The Extant Fragments of the Five Books of the Chronography of Julius Africanus

Julius Africanus (c. AD 160–240)

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I.

On the Mythical Chronology of the Egyptians and Chaldeans.

The Egyptians, indeed, with their boastful notions of their own antiquity, have put forth a sort of account of it by the hand of their astrologers in cycles and myriads of years; which some of those who have had the repute of studying such subjects profoundly have in a summary way called lunar years; and inclining no less than others to the mythical, they think they fall in with the eight or nine thousands of years which the Egyptian priests in Plato falsely reckon up to Solon.

(And After Some Other Matter:)

For why should I speak of the three myriad years of the Phoenicians, or of the follies of the Chaldeans, their forty-eight myriads? For the Jews, deriving their origin from them as descendants of Abraham, having been taught a modest mind, and one such as becomes men, together with the truth by the spirit of Moses, have handed down to us, by their extant Hebrew histories, the number of 5500 years as the period up to the advent of the Word of salvation, that was announced to the world in the time of the sway of the Caesars.

II.

When men multiplied on the earth, the angels of heaven came together with the daughters of men. In some copies I found "the sons of God." What is meant by the Spirit, in my opinion, is that the descendants of Seth are called the sons of God on account of the righteous men and patriarchs who have sprung from him, even down to the Saviour Himself; but that the descendants of Cain are named the seed of men, as having nothing divine in them, on account of the wickedness of their race and the inequality of their nature, being a mixed people, and having stirred the indignation of God. But if it is thought that these refer to angels, we must take them to be those who deal with magic and jugglery, who taught the women the motions of the stars and the knowledge of things celestial, by whose power they conceived the giants as their children, by whom wickedness came to its height on the earth, until God decreed that the whole race of the living should perish in their impiety by the deluge.

III.

Adam, when 230 years old, begets Seth; and after living other 700 years he died, that is, a second death. Seth, when 205 years old, begot Enos; from Adam therefore to the birth of Enos there are 435 years in all. Enos, when 190 years old, begets Cainan. Cainan again, when 170 years old, begets Malaleel; And Malaleel, when 165 years old; begets, Jared; And Jared, when 162 years old, begets Enoch; And Enoch, when 165 years old, begets Mathusala; and having pleased God, after a life of other 200 years, he was not found. Mathusala, when 187 years old, begot Lamech. Lamech, when 188 years old, begets Noe.

IV.

On the Deluge.

God decreed to destroy the whole race of the living by a flood, having threatened that men should not survive beyond 120 years. Nor let it be deemed a matter of difficulty, because some lived afterwards a longer period than that. For the space of time meant was 100 years up to the flood in the case of the sinners of that time; for they were 20 years old. God instructed Noe, who pleased him on account of his righteousness, to prepare an ark; and when it was finished, there entered it Noe himself and his sons, his wife and his daughters-in-law, and firstlings of every living creature, with a view to the duration of the race. And Noe was 600 years old when the flood came on. And when the water abated, the ark settled on the mountains of Ararat, which we know to be in Parthia; but some say that they are at Celaenae of Phrygia, and I have seen both places. And the flood prevailed for a year, and then the earth became dry. And they came out of the ark in pairs, as may be found, and not in the manner in which they had entered, viz., distinguished according to their species, and were blessed by God. And each of these things indicates something useful to us.

V.

Noe was 600 years old when the flood came on. From Adam, therefore, to Noe and the flood, are 2262 years.

VI.

And after the flood, Sem begot Arphaxad. Arphaxad, when 135 years old, begets Sala in the year 2397. Sala, when 130 years old, begets Heber in the year 2527. Heber, when 134 years old, begets Phalec in the year 2661, so called because the earth was divided in his days. Phalec, when 130 years old, begot Ragan, and after living other 209 years died.

VII.

In the year of the world 3277, Abraham entered the promised land of Canaan.

VIII.

Of Abraham.

From this rises the appellation of the Hebrews.For the word Hebrews is interpreted to mean those who migrate across, viz., who crossed the Euphrates with Abraham; and it is not derived, as some think, from the fore-mentioned Heber. From the flood and Noe, therefore, to Abraham's entrance into the promised land, there are in all 1015 years; and from Adam, in 20 generations 3277 years.

