Benjamin

and stamped upon them.

11. Yea it

under king Antiochus Epiphanes

magnified itself, even to the Prince of the host;

Judah, and the capital city Jerusalem

and it took away from him the continual burnt offering, and the place of his Sanctuary was cast down.

R.V.

12. And the host was given over to it together with the continual burnt offering through transgression;

Antiochus also set up heathen altars in every village and town, on which the Jews were obliged to sacrifice swine's flesh daily

and it cast down the truth to the ground, and it did its pleasure and prospered.

R.V.

13. Then I heard one saint speaking and another saint said unto that certain saint which spake:—

“How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the Sanctuary and the host

the National government

to be trodden under foot?”

14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The period amounted to 308 yrs. 6 mos. 21 days and extended from Oct. 14th B.C. 450 to May 4th B.C. 141, at which time the TEMPLE WAS CLEANSED by Simon Maccabeus. For a full explanation see NOTES C. and D.

15. And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16. And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

17. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

20. The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21. And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

Alexander the Great who united Greece and Macedon (verse 8).

22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23. And in the latter time of their kingdom, when the transgressors are come to the full,

the Jewish people

a king of fierce countenance, and understanding dark sentences shall stand up.

Antiochus III, the Great, who subjected Judea and greatly oppressed the Jewish people. His times were noted for corruption and crime.

24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes;

the Roman Empire had no kings and therefore its rulers were spoken of as Princes. It was a favorite term for a king to designate himself as “King of Kings.” The same thought could be expressed as regards the Romans, by the words “Prince of Princes”

but he shall be broken without hand.

Antiochus died from intemperance.

26. And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.

27. And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

CHAPTER IX. [HEBREW.]

1. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was B.C. 538-7. made king over the realm of the Chaldeans;

by Cyrus.

2. In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

“For thus saith the Lord, that after 70 years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.”
Jeremiah XXIX. 10.

3. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4. And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6. Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7. O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8. O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10. Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13. As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because of our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20. And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21. Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning,

Daniel VIII. 16

being caused to fly swiftly, touched me about the time of the evening oblation.

22. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

The next four verses should be read as a whole. The burden of their message is the date of Messiah's sacrifice, the time when he would "be cut off, but not for himself." An event of supreme moment to the entire human race. In making this revelation the heavenly visitor took the Sabbatic period of 7 years as his standard of time. The Greeks had a system of Olympiads, each 4 years in length. In our day the standard measure is one year. We must therefore lay aside our ordinary line of thought and in reading the next 4 verses we must accustom ourselves to thinking in PERIODS OF 7 YEARS EACH and remember that whenever an event took place it happened in some period 7 years in length. So that when the angel spoke of "the going forth of the commandment" he pointed to a Sabbatic period of 7 years, not to a certain day,

hour, or minute of a given year, but to a group of 7 years as a whole, in a word to a certain "week," when therefore, he spoke of more "weeks" to follow the additional ones came in regular succession and the sum of the series must of necessity equal the full time revealed. The starting point was plainly the river Ahava and the time of their Exodus from Persia was just 2 days prior to the Passover of B.C. 458—see NOTE E. The first "week" therefore ended in B.C. 451, the second "week" in B.C. 444, the third in 437 and so on, until the end of the eighth week in B.C. 402. Up to that time the Jews were favored by the Persian government, but Persia lost her power and influence at the battle of Cunaxa in B.C. 401. Then followed 62 Sabbatic periods, or 434 years, ending with the Passover of A.D. 33 at which time Messiah was cut off. The three periods, 1 week plus 7 weeks plus 62 weeks make a total of "70 weeks" and prove the accuracy of the heavenly prediction.

24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25. Know therefore and understand, *that* from the

week of the

going forth of the commandment

of Artaxerxes

to restore and to build Jerusalem unto Messiah the Prince *shall be* 7 weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

How troublous is told by Nehemiah where he says: "we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, the half of my servants wrought in the work and the other half of them held both the spears, the shields, and the bows and the coats of mail."

26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come

the Romans under Petronius in A.D. 40 and under Titus in A.D. 66

shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

or, "it shall be cut off by desolations." Josephus says that 1,100,000 perished in the siege and 97,000 were carried away captive.

27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease,

This "one week" was divided into 2 parts of 3½ years each. The first half covered the Ministry of the Messiah and therefore was embraced within the 70 weeks. The last half extended beyond the 70 weeks and ended in A.D. 36. It was a period of remarkable growth in the infant church; Pilate however ceased to be procurator in A.D. 36 and the persecution described in the VIIIth chapter of Acts immediately set in.

and for the overspreading of abomination he shall make *it* desolate,

or, "upon the battlements shall be the idols of the desolator." see also Matt. xxiv. 15.

even until the consummation, and that determined shall be poured upon the desolate.

Jerusalem was taken by the Romans on the 2nd of Sept. A.D. 70. Then the prophecy of Ezekiel was fulfilled:—"I will scatter thee among the heathen and disperse thee in the countries."

REMARKS. To understand what follows, all divisions of chapter and verse should be obliterated, from this point to the end of the book. The subject matter should be taken as descriptive of what Daniel saw and heard "by the side of the great river, which is Hiddekel" "in the third year of Cyrus, king of Persia." The description reminds us forcibly of the experiences of the apostle John and the apostle Paul. The vision had a twofold object: first, to reveal "what shall befall thy people in the latter days," and second, to give additional information concerning Messiah's kingdom said to be distant "many days." The entire eleventh chapter from verse 2 to the end is devoted to the days following Nehemiah's rule. In the first four verses of Chapter XII. we catch a glimpse of the coming kingdom, also the destruction of Jerusalem, while verses 5 to 13 set forth the coming of the Holy Spirit.

More than 200 years prior to Daniel's day, the prophet Joel had pointed to the same great event when he said:—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel II. 28, also Acts II. 17.

CHAPTER X. [HEBREW.]

1. In the third year

B.C. 536-5.

third since the conquest of Babylon, but first in the personal reign over Babylon

of Cyrus king of Persia a thing was revealed unto Daniel, whose name was Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

2. In those days I Daniel was mourning three full weeks.

3. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

Tigris is the modern name for the river Hiddekel. The period of Daniel's mourning began on Saturday, March 31st, B.C. 536, and continued 3 weeks until Saturday, April 21st. Meantime the Passover occurred on Thursday, April 12th.

5. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

Ophir

6. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

"One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." Rev. i. 13, 14, 15.

7. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

"And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me." Acts xxii. 9 also ix. 7.

8. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

Daniel was completely overcome by the glory of this Divine manifestation.

10. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

The angel Gabriel now appears on the scene, and again assures Daniel that he is greatly beloved and continues the kindly offices spoken of in Daniel viii. 16. —ix. 21, 22.

11. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

John was the beloved apostle, John xiii. 23 and Daniel the beloved prophet, Dan. ix. 23.

12. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and remained there with the kings of Persia.

"Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation." II Chron. xxxvi. 22.

14. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

15. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18. Then there came again and touched me one like the appearance of a man, and he strengthened me,

19. And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

Dan. viii. 21.

21. But I will shew thee that which is noted in the scripture of truth:

the Book of future events

and *there is* none that holdeth with me in these things, but Michael your prince.

“Michael the archangel.” See Jude 9th verse.—“The captain of the Lord’s host.” See Joshua v. 15.—“Michael and his angels fought against the dragon and his angels.” Rev. xii. 7.

The next chapter gives a bird’s-eye view of the period covered by the 2300 days. For a full explanation see NOTE D.

CHAPTER XI. [HEBREW.]

1. Also I

Gabriel

in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

This does not indicate a change of date, it simply declares that the same solicitude was now bestowed on Cyrus, as had been manifested toward his royal representative Darius the Mede, when first placed on the throne of Babylon by Cyrus.

2. And now

“in the third year” since Cyrus captured the city. Daniel x. 1.

will I show thee the truth. Behold there shall stand up yet

after the setting up of the sanctuary and the host, B.C. 445, three kings in Persia, viz.: Darius Nothus, Artaxerxes Mnemon, and Ochus,

and the fourth

Darius Codomannus

shall be far richer than *they* all: and by his strength and through his riches he shall stir up all against the realm of Grecia.

3. And a mighty king

Alexander the Great

shall stand up, that shall rule with great dominion, and do according to his will.

from Greece to India.

4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven;

among his four generals;

and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5. And the king of the south

Ptolemy Philadelphus, king of Egypt

shall be strong, and *one* of his princes; and he shall be strong above him

Antiochus II

and have dominion; his dominion *shall* be a great dominion.

6. And in the end of the years

in the course of time

they shall join themselves together; for the king’s daughter

Bernice

of the south shall come to the king of the north to make an agreement:

Antiochus banished his own wife Laodice and her children in favor of Bernice

but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up

Antiochus after the death of Ptolemy expelled Bernice and recalled the rejected Laodice.

and they that brought her, and he that begat her, and he that strengthened her in *these* times.

7. But out of a branch of her roots

Ptolemy II, called Evergetes

shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of

the king of the north and shall deal against them and shall prevail:

Laodice placed her son Seleucus II on the throne. Ptolemy III made an expedition against Syria, slew Laodice and conquered the realm from Cilicia to the Tigris.

8. And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold

the booty was immense, 2500 idols, 4000 talents of gold, etc.

and he shall continue *more* years than the king of the north.

9. So the king of the south shall come into *his* kingdom, and shall return into his own land.

10. But his sons

Seleucus III and Antiochus III, the Great

shall be stirred up and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, *even* to his fortress.

11. And the king of the south

Ptolemy IV, was luxurious and indolent

shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude: but the multitude shall be given into his hand.

Ptolemy defeated Antiochus near Gaza but did not follow up the victory.

12. *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13. For the king of the north

Antiochus the Great

shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14. And in those times there shall many stand up against the king of the south; also the robbers of thy people

secret enemies of the Jews

shall exalt themselves to establish the vision; but they shall fail.

15. So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16. But he that cometh against him shall do according to his own will,

the wars of Antiochus the Great

and none shall stand before him: and he shall stand in the glorious land

Palestine

which by his hand shall be consumed.

17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her:

Using marriage for political gain: Antiochus gave his daughter Cleopatra in marriage to Ptolemy Epiphanes, hoping for benefit, but it turned out otherwise

but she shall not stand *on his side*, neither be for him.

18. After this he shall turn his face unto the Isles, and shall take many: but a prince

a Roman General

for his own behalf shall cause the reproach offered by him to cease; without his own reproach

Antiochus said:—"Asia did not concern the Romans and he was not subject to their orders"

he shall cause *it* to turn upon him.

He was defeated by the Romans, at Magnesia.

19. Then he shall turn his face toward the fort of his own land;

pillage the temples

but he shall stumble and fall, and not be found.

Antiochus the Great was slain.

20. Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom:

his son Seleucus Philopater, who sent out Heliodorus and taxed the temples as well as the people

but within a few days he shall be destroyed, neither in anger, nor in battle.

Seleucus shortly after, died in a mysterious manner.

21. And in his estate shall stand up a vile person,

Antiochus Epiphanes

to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the

kingdom by flatteries.

22. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

Onias III, the high priest was put to death by his order.

23. And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strongholds even for a time.

25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south

Ptolemy Philometer

shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27. And both these kings' hearts *shall* be to do mischief, and they shall speak lies at one table

a pretended friendship

but it shall not prosper: for yet the end *shall be* at the time appointed.

28. Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant;

the worship of Jehovah

and he shall do *exploits*, and return to his own land.

29. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30. For the ships of Chittim

the fleet of the Romans under Laenas

shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them

the Samaritans

that forsake the holy covenant.

31. And arms shall stand on his part, and they shall pollute the sanctuary of strength,

the Temple

and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

Antiochus Epiphanes established idol-altars in every town and village of Palestine, and ordered a daily sacrifice of swine on the altars.

32. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong and do *exploits*.

Mattathias and his 5 sons, the "Maccabees."

33. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

see life of Judas Maccabeus.

35. And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that, that is determined shall be done.

37. Neither shall he regard the god of his fathers, nor the desire of women,

in other words, the idol Astarte, "the queen of heaven"

nor regard any god: for he shall magnify himself above all.

38. But in his estate shall he honor the God of forces:

a god of castles or fortresses

and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

39. Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41. He shall enter also into the glorious land,

Palestine

and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and

Moab, and the chief of the children of Ammon

Antiochus passed them by. When, however, they tried to take advantage of Judas Maccabeus, he defeated them.

42. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall* be at his steps.

44. But tidings out of the east and out of the north shall trouble him:

rumors of rebellion and lack of funds made him resolve to go at once to Persia, restore order and collect taxes.

therefore he shall go forth with great fury

Threatened on his return to exterminate the Jews

to destroy, and utterly to make away many.

45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain;

he left a garrison in the Citadel adjoining the Temple

yet he shall come to his end

B.C. 163

and none shall help him.

CHAPTER XII. [HEBREW.]

