



The Book of Daniel – An Analysis

Edited by: Joseph F. Roberts, ThD, PhD

“The Book of Daniel – An Analysis” is a comprehensive study on the Book of Daniel as found in the King James Version. Many different sources have been utilized in order to give as complete a view as possible of the book.

THE BOOK OF DANIEL

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THE BOOK OF DANIEL

FORWARD

The Book of Daniel is a companion to the Book of Revelation. The following is an overview of the book.

Daniel, the author, like Ezekiel, was a captive in Babylon. He was brought before King Nebuchadnezzar while young, and trained in the Chaldean language and sciences.

His career resembled that of Joseph. He was promoted to the highest office in the realm. He maintained his spiritual life in the midst of a heathen court.

The main theme of the Book is the Sovereignty of God over the affairs of men in all ages. The pagan king's confessions of this fact constitute the Key Verses of this book.

Section I is largely a narrative of personal biography and local history. It contains an account of thrilling events and divine interpositions unsurpassed in the Old Testament. It refers to six moral conflicts in which Daniel and his companions participated.

The first conflict is between pagan self-indulgence and conscientious abstinence, in promoting health. We find in chapter one that abstinence wins.

The second conflict is between pagan magic and heavenly wisdom in the interpretation of dreams. We find in chapter two that divine wisdoms wins.

The third conflict is heathen idolatry arrayed against loyalty to God. In chapter three we find that loyalty to God wins.

The fourth conflict is a pagan king's pride arrayed against Divine Sovereignty. We find in chapter four that God wins and the king is turned out to eat grass.

The fifth conflict is impious sacrilege arrayed against reverence for sacred objects. In chapter five we find that reverence wins. We also find the handwriting on the wall and Belshazzar being dethroned.

The sixth conflict is between malicious plotting and the providence of God over His saints. In chapter six we find that providence wins with the lions' mouths being stopped.

Section II gives us the visions and prophecies relating to the controlling hand of God moving the scenes in the Panorama of History, chapters 7-12.

The Book of Daniel is a companion to the Book of Revelation. Both of these books contain much imagery which appears mysterious. The attempt to fit the the prophecies of Daniel and Revelation into the facts and events of human history has usually produced an endless conflict of opinions. The reason for this is that the true interpretation of the details of the visions is not always clear.

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There are two facts that are generally acknowledged by most scholars:

- (1) That the prophecies represent a partly veiled Revelation of Future Events in secular and sacred history.
- (2) That the visions point to the ultimate triumph of God's Kingdom over all Satanic and World Powers.

In chapter seven, many commentators see the Four Beasts as representing the Four great Empires, Babylon, Medo-Persia, Greece and Rome, followed by a vision of the coming Messiah.

In chapter eight, another period of Medo-Persian and Grecian history appears under the figure of a beast.

In chapter nine we find Daniel's prayer and a veiled prophecy of the time of the coming of the Messiah.

Chapters ten to twelve contain additional far-reaching predictions and revelations of future events.

These three chapters have been the battleground of theological controversy with many varied interpretations. (Adapted from Thompson's Chain Reference)

Editors Note

There will be times when I, the editor, will make some comments. When that happens, my comments can be distinguished from the others by the change in font. There will also be times in which I will insert works by others and it will be in another font so it can be distinguished from mine.

The bulk of the commentary and study is taken from the work of Dr. Albert Garner. I have not included all the Scriptures References that he includes in his commentary as it is on the *PowerBible CD* but the bulk of the work is there. Other comments are added throughout the study from other authors such as Dr. Roy Cully, Larry Wilson and others. Before each section of comments I have endeavored to indicate whose work is being used. In all the works, I have taken the liberty to correct grammatical and spelling errors that have occurred. That did not affect any of the work that these men have done. Their work remains intact. Any mistakes in this work are mine.