IX.

Of Abraham and Lot.

When a famine pressed the land of Canaan Abraham came down to Egypt; and fearing lest he should be put out of the way on account of the beauty of his wife, he pretended that he was her brother. But Pharaoh took her to himself when she was commended to him; for this is the name the Egyptians give their kings. And he was punished by God; and Abraham, along with all pertaining to him, was dismissed enriched. In Canaan, Abraham's shepherds and Lot's contended with each other; and with mutual consent they separated, Lot choosing to dwell in Sodom on account of the fertility and beauty of the land, which had five cities, Sodom, Gomorrah, Adama, Seboim, Segor, and as many kings. On these their neighbours the four Syrian kings made war, whose leader was Chodollogomo king of Aelam. And they met by the Salt Sea, which is now called the Dead Sea. In it I have seen very many wonderful things. For that water sustains no living thing, and dead bodies are carried beneath its depths, while the living do not readily even dip under it. Lighted torches are borne upon it, but when extinguished they sink. And there are the springs of bitumen; and it yields alum and salt a little different from the common kinds, for they are pungent and transparent. And wherever fruit is found about it, it is found full of a thick, foul smoke. And the water acts as a cure to those who use it, and it is drained in a manner contrary to any other water. And if it had not the river Jordan feeding it like a shell, and to a great extent withstanding its tendency, it would have failed more rapidly than appears. There is also by it a great quantity of the balsam plant; but it is supposed to have been destroyed by God on account of the impiety of the neighbouring people.

X.

Of the Patriarch Jacob.

1. The shepherd's tent belonging to Jacob, which was preserved at Edessa to the time of Antonine Emperor of the Romans, was destroyed by a thunderbolt. 2. Jacob, being displeased at what had been done by Symeon and Levi at Shecem against the people of the country, on account of the violation of their sister, buried at Shecem the gods which he had with him near a rock under the wonderful terebinth, which up to this day is reverenced by the neighbouring people in honour of the patriarchs, and removed thence to Bethel. By the trunk of this terebinth there was an altar on which the inhabitants of the country offered ectenoe in their general assemblies; and though it seemed to be burned, it was not consumed. Near it is the tomb of Abraham and Isaac. And some say that the staff of one of the angels who were entertained by Abraham was planted there.

XI.

From Adam, therefore, to the death of Joseph, according to this book, are 23 generations, and 3563 years.

XII.

From this record, therefore, we affirm that Ogygus, from whom the first flood (in Attica) derived its name, and who was saved when many perished, lived at the time of the exodus of the people from Egypt along with Moses. (After a break): And after Ogygus, on account of the vast destruction caused by the flood, the present land of Attica remained without a king tilt the time of Cecrops, 189 years. Philochorus, however, affirms that Ogygus, Actaeus, or whatever other fictitious name is adduced, never existed. (After another break): From Ogygus to Cyrus, as from Moses to his time, are 1235 years.

XIII.

1. Up to the time of the Olympiads there is no certain history among the Greeks, all things before that date being confused, and in no way consistent with each other. But these Olympiads were thoroughly investigated by many, as the Greeks made up the records of their history not according to long spaces, but in periods of four years. For which reason I shall select the most remarkable of the mythical narratives before the time of the first Olympiad, and rapidly run over them. But those after that period, at least those that are notable, I shall take together, Hebrew events in connection with Greek, according to their dates, examining carefully the affairs of the Hebrews, and touching more cursorily on those of the Greeks; and my plan will be as follows: Taking up some single event in Hebrew history synchronous with another in Greek history, and keeping by it as the main subject, subtracting or adding as may seem needful in the narrative, I shall note what Greek or Persian of note, or remarkable personage of any other nationality, flourished at the date of that event in Hebrew history; and thus I may perhaps attain the object which I propose to myself.

