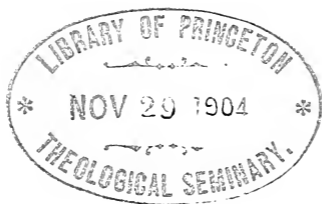


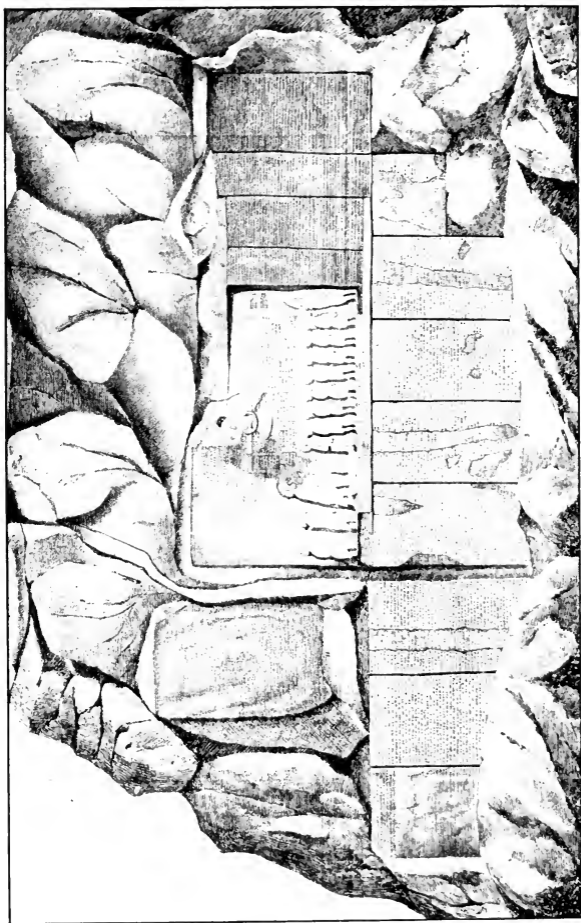
THE ONLY KEY
TO
DANIEL'S PROPHECIES



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THE ONLY KEY

TO

DANIEL'S PROPHECIES

✓ BY

W. S. AUCHINCLOSS

INTRODUCTION

BY

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QUEEN'S COLLEGE, OXFORD, ENGLAND

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A LOVING TRIBUTE
TO MY WIFE
WHO SHARED THE WORK OF
PUTTING DIFFICULT PORTIONS INTO
PLAIN ENGLISH.



QUEEN'S COLLEGE, OXFORD,

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

INTRODUCTION.

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. H. Sayce.

P R E F A C E .

ALMOST unnumbered theories have been advanced regarding the meaning of the words —DAY, WEEK, TIME—as found in the Book of Daniel, but none of these have proved satisfactory. Had they been so, we would not now hear such notes of “embarrassment and helpless discouragement” as those given by different authors, in the following lines :

Prof. James Drummond :—

“Our general conclusion is, that the Book of Daniel, though it portrays an ideal kingdom, fails to place its sovereignty in the hands of the Messiah.”

Dr. A. Kuenen :—

“We ought not to assume that Daniel was

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a perfect master of chronology. We need not however dwell further on this perplexed subject, as it is more than probable that the Hebrew text is unsound.”

Prof. J. D. Prince :—

“ Viewed in a proper light, the book cannot be called a forgery, but merely a consolatory political pamphlet ; it however owes its supposed accuracy to an ancient mistaken tradition. This whole prophecy unquestionably presents problems which can never be thoroughly understood ; first because the author must have been ignorant both of history and chronology, and secondly, because in his efforts to be as mystical as possible, he purposely made use of indefinite and vague expressions, which render the criticism of the passage a thankless and unsatisfactory task.”

Prof. Lagarde :—

“ The book of Daniel is a bundle of loose leaves.”

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Dr. Zöckler :—

“ Daniel is the most mysterious and difficult of all the prophets.”

Dr. Lange :—

“ The 1290 days have merely a mystical and symbolical significance.”

Prof. C. A. Briggs :—

“ The book of Daniel was written as historic fiction, in 168-165 B. C.”

Prof. Driver :—

“ What the writer can have meant by 2300 evening-mornings is confessedly most obscure. No entirely satisfactory interpretation appears yet to have been found.”

Dr. W. M. Taylor :—

“ I do not know what to make of all this. There must be some hidden harmony which has not yet been discovered.”

Very fortunately, we did not read these remarks, before undertaking the work of supplying a Key, or we might have despaired of

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ever finding one. We simply followed the old-fashioned way of "Searching the Scriptures," and brought to bear on them whatever light could be obtained from ancient inscriptions and from writings composed prior to the 2d century.

The Book of Daniel stands out in bold relief upon the pages of history. It has a dual aspect. From one standpoint it resembles the sphinx of El-Gizeh, and from the other it appears like a message in cipher, sent by some government to its distant commander. The great sphinx looks down in calm silence, conscious of assured antiquity, while the message is meaningless to those who have no key to its strange words.

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

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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, and finally to A. D. 70 when the Jews were scattered among the nations. Daniel alone of all the prophets received Divine illumination regarding this all-important group of dates. They mark the remotest boundary of his book, and therefore bar the way to fanciful conclusions in regard to

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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 !

It is our purpose first to determine in what season and in what year, Christ was born. After which we shall devote a few pages to Daniel, and to the Kings mentioned in the Book of Daniel. We shall then develop the code for translating his messages, and as this code will apply equally to all his prophecies, it is entitled to be called the only Key to Daniel's Prophecies.

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ANNO DOMINI.

I.

ANNO DOMINI.

IT is very evident that Daniel's prophecies span two Eras—one before the birth of Christ and one after—our first duty therefore will be to locate with precision, the point where one era ends and the other begins, for that spot is the pivotal point of all history. We know full well, that if the pivot or axis is out of truth, then all events revolving about the same must share its want of accuracy.

Popular sentiment accepts, December 25th B. C. 5—as being the day on which Christ was born, and computes the events which took place in his life and ministry, with that date as the starting-point. The real question however is one of fact, not of theory or sentiment.

DANIEL'S PROPHECIES.

We are now in the 20th century and it is high time that the year of Christ's birth was settled once for all, on a good and sure foundation. It cannot be found in the works of Basilides, Clemens Alexandrinus, Origen, Lactantius, Eusebius or Augustine, writers of the 2d, 3d, 4th and 5th centuries, but must be sought from those who lived nearer the time of that great event.

Turning to the New Testament, we notice that it was characteristic of Luke as a writer not to indulge in random statements regarding dates or ages. When an individual was near to a certain age, he qualified his words; as, for instance, "One only daughter ABOUT 12 years of age." If, however, an anniversary date aided his memory, he stated the age with precision; for example, "When he was 12 YEARS OLD." But at what time was the Saviour 12 years old? The text says at the time of the Passover. It is evident, there-

fore, that the anniversary occurs in the Spring of the year. Besides this, every circumstance surrounding his birth point to the Spring. The winters then were far more severe than they are at the present day, because Syria was well-wooded. Now it has been stripped of its forests and the winters are correspondingly milder. We read in different parts of Josephus expressions like these: "the depth of winter," "of a very great snow in Galilee," "of the rigor of winter," also of "the impediment" offered by winter, which drove armies into winter quarters.¹ Surely, exposure to the cold of a stable, or a manger, during such weather would have been almost certain death! In like manner, shepherds and their flocks would have shared the common danger had they ventured out at night, on the twenty-fifth day of December.

We claim, therefore, on the authority of Scripture, that the Saviour was born in the

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Spring, about the time of the Jewish Pass-over. Having determined the Season, let us now find the year in which Christ was born. The New Testament plainly states that our Saviour was born before the death of Herod. During his last illness Herod held his Jerusalem Court near the hot baths of Callirrhoe, located several hours' journey due EAST of Bethlehem. Thence the Star in its WESTWARD course could go before and guide the Wise Men "till it came and stood over where the young child was." The location harmonizes with the narrative, and its great distance favored the escape both of the Wise Men and of the child's parents. We can determine the year of Herod's death precisely by starting either with the year of his birth, the year in which he was made king, or the year he captured Jerusalem. Now as Herod was born in B. C. 69 and died at 70 years of age, he must have died in A. D. 1. He was born in B. C. 69 because

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Josephus says that Herod was 15 years old “in the 9th year of Hyrcanus,”² who was made Ethnarch by Pompey after the siege of Jerusalem in B. C. 63. The 9th year therefore was B. C. 54 and 15 added to 54 makes B. C. 69 the year of Herod’s birth. We can prove that Herod was made king of the Jews by the Romans in B. C. 37, by four different lines of evidence, viz. :—

First. When Queen Alexandra came to the throne in B. C. 77 she made her son Hyrcanus high priest, who “received all sorts of honors and enjoyed them 40 years.”³ His high priesthood therefore ended in B. C. 37 when Antigonus came to the throne and the Romans made Herod king of the Jews. We know that Alexandra’s reign began in B. C. 77 because Simon was made high priest in B. C. 143, the 170th year of the Seleucidae, and the intermediate reigns⁴ of Alexander, Judas, Hyrcanus and Simon were 27 plus 1, plus 30,

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plus 8 making a total of 66 years. Then 143 less 66 gives us B. C. 77, and "40 years" taken from this number leaves B. C. 37 the year in which Herod was made king.

Second. After the battle of Philippi, Oct. B. C. 42, Antony with a large force entered Greece and the following year laid Asia under tribute. Then before its inhabitants were able to raise their second crop Antony levied another "whole tribute."⁵ In B. C. 39 Antony made Herod and Phasaelus tetrarchs of Judea.⁶ But in 2 years the Parthians overthrew the tetrarchy and Herod fled to Rome where he was made king⁷ of the Jews in B. C. 37.

Third. The battle of Actium was fought Sept. B. C. 31 "in the 7th year of Herod's reign"⁸ that is, after 6 whole years had gone by and as 31 plus 6 equals 37, we have another clear indication that B. C. 37 was the first year of Herod's reign.

Fourth. According to Josephus the interval,

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beginning with Herod's reign and ending with Titus' capture of Jerusalem, covered in round numbers 107 years.⁹ Subtracting the 70 years of A. D. from this amount leaves 37 for a remainder, which also shows that Herod began to reign in B. C. 37.

Since Herod captured Jerusalem at the time of the feast of Pentecost, three years after he was made king of the Romans, the capture took place June 1st B. C. 34.

Now Josephus in his "History of the Jewish War" and again in his "Antiquities" asserts that Herod "reigned 37 years after he was made king by the Romans and 34 years after he captured Jerusalem."¹⁰

As both of these periods land us in the last half of the year A. D. 1 we learn that Herod died in the first year of the Christian Era.

Regarding the month in which Herod died, many indications point to the late summer or early autumn. One of these is the historic in-

DANIEL'S PROPHECIES.

cident that 5 days before his death "he took an apple and asked for a knife ; for he used to pare apples and eat them."¹¹ Thus showing that it was the season of ripe fruit. Having determined the year and the season of Herod's death we arrive at the year of Christ's birth, which was beyond the shadow of a doubt the year A. D. 1; and the season was the time of the Jewish Passover which that year was celebrated on the 29th day of March.

We come now to the question, as to how many years our Lord spent on earth?

