

The chronology

There were 3 deportations from Jerusalem to Babylonia.

1st Deportation [598 BC] with Jerusalem under siege. This marked the downfall of Jehoiakim.

2nd Deportation [587 BC] took place after Zedekiah's rebellion and the fall of Jerusalem which took place in the Summer of 587.

3rd Deportation [582 BC] under Gedeliah's reign.

Daniel was in the First deportation, which took away the intelligentsia and the leadership of the local peoples. This was a deliberate policy of the invading army - the idea was to defuse the ability to retaliate and to regroup.

It was also a clear matter of using the brightest of their people and to co-op them into the service of the Babylonian empire; hence the training period which would acquaint them with language and culture and at the same time accommodate them to service with in the empire.

Significantly, if Daniel and his friends had listened and believed Jeremiah's prophecies, then they would be amenable to co-operating and to make the best of what they must have known would be an exile that would last the life of their generation.

Kings mentioned in the book:

[1] **Belshazzar** was the son of Nabonidus, who after ruling only three years, went to the oasis of Tayma and devoted himself to the worship of the moon god Sin. He made Belshazzar co-regent in 553 BC, leaving him in charge of Babylon's defense.

[1] In 540 BC, Nabonidus returned from Tayma, hoping to defend his kingdom from the Persians who were planning to advance on Babylon. Belshazzar was positioned in the city of Babylon to hold the capital, while Nabonidus marched his troops north to meet Cyrus. On October 10, 539 BC, Nabonidus surrendered and fled from Cyrus. Two days later the Persian armies overthrew the city of Babylon.

[2] Darius the Mede

George R. Law, Ph.D., provides this list of candidates, who may identify with Darius the Mede:

- Astyages
- Cambyses II
- Cyaxares II
- Cyrus the Great
- Darius the Great
- Gubaru

[1] As Astyages

In the apocrypha, *Bel and the Dragon*, verse 1 mentions Astyages the Mede, who was the last king before Cyrus the Persian; but nearly the same verse is added in the Greek LXX after the end of Daniel chapter 6, having the name "Darius" in place of "Astyages". (LXX Dan. 14:1 and Dan 6:29)

[2] As Cyaxares II

According to the Book of Daniel, Darius the Mede began ruling when he was 62 years old,[5:31] appointed 120 satraps to govern over provinces or districts,[6:1] was made king over the realm of the Chaldeans,[9:1] and pre-dated Cyrus.[11:1] What is little known of Cyaxares II, from extra-Biblical sources, matches the above mentioned descriptions offered in the Book of Daniel.[citation needed]

[3] As Cyrus the Great

This theory was first proposed by Donald Wiseman in 1957.[3] Unlike Gubaru or Astyages, Cyrus the Great of Persia was the king who took over the Babylonian Empire. Cyrus was also married to a Mede, and had a Median mother.[4] Indeed,

Dates and timing

Kings: Belshazzar Darius the Mede?

his maternal grandfather Astyages, to whom he owed fealty, was the so-called "Last King of the Median Empire." An analysis of variant early texts, particularly the Septuagint, reveals that the names "Darius" and "Cyrus" are reversed in 11:1, and may have been miscopied elsewhere.[citation needed].

The appellation "Mede" may have been used as an ethnic term to apply to Persians as well, who were of the same race. In addition, Dan. 6:28, "So Daniel prospered during the reign of Darius and the reign of Cyrus the Persian", could also be translated, "So Daniel prospered during the reign of Darius, that is, the reign of Cyrus the Persian." Furthermore, kings commonly took dual titles and Nabonidus, Cyrus' cousin, referred to Cyrus as "the king of the Medes." [4]

[4] As Darius the Great

Darius I the Great reigned from 522 to 486 BCE. He is mentioned in the Book of Ezra 4:24. Scholars have argued that this is not the same Darius of Daniel chapter 6, at the very least, due to dating discrepancies.

However, there are historians who view the presence of Darius in the Book of Daniel, as simply a mistake of a much later author, or chronologist. The Persian King Darius I was perhaps inadvertently placed at an earlier date, than he actually reigned.