2. The most famous exile that befell the Hebrews, then-to wit, when they were led captive by Nabuchodonosor king of Babylon-lasted 70 years, as Jeremias had prophesied. Berosus the Babylonian, moreover, makes mention of Nabuchodonosor. And after the 70 years of captivity, Cyrus became king of the Persians at the time of the 55th Olympiad, as may be ascertained from the Bibliothecae of Diodorus and the histories of Thallus and Castor, and also from Polybius and Phlegon, and others besides these, who have made the Olympiads a subject of study. For the date is a matter of agreement among them all. And Cyrus then, in the first year of his reign, which was the first year of the 55th Olympiad, effected the first partial restoration of the people by the hand of Zorobabel, with whom also was Jesus the son of Josedec, since the period of 70 years was now fulfilled, as is narrated in Esdra the Hebrew historian. The narratives of the beginning of the sovereignty of Cyrus and the end of the captivity accordingly coincide. And thus, according to the reckoning of the Olympiads, there will be found a like harmony of events even to our time. And by following this, we shall also make the other narratives fit in with each other in the same manner.

3. But if the Attic time-reckoning is taken as the standard for affairs prior to these, then from Ogygus, who was believed by them to be an autochthon, in whose time also the first great flood took place in Attica, while Phoroneus reigned over the Argives, as Acusilaus

relates, tip to the date of the first Olympiad, from which period the Greeks thought they could fix dates accurately, there are altogether 1020 years; which number both coincides with the above-mentioned, and will be established by what follows. For these things are also recorded by the Athenian historians Hellanicus and Phitochorus, who record Attic affairs; and by Castor and Thallus, who record Syrian affairs; and by Diodorus, who writes a universal history in his Bibliothecae; and by Alexander Polyhistor, and by some of our own time, yet more carefully, and by all the Attic writers. Whatever narrative of note, therefore, meets us in these 1020 years, shall be given in its proper place.

4. In accordance with this writing, therefore, we affirm that Ogygus, who gave his name to the first flood, and was saved when many perished, lived at the time of the exodus of the people from Egypt along with Moses. And this we make out in the following manner. From Ogygus up to the first Olympiad already mentioned, it will be shown that there are 1020 years; and from the first Olympiad to the first year of the 55th, that is the first year of King Cyrus, which was also the end of the captivity, are 217 years. From Ogygus, therefore, to Cyrus are 1237. And if one carries the calculation backwards from the end of the captivity, there are 1237 years. Thus, by analysis, the same period is found to the first year of the exodus of Israel under Moses from Egypt, as from the 55th Olympiad to Ogygus, who founded Eleusis. And from this point we get a more notable beginning for Attic chronography.

5. So much, then, for the period prior to Ogygus. And at his time Moses left Egypt. And we demonstrate in the following manner how reliable is the statement that this happened at that date. From the exodus of Moses up to Cyrus, who reigned after the captivity, are 1237 years. For the remaining years of Moses are 40. The years of Jesus, who led the people after him, are 25; those of the elders, who were judges after Jesus, are 30; those of the judges, whose history is given in the book of Judges, are 490; those of the priests Eli and Samuel are 90; those of the successive kings of the Hebrews are 490. Then come the 70 years of the captivity, the last year of which was the first year of the reign of Cyrus, as we have already said.

6. And from Moses, then, to the first Olympiad there are 1020 years, as to the first year of the 55th Olympiad from the same are 1237, in which enumeration the reckoning of the Greeks coincides with us. And after Ogygus, by reason of the vast destruction caused by the flood, the present land of Attica remained without a king up to Cecrops, a period of 189 years. For Philochorus asserts that the Actaeus who is said to have succeeded Ogygus, or whatever other fictitious names are adduced, never existed. And again: From Ogygus, therefore, to Cyrus, says he, the same period is reckoned as from Moses to the same date, viz. 1237 years; and some of the Greeks also record that Moses lived at that same time. Polemo, for instance, in the first book of his Greek History, says: In the time of Apis, son of Phoroneus, a division of the army of the Egyptians left Egypt, and settled in the Palestine called Syrian, not far from Arabia: these are evidently those who were with Moses. And Apion the son of Poseidonius, the most laborious of grammarians, in his book Against the Jews, and in the fourth book of his History, says that in the time of Inachus king of Argos,

when Amosis reigned over Egypt, the Jews revolted under the leadership of Moses. And Herodotus also makes mention of this revolt, and of Amosis, in his second book, and in a certain way also of the Jews themselves, reckoning them among the circumcised, and calling them the Assyrians of Palestine, perhaps through Abraham. And Ptolemy the Mendesian, who narrates the history of the Egyptians from the earliest times, gives the same account of all these things; so that among them in general there is no difference worth notice in the chronology.