1. And at that time shall Michael

the archangel, see Jude verse 9

stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time,

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” Matt. xxiv. 21. Josephus says 1,100,000 perished in the Siege.

and at that time thy people shall be delivered,

“But he that shall endure unto the end, the same shall be saved.” Matt. xxiv. 13

every one that shall be found written in the book.

At the time of the siege all of the Christians escaped to the little town of Pella.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

As to the righteous:—“the graves were opened; and many bodies of the saints which slept arose. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.” Matt. xxvii. 52. As to the wicked:—Scripture is silent.

3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Witness for instance the life of the Apostle Paul and the lives of a vast host of Christian saints.

4. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

These words find special emphasis in the present century, noted for its railways, steam engines, automobiles, bicycles, telephones, wireless telegraphy, public libraries, books, photographs, microscopes, antitoxins, x-rays, etc.

5. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

In verses 4 and 5 of chapter x, Daniel beheld only one heavenly visitor, he now looks and discovers other two.

6. And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders?

7. And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

Since the power of the holy people was scattered in A.D. 70, all these things were finished at that time and right there Daniel's prophetic work ended. The formula, “time, times, and an half” has already been considered under the head of

Dan. VII. 25. See NOTE B.

8. And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

9. And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10. Many shall be purified, and made white,

“And the same day there were added *unto them* about three thousand souls.”—Acts II. 41.—“Howbeit many of them which heard the word believed, and the number of the men was about five thousand.”—Acts IV. 4

and tried;

“At that time there was a great persecution against the church which was at Jerusalem.”—Acts VIII. 1

but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11. And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up

the sacrifice of swine and pollution of the holy place B.C. 168 to 141

there shall be a thousand two hundred and ninety days.

In B.C. 168, these sacrifices were ordered to be made DAILY, in every village and town throughout Palestine. The desecration of the temple area lasted until May 4th B.C. 141. Every moment of this time was part of one great abomination. Counting each prophetic day as made up of 49 ordinary days, the 1290 days bring us to May 24th A.D. 33—THE DAY OF PENTECOST—“THAT GREAT AND NOTABLE DAY OF THE LORD”—when the Holy Spirit was revealed to the Jews, and about 3000 souls were converted.

12. Blessed is he that waiteth

THE GENTILES

and cometh to the thousand three hundred and five and thirty days.

the Gentiles did wait for six years, while the disciples were busy, “PREACHING THE WORD TO NONE, BUT UNTO THE JEWS ONLY.” Acts XI. 19.—If now we make the calculation for 1335 days, we shall find, that the prophecy brings us direct to June 7th A.D. 39—on which day, the Holy Spirit was revealed to the GENTILES.

13. But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

Thus the heavenly visitor announced the fact of a resurrection day, but gave no intimation whatever as to when that day would come. In this respect also the teachings of Daniel are in perfect accord with those of the New Testament. “Of that day and hour knoweth no man; no, not the angels of Heaven.” Matt. XXIV. 36.

NOTES.

JEWISH INDEPENDENCE DAY.

The era of the Seleucidæ among the Greeks and Eastern nations, sometimes called the “era of contracts,” dated from the capture of Babylon by Seleucus Nicator, Oct. 1st B.C. 312. The complete subjugation of the city followed 6 months later, and therefore the Babylonians counted from the spring of B.C. 311. With this exception the former date has been generally regarded as the true epoch. The years run as below:

YEARS OF THE SELEUCIDÆ.

1st year	began	Oct. B.C.	312	and ended	Oct. B.C.	311
2nd	"	"	311	"	"	310
3rd	"	"	310	"	"	309
5th	"	"	308	"	"	307
10th	"	"	303	"	"	302
50th	"	"	263	"	"	262
100th	"	"	213	"	"	212
150th	"	"	163	"	"	162
170th	"	"	143	"	"	142
171st	"	"	142	"	"	141

and so on.

We pause at the beginning of the 171st year because it was a year of great moment in the life of the Jewish nation. The deepest interest is focussed on “the 23rd day of the 2nd month” when Simon, brother of Judas Maccabeus, “destroyed a great enemy out of Israel,” and CLEANSED the Temple of its abominations. He also ordained, that the day should be observed ever after, as a National holiday.—I Macc. XIII. 51.

We note that the 171st year, like all others of the Seleucidæ, began with the month of October, which was the first month of the Macedonian calendar. It was called Hyperberetaeus, the second month Dius, the third, Apellæus and so on. But the question that concerns us most is, whether the writer of First Maccabees actually reckoned by Macedonian months? A careful examination of the entire book shows that he mentioned 4 Hebrew months by name—“Casleu, Adar, Elul and Sabat”—also that he clearly located another, viz.—Tisri, but not in a single instance did he mention the name of a Macedonian month, or refer to the Macedonian calendar in any manner whatsoever. That he did not regard October as being the FIRST month is plainly declared in I Macc. x. 21, where he says:—

“So in the SEVENTH month of the 160th year, at the feast of tabernacles, Jonathan put on the holy robe,” etc.

Sept./Oct. therefore was the SEVENTH month, according to the usage of the writer of the First book of Maccabees, which gives the following succession:—

B.C. 142	Sept./Oct.,	the SEVENTH	month	TISRI
"	Oct./Nov.,	" EIGHTH	"	Marchesvan
"	Nov./Dec.,	" NINTH	"	Casleu
"	Dec./Jan.,	" TENTH	"	Tebeth
B.C. 141	Jan./Feb.,	the ELEVENTH	month	Shebat
"	Feb./March,	" TWELFTH	"	ADAR
"	Mar./April,	" FIRST	"	NISAN
"	Apr./May,	" SECOND	"	IYAR

The rest of the way is easy. We have only to follow the Jewish calendar of Rabbi Hillel II and we learn that the “23rd day of the SECOND month” corresponded with the

4TH DAY OF MAY B.C. 141,

the great day of National Independence. Having thus far followed exclusively the years of the Seleucidæ as common among Greeks and Orientals, let us now turn to the system of the Babylonians. Their era began, as already explained, with the spring of B.C. 311. Accordingly, their 171st year began with the spring of B.C. 141, and the SECOND month of course coincided with Apr./May, or the Jewish month Iyar. It matters not, therefore, whether you follow the system of the Greeks or that of the Babylonians, you will arrive at the same goal, viz:—May 4th B.C. 141.

One can hardly overestimate the importance of this discovery, because a knowledge of the National Independence day gives a fixed starting point for that mysterious group of DAYS—2300, 1290 and 1335—as revealed by the angel Gabriel to “Daniel the Prophet.”

NOTE A.

DARIUS, OR CYAXARES. [DANIEL v. 31.]