Three key pieces of information seem to support this: Firstly, Darius I, like Cyrus, also conquered Babylon and personally commanded the Persian army that took the city in 522 BCE to put down a rebellion. Secondly, Daniel's reference to Darius organising the empire by appointing satraps and administrators fits Darius I perfectly: he is known to history as the Persian king par excellence who professionalised the empire's bureaucracy and organised it into satrapies and tax districts. Thirdly, Darius I was an important figure in Jewish history, remembered as a king associated with Cyrus who permitted the returned exiles to rebuild the temple. (cf Ezra chapters 1-6)

[5] As Gubaru

Gubaru was the governor of Gutium, who actually led Cyrus's army that captured Babylon in the month of Tashritu in the 17th year.[10] Two weeks later Cyrus made his triumphal entry into Babylon and a week after that Gubaru died. It is possible that Cyrus may have rewarded Gubaru with a regional governorship for capturing the capital of the Babylonian Empire and ending the war. Furthermore, under the first translation of Dan. 6:28, Darius ruled during the reign of Cyrus, and Dan. 5:31 states that Darius the Mede "received the kingdom" of the Chaldeans. Complicating this view is the question of whether or not Gubaru and Ugbaru are two different people, or simply variant spellings of the same name. [Source en.wikipedia.org].

[3] Cyrus II of Persia

Cyrus II of Persia = Cyrus the Great.

He was the founder of the Persian Empire. According to Herodotus he was the son of Cambyses [I] . Several years after succeeding his father, he turned against his grandfather Astyages[550 BC] and Cyrus entered Ecbatana. The possessions of the Median kings, which included Assyria, Mesopotamia, Syria, Armenia and Cappodocia, all passed into Cyrus' [Cyrus the Great] hands.

In the following years he marched against Croesus, king of Lydia, and captured it, and the Greek cities of Asia Minor. This left him in control of a vast territory from the Oxus River in the East, to the Aegean Sea in the West. This was his considerable power when he attacked Nabonidus and Babylon in 539 BC.

His tolerance and practical wisdom was expressed over his conquered peoples, particularly the Jews saw him as the "Lord's anointed" [Is45.1]

The Aramaic decree [Ezra 6.3-5] on the rebuilding of the temple, was issued in the first year of Cyrus [538] in the context of a correspondence between

the King Darius and the satrap of Syria-Palestine on the premissability of rebuilding the temple [Ezra 5.6-6.12].

The book itself

Part of the book is written in the first person, and part in the third. Linguistically, part is in Aramaic and part is in Hebrew.

The book divides into two halves of 6 narratives [1-6] and 4 visions [7-12].

Six narratives:

[a] In the reign of Nebuchadnezzar [605-562BC]

- 1 - Daniel and his friends are loyal to their faith in matters of food
- 2 - The King's dream of the image; the interpretation by Daniel
- 3- Three friends are cast into furnace for refusing to worship the image
- 4 - Nebuchadnezzar's madness is prophesied by Daniel

[b] In the reign of Belshazzar [553-539BC?]

- 5 - The writing on the wall at Belshazzar's feast interpreted by Daniel

[c] In the reign of Darius the Mede

- 6 - Daniel cast in to the lion's den for refusing to recognise Darius as god.

4 visions:

[d] The 1st year of Belshazzar [553]

- 7 - The vision of the four beasts

[e] The 3rd year of Belshazzar

- 8 - The ram and the he-goat

[f] The 1st year of Darius the Mede

- 9 - Seventy weeks of years

[g] The 3rd year of Cyrus [535]

- 10 - 12 The revelation of the angel

Daniel 1

In the third year of Jehoikim's reign [606BC] Nebuchadnezzar, after besieging Jerusalem, captured the city, defeating Jehoiakim, king of Judah in 598 BC.

Nebuchadnezzar took the golden vessels from the Temple at Jerusalem and transported them to Babylonia, setting them in the house of his god.