7. It should be observed, further, that all the legendary accounts which are deemed specially remarkable by the Greeks by reason of their antiquity, are found to belong to a period posterior to Moses; such as their floods and conflagrations, Prometheus, Io, Europa, the Sparti, the abduction of Proserpine, their mysteries, their legislations, the deeds of Dionysus, Perseus, the Argonauts, the Centaurs, the Minotaur, the affairs of Troy, the labours of Hercules, the return of the Heraclidae, the Ionian migration and the Olympiads. And it seemed good to me to give an account especially of the before-noted period of the Attic sovereignty, as I intend to narrate the history of the Greeks side by side with that of the Hebrews. For any one will be able, if he only start from my position, to make out the reckoning equally well with me. Now, in the first year of that period of 1020 years, stretching from Moses and Ogygus to the first Olympiad, the passover and the exodus of the Hebrews from Egypt took place, and also in Attica the flood of Ogygus. And that is according to reason. For when the Egyptians were being smitten in the anger of God with hail and storms, it was only to be expected that certain parts of the earth should suffer with them; and, in especial, it was but to be expected that the Athenians should participate in such calamity with the Egyptians, since they were supposed to be a colony from them, as Theopompus alleges in his Tricarenus, and others besides him. The intervening period has been passed by, as no remarkable event is recorded during it among the Greeks. But after 94 years Prometheus arose, according to some, who was fabulously reported to have formed men; for being a wise man, he transformed them from the state of extreme rudeness to culture.

XIV.

Aeschylus, the son of Agamestor, ruled the Athenians twenty-three years, in whose time Joatham reigned in Jerusalem. And our canon brings Joatham king of Juda within the first Olympiad.

XV.

And Africanus, in the third booze of his History, writes: Now the first Olympiad recorded-which, however, was really the fourteenth-was the period when Coroebus was victor; at that time Ahaz was in the first year of his reign in Jerusalem. Then in the fourth book he says: It is therefore with the first year of the reign of Ahaz that we have shown the first Olympiad to fall in.

XVI.

On the Seventy Weeks of Daniel.

1. This passage, therefore, as it stands thus, touches on many marvellous things. At present, however, I shall speak only of those things in it which bear upon chronology, and matters connected therewith. That the passage speaks then of the advent of Christ, who was to manifest Himself after seventy weeks, is evident. For in the Saviour's time, or from Him, are transgressions abrogated, and sins brought to an end. And through remission, moreover, are iniquities, along with offences, blotted out by expiation; and an everlasting righteousness is preached, different from that which is by the law, and visions and prophecies (are) until John, and the Most Holy is anointed. For before the advent of the Saviour these things were not yet, and were therefore only looked for. And the beginning of the numbers, that is, of the seventy weeks which make up 490 years, the angel instructs us to take from the going forth of the commandment to answer and to build Jerusalem. And this happened in the twentieth year of the reign of Artaxerxes king of Persia. For Nehemiah his cupbearer besought him, and received the answer that Jerusalem should be built. And the word went forth commanding these things; for up to that time the city was desolate. For when Cyrus, after the seventy years' captivity, gave free permission to all to return who desired it, some of them under the leadership of Jesus she high priest and Zorobabel, and others after these under the leadership of Esdra, returned, but were prevented at first from building the temple, and from surrounding the city with a wall, on the plea that that had not been commanded.