“And Darius the Median took the kingdom, being about threescore and two years old.” In the first verse of the 9th chapter we are told that Darius was the son of Ahasuerus, the same Assuerus spoken of in the 15th verse of the 14th chapter of Tobit, the Astyages of Median history. Astyages was king of the Medes and reigned for 35 years from B.C. 593-558. His son Cyaxares [Josephus x. 11, 4.] succeeded him on the throne and his daughter Mandané married Cambyses of Persia. Their offspring was Cyrus the Great, who thus represented the Royal houses of both Media and Persia. Cyaxares therefore was the uncle of Cyrus. As a boy Cyrus was brought up by his grandfather and accompanied his uncle on shooting expeditions. A very strong attachment was formed with the latter so that in after years when Cyrus deposed his grandfather, in B.C. 558, he made his uncle the king of Media. Still later when Cyrus took Babylon and pacified the inhabitants he made his uncle Cyaxares king *pro tem*, who occupied the throne from B.C. 538-536. Cyrus of course continued to be, as the annalistic tablet relates, “the powerful king, the king of Babylon, ‘the king of Sumar and Akkad’—the king of the four zones.” But the laws of Persia as outlined by Herodotus [VII. 1. 2. and III. 66] made it necessary for him to appoint a successor before starting out to war, who would govern during his absence. So we find, “after Gobryas the governor of the country of Ararat and the soldiers of Cyrus, without fighting entered Babylon,” the country became submissive and attention could be directed elsewhere; that “when in the course of their march they arrived in the Median territory Cyrus turned off to visit Cyaxares; and after they had embraced each other, Cyrus first told Cyaxares that there were domestics and palaces set apart for him in Babylon, that when he came thither he might have what was his own to come to.” [Xenophon VIII.] It is hard to imagine how Cyrus could have paved the way more perfectly for the reign of his uncle Cyaxares in Babylon, whom we believe was Darius the Mede of Scripture. His reign was of short duration, but it came at a critical period in the history of the Jews. Only two years remained to complete the Babylonian captivity and Divine influences were at work for the return of the chosen people. [Daniel x. 13.] More than a century previous to that time the Scriptures had named Cyrus as the “shepherd,” [Isaiah XLV. 1, 3.] and when Cyrus placed his uncle temporarily on the throne of Babylon, a heavenly messenger was sent to Darius who “stood to confirm and strengthen him.” [Daniel XI. 1.] This gave the Jews a friend at court who paved the way for that celebrated emancipation proclamation which Cyrus issued on his return to Babylon. Naturally such a document belonged among the state papers and should have been found “in the house of the rolls where the treasures were laid up in Babylon,” but diligent search proved of no avail. [Ezra VI. 1.] However, as the document was dated in the time of Darius the Mede, official attention was next directed to “the palace that is in the province of the Medes,” where a careful search proved successful. [Ezra VI. 2.] There they found the original “roll” stowed away among the royal documents and forwarded it to King Darius Hystaspes. The king promptly ratified the decree of Cyrus and added, “Let it be done with speed.” The history of Darius the Mede is therefore one of peculiar interest in the life of the Jewish people.

NOTE B.

“THE SUM OF THE MATTERS.” [DANIEL VII. 1. AND 25.]

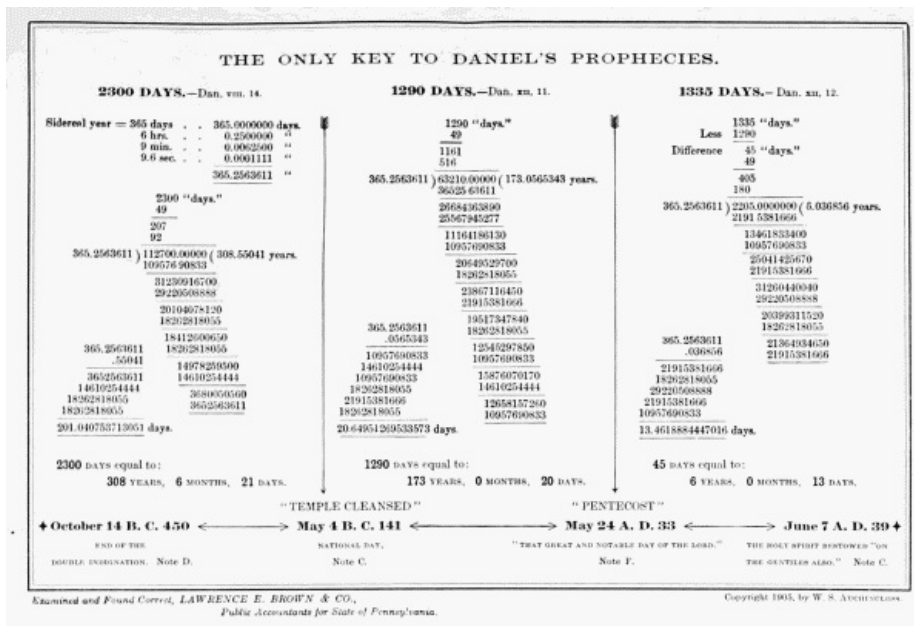
The vision of the four great beasts is now complete and we have reached the sum of the matters in verse 25. Already in chapter II. the same subject was summarized by the following language: “In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed ... and it shall stand forever.” The present summary differs from the first in that it localizes the endless kingdom, and tells the year when it would be set up. Whenever we send a telegram and wish to conceal our meaning from the public we employ single words to express conditions and quantities. Twice, Daniel was told by his heavenly visitor:—“shut thou up the vision,” it is therefore proper to infer that the word TIME was used to express a certain number of years and TIMES to express a greater number of years. But what heavenly measure of time do we find in the Bible, associated with the punishment of nations, that can be taken as the unit period for measuring seasons of God’s displeasure? Turn to Zech. I. 12th and we read:—“Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah against which thou hast had indignation these threescore and ten years.” For other examples, see NOTE D. If then the word TIME was inserted in the heavenly message as a symbol for 70 years, and the numeral 7 conveyed to the Jewish mind the idea of a perfect quantity, then a week of TIME, or 7 times 70 might very naturally be symbolized by the word TIMES. We find in Gen. II. 4. that the 7 DAYS of creation are spoken of in the singular as, “the DAY the Lord God made the earth and the heavens.” Besides every 7th year was a Sabbatic year. So that whatever the word TIME means in the singular, we may reasonably take the word TIMES to mean a 7 fold quantity in the plural. We find another measure in Matt. XVIII. 22. where the Divine idea of forgiveness is expressed in numerals. The apostle Peter thought that he did well in fixing the unit of forgiveness at 7 fold, but he was told to multiply his scant number by 70 before he could attain to the Divine standard. If now we substitute these values for their symbols in the formula: “Time, Times and Half-time” we shall obtain, 70 plus 490, plus 35, equals to 595 years. Verse four supplies the initial date for this series of years. From it we learn that the “sum of the matters” started with the Medo-Persian kingdom of Cyrus, who united in his own person the blood of both royal houses and became king in B.C. 558. From this date to the Christian era was 557 years and from the era to A.D. 39 was 38 years more, making a total of 557 plus 38, or 595 years. From which we learn that the “sum of the matters” or the full time arrived for the setting up of the kingdom in A.D. 39. The prophecy therefore gives us the year, and we shall find that the 12th verse of the 12th chapter supplies the day when “all these things” were finished. The apostle Peter in describing the events of that day said:—“Forasmuch then as God gave them (the Gentiles) the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God? When they heard these things they held their peace, and glorified God, saying, Then hath God also on the Gentiles granted repentance unto life.” Acts XI. 17, 18.