The New Testament shows that John the Baptist was born a few months before the time of our Lord, and about the time of John's birth [Fall of B. C. 1] Augustus Cesar ordered a general enrollment of the people, preparatory to taxation. The decree was very unpopular and excited strong opposition. This, however, was allayed by the High Priest Joazar, who "overpersuaded the Jews," so that they "gave

ANNO DOMINI.

an account of their Estates without any dispute about it.”¹² Since Joazar was appointed High Priest by Herod in the Fall of B. C. 1, and Archelaus made a promise in the Fall of A. D. 1 that he would remove Joazar, it is clear that the decree of Augustus Cesar was issued at the time shown by Scripture, viz.:—in the Fall of B. C. 1. The work of collecting the Taxes, however, did not begin until A. D. 7, when Cyrenius was made President of Syria. Whereupon the Jews rebelled under the leadership of Judas of Galilee, who contended: “That this taxation was no better than an introduction to slavery.”¹³ Our Saviour’s parents were afraid of Archelaus in the beginning. But after he was banished by the Romans in A. D. 11,¹⁴ they felt there could be no risk in taking the lad with them to the Passover of A. D. 13. The narrative now takes us to the Fall of A. D. 29—“the 15th year of Tiberius Cesar”¹⁵—when John the Baptist, just en-

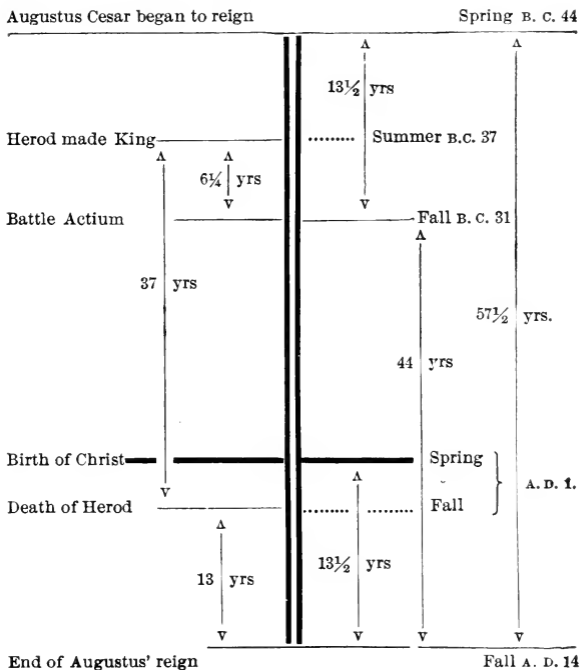
DANIEL'S PROPHECIES.

tering on his thirtieth year, began his public ministry. Six months later, or in the spring of A. D. 30, the Saviour "himself" attained his thirtieth year and likewise began to preach. Chronologically speaking, this date was hedged in by "forty and six years" of Temple building. The Sanctuary of the Temple was dedicated in the Fall of B. C. 18, seventeen years prior to A. D. 1. If now we add the 29 years after, to the 17 years before, we obtain exactly the 46 years spoken of by the Apostle John. Since the Passover of A. D. 30 is the first of four celebrations mentioned in the Gospel, the Passover of A. D. 33 marks the time of our Lord's crucifixion and His resurrection.

Our Lord's life on earth, therefore, began in A. D. 1, and ended in A. D. 33.

AUGUSTAN AGE.

GRAPHIC EXHIBIT.





DANIEL THE PROPHET.

II.

DANIEL.

IT requires no extended research to find the Hebrew estimate of the Prophet Daniel. The Talmud says :

“ If all the wise men of the nations were in one scale of the balance, and Daniel in the other, he would outweigh them all.”¹⁶

The Jewish historian, Josephus, writing at an earlier date says :

“ The several books, that Daniel wrote and left behind him, are still read by us, till this time. — A remembrance, that will never fail !”¹⁷

He also states, that “ from the death of Moses to the reign of Artaxerxes, every one of our prophets wrote the history of the times in

DANIEL'S PROPHECIES.

which he lived." The same author says, that the Scriptures consisted of 22 Books — 5 of Moses, 13 of the Prophets and 4 of Hymns and Precepts. In other words, "Moses and the Prophets and the Psalms."¹⁸

Nothing can be stronger than the testimony of Josephus regarding the integrity and inspiration of the 22 Books. When speaking of the Apocrypha he says :

"It is true our history has been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former, by our forefathers, because there hath not been an exact succession of Prophets since that time ; and how firmly we have given credit to these [Holy Scriptures] of our own nation, it is evident by what we do ; for during so many ages as have already passed, no one hath been so bold as either to add anything to them, or to take anything from them, or to make any change in them ; but it is become

DANIEL.

natural to all Jews immediately and from their very birth to esteem these books to contain Divine doctrines, and to persist in them ; and if occasion be, willingly to die for them.”¹⁹

In view of this clear and distinct statement, coming to us from the 1st century and endorsed by the Hebrews of the present day, we shall waste no time in discussing the objections of Porphyry, the classification of the Hagiographa and other writings that were composed in later centuries. The testimony of a single author, who lived in those times and wrote with all the care and accuracy displayed by Flavius Josephus, is more valuable than the testimony of 1000 authors of later date.

Enough for us, that the sky was clear, and that no clouds of doubt had arisen in the 1st century, either as regards the authorship or the inspiration of the Book of Daniel.

The work has the appearance of having been commenced in the reign of Cyrus and suffered

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interruptions. The first 24 verses were written in the Hebrew tongue and then for some reason the work was set aside. When the aged linguist returned to his labor of love, the first sentence he wrote was made up of Aramaic words, spoken by Chaldeans to Nebuchadnezzar. So absorbed was Daniel in his subject, that when he had written them down, he seems to have glided on, quite unconscious of a change, from Hebrew to Aramaic.

Once more, the work reached a standstill, at the end of the 7th chapter. When he renewed it, doubtless the duties of the realm prevented a rewriting of the second portion. He finished it in his mother tongue, the Hebrew. We might of course expect such versatility in a diplomat of Daniel's experience. There is a similar transition in Ezra.²⁰

As to the subject matter, one-half the Book is narrative and the other half prophecy. In the narrative he uses the third, but in prophecy

DANIEL.

the first person singular. His experiences are full of thrilling interest, and the natural sequence of events can best be secured by reading the chapters in the following order: I. II. III. IV. VII. VIII. V. X. XII. IX. XI. VI.

It is worthy of note, that Josephus uses the plural when speaking of the book of Daniel. He devotes many pages to a sketch of his life, and says that he prophesied in the time of "Darius the son of Hystaspes."²¹ Some writers claim there was a person called "Darius the Mede," who reigned after Belshazzar and before Cyrus. It is only fair to let Daniel make his own statement on this subject.

Having spoken of Nebuchadnezzar, in the 1st chapter, he closes by saying: "Daniel continued even unto the 1st year of King Cyrus."²² This brings the narrative up to the commencement of Cyrus' reign, but says nothing about whether Daniel prospered or suffered under that monarch. The omission however was

DANIEL'S PROPHECIES.

supplied at a later day. When speaking of his prosperity under Darius, he was reminded of kindnesses shown him by Cyrus, and added a tribute to him, also :

“So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.”²³ N. B.—Always Medes first, Persians last !

There is here nothing that conflicts with the known succession of Babylonian monarchs. With far greater propriety might the silence of Daniel respecting Cambyses and Gomates be construed into a claim that no such individuals ever reigned in his day. The order of history, viz. : — Belshazzar, Cyrus, Cambyses, Gomates, Darius — therefore remains intact, and is not disarranged by any statement contained in the book of Daniel.

Daniel's life extended beyond the century mark. His great age was due to simple diet and temperate habits, coupled with the Divine bless-

DANIEL.

ing. Jehoiada and Hosea each exceeded Daniel's length of life. The former reached the age of 130 years, and the latter came close to the same figure.—II Chron. XXIV, 15, and Hosea I, 1.—Up to the last Daniel took part in the affairs of state, showing plainly that his "eye was not dim, nor his natural force abated." His vigor was so remarkable, that it found traditional expression lasting as late as the time of Josephus, *Jos. x, 11; 7.*

We direct special attention to the fact, that the VIth chapter really belongs at the end of the Book, for it gives us the last experience as well as the last words, of the great Prophet. The life of Daniel, from his entrance at the Chaldean Court in the days of his youth, to his exit from the den of lions in old age, was a life of **SUBLIME FAITH**, which abounds with lessons of vital import to every member of the human race.



NEBUCHADNEZZAR.

III.

NEBUCHADNEZZAR.

THE Chaldean Empire reached its zenith under Nebuchadnezzar, the son of Nabopolassar. His reign began with the year B. C. 605 and lasted 43 years. Nabopolassar, the father of Nebuchadnezzar, toward the close of life shared the government of the kingdom with his masterful son. The latter besieged Jerusalem in the year B. C. 606, only a few months before he became sole-ruler of the Chaldeans; and carried into captivity "certain of the children of Israel, and of the king's seed, and of the princes; among these were of the children of Judah, Daniel, Hananiah, Mishael and Azariah."²⁴

In speaking of the siege, the Jewish prophets were obliged to give the time in years of their

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own king Jehoiakim, for technically Nebuchadnezzar's years had not yet begun. Very naturally the prophet Daniel gave the year, as the 3d year of Jehoiakim, for Nebuchadnezzar was not crowned until B. C. 605, the 4th year of Jehoiakim. On page 198 will be found a group of important references, detailing events in the first 5 years of Jehoiakim's reign. There is no more occasion for writers of the present day to take exception to this group of passages, than there will be for future writers, say 2500 years hence, to worry over the fact that King Edward VII. carried on a war with South Africa, one year and a half before he was crowned King of Great Britain.

Nebuchadnezzar's reign was to Babylon what the Augustan age was to Rome, for during his time Babylon became the mistress of the world. The city was noted for its beautiful temples and palaces. It was also the centre of literary culture and abounded in works of art. In

NEBUCHADNEZZAR.

every way it reflected honor upon that remarkable warrior, engineer, and man of letters who ruled its destiny.

As Nebuchadnezzar besieged Jerusalem on several occasions, and waged war with Egypt in the 37th year of his own reign, it is evident that from first to last he was a born warrior. He took from the Temple of Jerusalem 5400 vessels of gold and silver²⁵ and led a vast number of Jews into captivity. The prophet Daniel quickly came into favor, and was placed in the front rank of the wise-men of Babylon. We need not dwell on Daniel's life at Court, but remark in passing, that only a man of sterling integrity could stand the strain of 43 years amid such surroundings.

After the death of Nebuchadnezzar, his kingdom began to crumble, and finally the Babylonians were conquered by Cyrus the Persian B. C. 536. Cyrus was succeeded, first by his son Cambyses and then by his son-in-law, Darius

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the Mede. After Darius came his son Xerxes and to him succeeded Artaxerxes (Longimanus). The various reigns from Nebuchadnezzar to Artaxerxes are given below :

Chaldean.			Period.	Reign.
King No. 17	Nebuchadnezzar . . .	B. C.	605-562	43 yrs.
" " 18	Evil-Merodach . . .	"	562-560	2 "
" " 19	Nergal-sarra-utsur . . .	"	560-556	4 "
" " 20	Laborosoarkhodes . . .	"	556	9 mos.
" " 21	Nabonadios (active) . . .	"	556-541	15 yrs.
	" (nominal) . . .	"	541-536	0 "
" " 22	Belshazzar . . .	"	541-536	5 "
Medo-Persian.			Period.	Reign.
King No. 1	Cyrus . . .	B. C.	536-529	6 yrs.-6 mos.
" " 2	Cambyses . . .	"	529-522	7 " 5 "
" " 3	Gomates . . .	"	522-521	0 " 7 "
" " 4	Darius . . .	"	521-485	36 " 0 "
" " 5	Xerxes . . .	"	485-465	20 " 6 "
" " 6	Artaxerxes . . .	"	465-425	40 " 0 "

Since the 18th, 19th and 20th kings of Babylon are passed over in silence by Daniel, let us next consider the reign of Belshazzar, the son of Nabonadios.

CHALDEA





BELSHAZZAR THE KING.

IV.

BELSHAZZAR.

NABONADIOS, the son of the "Wise Prince," came to the throne of Babylon during the disorders that followed the child-rule of Nergal's son. Much of his time was spent in building temples and restoring cities. He was somewhat of an antiquarian, and narrates on one of his tablets, that in one instance he dug to a great depth in search of a temple corner-stone and found in it the record of kings that had ruled 2300 years before his own day. He also speaks of his reign as, "my long-lasting reign." Besides this tablet three contract-tablets have been discovered, which mention Belshazzar by name and state that he was the son of Nabonadios. These contracts were signed in the 5th, the 11th and the 12th years of Nabonadios'

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reign. About the 15th year (which was the 7th year of Cyrus) the aged king Nabonadios seems to have lost interest in public affairs, for we find on the Annalistic Tablet of Cyrus, that he lived apart from the Court, also away from the Army. From that time onward until the fall of Babylon, the Court and the Army were under the control of his son Belshazzar, who became acting King. Belshazzar at the time was 57 years of age, and was surrounded by both wives and concubines. He held Court at Akkad, one of the provinces of Babylonia which was distant some 50 miles north of Dinter, — the old portion of Babylon.

His father Nabonadios lived at Tiva in Western Babylonia, so much retired that he did not even attend his mother's funeral. She was highly esteemed, and ended her days in the fortress of the camp near Akkad. Belshazzar gave his grandmother a military funeral, which was followed by the usual Court mourning.

BELSHAZZAR.

Nabonadios during the last five years of his reign—(the 7th, 8th, 9th, 10th, and 11th years of Cyrus)—never once visited the capital city Dinter, but remained at Tiva until he was driven out by the army of Cyrus. He then fled to Babylon, was caught in a hiding-place, was taken to Cyrus and banished for life.