2. It remained in this position, accordingly, until Nehemiah and the reign of Artaxerxes, and the 115th year of the sovereignty of the Persians. And from the capture of Jerusalem that makes 185 years. And at that time King Artaxerxes gave order that the city should be built; and Nehemiah being despatched, superintended the work, and the street and the surrounding wall were built, as had been prophesied. And reckoning from that point, we make up seventy weeks to the time of Christ. For if we begin to reckon from any other point, and not from this, the periods will not correspond, and very many odd results will meet us. For if we begin the calculation of the seventy weeks from Cyrus and the first restoration, there will be upwards of one hundred years too many, and there will be a larger number if we begin from the day on which the angel gave the prophecy to Daniel, and a much larger number still if we begin from the commencement of the captivity. For we find the sovereignty

of the Persians comprising a period of 230 years, and that of the Macedonians extending over 370 years, and from that to the 16th year of Tiberius Caesar is a period of about 60 years.

3. It is by calculating from Artaxerxes, therefore, up to the time of Christ that the seventy weeks are made up, according to the numeration of the Jews. For from Nehemiah, who was despatched by Artaxerxes to build Jerusalem in the 115th year of the Persian empire, and the 4th year of the 83d Olympiad, and the 20th year of the reign of Artaxerxes himself, up to ibis date, which was the second year of the 202d Olympiad, and the 16th year of the reign of Tiberius Caesar, there are reckoned 475 years, which make 490 according to the Hebrew numeration, as they measure the years by the course of the moon; so that, as is easy to show, their year consists of 354 days, while the solar year has 3651/4days. For the latter exceeds the period of twelve months, according to the moon's course, by 111/4 days. Hence the Greeks and the Jews insert three intercalary months every 8 years. For 8 times 111/4 days makes up 3 months. Therefore 475 years make 59 periods of 8 years each, and 3 months besides. But since thus there are 3 intercalary months every 8 years, we get thus 15 years minus a few days; and these being added to the 475 years, make up in all the 70 weeks.

XVII.

On the Fortunes of Hyrcanus and Antigonus, and on Herod, Augustus, Antony, and Cleopatra, in Abstract.

1. Octavius Sebastus, or, as the Romans call him, Augustus, the adopted son of Caius, on returning to Rome from Apollonias in Epirus, where he was educated, possessed himself of the first place in the government. And Antony afterwards obtained the rule of Asia and the districts beyond. In his time the Jews accused Herod; but he put the deputies to death, and restored Herod to his government. Afterwards, however, along with Hyrcanus and Phasaelus his brother, he was driven out, and betook himself in flight to Antony. And as the Jews would not receive him, an obstinate battle took place; and in a short time after, as he had conquered in battle, he also drove out Antigonus, who had returned. And Antigonus fled to Herod the Parthian king, and was restored by the help of his son Pacorus, which help was given on his promising to pay 1000 talents of gold. And Herod then in his turn had to flee, while Phasaelus was slain in battle, and Hyrcanus was surrendered alive to Antigonus. And after cutting off his ears, that he might be disqualified for the priesthood, he gave him to the Parthians to lead into captivity; for he scrupled to put him to death, as he was a relation of his own. And Herod, on his expulsion, betook himself first to Malichus king of the Arabians; and when he did not receive him, through fear of the Parthians, he went away to Alexandria to Cleopatra. That was the 185th Olympiad.

Cleopatra having put to death her brother, who was her consort in the government, and being then summoned by Antony to Cilicia to make her defence, committed the care of the sovereignty to Herod; and as he requested that he should not be entrusted with anything until he was restored to his own government, she took him with her and went to Antony. And as he was smitten with love for the princess, they despatched Herod to Rome to Octavius Augustus, who, on behalf of Antipater, Herod's father, and on behalf of Herod himself, and also because Antigonus was established as king by the help of the Parthians, gave a commission to the generals in Palestine and Syria to restore him to his government. And in concert with Sosius he waged war against Antigonus for a long time, and in manifold engagements. At that time also, Josephus, Herod's brother, died in his command. And Herod coming to Antony ...