In Babylonia, Ashpenaz, the chief official was ordered to select some young men, from among the royal family and the nobles, and bring them before the king. The king's intention was that, after a three year education in literature and language of the Chaldeans, they would enter the king's service. Among this group, from the line of Judah, were four young men, Daniel, Hananiah, Mishael and Azariah. Each, in turn, was re-named Belteshazzar, Shadrach, Meshach and Abednego.

The king's provisions were choice foods, but the issue for Daniel was that such foods would be a defilement to them according to God's law for Israel. The commander of the officials, although sympathetic to Daniel, was afraid for his life if he disobeyed his instructions. He was convinced after testing their appearance following ten days of a vegetarian diet.

The four young men having excelled at every branch of their studies, at the end of the three years training, entered the king's service.

Nebuchadnezzar, who had ascended the throne one year earlier, found that their wisdom and understanding contrasted favourably with the magicians and the conjurers of his realm.

Daniel's term of service was 65 years long. He began in 603? or 595 BC, three years after he was deported from Jerusalem, and continued until the first year of Cyrus, which was 538 BC. He would have served into his eighties.

The Book and its contents

Daniel 1 - Daniel and his friends are loyal to their faith

Daniel 2 - the dream of Nebuchadnezzar interpreted

Daniel 2

Nebuchadnezzar's 43 year reign covered the years from 604 BC until 561 BC. In his second year [603BC], after he had a troublesome dream, he summoned his wise men to make sense of it for him.

The Chaldeans, the traditional wise men, were amazed that the king would test their trustworthiness in interpreting the dream. They found his test, that they should tell him the dream in the first place, outrageous. But the king held firm in the matter; and the Chaldeans stalled for time. The king intensified his pressure, and implied that they had agreed in advance to lie to him. The Chaldeans stated the impossibility of the king's requirement – he has asked only what the gods can answer. The king was furious and issued instructions for the destruction of all the wise men of Babylon: such a decree included Daniel and his three friends.

Arioch, the captain of the king's bodyguard, having gone on his mission to slay the wise men, informed Daniel of this urgent matter. Daniel requested of the king time to declare the interpretation.

Daniel and his three friends, having asked the God of heaven for compassion in the light of their imminent destruction, found that the mystery was revealed to Daniel in a night vision. Daniel, having recognised that God has wisdom and power, through the vision, also understands that He controls the times of history and the accession and downfall of kings. God had made revelation of hidden things; he had answered their prayer.

Daniel requested Arioch to take him before the king.

The king asked Daniel whether he could interpret the dream. Having denied that he or any of the wise men could do it, Daniel informed the king that there was a God in heaven who had made known to the King what would happen in latter days. Daniel disclaimed any personal qualities within himself which would have caused the revelation to have been given to him; rather, the matter was declared by God solely with the king in mind. Daniel declared the dream to the king.

The king saw:

- [1] a splendid and great statue. It had
 - 1.1 a head of gold
 - 1.2 breast and arms of silver
 - 1.3 belly and thighs were bronze
 - 1.4 legs of iron and feet a mix of iron and clay
- [2] then a stone
 - 2.1 was cut out without human help
 - 2.2 it struck the feet and crushed them
- [3] then all the parts of the statue
 - 3.1 were crushed at the same time
 - 3.2 and blown away without trace
- [4] then the stone
 - 4.1 became a mountain
 - 4.2 and filled the whole earth.