Turning now to the fortunes of Belshazzar we learn, that on the approach of Cyrus' army, "the gods of the country of Akkad which are above the sky and below the sky entered Babylon." In other words, Belshazzar and his Court fled to Babylon, for wherever the gods went surrounded by the priests, you are very sure to find the government.

Cyrus routed the rear guard of the army left by Belshazzar at Akkad, and pressed on toward the city of Babylon. By means of a trench, he turned the stream of the Euphrates and entered through the bed of the river. It was night. Belshazzar and his Court were celebrating an

DANIEL'S PROPHECIES.

impious feast. The Persians entered the banquet hall. Belshazzar engaged in single combat, fell pierced by the sword of his adversary, and died immediately aged 62 years.

The city was captured without striking a blow — July 1st, B. C. 536.

Belshazzar's mother died the following February. Her funeral was conducted by Cambyses — the son of Cyrus — in the "Temple of the Sceptre of the World." We note that Cambyses' free-will offerings aggregated "Ten times the usual amount." Such a tribute would only be paid by Royalty to Royalty. We therefore have every reason to believe that the mother belonged to the Royal family of Nebuchadnezzar and that Belshazzar was in truth a descendant of the great king. It is also clear, that the Babylonians associated the family of Nabonadios with the family of Nebuchadnezzar, for at a later day — B. C. 519 — one Nadintabel defied the sovereignty of Darius, and said "I

BELSHAZZAR.

am Nebuchadnezzar son of Nabonadlos.”²⁶ The people at once followed his leadership, and although vanquished by Darius, and the pretender put to death, their unanimity of action furnishes a positive proof of the fact, that the King and Queen sought to preserve the ancestral name — Nebuchadnezzar — by giving it to one of their children.

As regards Nadintabel, we would mention in passing, that Cyrus conquered Belshazzar in B. C. 536, and Darius conquered the usurper Nadintabel in B. C. 519. His victory is recorded—Dan. v.—in the form of a parenthesis, “and Darius the Median took the kingdom.” Thus the interval between verses 30 and 31 amounted to 17 years. Cyrus conquered Babylon by strategy, but Darius besieged the city. In the forecast of Isa. 21, 2, “Elam” was the kingdom of Cyrus, and “Media” the kingdom of Darius. Daniel’s announcement is simply the record of prophecy fulfilled.

KING CYRUS.

V.

CYRUS.

THE earliest record of Cyrus the Great describes him as King of Anzan, the country of the Elamites. As their country was located on the Persian gulf they naturally became a commercial nation. But Cyrus was a born ruler and rapidly extended his kingdom.²⁷ Nabonadios, when writing about his own reign in Babylon, says: "On the third year when it came, Cyrus conquered the people of the Manda." As Nabonadios began to reign B. C. 556, the Manda was conquered B. C. 553. Six years later — B. C. 547 — Cyrus became King of Persia. We pass now from the record of Nabonadios to the Annalistic Tablet of Cyrus, which of course gives its dates in terms of Cyrus' own reign, beginning with the year when he became

DANIEL'S PROPHECIES.

King of Persia. The characters relating to the first six years are almost illegible, but from the 7th year onward to the 12th it is evident that Cyrus kept a very close supervision of the Court of Babylon. The tablet reads like a nice piece of detective work. He was in constant touch with current events, knew exactly where Nabonadios lived, where Belshazzar lived, what festivals were celebrated, when the King's mother died, where the troops were stationed, and when the gods of the country entered Babylon. When at last, the time was ripe for striking a blow, Cyrus knew exactly how to prepare and how to move. In the month of June "Cyrus delivered battle against the soldiers of Akkad. The men of Akkad raised a revolt, some persons were slain. On the 14th of the month, Sippora was taken without fighting. On the 16th day, Gobryas the governor of the country of Ararat and the soldiers of Cyrus, without fighting entered Babylon."

CYRUS.

Having allowed three months and a half for the pacification of the Provinces, "on the 3d day of October, Cyrus entered Babylon;" in other words, made his formal entrance into the city. He then proclaimed a general amnesty, B. C. 536, and ruled with marked leniency. Wherever the gods of a country had been removed, as was the case with "the gods of the country of Akkad, he returned them to their own cities." People held in captivity he liberated and in many ways softened the hardship that inevitably follows a state of war.

He treated the Judean captives taken by Nebuchadnezzar with open-handed liberality, and sent them home to Jerusalem laden with presents. He also gave them 5400 vessels of gold and silver belonging to their Temple, and authorized his governors in Syria to aid in the work of restoration.

It is interesting to note that Akkad, where Belshazzar held Court, was of sufficient impor-

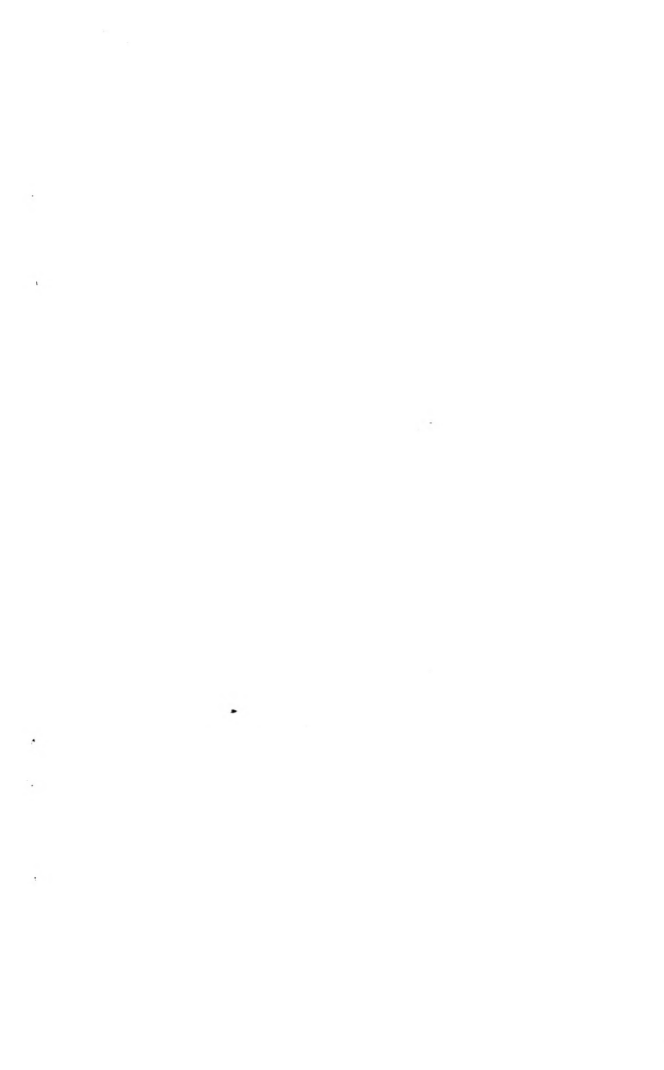
DANIEL'S PROPHECIES.

tance to have an army of its own, and that being king of Akkad was counted an honor by Cyrus. The tablet speaks of Cyrus as : —

“The powerful king, the king of Babylon
The king of Sumer and Akkad —
The king of the Four zones.”

Cyrus died in the Spring of B. C. 529 and was succeeded by his son Cambyses,²⁹ who waged war with Egypt. Cambyses died in the Fall of B. C. 522. Gomates the Magian then usurped the throne of Persia and occupied it until the Spring of B. C. 521. We shall follow Daniel's example and pass these two reigns without comment.

DARIUS THE MEDE.



VI.

DARIUS.

WHATEVER may have been the faults of King Darius, he certainly loved those who spoke the truth and thoroughly detested one who lied. He carefully warned his successors against having anything whatever to do with such an one, saying:—“Never be a friend to the man who lies;”—“I never uttered a lie in all my life.” If this trait in the King’s character is questioned by any, they can dismiss all doubt, for his words are engraved on the face of a precipitous bluff of the Behistun range in Western Media. Sir H. Rawlinson procured a copy of this wonderful record at the risk of his own life. The bluff, like our Palisades on the Hudson, stands 400 feet above the plain and the inscription is so distant, that an observer

DANIEL'S PROPHECIES.

cannot decipher it, even with the aid of a powerful glass. Sir Henry was lowered by ropes in a swinging chair and exposed to rocks falling over the ledge. The inscription contains 1000 lines, in cuneiform characters, engraved in the Median, Persian and Assyrian languages. The words were dictated by Darius, and give a bird's-eye view of important events that happened during his long reign. To the Court presided over by this truth-loving monarch, the Prophet Daniel came as a welcome guest. With the testimony of the rock before us, we are not surprised to learn that Darius, in the first year of his reign, received the aged Prophet with open arms and made him both counsellor and Prime Minister. We can also imagine the grief of the King when his Lords, prompted by jealousy, devised a scheme which exposed Daniel to the fury of the lions.

Darius was the son of Hystaspes. He says :
“Eight of my family were formerly kings.

DARIUS.

I am the ninth. In two branches are we kings.”

The first branch reads :—Achaemenes, Teispes, Cyrus I, Cambyses I, Cyrus II the Great.

The second branch :—Achaemenes, Teispes, Ariaramnes, Arsames, Hystaspes, Darius.

Both branches trace from Achaemenes, the last independent King of the Medes. There were 5 kings before Achaemenes. Ahasuerus is the Hebrew for Xerxes. Josephus erred in his chap. xi., where he described the life of Artaxerxes²³ and named him Xerxes.

When Daniel speaks of Darius as the son of Ahasuerus he simply wished to show that Darius was descended from the Royal Median family. To say that Darius was the son of Hystaspes would not have conveyed the proper idea of his true dignity. For at the time he wrote, Hystaspes was only the commander of an Army Corps ; besides,

DANIEL'S PROPHECIES.

Hystaspes had not the nerve to attack Gomates the Magian, and in consequence did not succeed to the kingdom on the death of Cambyses. Daniel's reference to the Royal family of Media was therefore more appropriate, as well as acceptable to Darius. We make the latter statement on authority of the King's own words :— At Behistun he says :

“ I am Darius [the great King, the king of kings, the king of the Persians, the king of the Lords, the son of Hystaspes the grandson of Arsames] the Achaemenian.”

The brackets are our own and were placed there to show, that in its last analysis the statement may be condensed to :—

“ I AM DARIUS, THE MEDE,”

precisely the words of Daniel, the Prime Minister of Darius.

It was customary in those days for kings to erect their own monuments, and Darius showed

DARIUS.

both patriotism and the strength of early associations by placing his monument at Behistun, in the land of the Medes. In view of such testimony, no one can doubt that Darius the King was proud of being known as "Darius the Mede."

Again, when one remembers that Darius married Atossa, the daughter of king Cyrus, he surely must abandon the notion, that the son-in-law ascended the throne of Persia before the father! Thus we see that the testimony of those massive cliffs fully corroborates the statements of the Prophet Daniel.

Darius tells us that he conquered eight or nine usurpers, who on different occasions tried to subvert his government. Darius himself was defeated by the Greeks at the battle of Marathon B. C. 490. He never recovered from the blow, but died 5 years later. Ctesias the Persian historian says that Darius reigned for 31 years. Herodotus and Manetho say 36.

DANIEL'S PROPHECIES.

The possibility that, after all, Ctesias might be correct and thus help to explain the dates of prophecy, has led the writer to investigate the original sources of Persian chronology. A most careful comparison of the writings of Herodotus, Thucydides, Ctesias, Egibi-tablets, Manetho, the *Almagesta* of Ptolemy, Diodorus Siculus, Plutarch and Julius Africanus has firmly established the conviction that:—

Darius' reign lasted 36 years.

Xerxes' reign lasted 20 years, 6 mos.

Artaxerxes' reign lasted 40 years.

Total $96\frac{1}{2}$ years . . . Spring 521 to Fall 425.

The Bible student will find that the list of Chaldean and Medo-Persian kings given on page 44 is in perfect accord both with the facts of History and with EVERY DATE of those times, as given in the Books of II. Kings, II. Chronicles, Ezra, Nehemiah, Esther, Jeremiah, Ezekiel, Daniel, Haggai, and Zechariah.

XERXES AND ARTAXERXES.



VII.

XERXES AND ARTAXERXES.

AFTER the battle of Marathon, Darius undertook the herculean task of building 4000 vessels and organizing an army of 1,500,000 men. When he died, his son Xerxes²⁹ carried the work to completion and renewed the war with Greece. His expedition met with varied success until the fleet was caught in a narrow passage and crippled at the battle of Salamis, Oct. 2 B. C. 480. Whereupon the greater portion of his army retreated across the Hellespont. Those that remained were defeated the following year, by Pausanius and Aristides at the battle of Plataea. Diodorus says, "Xerxes being informed of the slaughter of his men at Plataea and of the routing of his army at Mycale, leaving part of his forces to carry on

DANIEL'S PROPHECIES.

the war, in a great fright fled with the rest to Ecbatana”³⁰—the Achmetha of Ezra vi.

