

or less, the Israelites suffered injuries. The second group of twenty-three consists of Persian monarchs, from Darius and Cyrus. These 12 + 23 make up 35, the half of the seventy. The next group, consisting also of twenty-three, is composed of Græco-Macedonian kings, from Alexander to his successors, the Ptolemies, Seleucidæ, down to Antiochus Epiphanes. The final twelve range in the Syrian line, from this Antiochus to the close of the reign of Demetrius II. This lands us at B.C. 125. The stirring events of the previous twenty or twenty-five years are symbolically depicted. The little lambs of the vision are the pious who rose against the Syrian tyrants, the ravens who tore and devoured them; the sheep with horns are the Maccabæan leaders, who at first had but little success; and one of them in particular was carried off by the enemy. This is Jonathan, the son of Mattathias,¹ who, B.C. 143, was treacherously murdered by Tryphon, in Gilead. In similar figures are represented the defeat and death of Judas and Simon. The great horn which afforded refuge to the persecuted is John Hyrcanus, and the account of the terrible conflict between him and the enemies of Israel merges here into the Apocalyptic future. So it is at this point that we may place the meeting of history and revelation, and consequently the composition of this portion of our Book.

But our task is by no means ended even if we have satisfactorily determined the age of one section. Were the work one whole, and evidently the production of one author, to fix the date of one portion would be sufficient to determine the approximate date of the rest. But we have every reason to see in the various divisions different authors and different times of composition. Without entering minutely into details, we may say that it is now generally agreed that at least three authors have contributed to the work. The earliest portion, and that which forms the ground-work of the whole (omitting certain interpolations) is found in chaps. i.-xxxvi. and lxxii.-cv. There is nothing to guide one to the date in the first thirty-six chapters, but in the latter part of

¹ This Mattathias was the youngest brother of the great Judas Maccabæus. The "great horn" is by some supposed to represent Judas himself, but the particulars of the vision do not well suit this theory. See Dillmann and Stanton.