Daniel then declared the interpretation to Nebuchadnezzar:

- [1] a splendid and great statue. It had
 - 1.1 a head of gold, [this is Nebuchadnezzar]
 - 1.2 breast and arms of silver [inferior to Nebuchadnezzar]
 - 1.3 belly and thighs were bronze [this kingdom would rule over the whole earth]
 - 1.4 legs of iron and feet a mix of iron and clay
 - a. [strong so as to break in pieces, shattering all things]
 - b. [a divided kingdom; with toughness of iron]
 - c. [toes of the feet: mixture of strength and brittleness]

- d. [common clay and iron: combine through seed of men, not adhere to one another]
- [2] then a stone [in the days of those kings, represented by the toes]
 - 2.1 was cut out without human help [God of heaven will set up a kingdom which
 - a. will never be destroyed
 - b. not be left or another people
 - c. will crush and put an end to all these kingdoms
 - d. it will, itself, never be destroyed.]
 - 2.2 it struck the feet and crushed them
- [3] then all the parts of the statue
 - 3.1 were crushed at the same time
 - 3.2 and blown away without trace
- [4] then the stone
 - 4.1 became a mountain
 - 4.2 and filled the whole earth.

Daniel declared that because Nebuchadnezzar has been given a dream about what the God of heaven will do – then the dream was true and the interpretation was to be trusted.

Nebuchadnezzar's reaction was to do homage to Daniel and extol his God as a God of God's and a Lord of kings and a revealer of mysteries. He also promoted Daniel making him ruler over the province of Babylon and the prefect of the wise men of Babylon.

Daniel made request for his three friends, who were to administrate what Daniel was given to oversee.

We are beginning to see that, as the Hebrews now find themselves in exile in Babylon, that Jeremiah's understanding equipped them for this time. They were to understand themselves as:

- [a] the good figs, who have a future,
- [b] those who are required to not listen to the prophets who accompanied them to Babylon.
- [c] that the Lord encourages them to build and to make their home there for the duration of the exile.
- [d] those who will seek the welfare of the cities to which they went. And we see this clearly in Daniel and his friends, they are quite content to aid the empire which has subjugated them.

If there is no prophetic voice among the exiles that may be trusted, then what we find is that the Lord begins to speak to those who are in authority over them directly. He does this through dreams.

This mode of operation would be acceptable to them from their occult and magic-based backgrounds. However, as with all the spurious occult style of revelation, there is need to test - and here we see Nebuchadnezzar as the shrewd ruler that he was. He requires them to tell him the dream before they move to an interpretation. In this way, he has a check for himself, that what they are hearing is the material which he privately knows. He has this check in place before he will listen to any interpretation that follows.

Daniel, as he does with all matters, honours the Lord as the source of the knowledge that unravels Nebuchadnezzar's mysterious dream [Da2.27-28]. If Daniel is not a prophet in the ordinary sense of the term and with the style that would be operating in Jerusalem, he is an interpreter of dreams to the pagan and gentile king who is set over him by the living God.

Daniel 1 - Daniel and his friends adopt attitudes consistent with Jeremiah's prophetic advice

The Lord speaks to the authorities over the Jews - but mysteriously; in a way that requires interpretation

Daniel 3

King Nebuchadnezzar made a golden image or statue, 90 feet high and nine feet broad, and installed it on the plain of Dura in the Babylon province. He dedicated it in the company of all his heads of government, making a proclamation to the many peoples and cultures represented in his land that, at the sound of music, everyone should bow down to the golden image. Failure to comply brought a penalty; to be burned alive in a furnace.

Some Chaldeans brought before Nebuchadnezzar the fact that Shadrach, Meshach and Abed-nego failed to worship. The charge was that they didn't worship Nebuchadnezzar's gods nor bow to the image.

In a rage, the king had them brought before him. He gave them the chance to worship. They answered him immediately. They discounted the threat of the furnace, indicating that their God could deliver them; but even if He did not they would not worship the gods or bow to the image.

Ordering an increase in heat by a factor of seven, the king had them bound and thrown into the furnace; the fire devouring the men who threw them in.

The king checked the number thrown in with his guards for he now saw four men, loose and unharmed, in the fire. The fourth with them was like "a son of the gods". Amazed, the king ordered them to come out. They did and they were untouched by the fire, with clothes and hair intact and no smell of the fire upon them.

Nebuchadnezzar, acknowledging their bravery and faithfulness to their God, blessed the God of Israel. Decreeing that there shall not be anything said against such a God who could, as no other gods are able, deliver in this way.