Just because I have included comments from these and others does not mean that I necessarily agree with everything they have written. Many of the things in the Book of Daniel and the Book of Revelation are difficult to understand when it comes to End-time Prophecy and should never be considered to be a severe test of fellowship. We will study this book to the best of our ability trusting in the Holy Spirit to reveal to us what He desires for us to have.

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I have included many illustrations and pictures and when possible have given the source.

This work has been prepared specifically for the students of the Southeast Georgia Baptist Institute, sponsored by the Popular Head Missionary Baptist Church in Glennville, Georgia. It is being made available to others via my website www.myviewfromtheright.me/TheBookofDaniel. Other materials can also be found there concerning End-Time Prophecy.

I could not include everything that I found in my research on this book. As with most Bible Subjects, there is an abundance of work that can be reviewed but not all of it would stand up to the test of God's Word.

This is a revision of a previous work that was presented to the Antioch Missionary Baptist Church, Rumford, Maine, several years ago when I was the missionary pastor there. I included some material that at the time of this revision I have since lost the source. If anyone reading and studying this material knows the source for some of that material, please inform me and I will be more than happy to give credit where credit is due. I have not included a bibliography for the simple fact that I have referenced each work with each section or material used. A simple reading will reveal the sources.

This work is free and my desire is that it never be sold. It was created for the purpose of helping the student analyze the Book of Daniel. This is not my work but the work of those whose work that I have referenced. For that reason, this analysis should never be copywrited. It is for God's glory and for it to help us to better understand the times in which we live.

My appreciation and thanks to all whose works have been used in this analysis. To God be the glory!

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INTRODUCTION TO DANIEL

(Garner)

Daniel, the writer of this book, is known exclusively as "The prophet of Gentile Times." He wrote and spoke to the Gentiles only, not to his nation Israel, though he prophesied concerning, them. He served most of his life as Statesman-Prophet in official capacity of court service; both to kings of Babylon and MedoPersia. His prophecies concerned Gentile nations, from their beginning 606 B.C., until their end, at the second coming of Christ in glory, Luke 21:24, *And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* (KJV)

He was of noble birth, carried with three other boys of noble birth, from Jerusalem to Babylon, as possible descendants of king Hezekiah, 2 Kings 20:17, 18, *17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. 18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.* (KJV); Isaiah 39:7, *And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.* (KJV); Daniel 1:3, 4, *3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; 4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.* (KJV) King Nebuchadnezzar chose these four young men to be trained for his personal services; He changed their residences, names, occupations, food, and language. But he could not change or defile their character, as recounted Daniel Chapter 1.

Like John, "the beloved" to our Lord, Daniel is three times said to be "greatly beloved," a strong character trait, Daniel 9:23; 10:11, 19.

He had a long and useful life as a contemporary of both Jeremiah and Ezekiel, (Ezekiel 14:20, *Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness*) as well as of Joshua, the restoration High priest, Ezra, and Zerubbabel.

In character he was:

1) strong in purpose, {Daniel 1:8 *But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.* (KJV)}

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2) Wise, tactful, and courteous under pressure, {Daniel 1:11-13 *11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.* (KJV)}

3) Loveable, {Daniel 1:9 *Now God had brought Daniel into favour and tender love with the prince of the eunuchs.* (KJV)}

4) Intelligent and spiritual, {Daniel 1:17, 20 *17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams...20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.* (KJV); 9:11-13 *11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. 12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. 13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.* (KJV)}

5) Brave, {Daniel 4:19-26 *19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. 20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: 22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. 23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; 24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: 25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.* (KJV); chapters 5 and 6}

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6) Modest and humble, {Daniel 2:28-30 *28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; 29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. 30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.* (KJV)} and,

7) Given to Faith and Prayer {Daniel 2:13-28 *13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. 14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: 15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. 16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. 17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: 18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. 19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. 20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: 21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: 22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. 23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. 24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. 25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. 26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? 27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; 28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;* (KJV); 6:10 *Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.* (KJV)}

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DANIEL -- The Book Outlined

The Book of Daniel has two major parts:

1. Chapters 1-6 are historical in nature, predominantly dealing with facts.
2. Chapters 7-12 are primarily prophetic accounts and interpretations of visions Daniel saw of Gentile nations and their relation to Israel, the chosen of God, who would ultimately triumph over all Gentile powers.