The admission of the Gentiles was deemed a matter of so great importance that the formula has been repeated in the 7th verse of the 12th chapter, also material has been given in the 12th verse of the same chapter by which the very day itself can be computed. The passages stand to each other in the relation of demonstration to proof.

NOTE C.

"DAYS."

In searching for symbolic numbers we found that number 49 stood both for the Jubilee year and for the Feast of Weeks:—Concerning the Jubilee it was said:—"And thou shalt number 7 sabbaths of years unto thee, 7 times 7 years; and the space of 7 sabbaths of years shall be unto thee 49 years." Leviticus xxv. 8.—Concerning Pentecost it was said: "And thou shalt keep the feast of weeks unto the Lord thy God"—"Seven weeks shalt thou number unto thee: begin to number the 7 weeks from such time as thou beginnest to put the sickle to the corn." Deu. xvi. 9, 10. The feast was to be kept in a fourfold manner with the offering of a tribute, with rejoicing, with remembrance, and with obedience. For more than 3600 years has this beautiful custom been observed among the Jews, so that 49, the number of days, comes to us with special emphasis. With such a prominent place assigned to it in the Jewish ritual, no wonder if it found a place in the symbolic language of the heavenly visitor. We have discovered that such was the case and accordingly have made calculations for the three periods represented by "2300 days," "1290 days" and "45 days" (1335 less 1290) on the basis that each prophetic "day" equals 49 ordinary days of 24 hours each. They stand for 112,700 ordinary days; 63,210 days and 2205 days. In reducing these days to years the sidereal year was taken as the Standard year. A sidereal year, or time in which the earth makes one revolution, the point of reference being a fixed star, amounts to 365 days 6 hours 9 minutes 9⁶/₁₀ seconds, expressed decimally it equals 365.2563611 days. By dividing each period of ordinary days by the number of days in a sidereal year we obtain the actual length of each prophetic period. In arranging these periods, the starting point was May 4th B.C. 141, or day on which the Temple precincts were cleansed by Simon Maccabeus. The 1290 days carries us directly to May 24th A.D. 33, which was the day of Pentecost "that great and notable day of the Lord" when the Holy Spirit descended upon the disciples at Jerusalem. It is interesting to note in this case how very precise is the language of Scripture. The passage reads:—"When the day of Pentecost was FULLY come." After their return from Babylon the Jews were accustomed to devote two days, instead of one, to the observance of the feast, and as Pentecost that year fell on May 23rd and 24th, the day of Pentecost was FULLY come on the day indicated by our chart. The event therefore happened precisely as foretold by the heavenly visitor, who said to Daniel, "the vision of the evening and the morning which was told is TRUE," and it came about with that degree of exactness with which astronomers become familiar in their study of the heavenly bodies. The chart clearly proves that the "1290 days" is a perfect fit between two well-known dates. The other periods give us two extremely important dates heretofore absolutely unknown to Bible students.



THE ONLY KEY TO DANIEL'S PROPHECIES.

The Holy Spirit's appearance to the Gentiles in the Summer of A.D. 39 was at a time peculiarly favorable for the conversion of Cornelius. The persecution of A.D. 36, following the dismissal of Pilate, was succeeded by a period of rest and rapid growth among the infant churches. There was, then, neither the marching of armies, nor even the rumor of war. True, these all came in the Fall of A.D. 40, when Petronius was sent to Syria with instructions to place the images of the Romans in the Temple at Jerusalem. It may be said in passing, that the expedition landed in Ptolemais and there wintered. But in the Spring of A.D. 41 the attitude of the Jews was so determined, that Petronius sent to Rome for additional instructions. The Emperor, however, died quite suddenly, and the expedition was finally abandoned. The year A.D. 39 was a time of peace and good order; a time most favorable to the all-important mission of the Holy Spirit.

NOTE D.

“TWO THOUSAND AND THREE HUNDRED DAYS.” [DANIEL VIII. 14.]

In the vision of “the evening and the morning” it is evident that 2300 days must end with a complete cleansing of the sanctuary, and unquestionably this was accomplished by Simon Maccabeus on May the 4th B.C. 141. [1 Mac. XIII. 51]; but at what time they should begin to count is not so evident. The 19th verse tells us: “I will make thee know what shall be in the last end of the indignation.”

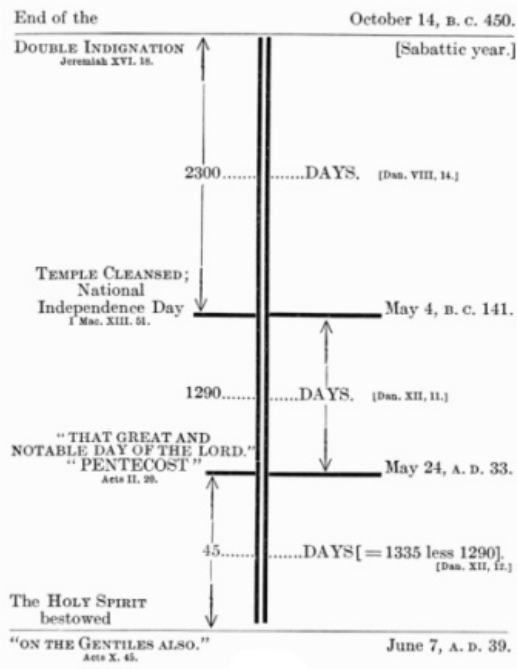
We ask: what indignation? When was the first end? When the middle? and When the last end?

