He found that in these writings there was no preservation of the name of Belshazzer. The name does not occur nor any recollection of the true facts about him until we come to the time of Josephus, toward the end of the first century Ad= A.D. and Josephus admittedly used Daniel as his source for his information. Professor Dougherty thinks it easily explainable why none of the books have this information. Belshazzer was evidently the actual head of the opposition to the Persians and was taken as the one who would be villified and made the personal symbol of opposition. He was killed in the conquest and all the blame for the war was placed upon him, and naturally little was said about him thereafter. The very memory of Belshazzer's name and power disappeared except for the references in this one chapt4r of the book of Daniel. Now the information has come to light and shows the accuracy of the statements in this book.

Now with the facts before us, it is interesting to try to decide which of the two hypotheses is correct, that this chapter was written by an eye witness at the time of the events desctibed, or that it was written 4 centuries later by someone far away from Babylon. Professor Dougherty thinks, in view in subsequent years, of these facts about Belshazzer, that it is extremely unlikely that such an account could have been written centuries later. However, it is always desirable to take the simpler hypothesis when we are faced with an historical question. On the one hand, we have the simple explanation. These facts correspond to what actually occurred and they were written down on the spot. Onthe other hand, we have the explanation which is necessary if the critical interpretation is to be accepted. According to this explanation, we have a situation 40 0 years later when a little band of Jews, under the direction of the Maccabees are fighting for their lives. One of the men decides that he will leave the army and that he will undertake to write a book that will encourage people in their valiant struggle against the tyranny.