Let it be further understood that the book of Daniel is a companion to the book of Revelation, as it concerns the future triumph of the Kingdom of God over Gentile powers. This triumph is effected through two "glory bodies", chosen as witnesses of God in the Old Covenant and New Covenant eras. They are: 1) Israel restored, and 2) The Church, the Bride of our Lord, each triumphantly coming either out of or through the 70th week of Daniel's prophecy.

Daniel 9:26,27 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. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (KJV); chapter 12;

Revelation 19:5-10 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. (KJV);

2 Thessalonians 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. (KJV).

DANIEL -- The Book

(two major divisions)

THE BOOK OF DANIEL

Historical

Chapter 1. The man Daniel.

Chapter 2. The forgotten dream interpreted.

Chapter 3. The three of the fiery furnace.

Chapter 4. Nebuchadnezzar's derangement and recovery.

Chapter 5. Belshazzar's feast--Handwriting on the wall.

Chapter 6. Daniel in the den of lions.

Prophetic

Chapter 7. The four beast Empires.

Chapter 8. The ram and the he-goat,

Chapter 9. The seventy weeks.

Chapter 10. Angels of nations in conflict.

Chapter 11. Kings of the North and South.

Chapter 12. Time of the Tribulation the Great

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His history and training, v. 9-21

His redress of grievance, v. 9-21

Chapter 2

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Interpretation of the four part image, v. 36-43

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Their preservation, no harm in furnace, v. 19-25

The convinced king--Two decrees, v. 26-30

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Daniel interprets tree vision, v. 19-27

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Chapter 5

Belshazzar's drunken feast, v. 1-4

Handwriting on the wall, v. 5-16

The handwriting interpreted, v. 17-31

Chapter 6

Daniel's history to rise of Cyrus, v. 1-3

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Foolish decree of Darius, v. 4-9

Daniel steadfast under stress, v. 10-15

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The delivering God, v. 18-24

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The four beast Empires:

a) Babylon, v.4

b) Medo-Persia, v. 5

c) Greece, v.6

d) Roman, v. 7

Ten kings and the (Little Horn), v. 8

Daniel's vision of the Son of Man, v. 9

Scene in Heaven before the coming of the Lord, v. 9-12

Definitive meaning of the beast vision, v. 15-28

Chapter 8

Vision of the Ram and He-goat, v. 1-14

The Ram and He-goat explained, v. 15-27

Chapter 9

Daniel and Ezekiel's vision of the 70 weeks, v. 1, 2

Daniel's prayer and confession, v. 3-19

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Gabriel's explanation of the 70 weeks, v. 20-27

Chapter 10

The glory of the Lord and angelic conflict over the nations, v. 1-21

Chapter 11

From Darius to the man of sin, v. 1-20

Antiochus Epiphanies and the "Little Horn" of

Daniel ch. 8, vs. 21-35

The "Little Horn" and the end time, v. 36-45

Chapter 12

Time of "The Tribulation The Great", v. 1

The two resurrections, v. 2, 3

God's final message to Daniel, v. 4-13

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Historical Background of Daniel

By Bob Conway

[Editor] I have included Mr. Conway's work on the *Historical Background of Daniel* because of the extensive research that he has done on it. Please see his bibliography at the end of this section and you will see what I mean. He has drawn from many different sources and has documented it. You may check the authenticity yourself with his resources.