2. For three years they besieged Antigonus, and then brought him alive to Antony. And Antony himself also proclaimed Herod as king, and gave him, in addition, the cities Hippus, Gadara, Gaza, Joppa, Anthedon, and a part of Arabia, Trachonitis, and Auranitis, and Sacia, and Gaulanitis; and besides these, also the procuratorship of Syria. Herod was declared king of the Jews by the senate and Octavius Augustus, and reigned 34 years. Antony, when about to go on an expedition against the Parthians, slew Antigonus the king of the Jews, and gave Arabia to Cleopatra; and passing over into the territory of the Parthians, sustained a severe defeat, losing the greater part of his army. That was in the 186th Olympiad. Octavius Augustus led the forces of Italy and all the West against Antony, who refused to return to Rome through fear, on account of his failure in Parthia, and through his love for Cleopatra. And Antony met him with the forces of Asia. Herod, however, like a shrewd fellow, and one who waits upon the powerful, sent a double set of letters, and despatched his army to sea, charging his generals to watch the issue of events. And when the victory was decided, and when Antony, after sustaining two naval defeats, had fled to Egypt along with Cleopatra, they who bore the letters delivered to Augustus those which they had been keeping secretly for Antony. And on Herod falls ...

3. Cleopatra shut herself up in a mausoleum, and made away with herself, employing the wild asp as the instrument of death. At that time Augustus captured Cleopatra's sons, Helios and Selene, on their flight to the Thebaid. Nicopolis was founded opposite Actium, and the games called Actia were instituted. On the capture of Alexandria, Cornelius Gallus was sent as first governor of Egypt, and he destroyed the cities of the Egyptians that refused obedience. Up to this time the Lagidae ruled; and the whole duration of the Macedonian empire after the subversion of the Persian power was 298 years. Thus is made up the whole period from the foundation of the Macedonian empire to its subversion in the time of the Ptolemies, and under Cleopatra, the last of these, the date of which event is the 11th year of the monarchy and empire of the Romans, and the 4th year of the 187th Olympiad. Altogether, from Adam 5472 years are reckoned.

4. After the taking of Alexandria the 188th Olympiad began. Herod founded anew the city of the Gabinii, the ancient Samaria, and called it Sebaste; and having erected its seaport, the tower of Strato, into a city, he named it Caesarea after the same, and raised in each a temple in honour of Octavius. And afterwards he founded Antipatris in the Lydian plain, so naming it after his father, and settled in it the people about Sebaste, whom he had dispossessed of their land. He founded also other cities; and to the Jews he was severe, but to other nations most urbane. It was now the 189th Olympiad, which (Olympiad) in the year that had the bissextile day, the 6th day before the Calends of March,-i.e., the 24th of February,-corresponded with the 24th year of the era of Antioch, whereby the year was determined in its proper limits.

XVIII.

On the Circumstances Connected with Our Saviour's Passion and His Life-Giving Resurrection.

1. As to His works severally, and His cures effected upon body and soul, and the mysteries of His doctrine, and the resurrection from the dead, these have been most authoritatively set forth by His disciples and apostles before us. On the whole world there pressed a most fearful darkness; and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down. This darkness Thallus, in the third book of his History, calls, as appears to me without reason, an eclipse of the sun. For the Hebrews celebrate the passover on the 14th day according to the moon, and the passion of our Saviour fails on the day before the passover; but an eclipse of the sun takes place only when the moon comes under the sun. And it cannot happen at any other time but in the interval between the first day of the new moon and the last of the old, that is, at their junction: how then should an eclipse be supposed to happen when the moon is almost diametrically opposite the sun? Let that opinion pass however; let it carry the majority with it; and let this portent of the world be deemed an eclipse of the sun, like others a portent only to the eye. Phlegon records that, in the time of Tiberius Caesar, at full moon, there was a full eclipse of the sun from the sixth hour to the ninth-manifestly that one of which we speak. But what has an eclipse in common with an earthquake, the rending rocks, and the resurrection of the dead, and so great a perturbation throughout the universe? Surely no such event as this is recorded for a long period. But it was a darkness induced by God, because the Lord happened then to suffer. And calculation makes out that the period of 70 weeks, as noted in Daniel, is completed at this time.