The first allusion to Xerxes is found in Ezra 4. 6, where he is called Ahasuerus. The book of Esther gives a most interesting account of Court life, in the 3d, 7th and 12th years of his reign. Xerxes died in the Fall of B. C. 465, having reigned 20 years and 6 months.

Cyrus, the son of Xerxes, is known in history as Artaxerxes Longimanus.³⁰ He treated the Jews with clemency, and was instrumental in establishing them again in their own land.

In B. C. 458 — the 7th year of his reign — Ezra the scribe³¹ received donations from the King with authority to restore the worship of Jehovah. He conducted a band of Levites, singers and porters to Jerusalem and began the work of reform.

B. C. 450 — the year of the Commandment and 15th of the reign of Artaxerxes — found

XERXES AND ARTAXERXES.

the Jews in "great affliction and reproach," their walls broken down and gates burned with fire.³² They were thoroughly discouraged.

B. C. 447, the Persian Megabyzus headed a revolt in Syria and dictated terms to Artaxerxes, thus improving the Jews outlook.

B. C. 446. At last, Hanani and others went to Babylon and reported their distress.³³

B. C. 445 — the year of the Covenant, the 20th of the reign of Artaxerxes—the prophet Nehemiah served as his cup-bearer. The King noticed a peculiar sadness in his countenance, and on inquiry learned that it was due to the desolate condition of Jerusalem. Artaxerxes conferred on Nehemiah full authority to rebuild its walls and restore the temple.³⁴ He also appointed him Governor of the colony and supplied a staff, consisting of "captains of the army and horsemen," to act as his body-guard. Under these favorable circumstances the work went forward with system and despatch, so that

DANIEL'S PROPHECIES.

the walls rose rapidly and the Temple worship was soon celebrated as of old. Nehemiah held the office of Governor 12 years, until B. C. 433, possibly longer; but this is the last recorded date given in his history.³⁵

Daniel's "vision concerning the daily sacrifice,"³⁶ called for a sanctuary and a host. Consequently the temple service had to be again established and a government formed to represent "the host of Israel," before either of them could "be trodden under foot." Nehemiah met these conditions and a new Covenant was signed and sealed.³⁷ His experience also satisfied the condition, that the street and wall were to be built in "troublous times."³⁸

Artaxerxes died in the Fall of B. C. 425, having reigned 40 years.

LOCKING DATES.

VIII.

LOCKING DATES.

THERE are two very remarkable passages in the books of Jeremiah and Ezekiel which may be said to be full of chronological meat. The first reads :—

“The word that came to Jeremiah
“in the 4th year of Jehoiakim—that was
“the 1st year of Nebuchadnezzar—which
“Jeremiah spake unto all the people of
“Judah saying, from the 13th year
“of Josiah even unto this day, that
“is the 3 and 20th year.”³⁹

The second reads :—

“In the 5 and 20th year of our Captivity,
“in the beginning of the year, in the
“10th day of the month, in the 14th
“year after that the city was smitten,
“in the self same day.”⁴⁰

DANIEL'S PROPHECIES.

Such a mass of exact data may seem dry to the casual reader, but it is exceedingly useful to the historian, because it enables him to lock together facts in their chronological order and assign to them correct dates expressed in terms of years before Christ.

Confining ourselves to the life of Daniel, let us see how this material can be utilized in determining the year B. C., when the prophet was taken captive by Nebuchadnezzar?

For effecting the solution of this problem the material apparatus, or working parts, consist of 3 movable scales made of paper. One divided into 43 parts to represent years in Nebuchadnezzar's reign and each part into twelfths or months.

The second scale should be divided in like manner to the extent of 66 parts, to represent years B. C. 628-562. But the third scale should have 56 parts to represent years and reigns between 12th of Josiah and 25th of the

LOCKING DATES.

Captivity.⁴¹ The historical data belongs to the 1st, 7th, 8th, 18th and 19th years of Nebuchadnezzar, the 1st year of Darius, and the eclipses of Ptolemy. Thus equipped, place the 3 scales parallel to each other and move them slowly to and fro until the known divisions assume a final position, in perfect accord with the conditions of the locking dates. This adjustment will reveal the fact that Nebuchadnezzar began to reign in the summer of B. C. 605, which was the 4th year of Jehoiakim king of Judah.⁴² But as Nebuchadnezzar besieged Jerusalem one year before he was made king of Babylon, that is in the 3d year of Jehoiakim, it follows that Daniel and his companions were taken captive in the summer of B. C. 606.

With this one date settled, a whole train of important ones naturally follow in its wake, for instance :—

DANIEL'S PROPHECIES.

Israel was cast off⁴³ in August B. C. 590.

Temple was burned in July B. C. 586.

1st Indignation lasted until Oct. B. C. 520.

2d “ “ “ Oct. B. C. 450.

besides other dates too numerous to mention.

We would remark in passing, that the references made by Jeremiah and Ezekiel to the captivity of Jehoiachin have a common starting point in the 2d war of Nebuchadnezzar ; but with this difference, Jeremiah figures from the beginning of that war, Ezekiel from its ending. As regards both the reign of Nebuchadnezzar and that of Evil Merodach, the foregoing solution also shows that Bible chronology is in perfect accord with the Canon of Ptolemy.

STARTING-POINTS OF PROPHECY.

IX.

STARTING-POINTS OF PROPHECY.

THE year B. C. 536 was one of great rejoicing among the inhabitants of Judah and Benjamin, for it marked the end of their long captivity (B. C. 606 to 536). Cyrus gave them their freedom and appointed Zerubbabel governor of the colony, and delivered into his hands the precious vessels of the Temple. The people left Babylon, with bright prospects for the future, intent on re-establishing the worship of Jehovah at Jerusalem. After two years' time, when the foundations were finished, their adversaries made overtures toward joining in the work. But when their services were refused they sought to hinder it, and finally secured an injunction during the reign of Cambyses,

DANIEL'S PROPHECIES.

which remained in force until after Darius came into power. See Ezra and Haggai.

The authority to build was again a subject of dispute and the matter referred to the new King. Darius instituted an unsuccessful search in the house of the rolls at Babylon. The original decree, however, was found in the palace at Achmetha, in the province of the Medes. Whereupon, Darius immediately dissolved the injunction, and ratified the decree. Besides this he made generous contributions toward carrying on the work. The altar was erected in September B. C. 520, and the Temple finished in February B. C. 515.

During the next 70 years desolation again overtook the City, for God had said,⁴⁴ "I will recompense their iniquity and their sin DOUBLE, because they have defiled my land ;" also, "I will kindle a fire in the gates of Jerusalem if ye will not harken unto me to hallow the sabbath day."

STARTING-POINTS OF PROPHECY.

God's request of the Jews to turn and receive his blessing was made in the month of October B. C. 520. Daniel's studies enabled him to look forward just 70 years. This brought him to the month of October B. C. 450. HE COULD GO NO FURTHER. Right at this point, where Daniel came to a stand-still, a revelation was sent by "the man Gabriel," who made known to the prophet, that SEVENTY WEEKS had been determined, and then explained how those weeks would be sub-divided. OCTOBER B. C. 450 was therefore the starting-point of this revelation, or date when God gave "the Commandment to restore and to build Jerusalem." 2 Kin. 24, 3. - Jer. 31, 28.—Ezra 6, 14.

Since the Temple was finished in B. C. 515 and desolations would intervene during the next 70 years, its restoration should take place in the year B. C. 445. This is exactly what did happen. In 445 Nehemiah restored the Temple worship and celebrated

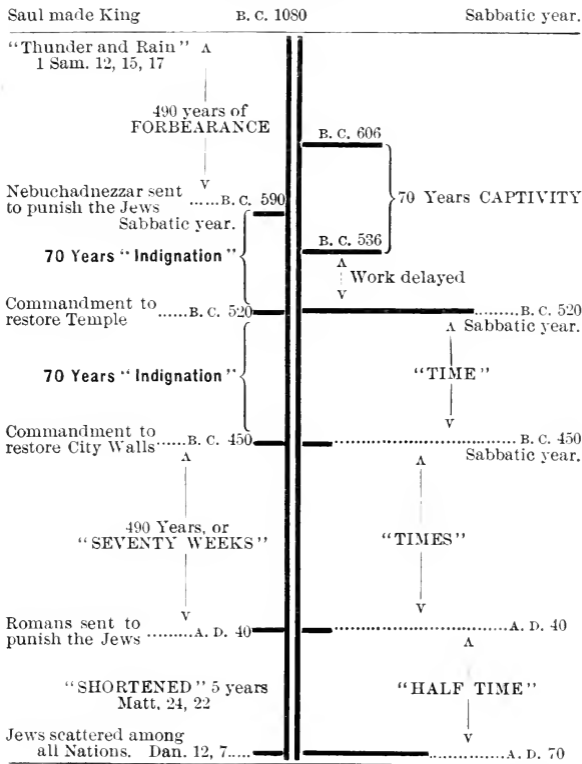
DANIEL'S PROPHECIES.

the Feast of Tabernacles in a manner unknown "since the days of Joshua."⁴⁵ Then followed a solemn fast and the signing of a "sure covenant" to which the seals of the Princes, Levites and priests were attached.

It is important to note that whenever God gave a "commandment to restore and to build," his decree was the forerunner of a period of peace among the nations. For example, in B. C. 520 the heavenly sentinel answered: "We have walked to and fro through the earth, and, behold all the earth sitteth still and is at rest."⁴⁶ In B. C. 450, the "Peace of Kimon" was negotiated between the Greeks and Persians, followed closely in B. C. 445 by the "30 years Peace." From which we learn that the years B. C. 520 and 450—the starting-points of the time-revelations made to the Prophet Daniel⁴⁷—were years of profound Peace among the nations, as well as years of special Commandment. Both were Sabbatic years.

FORBEARANCE AND JUDGMENTS.

GRAPHIC EXHIBIT.





THE TIME OF THE END.

X.

THE TIME OF THE END.

THE expression "Time of the End," must not be confused with that other terminal, known as "End of the Days." It is anticipating our subject a little, at this point of the investigation, to indicate the purpose of Daniel's prophecies. So much misconception, however, prevails on this subject, that it becomes necessary to say at once that his prophecies are enclosed by boundaries less than 600 years apart. It is well to note his many allusions to the Time of the End.

“ At the Time of the End shall be the vision.
“ At the time appointed the End shall be.
“ Make them white even to the Time of the End.
“ At the Time of the End shall the king,
“ Seal the Book even to the Time of the End.
“ The words are sealed till the Time of the End.”

DANIEL'S PROPHECIES.

Many imagine, that these sentences refer to the End of the World. This is not true! They refer only to the fall of Jerusalem and the scattering of the Jewish people. Moses, their great lawgiver, had predicted, nearly 1000 years before Daniel's day, that if they would "hearken diligently unto the voice of the Lord their God to observe and to do all his commandments, then the Lord would set them up on high, above all the nations of the earth."⁴⁸ But if they forsook his Covenant and followed the gods of the heathen, then the Lord would root them out of the land in anger and scatter them among all people, from one end of the earth even unto the other. Down through the centuries, the words of Moses went unheeded. Prophets followed prophets, uttering solemn notes of warning; but all of no avail. Finally the prophet Daniel was sent with a message, that fixed a time-limit, beyond which Divine forbearance would no longer be extended.

THE TIME OF THE END.

The punishment would be inflicted. Jerusalem, their capital city, would be destroyed, and as a people they would be scattered from one end of the earth to the other.—Dan. xii. 7.

In the face of such a message, every Israelite would have to admit, that the nation received a fair warning. The forecast was not altogether dark. The message also brought words of promise. The prophet told them, that MESSIAH would come during the week of the Covenant, and in the midst of the week⁴⁹ he would “make reconciliation for iniquity.” This meant, according to every form of religious belief, that he would make a sacrifice. But according to the Hebrew law, it involved the outpouring of the blood of a living creature. The Prophet adds:—“After three score and two weeks shall Messiah be cut off.” In brief, slain!—The sacrifice, however, would differ from those ordered by Moses in its lasting effect, and its COMPLETE SUFFICIENCY,

DANIEL'S PROPHECIES.

because the reconciliation he would make for iniquity, would "bring in everlasting righteousness, and make an end of sin." A satisfaction so complete would, of necessity, "cause the sacrifice and the oblation" (instituted by Moses) "to cease."