We note first, that the speaker was the angel Gabriel, consequently the indignation referred to was of Divine origin. The word indignation stands for “sore displeasure” [Zech. I. 2]. It arose in the year B.C. 590, the seventh of the captivity, at which time Israel was cast off and Nebuchadnezzar prepared to wage war against them. It was announced in the following words:—“As I live saith the Lord God, I will not be inquired of by you” [Ezek. XX. 3]. The indignation lasted just 70 years [Zech. I. 12] and ended by a promise of pardon made in the eighth month, which according to the calendar of Rabbi Hillel II. (IDAN OLAMIM of J. L. Sossnitz) began October 25th B.C. 520 [Zech. I. 1 and 3]. We note in passing that although Cyrus put an end to the Babylonian captivity in B.C. 536 and the people returned to the land of Judea, yet they encountered insuperable obstacles which held up their work [Ezra V. 3] until the year B.C. 520, which was the end of 70 years’ indignation. From these passages we learn what were the limitations in one case of “sore displeasure.” But Isaiah prophesied that Jerusalem would receive of the Lord’s hand *double* for all her sins [Isa. XL. 2]. Jeremiah also spoke in the same vein “And first I will recompense their iniquity and their sin *double*” [Jer. XVI. 18]. When we reach B.C. 433 we find that Nehemiah dreaded a still further return of God’s sore displeasure and warned the nobles of Judah against profaning the Sabbath day. [Neh. XIII. 16, 18.] As the first indignation ended with the 8th month of B.C. 520, a double period ought to end with the 8th month of B.C. 450, that is, with October 2nd of that year. But you object, how could a period be truly 70 years in length, when it began with October 25th and ended with October the 2nd? This question admits of easy explanation. According to the Jewish calendar the eighth month comes and goes with the phases of the moon, just like our Easter occurs at different seasons, hence we must take the average of these dates, viz: October the 14th as our representative day. We have already alluded to the delays experienced by the Jews when freed by Cyrus and desire at this point to draw attention to the fact that Zerubbabel’s temple was not completed until B.C. 515, JUST 5 YEARS after the indignation period expired, in B.C. 520; and that in like manner Nehemiah’s temple was not completed until B.C. 445, JUST 5 YEARS after the next indignation period expired, in B.C. 450. We might also add that from the time when the Jews first worshipped in Babylon as captives in B.C. 585, to the time when they worshipped in Zerubbabel’s temple as free men in B.C. 515 was another instance of a period 70 years long. This frequent recurrence of 70-year periods shows that as a numeral 70 may justly be regarded as one of the units of TIME in the dispensation of God’s providence, and therefore to be reckoned with in the study of prophecy.

But returning to our representative day, October 14th B.C. 450, we realize that when the first and the second indignation had passed, the time came for “the last end of the indignation” spoken of in the 19th verse, and known as the “2300 days.” By the calculations given in NOTE C, we find that 2300 prophetic days exactly fill the interval between Oct. 14th B.C. 450 and May the 4th B.C. 141. Having thus brought out the limitations of the “2300 days” we would add, that Daniel’s eleventh chapter gives in outline a complete history of the period under consideration, so that the Jews had it in their power to tell the prophetic time of day at any moment between B.C. 450 and B.C. 141.

"DAYS."

GRAPHIC EXHIBIT.



"DAYS."

NOTE E.

THE EXODUS FROM PERSIA. [DANIEL IX. 25.]

Ezra gives a full account of this great event in his history of the Jews, in the viiith and viiith chapters of his book, where he says, they "began to go from Babylon" on the 1st day of the 1st month in the 7th year of king Artaxerxes, also that they were not fairly under way until the 12th day of the 1st month, which was within two days of the Passover. After a journey of 4 months they arrived at the city of Jerusalem.

In fixing the date of the Exodus from Persia we must determine the boundaries of the 7th year of Artaxerxes. First, as to the year itself, it has been well established that his reign began in B.C. 465. Then as to the month, the statement found in Neh. I. 1. and II. 1. render a commencement impossible between the months of November and March, while the statement made in Ezra VII. 7, 8 and 9 preclude the interval from March to August following. This narrows the field for the commencement of Artaxerxes' reign down to the months of August, September and October. Although there is no possible way of distinguishing between the relative claims of these three months, yet from the wording of Nehemiah I. 1. we shall decide in favor of the last, viz: the month of October.

It follows that:—

1st year of Artaxerxes	began Oct.	B.C. 465,	ended Oct.	B.C. 464
2nd "	"	"	"	463
3rd "	"	"	"	462
4th "	"	"	"	461
5th "	"	"	"	460
6th "	"	"	"	459
7th year of Artaxerxes	began Oct.	B.C. 459	ended Oct.	B.C. 458
and so on:				
20th year of Artaxerxes	began Oct.	B.C. 446	ended Oct.	B.C. 445
and so on:				
32nd year of Artaxerxes	began Oct.	B.C. 434	ended Oct.	B.C. 433
—Neh. v. 14. and XIII. 6.				

Whence by reference to the calendar of Rabbi Hillel II. [IDAN OLAMIM of J. L. Sossnitz], we derive the following dates for the

EXODUS FROM PERSIA:

Jews	began to leave Babylon	March 25th	B.C. 458
"	left the river of Ahava	April 5th	" 458
"	arrived at Jerusalem	July 21st	" 458

In conclusion we observe, that the real start of the Jews under the commandment, viz: their "going forth" took place: April 5th B.C. 458, and as Christ rose from the dead on April 5th A.D. 33, the interval between dates amounted to 490 years, or SEVENTY WEEKS, exactly as foretold by the angel Gabriel in Daniel IX. 24.

NOTE F.

DATE OF THE CRUCIFIXION. [DANIEL IX. 26.]

Since the prophecy of Daniel points directly to the time when Messiah would be cut off and not to the date of Christ's birth, it is evident that neither the natal day nor the length of his life on earth are necessary to a complete understanding of the prophecy. What we need most to know are the day and the year in which Messiah was crucified. Happily these points can be determined by data found in the Bible. Turn to Luke III. 1 and 23 and we learn that Jesus "began to be about 30 years of age" in the 15th year of Tiberius Caesar. Not that Jesus attained the age of 30 in the 15th year of Tiberius, but that when the last day of the 15th year arrived, viz: Aug. 18th A.D. 29, Jesus was VERY NEAR 30 years old. His birthday anniversary therefore comes in the Fall of the year. From that time on, we count 3½ years to his crucifixion in A.D. 33. We learn from the parable of the barren fig tree, also from Daniel's prophecy that Messiah's ministry would last one-half a prophetic week, or 3½ years. The parable itself accounts for 3 years: "Behold these three years I come seeking fruit and find none;" and since the parable was given, about the time of the harvest home, or feast of tabernacles, another half year was necessary to carry the time over from the feast of tabernacles to the following Passover. When this was completed his ministry ended. At the very outset of our Lord's ministry he spoke of the work before him and proclaimed God's good pleasure in sending him, to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, the recovery of sight to the blind, and to set at liberty them that are bruised. [Luke IV. 18.] With this ministry expressive of God's favor, He then contrasted the ministry of Elias, expressive of God's displeasure "when the heaven was shut up 3 YEARS AND SIX MONTHS, when great famine was throughout the land." This reference seems to have been a sign as to the exact length of time Christ's ministry would continue on earth, precisely as the experience of Jonah in the fish was a sign of the length of time Christ would remain "in the heart of the earth." [Matthew XII. 40.] But the strongest evidence is furnished by the 4 Passovers which were celebrated during the period of said ministry.