2. From Artaxerxes, moreover, 70 weeks are reckoned up to the time of Christ, according to the numeration of the Jews. For from Nehemiah, who was sent by Artaxerxes to people Jerusalem, about the 120th year of the Persian empire, and in the 20th year of Artaxerxes himself, and the 4th year of the 83d Olympiad, up to this time, which was the 2d year of the 102d Olympiad, and the 16th year of the reign of Tiberius Caesar, there are given 475 years, which make 490 Hebrew years, since they measure the years by the lunar month of 291/2 days, as may easily be explained, the annual period according to the sun consisting of 3651/4 days, while the lunar period of 12 months has 111/4 days less. For which reason the Greeks and the Jews insert three intercalary months every eight years. For 8 times

111/4 days make 3 months. The 475 years, therefore, contain 59 periods of 8 years and three months over: thus, the three intercalary months for every 8 years being added, we get 15 years, and these together with the 475 years make 70 weeks. Let no one now think us unskilled in the calculations of astronomy, when we fix without further ado the number of days at 3651/4. For it is not in ignorance of the truth, but rather by reason of exact study, that we have stated our opinion so shortly. But let what follows also be presented as in outline to those who endeavour to inquire minutely into all things.

3. Each year in the general consists of 365 days; and the space of a day and night being divided into nineteen parts, we have also five of these. And in saying that the year consists of 3651/4 days, and there being the five nineteenth parts ... to the 475 there are 61/4 days. Furthermore, we find, according to exact computation, that the lunar month has 291/2 days.... And these come to a little time. Now it happens that from the 20th year of the reign of Artaxerxes (as it is given in Ezra among the Hebrews), which, according to the Greeks, was the 4th year of the 80th Olympiad, to the 16th year of Tiberius Caesar, which was the second year of the 102d Olympiad, there are in all the 475 years already noted, which in the Hebrew system make 490 years, as has been previously stated, that is, 70 weeks, by which period the time of Christ's advent was measured in the announcement made to Daniel by Gabriel. And if any one thinks that the 15 Hebrew years added to the others involve us in an error of 10, nothing at least which cannot be accounted for has been introduced. And the 11/2 week which we suppose must be added to make the whole number, meets the question about the 15 years, and removes the difficulty about the time; and that the prophecies are usually put forth in a somewhat symbolic form, is quite evident.

4. As far, then, as is in our power, we have taken the Scripture, I think, correctly; especially seeing that the preceding section about the vision seems to state the whole matter shortly, its first words being, "In the third year of the reign of Belshazzar," where he prophesies of the subversion of the Persian power by the Greeks, which empires are symbolized in the prophecy under the figures of the rain and the goat respectively. "The sacrifice," he says, "shall be abolished, and the holy places shall he made desolate, so as to be trodden under foot; which things shall be determined within 2300 days. For if we take the day as a month, just as elsewhere in prophecy days are taken as years, and in different places are used in different ways, reducing the period in the same way as has been done above to Hebrew months, we shall find the period fully made out to the 20th year of the reign of Artaxerxes, from the capture of Jerusalem. For there are given thus 185 years, and one year falls to be added to these-the year in which Nehemiah built the wall of the city. In 186 years, therefore, we find 230 Hebrew months, as 8 years have in addition 3 intercalary months. From Artaxerxes, again, in whose time the command went forth that Jerusalem should be built, there are 70 weeks. These matters, however, we have discussed by themselves, and with greater exactness, in our book On the Weeks and this Prophecy.

But I am amazed that the Jews deny that the Lord has yet come, and that the followers of Marcion refuse to admit that His coming was predicted in the prophecies when the Scrip-

tures display the matter so openly to our view. And after something else: The period, then, to the advent of the Lord from Adam and the creation is 5531 years, from which epoch to the 250th Olympiad there are 192 years, as has been shown above.

XIX.

For we who both know the measure of those words, and are not ignorant of the grace of faith, give thanks to the Father, who has bestowed on us His creatures Jesus Christ the Saviour of all, and our Lord; to whom be glory and majesty, with the Holy Spirit, for ever.

Source. English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. Square brackets, Greek or Latin words and footnote-free text are as the source file prints them, and a transcription error may remain. No Greek or Latin text is shown beside it yet, and no modern English version has been made.