Thus, Messiah would establish a new spiritual "kingdom that all people, nations and languages should serve him, an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."⁵⁰ The Time of the End therefore reached its extreme limit when Titus took Jerusalem, September 3d, A. D. 70.

Daniel used the expression End of the Days only once, meaning the end of all days — the end of the World. His heavenly visitor gave no intimation whatever as to when that day would come; he simply assured Daniel; "thou shalt rest and stand in thy lot at the End of the Days." In this respect therefore the

THE TIME OF THE END.

teachings of Daniel are in perfect harmony with those of the New Testament. "Of that day and hour knoweth no man; no, not the angels of Heaven."⁵¹

THE NATIONAL DAY.

XI.

THE NATIONAL DAY.

SINCE many systems for registering time prevailed between Daniel's day and the beginning of the Christian Era, it is of the utmost importance for us to understand the mutual relation of the five most prominent.

The Babylonians dated from the commencement of the reign of their first king Nabunatsir, B. C. 747, and they used A. N. (Anno Nabonass) the same as we use A. D. The Romans counted from the foundation of Rome. Their years were A. U. (Anno Urbis). The Greeks counted from the first celebration of the Olympic games, and called their periods of 4 years each, olympiads. The years of the Macedonian dynasty were called years of the Seleucidæ. The Asmoneans counted from the first year of Judas Maccabeus. As to the rest, it may

DANIEL'S PROPHECIES.

be said, there were almost as many systems as there were nations or tribes.

Eutropius locates the first olympiad just 23 years prior to the foundation of Rome.⁵² In doing so, he followed the date accepted as being correct by many noted authors, for instance Cicero, Pliny and Censorius. According to this standard, the year A. U. 753 began April B. C. 1 and ended April A. D. 1.

The first Universal Exposition of athletic sports was celebrated by the Greeks in the town of Olympia. Coroebus was the victor, and so great was the success of the venture, they decided to hold it every 4 years. They called the period an olympiad, and spoke of any event, as :— “It fell out in the” 1st, 2d, 3d or 4th year of a certain olympiad. At first, each olympiad was named after the victor ; but in later years the proper numeral was assigned to the olympiad. The games lasted 5 days, and were celebrated between the new and

THE NATIONAL DAY.

full-moon first following the Summer Solstice, June 25th. To avoid the difficulty of many calculations, historians have settled on July 1st as being the first day of every olympiad.

By the Greek system of measuring time, the [194th olympiad 3d year 6th month] marked the end of the years Anno Urbis, and the point where Anno Domini began with the date JANUARY 1st, A. D. 1. The full time, from the 1st Olympic game to January 1st of the Christian era, was 775 years 6 mos. 5 days. By means of these figures, we can readily bring prophetic events into line, with standard measures of time.

The reign of Antiochus Epiphanes was an important period in the history of the Israelites, for he tried by every means in his power to destroy the worship of Jehovah. He not only erected an idol-altar upon the ruins of the altar at Jerusalem, but he sacrificed swine upon it and forced the Jews to make an offering

DANIEL'S PROPHECIES.

of swine, every day of the week, upon special altars erected in every city and village of Palestine. His impious rule developed intense animosity among the people, who being led by Judas Maccabeus regained possession of the Temple, and dedicated it anew, "in the 148th year, the 25th of Chisleu and on the 154th olympiad."⁵³ This day came exactly 3 years after divine worship had been stopped by Antiochus. On it, "they again lighted the lamps, offered incense, laid the loaves on the table and offered burnt offerings upon the new altar." In subsequent years they commemorated the occasion by celebrating the Feast of Lights. Although that day marked the renewal of worship, the Syrian troops still held possession of the Fortress adjoining the Temple. The sacred enclosure was also used as a market-place for buying and selling, and the troops passed through the Temple-area daily, on their journeys to the adjoining country in search of supplies. So

THE NATIONAL DAY.

long therefore as they occupied the Fortress, the Temple pollution continued to exist. After a number of years, the high priest Simon sent commissioners to king Demetrius and made complaint against the governor Tryphon,⁵⁴ who had ruled Judea in a manner “no better than robbery.” Although Demetrius made many concessions and granted immunity from taxation the troops still remained. Simon, as a last resort, cut off “their supplies and a great number perished through famine.” This forced them to capitulate. “Simon made peace with them, and when he had put them out from thence, he cleansed the Fortress from its pollutions and he entered into it the 3 and 20th day of the 2d month in the 171st year, with praise and palm branches and with harps and with cymbals, and with viols and with hymns and with songs ; because there was destroyed a great enemy out of Israel. He ordained also, that day should be kept every year, with gladness.”

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Haleyon days of peace followed this event. Simon was permanently settled in office and absolute power placed in his hands by his grateful countrymen. The restoration of the Temple service was followed by a rapid expansion of territory. To give greater emphasis to the event, the people erected on Mount Sion, a commemorative tablet of brass, which was placed in position on "the 18th day of the month Elul in the 172d year, being the 3d year of Simon the high priest."⁵⁵

Fortunately, the National day is one of the best settled dates in Jewish history. It is the focal date of Daniel's list of DAYS,⁵⁶ the day foretold by the words: "Then shall the Sanctuary be cleansed." The "2300 — 1290 — 1335 days" of prophecy, all radiate from the National day. The "2300 days" extend backward into the years of B. C., while the others reach forward into the years of A. D.

Before we can bring out the significance of

THE NATIONAL DAY.

these DAYS we must locate the National day in its relation to the Christian Era. The feast of lights will render good service in this connection, for it has been given both in years of the Seleucidæ and in olympic periods. We know that the Temple was dedicated anew in the first year of the 154th olympiad,⁵⁷ because the sacrifice ceased in the 153d olympiad 2d year,⁵⁸ just 3 years before the dedication.

This gives us, from the 1st Olympic game:—

	Yrs.	Mos.	Days.
To the Christian Era	775	6	5
“ “ Feast of Lights	612	5	10
	163	0	25

Also, from Era of Seleucidæ:—

	Yrs.	Mos.	Days.
To National day	170	1	23
“ Feast of Lights	147	8	25
From Feast of Lights to National day	22	4	28
∴ National day = May 4 B.C. 141	140	7	27

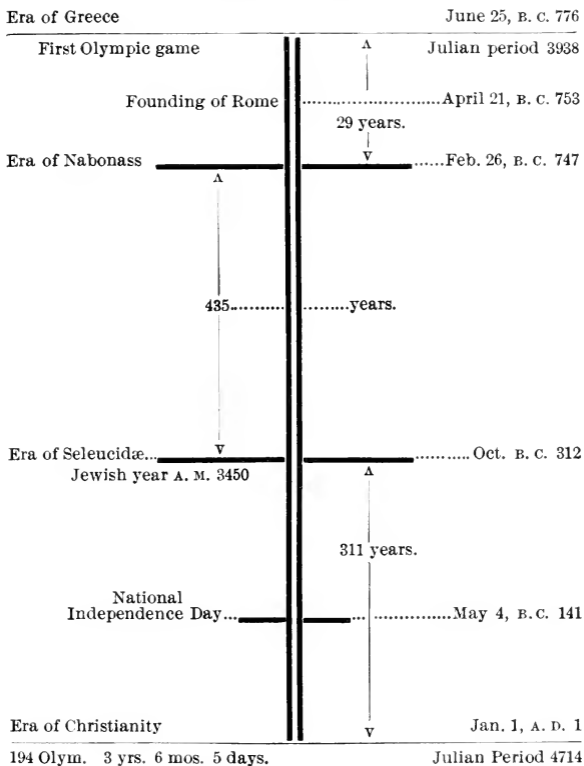
Thus prophetic events are brought into line with standard measures of time.

DANIEL'S PROPHECIES.

PROOF.—Passover day in B. C. 141, or 15th day of 1st month came on March 27th. It follows that National Day, or 23d day of the 2d month was celebrated May 4th. We have this Passover day from the Jewish savant Rev. Joseph L. Sossnitz, of Warschau, who at the time of making the calculation was a stranger to us, without the slightest knowledge as to why we asked for Passover day in B. C. 141. We take pleasure in stating that Rev. Sossnitz was the author of “Idan Olamim,” or Ewiger Kalender, published in Russia, in the year 1888.

ANCIENT ERAS.

GRAPHIC EXHIBIT.



EVENING-MORNINGS
OR
DAYS.



XII.

DAYS.

THE word day has been used in Scripture to express various time-limits, occasionally extending only from sunrise to sunset, but generally the entire 24 hours. Applied to patriarchal life it stood for a whole year. Jacob's answer to Pharaoh reads, "the days of the years of my pilgrimage are a hundred and thirty years," thus calling each year a day. The Apostle Peter added still another meaning to the word day when he wrote, "one day is with the Lord as a thousand years, and a thousand years as one day."

In the book of Genesis,⁵⁹ the periods of Creation are called days, "And the evening and the morning were the first day." Again, speaking of the entire group of seven, it was

DANIEL'S PROPHECIES.

said :—“ In the day that the Lord God made the earth and the heavens.”

Since among the ancients, a week could be spoken of as a day and by them the number seven was used to express perfection ; seven times seven or 49 ordinary days should constitute their perfect day. Such a measure of time would naturally form one of the elements in a Code like that of the Prophet Daniel. In his prophecy we find three periods of Days : viz. :—2300 Evening-mornings, 1290 Days and 1335 Days. Here the word “ evening-mornings ” intimates that these were entire or perfect days.⁶⁰ It will be remembered that the Levitical Law set aside a remarkable group of 49 days, and followed them by a feast called the Feast of Weeks,⁶¹ or Pentecost. In like manner, the Law set aside a group of 49 years, and followed it by a year of liberty, or Jubilee.⁶² The Jews have faithfully observed these periods throughout their gener-

DAYS.

ations, yet all the while they have been oblivious to the fact that the number 49 was one of the keys of Prophecy.

We heartily accept 1:49 as the prophetic ratio, and will extend the periods on this basis:—

2300	multiplied by	49	=	112700 days.
1290	“	“	49 =	63210 “
45	“	“	49 =	2205 “

Now the length of a sidereal year is the time in which the earth makes one revolution; the point of reference being a fixed star:

Sidereal year = 365 days, 6 hrs. 9 min. 9.6 sec.

A year, therefore, equals:

365.2563611 days.

Dividing each period of days by the number of days in one year, we obtain the actual length of each prophetic period. The calculations, as shown by the Chart facing page 114 of this book, give us for:—

DANIEL'S PROPHECIES.

2300	DAYS	a total	of	308	yrs.	6	mos.	21	days.
1290	"	"	"	173	"	0	"	21	"
45	"	"	"	6	"	0	"	13	"

These amounts, however, must be brought into line with the chronology of the Christian Era, before we can discover the events to which they have reference.

We have shown on chart that from :—

	Yrs.	Mos.	Days.
First of 2300 DAYS to National day	= 308	6	21
National day to Christian Era . .	= 140	7	27
First of 2300 DAYS to Christian Era	= 449	2	18
in other words :—			

OCTOBER 14 B. C. 450 TO A. D. 1.

This determines the starting-point for three great periods of Prophecy, viz.:—2300 Evening-mornings; Seventy Weeks; and “Commandment to restore and to build Jerusalem.”

All issued from that one date,⁶³ and it was located just 70 years later than the special Promise given in October B. C. 520, and mentioned in Zechariah I, 1, 2, 3.

DAYS.

Again, from the : —

	Yrs.	Mos.	Days.
National day forward 1290 DAYS . . . =	173	0	21
But National day to Christian Era . . .	140	7	27
∴ Portion of 1290 DAYS in Christian Era =	32	4	24

Which brings us to **MAY 24TH, A. D. 33**—
 “THAT GREAT AND NOTABLE DAY OF THE LORD”—the day of **PENTECOST**, when many were purified and made white.⁶⁴ The Passover⁶⁵ that year fell on April 4th, according to the Julian method of calculation ; on April 2d by the Gregorian ; and on April 3d by Astronomy. The New Testament agrees with the latter. Accepting April 3d as Passover day, the feast took place after sundown on April 2d, and the wave offering followed on April 4th. Thence 50 days brings us to the twin-days upon which Pentecost⁶⁶ was celebrated, viz.: to May 23d and 24th. Luke tells us that the **HOLY SPIRIT** was given, “when the day of Pentecost was **FULLY COME.**” The event therefore hap-

DANIEL'S PROPHECIES.

pened 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 perfect degree of exactness with which astronomers become so familiar, in their study of the heavenly bodies.