The years therefore ran as follows:—

Christ began his ministry when 30 years old				Fall	A.D.	29
1st	Passover	John	II. 13	Spring	"	30
2nd	"	"	V. 1	"	"	31
3rd	"	"	VI. 4	"	"	32
4th	"	"	XI. 55	"	"	33

As regards the exact date of the fourth Passover we know by astronomy that there was a full moon at 4.15 P.M. on Friday April 3 A.D. 33. On that day therefore Messiah was "cut off."

At this point let us glance backward 490 years, or 70 weeks to the Passover of B.C. 458, and we shall meet the children of Israel making their Exodus from Persia [Ezra VIII. 31] "going forth" under the leadership of Ezra, by "commandment" of Artaxerxes ordering them "to restore and to build Jerusalem." In view of this marvellous fulfilment of prophecy, how frivolous do seem the charges of those who claim that the Book of Daniel is—"a bundle of loose leaves"—"a consolatory political pamphlet"—and "written as historic fiction in 168-165 B.C." Pretty good fiction, is it not? for one writing in B.C. 168 to make declaration that a certain event, figured from a given starting point, would *positively* take place at the end of 490 years! We have many writers of historic fiction in our own day, but none so venturesome as "the chief of the governors over all the wise men of Babylon." Those who call the predictions found in the Book of Daniel—"historic fiction"—simply destroy the meaning of words and pour contempt upon the Word of God.

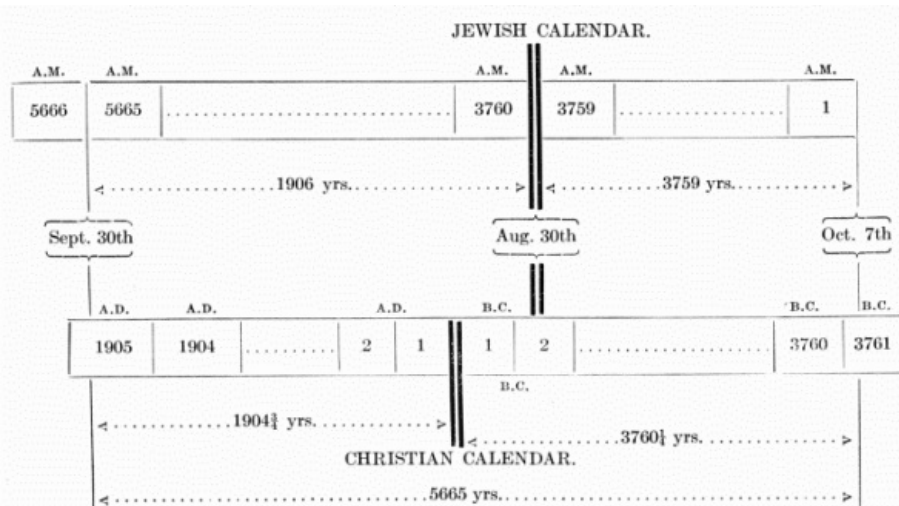
Our explanation robs the IXth chapter of Daniel of all its mystery and shows why the LORD called him "Daniel the PROPHET."

CHRONOLOGY.

THE BIRTH OF CHRIST.

Christ was born in the year B.C. 2. In support of this announcement we do not propose to give a table of dates, setting forth the ideas of the Christian Fathers who wrote prior to the 5th century. Nor those of Dionysius Exiguus, of the Venerable Bede, or of Roger Bacon, all of whom wrote between the 5th and the 14th centuries. Neither shall we give those of Archbishops Usher and Lloyd in the 17th century, nor those of Dr. Hales and of Sir Isaac Newton in the 18th century, nor those of Prideaux and of the talented chronologist H. Fynes Clinton in the 19th century. We find our authority in Eusebius the "father of ecclesiastical history" [A.D. 325] and give with it a 20th century Chart in proof of the accuracy of his statement.

Of course back of Eusebius lay Jewish tradition, which in modern times has found expression in the "Jewish Calendar" of E. H. Lindo; London, 1838. Under the title of the "Book of the Generations," that noted chronologist states that the Christian Era began with the year A.M. 3760, in other words with the 30th day of August B.C. 2 as shown in the diagram.



LOCATION OF CHRISTIAN ERA

Eusebius, who as Bishop of Caesarea, spent most of his life in Judea, possessed rare opportunities for verifying Jewish tradition. It is very significant that his scholarly research led him to accept and endorse a date for the commencement of the Christian Era, which is identically the same as that preserved by the Jews.

The New Testament plainly declares that Christ was born shortly prior to the death of Herod the Great. The most perfect history we possess of Herod's life is found in the works of Flavius Josephus, who acknowledged indebtedness to the "Commentaries of King Herod," and to the works of "Nicolaus of Damascus, the historiographer of Herod." It should be remembered that for his facts Josephus depended entirely on others, because Herod died almost 40 years before Josephus was born and therefore, however accurate Josephus might be individually, he was liable to be mistaken by the error of others. Let us turn to the xivth book of his "Antiquities," because it contains a statement of more than ordinary precision which bears directly on the date of Herod's death and may rightly be regarded as the corner stone of Josephus' calculations regarding Herod's reign. It is there recorded that Hyrcanus began to rule in the "3d year of the 177th olympiad" [B.C. 70/69]. At first sight, one cannot help being pleased, that in so important a matter, Josephus took special pains to be exact, for nowhere else in all his writings does he give the year of any olympiad. It was his custom simply to announce the olympiad and leave the reader to guess in which one of four years the event took place. However, in this one instance he gave the year and left nothing to be supplied. This apparent accuracy has led many readers astray, for they have lost sight of the fact that his statement is not historically correct.