Shadrach, Meshach and Abed-nego prospered in their authority in the kingdom.

Here we begin to see the expression "the Jews" introduced into our narrative in the mouth of the citizens who take them to task for denying the worship of the great statue.

The worship of the living God is now out in the open as far as Daniel and his friends are concerned. This is a clear movement on chapter 1, which went as far as Ashpenaz - now we see the testimony of the men having gone seriously public. And the deliverance of the men invites us to clearly understand that God is honouring them in their service of the empire and yet their willingness to stay firm as exclusive [holy] worshippers of their God.

Nebuchadnezzar makes a proclamation that makes the Jewish tolerance of their exclusive worship public. He speaks of the God of Shadrach, Meshach and Abed-nego.

Daniel 4 - Daniel makes the dream of Nebuchadnezzar clear

Nebuchadnezzar, the king to all the peoples, nations and men of every language made a proclamation concerning the signs and wonders which the Most High God had done for him.

Nebuchadnezzar recounted how he had a dream and how he had gathered his wise men to interpret it. All failed and then finally, Daniel [named Belteshazzar after Nebuchadnezzar's God] was presented with the dream as follows:

Nebuchadnezzar saw

[1] a great, high tree in the midst of the earth

1.1 it grew large, became strong, grew tall and was visible from far off.

1.2 it had beautiful foliage, abundant fruit, feeding all.

1.3 beasts and birds and all living creatures fed from this tree.

[2] An angelic watcher descended from heaven. He shouted that 2.1 the

tree should be chopped down, stripped of foliage and fruit scattered; being abandoned by the creatures who fed from it.

2.2 The stump of the tree was to be left, with its roots in the ground and bound with an iron and bronze band around the stump.

2.3 The stump is now personified. "he" is to be drenched with the dew, sharing the grass with the beasts of the earth as food.

2.4 His mind is changed from a man's to a beast's.

2.5 the duration of this situation is seven periods of time

[3] This is a sentence, and so is a judgment. It is by the decree of the angelic watchers, and

3.1 the reason is that the living may know that the Most High rules over the kingdom of mankind

3.2 and He gives it to whom He wishes, and that

3.3 He sets over it the lowliest of men.

Daniel is required to interpret the dream to the king. He is deeply moved and appalled for the king as he does so:

[1] Nebuchadnezzar is the tree; the Most High has made a decree concerning him:

[2] He is to be separated from the affairs of men, living as a beast and exposed to the elements for seven periods of time. And this is until he recognises that the Most High governs and bestows it on whom He will.

[3] The stump indicates that Nebuchadnezzar's kingdom will be preserved to him after he has come to the recognition that heaven rules.

Daniel adds some advice for the king. He encourages him to leave off his sins and to care for the poor in mercy, in case there may be a prolonging of his prosperity.

All this happened. A year later, walking on his roof of the royal palace in Babylon, congratulating himself about his achievements, a voice from heaven said; "king Nebuchadnezzar, to you it is declared that sovereignty is removed from you" and then the rest of the dream was enacted.

Nebuchadnezzar, after he was humbled, indicated that at the end of the period allotted, he was re-instated.

His reason was returned to him and he came to know that the God in heaven does what He will and no one can ward off his actions. His former glory was returned; he was able to honour the justice of God who is able to humble those who are proud.

Daniel 5

verse 1-4 Belshezzar, at a feast he gave for his 1000 nobles used the vessels for the Temple at Jerusalem for the feast. They did this while they praised the idolatrous gods they worshipped - so this was a deiling of the temple's vessels in using them for a feast to other gods.

verse 5 - 9 A hand appeared and began to write on the plaster wall opposite the king. He called for the diviners to make an interpretation of what it said. He was very alarmed.

verse 10-12 The Queen makes it clear to the King that there is a man who can interpret such things. The call is for Daniel to appear before the king.

verse 13-16 The king offers him gifts to interpret.

verse 17-24 Daniel declines the gifts but goes on to speak the events of Nebuchadnezzar's life that humbled him and taught him to honour the Lord of Israel. There are implications for the present king. He has not humbled himself before

Daniel 5 - Belshazzar's nightmare at the feast

the God in whose hand his breath and his ways are held.

verse 25-29 The message for the present king is as follows:

[1] God has numbered his kingdom and the end of it has arrived

[2] He has been weighed in the balance and found deficient.