Finally, measuring time from the beginning of the Christian Era, the periods taken in succession were as follows :—

	Yrs.	Mos.	Days.
HOLY SPIRIT revealed to the JEWS . .	32	4	24
" " " GENTILES	6	0	13
The time of special blessing ⁶⁷ arrived	38	5	7
in other words :—			

JUNE 7TH, A. D. 39,

precisely 70 days later than the Passover.

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

DAYS.

dismissal of Pilate, was succeeded by a period of rest and rapid growth among the infant churches. There was neither the marching of armies, nor even the rumor of war. True, these all came in the Spring 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. But the attitude of the Jews was so determined, that Petronius sent to Rome for additional instructions. Meantime the Emperor died, and in the Fall of A. D. 40 the expedition was abandoned. The year A. D. 39, however, was a time of peace and good order; a time most favorable to the all-important mission of the Holy Spirit.

Results of Chart:—The chart clearly proves that the 1290-day period is a perfect fit between two well-known dates. The other periods give us two extremely important dates heretofore absolutely unknown.

THE ONLY KEY TO DANIEL'S PROPHECIES.

2300 DAYS.

Sidereal year = 365 days . . . 365.0000000 days.
 6 hrs. 0.2500000 "
 9 min. 0.0062500 "
 9.6 sec. 0.0001111 "

365.2563611 "

2300 "days."
49

207
92

365.2563611) 112700.00000 (308.55041 years.
10957690833

31230916700
29220508888

20104078120
18262818055

18412600650
18262818055

365.2563611
.55041

14978259500
14610254444

3652563611
14610254444

18262818055 3680050560
18262818055 3652563611

201.040753713051 days.

2300 DAYS equal to:

308 YEARS, 6 MONTHS, 21 DAYS.

October 14 B. C. 450 ←————→

"COMMANDMENT TO RESTORE AND BUILD."

1290 DAYS.

1290 "days."
49

1161
516

365.2563611) 63210.00000 (173.0565343 years.
36525 63611

26684363890
25567945277

11164186130
10957690833

20649529700
18262818055

23867116450
21915381666

365.2563611
.0565343

19517347840
18262818055

10957690833
14610254444

12545297850
10957690833

10957690833
18262818055

15876070170
14610254444

18262818055
21915381666

12658157260
10957690833

20.64951269533573 days.

1290 DAYS equal to:

173 YEARS, 0 MONTHS, 20 DAYS.

←————→ May 4 B. C. 141

"TEMPLE CLEANSED."

1335 DAYS.

1335 "days."
1290

Difference 45 "days."
49

405
180

365.2563611) 2205.0000000 (5.036856 years.
2191 5381666

13461833400
10957690833

25041425670
21915381666

31260440040
29220508888

20399311520
18262818055

365.2563611
.036856

21364934650
21915381666

21915381666
18262818055

29220508888
21915381666

21915381666
10957690833

13.4618884447016 days.

45 DAYS equal to:

6 YEARS, 0 MONTHS, 13 DAYS.

"PENTECOST,"

←————→ May 24 A. D. 33

"THAT GREAT AND NOTABLE DAY OF THE LORD."

THE SPIRIT BESTOWED,

←————→ June 7 A. D. 39

"ON THE GENTILES ALSO."

DAN. IX. 25.

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Public Accountants for State of Pennsylvania.

DANIEL'S PROPHECIES.

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.

Number 70, the product of these two numbers, marks the ordinary boundary of human existence. Moses said in the xc.th Psalm :— "The days of our years are three score years and ten." A base line of 70 years, will be found just as convenient for the measurement of long periods, as one of 60 minutes serves for those of shorter length. Seventy years is properly called a **TIME**, because it stands for the time man

WEEKS AND TIMES.

spends on earth. That this is the Scriptural sense is shown plainly by studying the following passages in connection with the history of Babylon : Dan. 7, 12 and Jer. 25, 11, 12.

Still further we learn that a SEASON was equal to two human lives, or 140 years—the seven-score of the ancients. Taking 70 as a TIME unit, the plural TIMES would be represented by a week of units, viz. : 7 times 70 or 490 years. The Babylonian captivity lasted :—“Until the land had enjoyed her sabbaths ; for as long as she lay desolate she kept sabbath, to fulfil three score and ten years.” Each one of these 70 years stood for a period of 7 years, because the law read :—“6 years thou shalt sow thy field, and 6 years thou shalt prune thy vineyard, but in the 7th year shall be a sabbath of rest unto the land.” The captivity therefore represented 7 times 70, or 490 years of disobedience, and since the punishment came 490 years after Saul was made

DANIEL'S PROPHECIES.

King, the passage incidentally notes the limit of God's forbearance and mercy.

Daniel also refers to a limit of the same length when he says :—" SEVENTY WEEKS are determined to finish the transgression, etc." We thus arrive finally at :—

THE CODE OR KEY TO DANIEL'S PROPHECIES.

<i>Symbol.</i>	<i>Meaning.</i>
DAY	49 days of 24 hours.
WEEK	7 years " 365 $\frac{1}{4}$ days.
TIME	70 " " " "
SEASON	140 " " " "
TIMES	490 " " " "

DANIEL'S INSPIRATION.

XIV.

DANIEL'S INSPIRATION.

THE book of Daniel gives clearer evidence of Divine inspiration than all the other books of the Bible. Leaving out of consideration the question, When did Daniel live?—or was there ever such a person as Daniel the Prophet?—no one denies that the book was written more than a century before the birth of Christ.

Now, taking it merely as a human production, we ask you frankly :— Could any human being predict these widely separated dates, and every date prove faultless, unless he was first qualified to do so by Divine instruction ?

Daniel has been ranked with the patriarchs Noah and Job.⁶⁸ Noah proclaimed the Flood 100 years before its arrival. But Daniel foretold the destruction of Jerusalem 600

DANIEL'S PROPHECIES.

years before its downfall. Job maintained his integrity, in spite of sore adversity and unfriendly criticisms. But Daniel spent a long life amid the allurements of Eastern Courts, and proved faithful to Jehovah to the end.

The New Testament endorses the inspiration of the book with these words:—“When ye therefore shall see the desolation spoken of by Daniel the Prophet stand in the Holy Place, whoso readeth let him understand.”

We cannot resist the pleasure of making special reference to the arithmetic of Daniel's heavenly visitor. On one occasion the Apostle Peter inquired, how often he ought to forgive his brother? “Till seven times?” the human expression for completeness. The answer came back;—“I say not unto thee, until seven times, but until seventy times seven.” Here then was the Divine idea of forgiveness expressed in numbers. Pardon

DANIEL'S INSPIRATION.

to the extent of seventy times seven expressed the idea of complete forgiveness. This measure is in perfect accord with the forbearance shown in Daniel's seventy weeks, or 490 years. Such standards are Heavenly, not human. They come ONLY from above.

The Book of Daniel shows that his prophecies had distinct and well-defined limits. He started with B. C. 520 and unrolled the scroll of time as far as A. D. 70. Like Moses and the Prophets, he pointed to the setting up of Messiah's kingdom and stopped there. His celebrated period of 70 weeks would have lacked precision, if it had passed over the mission of him who was "more than a prophet," of whom it was written, "Behold I send my messenger before thy face, who shall prepare thy way before thee." Malachi, the last of the prophets, pointed to John the Baptist, but Daniel pointed to the very week in which John's great mission would have its rise and fall. John himself

DANIEL'S PROPHECIES.

testified, "I am not the Christ, but am sent before him. He must increase, but I must decrease." When his week came to an end, then it was that our Lord's disciples "went everywhere preaching the Word," and Christian History completes the record to date.

It is a grave mistake for one to imagine, that the interval between Darius and the Fall of Jerusalem was an unchangeable period. The experience of King Hezekiah teaches us, that at the time of his affliction the Lord "brought the shadow ten degrees backward, by which it had gone down on the dial of Ahaz," and ADDED 15 YEARS unto his days. Our researches therefore would not be complete if we failed to contemplate the case of Jerusalem's affliction from a like stand-point. It is very significant that our Lord, after referring to the sign of coming doom given by Daniel the Prophet, immediately adds: "and except those days should be shortened, there should

DANIEL'S INSPIRATION.

no flesh be saved: but for the elects' sake
THOSE DAYS SHALL BE SHORTENED."

The truth of the matter is, the interval between Darius and the Fall of Jerusalem was subject to the decision of our Lord, to whom had been "committed all judgment," and he saw fit to reduce the 595 years to 590. In a word he SHORTENED THE TIME FIVE YEARS.

Thus the mystery of Daniel is solved by the prophecy of our Lord, and since the Son of God alone could accomplish this marvellous change, we learn that the book of Daniel shines in a new light and witnesses to the great fact that the "Anointed One" was both Son of God and Son of Man.

DANIEL'S PROPHECIES,
WITH
INTERPRETATION.

VISION No. I. — CHAPTER VII.

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.

2. Daniel spake and said, I saw in my vision by night, and behold the 4 winds of heaven strove upon the great sea.

3. And 4 great beasts came up from the sea diverse one from another.

4. The first was like a LION and had eagle's wings. And I beheld until the wings thereof were plucked,

and it was lifted up from the

DANIEL'S PROPHECIES.

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

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

and it raised
up itself on one side

and it had 3 ribs in the mouth
of it, between the teeth of it ;

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

VISION NO. I.

6. After this I beheld, and lo another, like a LEOPARD which had upon the back of it 4 wings of a fowl,

the beast had also 4 heads

and dominion was given to it.

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

from all the beasts that were

DANIEL'S PROPHECIES.

before it ; and it had 10 horns.

8. I considered the horns, and behold there came up among them another little horn
before whom there were 3
of the first horns plucked up by the roots.

and behold in this horn
were eyes like the eyes of man

and a mouth speaking
great things.

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

VISION NO. I.

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.

11. I beheld then, because 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 a TIME

DANIEL'S PROPHECIES.

13. I saw in the night visions, and, behold one like the Son of Man came with the clouds of heaven

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

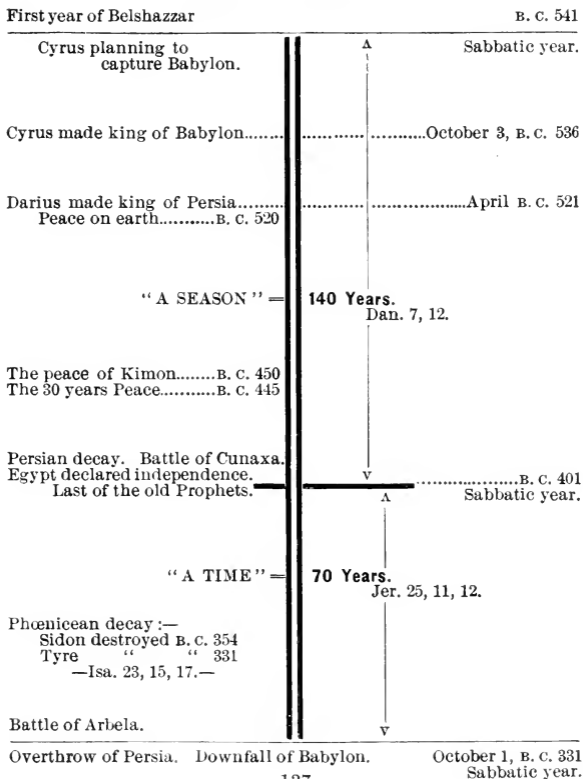
14. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

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

“ A SEASON AND A TIME.”

GRAPHIC EXHIBIT.



VISION NO. I.

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 4 kings — which shall arise out of the earth.

18. But the saints of the Most High shall take the kingdom, and possess the kingdom forever and ever.

19. Then I would know the truth of the 4th 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 10 horns that were in his head, — and of the other which came up and before whom three fell;

DANIEL'S PROPHECIES.

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 ;

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 4th beast shall be the 4th 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 10 horns out of this kingdom are 10 kings that shall arise ; and another shall rise after them

VISION NO. I.

and he shall be diverse
from the first, and he shall subdue 3 kings

25. And he

shall speak great words against
the Most High, and think to change times and
laws; and they shall be given into his hand
until a TIME and TIMES
and the dividing of TIME

26. But the judgment shall sit, and they

DANIEL'S PROPHECIES.

shall take away his dominion, to consume and to destroy it unto the end.