The Time of Daniel

The sixth and fifth centuries B.C. was an active period in the ancient world. It was a time when some of the great religions of the world were being formed. Probably the first Persian king to recognize Zoroastrianism, the religion proposed by Zoroaster, was Darius I. [Editor's Note: Please see *Appendix One* for a study on the subject.] Confucius in China and Buddha in India were establishing the religions to be known ultimately by their names. While all of this was taking place, Judaism was emerging among the Jews held captive in Babylon.

In the eighth century B.C., Yahweh had employed the Assyrian Empire to judge the northern kingdom of Israel. Near the close of the seventh century B.C., He raised up a new empire to judge the southern kingdom of Judah. In 626 B.C. Nabopolassar, a Chaldean, rebelled against Assyria and established the Neo-Babylonian Empire. In 612, along with Cyaxares the Mede and the king of the Scythians, Nabopolassar destroyed the city of Nineveh. In 605, the Neo-Babylonian Empire was challenged by the Egyptians under the leadership of Pharaoh Necho, but the forces of Egypt were decisively defeated in the Battle of Carchemish by Nabopolassar's son and successor, Nebuchadnezzar (605-562).

Jehoiakim, King of Judah, whom Necho had placed upon the throne of Judah (2 Kings 23:34), became the vassal of Nebuchadnezzar (2 Kings 24:1), who now occupied Palestine. Nebuchadnezzar deported hostages of the royal family and nobility to Babylon; among those deported were Daniel and his three friends, Hananiah, Mishael and Azariah.

Nebuchadnezzar's great empire did not survive long after the death of its great king. The Neo-Babylonian Empire lasted for about seventy years after the first deportation from Judah in 605. On the 15th of Tishri of 539 B.C. (the Feast of Tabernacles on Israel's calendar), the great empire fell, without a battle, to the Medes and Persians. It had served its ordained purpose.

The Neo-Babylonian Empire

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Ten Babylonian Dynasties stretch from Neo-Babylonia back to about 2230 B.C. Many kings of the first nine dynasties are unnamed. From time to time, the flow of these dynasties was interrupted by foreign powers. For instance, Assyrian kings often ruled over Babylon and the two powers were in conflict with one another for centuries.

Daniel lived during the last and greatest of the Babylonian dynasties, which ran from 625 to 539 B.C., a period of eighty-seven years. The seven kings of this tenth and final dynasty of Babylon were:

Nabopolassar, founder of the Neo-Babylonian Empire. Reigned 21 years from 625-605 B.C.

Nebuchadnezzar, the greatest of earthly kings. Reigned 43 years from 605-561 B.C.

Evil-Merodach, who was kind to Jehoiachin. Reigned 2 years from 561-559 B.C.

Neriglissar, murderer of Evil-Merodach. Reigned 3-4 years from 559-556 B.C.

Labashi-Marduk, murdered by conspirators. Reigned 9 months in 555 B.C.

Nabonidus, who lived in his royal palace at Tema. Reigned 16 years from 555-539 B.C.

Belshazzar, governor of Babylon in Nabonidus' absence. Reigned 14 years from 553-539 B.C.

Nebuchadnezzar maintained his country's supreme position until he died. He was proficient in warfare, as well as being an active and successful builder. Architecture and literature flourished during his reign.

In absolute power and grandeur, Nebuchadnezzar ranks supreme until Christ reigns on His throne in Jerusalem. This preeminence was revealed by God in the king's dream of the enormous, dazzling statue, which depicted the king as the "head of gold." Daniel interpreted Nebuchadnezzar's place in history, saying, "You, O king, are the king of kings" (Daniel 2:37-38).

Nebuchadnezzar lived in a time of advancement. Observing the sky in the interest of astrology led to undreamed of advances. The astrologers were able to predict eclipses of the sun and moon. In the Babylonian school of Astronomy, about 750 B.C., observations of the heavenly bodies were recorded. Their studies continued without interruption for over 350 years, the longest series of astronomical observations ever made. The accuracy of their reckoning exceeded that of European astronomers until well into the 18th century.

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