It is a well-established fact that Pompey took Jerusalem on the 24th day of May, B.C. 63, that he deposed Aristobulus and made Hyrcanus monarch. According to this, the brothers reigned about 6 3/4 years. Josephus, however, states that one reigned 3 years and 6 months [xiv. 6. 1], and the other reigned only 3 months [xv. 6. 4], making a total of 3 3/4 years instead of 6 3/4 years. Here, then, we have discovered a huge gap of about 3 years in the reckoning of Josephus. We believe this is the first time that public attention has been directed to this grave error: we say grave, because it has led the Christian world astray and fostered the belief that Christ was born in B.C. 5 instead of the year B.C. 2. Happily, Eusebius escaped this pitfall.

It is evident from the chart, that in the case of 6 reigns Josephus STRETCHED HIS FIGURES and made them occupy 103 years instead of 100 years. This proves that his figures, in part, were matters of calculation and not rigid statements of historical facts. No notice can be taken of the joint-rule exercised by Augustus and Tiberius between A.D. 11 and 14, because that mode of reckoning is unnatural. The day of one's death is the natural dividing line between reigns, and as Augustus Caesar died on the 19th day of August, A.D. 14 Tiberius Caesar began to reign on the same day. Besides, to admit a joint-rule would hopelessly add another 3 years to Josephus' error and put him in the light of having carried his process for STRETCHING FIGURES 6 points instead of 3 points. What he did do in that line is bad enough, without making matters worse.

It will be observed that the work of contracting Josephus' figures has been accomplished in part on the second line, but the final rectification appears on the last line. These results maintain the integrity of all that Josephus said about the following olympiads, viz: the 179th, 184th, 185th, 187th, and 192nd.—

They also accord with the discovery of Zumpt regarding a double term in the governorship of Cyrenius. We reach a solid ground on the 15th year of Tiberius Caesar and arrive at last at the first Easter Sunday, viz: April 5, A.D. 33, the end of the SEVENTY WEEKS of the Prophet Daniel.

In conclusion we observe, that the life of Christ on earth covered a period of 33½ years, and that

CHRIST WAS BORN IN THE FALL OF B.C. 2.

YEARS IN THE LIFE OF CHRIST.

The dates given herewith have been collated from the chart which accompanies this volume.

Birth—about time of the Feast of Tabernacles	Fall	B.C.	2
Christ in the Temple		A.D.	11
His baptism [Luke III. 1 and 23]	Summer	"	29
Began his ministry	Fall	"	29
Purgeth the Temple	Spring	"	30
Disciples baptize throughout Judea		"	30
Spends the year in Galilee		"	31
John Baptist imprisoned	Spring	"	31
The Apostles sent out		"	31
John beheaded	Spring	"	32
Fed the multitudes, 5000 and 4000		"	32
The transfiguration		"	32
Feast of Tabernacles, see John VII. 2 and 14	Thursday, Oct. 9th	"	32
Completed 3 years of ministry. Parable of fig- tree, barren for 3 years, see Luke 13, 6		"	32
Feast of dedication	Thursday, Dec. 18th	"	32
The crucifixion	Friday, April 3rd	"	33
The resurrection	Sunday, April 5th	"	33
Ministry lasted 3½ years, or "one-half a WEEK" of 7 years	Fall of A.D. 29 to Spring	"	33
The Ascension	Friday, May 15th	A.D.	33

YEARS IN THE LIFE OF HEROD.

The dates here given are the result of a geometric plotting of the facts given in the works of Flavius Josephus:—see chart with this volume.

Herod the Great was born in	B.C.	71
Made Governor of Galilee when 18 years old (not 15) and in the 9th year of Hyrcanus II.	"	54
Made king by the Romans	"	40
Married Mariamne; Captured Jerusalem	"	37
Battle of Actium in 7th year of his reign	"	31
Hyrcanus II. put to death; Herod recrowned by Caesar	"	30
Mariamne put to death	"	29
Herod afflicted with madness	"	28
1st year of famine	"	24
2nd year of famine	"	23
Herod offered to rebuild Temple	"	21
The priests began work	"	19
Sanctuary dedicated	"	18
Cloisters finished	"	11
1st of Caesar's Games	"	9
2nd of Caesar's Games	"	4
Alexander and Aristobulus put to death	"	4
Total eclipse of the Moon — January 9th	"	1
[See "Eclipses Past and Future," by Johnson]		
Death of Herod the Great — February	"	1

ASMONEAN DYNASTY.

This government was founded by a priest named Mattathias, who had five sons named respectively:—John, Simon, Judas, Eleazar, and Jonathan. The dynasty lasted 130 years and was succeeded by the Idumean dynasty of Herod the Great. The dates here given result from a geometric plotting of the facts given by Josephus and the books of the Maccabees.

Mattathias began to rule in	B.C.	167
Judas Maccabeus began to rule in	"	166
The feast of lights instituted November 26th	"	165
Alcimus, high priest	"	162
7 years interregnum	"	159
Jonathan Maccabeus	"	152
Simon made governor	"	145
Simon Maccabeus	"	143
Temple cleansed May 4th	"	141
John Hyrcanus	"	135
Judas Aristobulus, king	"	105
Alexander Janneus	"	104
Queen Alexandra	"	76
Hyrcanus II.	"	67
Aristobulus	"	67
Hyrcanus II.	"	63
Antigonus	"	40
Antigonus put to death	"	37

REIGNS OF THE CHALDEAN AND MEDO-PERSIAN KINGS.

These dates have been established after careful study of the works of Herodotus, Thucydides, Ctesias, Josephus, Berosus, Manetho, Ptolemy, Diodorus, Julius Africanus, Eusebius, Egibi tablets; also Annalistic tablet of Cyrus and "Records of the Past."

MONARCHS.

	B.C.	REIGNED.
Nabopolassar began to reign	626	21 years
Siege of Jerusalem	606	
Nebuchadnezzar	605	43 "
Astyages, king of Media	593	35 "
Evil-Merodach	562	2 "
Nergal-sarra-utsur	560	4 "
Cyrus the Great, king of Persia	558	29 "
Laborosoarkhodos	556	$\frac{9}{12}$ year.
Nabonadios, alone	556	14
Nabonadios and Belshazzar	541	3 17 years
Babylon taken by Cyrus	538	
Cyrus and Darius	538	2
Cyrus alone	536	7 9 "
Cambyses	529	$7\frac{5}{12}$ "
Gomates	522	$7\frac{1}{12}$ year.
Darius Hystaspes	521	36 years
Xerxes	485	20 "
Artabanus (USURPER)		
Artaxerxes Longimanus	465	40 "
Xerxes II. and Sogdianus		mos.
Darius Nothus	425	29 years
Artaxerxes Mnemon	396	36 "
Ochus	360	21 "
Arses	339	2 "
Darius Codomannus	337	4 "

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