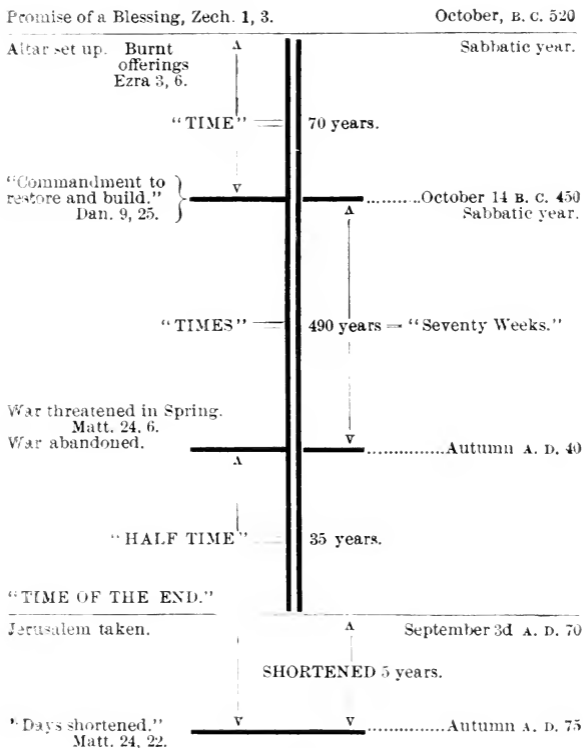
27. And the kingdom and the dominion, and the greatness of the kingdom

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.

“TIME, TIMES AND A HALF.”

GRAPHIC EXHIBIT.



VISION No. II.—CHAPTER VIII.

1. IN the third year of the reign of king Belshazzar a vision appeared 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 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 ;
but one was higher than the other,
and the higher came up last.

DANIEL'S PROPHECIES.

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

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

did according to his will, and became great.

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

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

7. And I saw him

come close unto the ram

VISION NO. II.

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 ;

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.

8. Therefore the he-goat waxed very great :

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

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

DANIEL'S PROPHECIES.

heaven.

9. And out of one of them
came forth a little horn
 which waxed exceeding great,
toward the south toward the east
and toward the pleasant land.

10. And it waxed great
 even to the host of heaven ;
 and it cast down some of
the host and of the stars to the ground,
 and stamped upon
them.

11. Yea it
 magnified itself, even to the Prince of

VISION NO. II.

the host ;

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

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

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

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 to be trodden under foot ? ”

DANIEL'S PROPHECIES.

14. And he said unto me, unto 2300 days. Then shall the Sanctuary be cleansed.

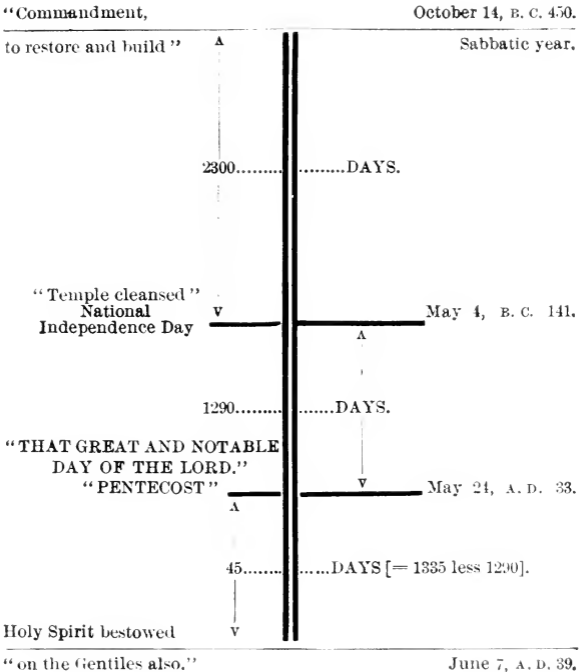
15. And it came to pass, when I, even I Daniel, had seen the vision and sought for the meaning, then, behold, there stood before me as the appearance of a man.

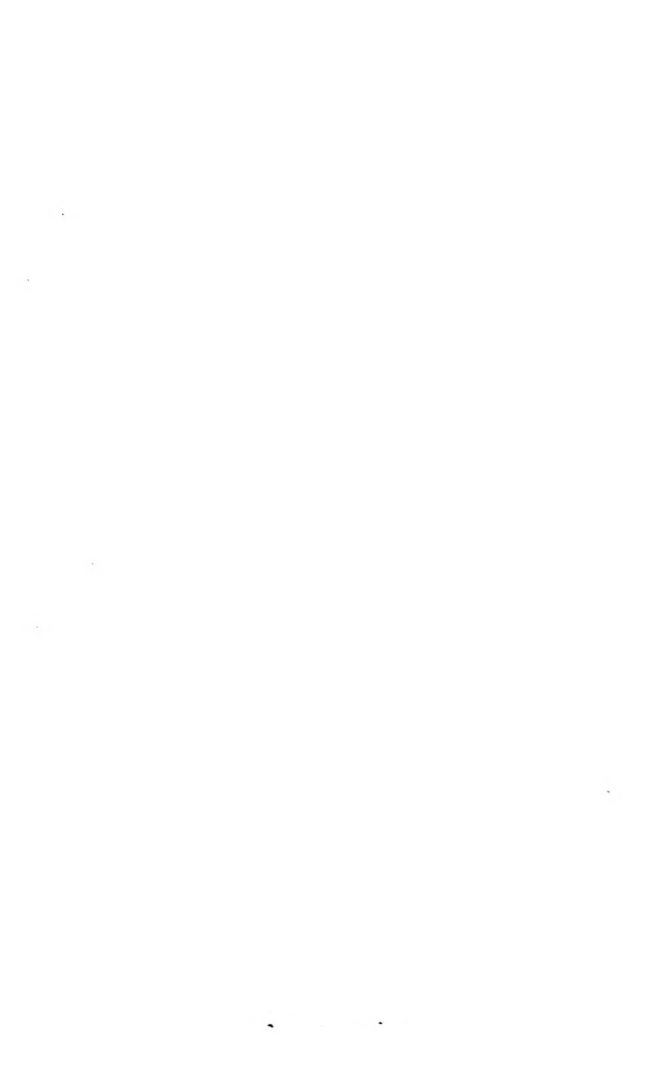
16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision !

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

“DAYS.”

GRAPHIC EXHIBIT.





VISION NO. II.

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 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.

22. Now that being broken

whereas 4 stood up for it,

4 kingdoms shall

DANIEL'S PROPHECIES.

stand up out of the nation, but not in his power.

23. In the latter time of their kingdom when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up

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:

VISION NO. II.

he shall also stand
up against the Prince of Princes ;

But he shall be
broken without hand.

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

DANIEL'S PROPHECIES.

king's business : and I was astonished at the vision, but none understood it.

VISION No. III. — CHAPS. X. AND XII.

1. IN the third year of Cyrus king of Persia
a thing was revealed unto Daniel,
whose name was called 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 ;

DANIEL'S PROPHECIES.

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

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 color to polished brass, and the voice of his words like the voice of a multitude.

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.

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.

VISION NO. III.

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

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.

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 I remained there with the kings of Persia.

14. Now I am come to make thee understand what shall befall thy people in the latter

DANIEL'S PROPHECIES.

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.

21. But I will show thee that which is noted in the Scripture of truth ; and there is none that holdeth with me in these things, but Michael your prince.

1. And at that time

shall Michael 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 : and at that time

thy people shall be

delivered, every one that shall be found written in the book.

2. And many of them that sleep in the dust

DANIEL'S PROPHECIES.

of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

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

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.

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.

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?

DANIEL'S PROPHECIES.

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
till the time of the end.

10. Many shall be purified, and made white, and tried ; 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

there shall be a thousand two hundred and ninety days

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12. Blessed is he that waiteth
and cometh to the thousand three hun-
dred and five and thirty days.

13. But go thou thy way till the end be :
for thou shalt rest,

DANIEL'S PROPHECIES.

and stand in thy lot at the end of the days.

VISION No. IV. — CHAPTERS IX. AND XI.

1. IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans.

2. In the first year of his reign,

I Daniel understood by Books

whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish
seventy years in
the desolations of Jerusalem.

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

DANIEL'S PROPHECIES

4. And I prayed unto the Lord my God, and made my confessions 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.

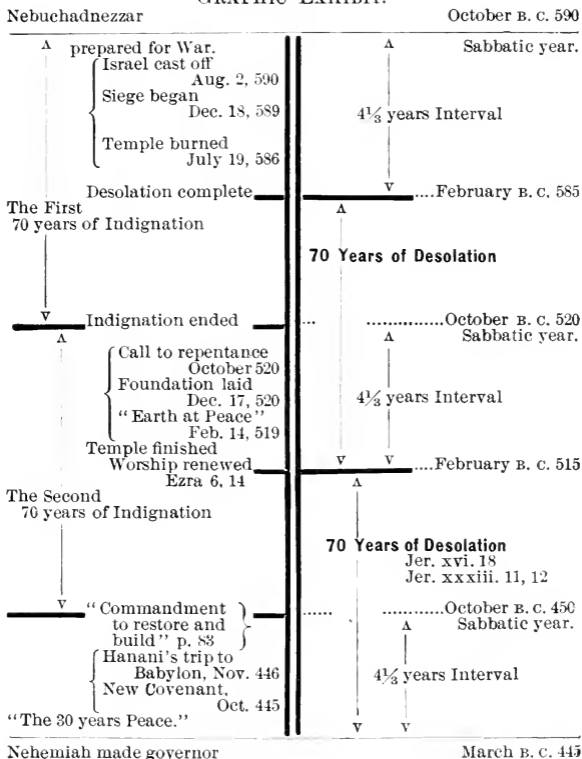
5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments :

6. Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, and 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 has driven them, because of their trespass that they have trespassed against thee.

“YEARS IN THE DESOLATIONS.”

GRAPHIC EXHIBIT.



VISION NO. IV.

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

DANIEL'S PROPHECIES.

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 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 thy anger and thy fury be turned away from thy city Jerusalem, thy holy mountain : because for 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

VISION NO. IV.

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 righteousness, 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 while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplications before the Lord my God for the holy mountain of my God ;

DANIEL'S PROPHECIES.

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

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 show thee ; for thou art greatly beloved : therefore understand the matter and consider the vision.

VISION NO. IV.

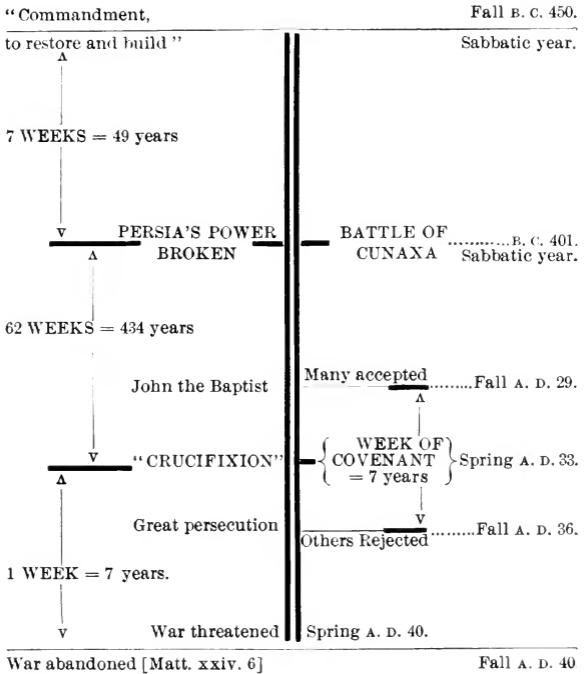
DANIEL'S PROPHECIES.

*

24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the

“SEVENTY WEEKS.”

GRAPHIC EXHIBIT.



VISION NO. IV.

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 going forth of the commandment to restore and to build Jerusalem, unto Messiah, the prince, shall be seven weeks

and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

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 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.

DANIEL'S PROPHECIES.

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 oblation to cease

and for the overspreading of abominations he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate.

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

2. And now I will show thee the truth.

Behold there shall stand up yet

three kings in Persia

and the fourth shall

VISION NO. IV.

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

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

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

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

shall be strong,

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

and have dominion ;

his dominion shall be a great dominion.

6. And in the end of the years

they shall join themselves to-

DANIEL'S PROPHECIES.

gether ; for the king's daughter
of the south shall come to the king of the north
to make an agreement :

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

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
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 :

VISION NO. IV.

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

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 return unto his own land.

10. But his sons

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

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

DANIEL'S PROPHECIES.

his hand.

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 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

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.

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

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

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

DANIEL'S PROPHECIES.

he shall
cause it to turn upon him.

19. Then he shall turn his face toward the fort of his own land ;
but he shall stumble and fall and not be found.

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

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

21. And in his estate shall stand up a vile person to whom they shall not give the honor of the kingdom : but he shall come in peacefully, and obtain the kingdom by flatteries.

22. And with the arms of a flood shall they be overflowed from before him, and shall be

VISION NO. IV.

broken ; yea, also the prince of the covenant.

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 spoils, 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

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

DANIEL'S PROPHECIES.

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 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 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 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 that forsake the holy covenant.

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31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

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.

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.

DANIEL'S PROPHECIES.

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,

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

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

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

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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 - 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

42. He shall stretch forth his hand also upon

DANIEL'S PROPHECIES.

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 :

therefore he shall go forth with
great fury

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

his end⁵³ yet he shall come to
him. and none shall help him.

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REFERENCES.

The writings of Josephus are a mine of wealth to the student of Jewish history. When at Rome the Emperor made him custodian of the Sacred Books ; he had the run of the Metropolitan libraries and access to the official records, which, he says, were "engraved upon pillars of brass." With all this data at command, with an indefatigable industry, a strict probity, and the pen of a ready writer, he made the world richer by his labors. Gathering data for the life of Nebuchadnezzar from many Indian, Persian, Phœnician, and Chaldaic sources, we cannot wonder at an occasional conflict of figures. Note, for instance, his *Antiquities* states that the successors of Nebuchadnezzar, Evil Merodach and his son, reigned respectively 18 and 40 years, a total of 58 years ; while his *Against Apion*, written quarter of a century later states that the reigns in question covered only 2 years and 4 years. He also says that Solomon reigned 80 years instead of 40. These errors of course have marred many of his calculations. His olympiads are very misleading, simply because he rarely stated the year and never once mentioned whether the "Anno Urbis" base of his calculations belonged

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to the system of Pictor, of Polybius, of Cato, of Flaccus or of Varro. Consequently the value of his olympiads varies from 1 to 6 points; but his years of the Seleucidae are correct because they all start from the year B. C. 312. His list of reigns and priestly offices are of immense value in checking up his other dates.

Josephus was so fond of placing one parenthesis within another, that his true meaning should always be sought with care. In alluding to a curious circumstance in the life of Matthias which happened on the fast of Esther, March 13th B. C. 4, he says:—"that night there was an eclipse of the Moon" [xvii. 6, 4]. Many learned writers have wasted time in determining the above date, thinking it would settle the question as to when Herod died. It only fixed the day when Joseph held the office of High Priest for twenty-four hours. This was the shortest tenure of office on record, but had nothing whatever to do with the time of Herod's death.

Most of the difficulties one encounters in a study of Josephus fade away before a comparison of the context and an increased familiarity with his style as a writer.

1. Josephus xiv. 15, 4 and 14—i. 17, 6, 8—i. 16, 2.
2. Josephus xiv. 9, 2—xiv. 8, 5—i. 33, 1.
3. Josephus xx. 10, 1—xv. 6, 4.
4. I Maccabees xiii. 41, 42—Jos. xiii. 6, 4, 5, 6—Jos. xx. 10, 1.

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5. Josephus xiv. 12, 2—See Plutarch's life of Antony.
6. Josephus xiv. 13, 1—i. 12, 5.
7. Josephus xiv. 13, 3—i. 13, 1—xiv. 14, 4—i. 14, 4.
8. Josephus xv. 5, 2—i. 19, 3.
9. Josephus xx. 10, 1.
10. Josephus xvii. 8, 1—i. 33, 8.
11. Josephus xvii. 7, 1—i. 33, 7.
12. Josephus xvii. 6, 4--xviii. 1, 1—ii. 1, 2.
13. Josephus xviii. 1, 6—xx. 5, 2—ii. 8, 1—ii. 17, 8.
14. Josephus xvii. 13, 2.
15. Luke iii. 1, 2 and 23.
16. Introduction to Old Testament, by Carpzovius.
17. Josephus 10, 11, 7.
18. Luke 24, 44.
19. Josephus against Apion i. 8.
20. Ezra, 4, 7.
21. Josephus x. chapters 10 and 11.—xi. 3, 1.

It is very certain that the Prophet Daniel was not the author of the additions entitled, — Susanna and the Elders ; Song of the three Hebrew children ; Bel and the Dragon. They are not found in the Hebrew Bible and have no part in the Canon of Scripture.

22. Daniel 1, 21.
23. Daniel 6, 28.

REFERENCES.

24. First five years of Jehoiakim's reign:—
 For 1st year, see Jeremiah 26, 1, 2 and 3.
 “ 2d “ “ “ 27, 1 and 6.
 “ 3d “ “ “ 35, 1 “ 11.
 “ 3d “ “ Daniel 1, 1—2 Kings 24, 1, 2.
 “ 4th “ “ Jeremiah 25, 1—36, 1—46, 2.
 “ 5th “ “ “ 36, 9 and 22.
-
24. II. Kings 24, 1 and 2—II. Chronicles 36, 8—
 Jeremiah 25, 1—Chapters xxvi. and xxvii.—
 Daniel 1, 1—Josephus x. 11, 1 and x. 6, 1.
 Josephus' authorities regarding Nebuchadnezzar
 were:—
 Megasthenes, IV. Book of India.
 Diocles, II. “ “ Persia.
 Philostrates, India and Phoenicia.
 Berosus, III. Book of Chaldaic History.
- The year B. C. 608 marks the beginning of the
 reign of Jehoiakim in Jerusalem. He received
 the appointment from Pharaoh-Nechoh, king of
 Egypt; and became the object of attack by sur-
 rounding nations. The eleven years of his reign
 were taken up, in contest with the Chaldeans,
 the Syrians, the Moabites and the children of
 Ammon.

REFERENCES.

25. Ezra 1, 11 — 2 Kings 24, 14.
 Nebuchadnezzar's sieges of Jerusalem.
 1st siege B. C. 606 Royal captives.
 2d " " 598 3,023 "
 3d " " 597 10,000 "
 4th " " 588-6 832 "
 5th " " 583 745 "
-
- B. C. 597 usually called 1st year of the Captivity.
 Civil captivity lasted 70 years, B. C. 606 to 536.
 Religious " " 70 " B. C. 585 to 515.
26. The Behistun inscription of Darius.
 27. Isaiah 44, 28 — Jeremiah 25, 12.
 Herodotus i. 191.
 28. Josephus 11, 6, 1.
 29. Herodotus vii. 1, 4.
 30. Josephus xi. 6, 1.
 Diodorus Siculus xi. 1, 2, 4, 12, and 18 — xii. 6.
 Thucydides i. 137—iv. 50—v. 25—Ezra vi. 14.
 31. Ezra 7, 7 and 8, also 11 to 26.
 32. Nehemiah i. 3—ii. 13—Jer 17, 27—16, 18.
 33. Nehemiah i. 2.
 34. Nehemiah ii. 1 and 6—v. 14 and vi. 15.
 35. Nehemiah xiii. 6.
 36. Daniel viii. 13.
 37. Nehemiah ix. 38.

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38. Daniel ix. 25—Zechariah i. 7 and 12.
39. Jeremiah xxv. 1, 2, 3.
40. Ezekiel xl. 1.
41. Jer. 25, 1—52, 28—II. Kin. 24, 12—Jer. 32, 1—52, 12
42. Jeremiah xxv. 1—Daniel i. 1.
43. Ezekiel xx. 1 3.
44. Jeremiah xvi. 18—xvii. 27—Nehemiah xiii. 18—
45. Nehemiah viii. 17—ix. 38. Isaiah xl. 2. }
46. Zechariah i. 11.
47. Daniel ix. 24—Haggai ii. 19 and 23.
48. Deuteronomy 28, 1—II. Chronicles 36, 15, and 16.
49. Daniel 9, 27.
50. Daniel 7, 14.
51. Matthew 24, 36.
52. Eutropius, Book I.
53. Josephus 12, 7, 6.

Ezekiel prophesied as follows concerning the 149th
year of the Seleucidae, the year in which
Antiochus Epiphanes died:—

Idols destroyed by Josiah,	B. C. 624
“Now in the 30th year” (Ezek. 1, 1)	30
5th year of the Captivity (“ 1, 2)	B. C. 594
Years for House of Israel (“ 4, 5)	390
Egyptian rule ended (Polybius 15, 20)	B. C. 204
Years for House of Judah (Ezek. 4, 6)	40
Syrian rule ended (1 Macc. 6, 16)	B. C. 164

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54. 1 Maccabees xiii. 36 to 52.
55. 1 Maccabees xiv. 27.
56. Daniel 8, 14—Daniel 12, 11, 12.
57. Josephus 12, 5, 4.
58. Josephus 12, 7, 6.
59. Genesis 1, 5.
60. Daniel 8, 26.
61. Deuteronomy 16, 9 to 16—Acts 2, 1.
62. Leviticus 25, 8.
63. Although the Christian and the Jewish years differ both in respect to the total number of their days and the mobility of New-Year day, still every solar year has only one New-Year and one Passover day.

New-Year day of the Christian year is absolutely fixed and the months and days follow in settled order.

The Jewish New-Year on the contrary is movable and the months and days variable. Its motion is governed by phases of the moon and the requirements of the Mosaic law, which either advance or retard it a certain number of days in each year. Over a series of years and within the limits of a lunar month, the New-Year day travels back and forth like the pendulum of a clock. Each move-

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ment of course carries in its train all the months and days appropriate to its own year. Take for example, the series B. C. 520 to 450.

By Jewish computation the "First day 8th month" fell on October 2d in B. C. 450, and on October 25th in B. C. 520.

The extreme dates October 2d and October 25th represent the arbitrary swing given to the pendulum, it follows that OCTOBER 14th is the mean point or date common to this series of 70 years.

64. Daniel 12, 10—Acts ii. chapter—Joel ii. 28 to 32.
65. Leviticus 23, 5, 6—Deuteronomy 16, 6.

Every Jewish year covers one of the following sets of days:—353—354—355—383—384—385. In the 4th Century of our Era, Rabbi Hillel II. devised a Calendar to forecast the new moon, and since his day the Jews have been able to name in advance proper dates for all their religious ceremonies. But prior to his discovery special officers were appointed to watch and announce the arrival of the new moon.

66. Leviticus, 23, 15, 16.
67. Daniel 12, 12—Genesis 49, 10.—Acts 10, 44, 45.
68. Ezekiel 14, 14 to 20.

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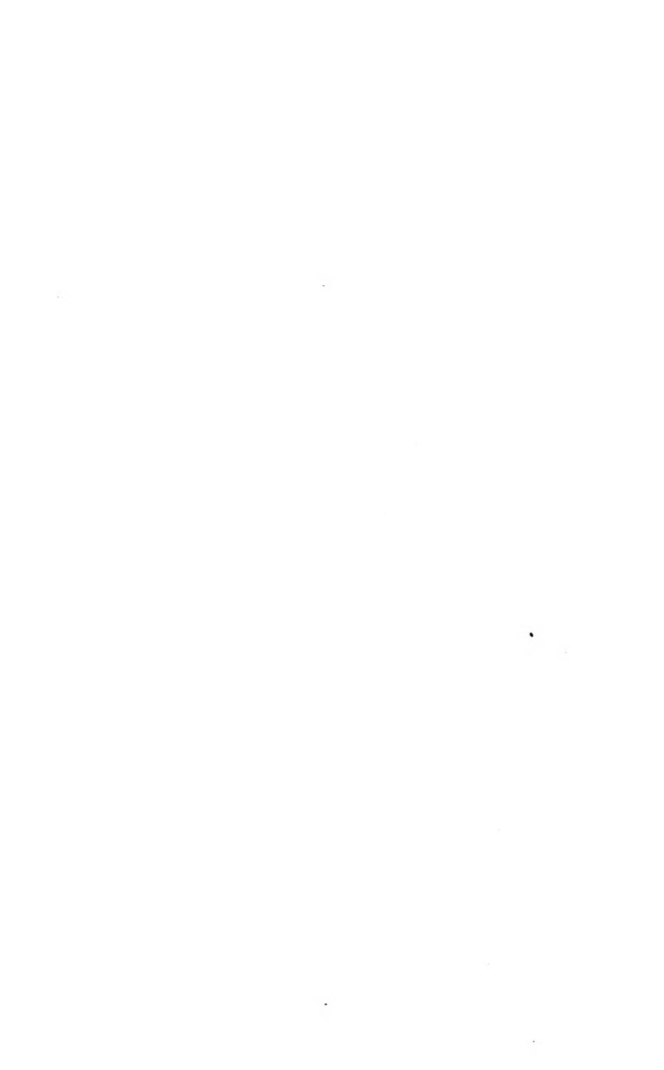
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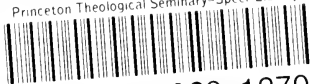
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