[3] His kingdom has been divided and handed over to the Medes and the Persians.

Daniel is honoured and raised to the third ruler of the kingdom.

verse 30-31 That night the Chaldean king Belshazzar was slain. The kingdom passed into the hands of Darius the Mede. [Xenophon calls Darius the Mede Cyaxares II - he reigned two years, but the power was really in Cyrus' hands.]

Daniel 6 - In the lion's den and the proclamation that followed

Daniel 6 - in the lions den - 538 BC

verse 1-5 Daniel is one of three commissioners over the 120 satraps of the kingdom. But as he distinguishes himself, and the king wants to make him sole commander. His adversaries look for something to accuse him about. They find it in his faithfulness to his God.

verse 6-9 They put to the king that he should forbid any worship of any other god save himself to be worshipped. He put it in writing and it cannot be revoked.

verse 9-15 Finding Daniel at his daily prayers they accuse him to the king; who is very sad and looks for a way to defend Daniel.

verse 16-24 Finding Daniel to have survived the night in the lion's den; the law having been carried out, the king put the accusers in the den and they were overcome.

verse 25-28 The decree of the king is that

[1] people are to tremble and fear before the God of Daniel.

[2] He is the living God who endures forever

[3] He delivers and rescues, performing signs and wonders in heaven and earth.

Daniel enjoyed great favour in the reign of Darius and Cyrus.

Daniel 7 - the four beasts coming out of the sea

Daniel 7 - [i] Daniel's dream and vision of the four beasts 541 BC

Chapter 7 is written in Aramaic.

verses 1-8 [1] The four winds are stirring up the great sea.

[2] The vision of the four beasts: speaking of the

[a] Babylonia

[b] Medo Persia

[c] Greece

[d] Rome

The mouths of these beasts are the main things to notice. The parallel to these four beasts are the four living creatures of Ezekiel - these beasts that Daniel saw are grotesque and deformed examples of human depravity that emerge out of the sea of humanity and are bestial in their style.

[3] The fourth beast is very strong crushing the remainder with its teeth.

[a] had ten horns

[b] three horns pulled up and a little horn appeared in their place

[c] little horn had the eyes of a man & a mouth uttering great

boasts

verse 9-12

[1] Judgment thrones were set up of God who is attended thousands and thousands of people. The books were opened and the court was in session.

[2] The little horn was still speaking; the beast was slain and its body destroyed in a flaming fire

[3] The rest of the beasts had their dominion taken away from them but they were given an extension of life for an appointed period of time

verse 13-14

[1] One like a Son of Man is brought to the ancient of days, presented to

Him and he is given a glory and honour and a kingdom.

[2] The kingdom includes all people's from every nation and tongue who serve Him

[3] The kingdom is everlasting; it will never pass away and will not be destroyed.

[ii] The vision is interpreted

[1] The four beasts are four kings

[2] But the saints will receive the kingdom and possess the kingdom forever, for all time to come.

[3] the fourth beast is different from all the others

[4] the ten horns on its head and the other horn who came up and displaced the other three.

Daniel kept looking until the ancient of days came and judgment was passed in favour of the saints and they took possession of the kingdom

out of the ten horns three will be subdued and the little horn that arises will speak

[i] against the most High God

[ii] wear down the saints

[iii] wants to make alterations to the law

[iv] they will be given into his hands for a time, times and half a time.

But the court will sit and his dominion will be taken away, annihilated and destroyed forever.

Then the sovereignty, dominion and greatness of all the kingdoms is given to the saints of the Highest One. All dominions will serve Him.

**Daniel 8 - The ram
and the He-goat with
two horns**

Daniel 8 - 536 BC

Chapter 8 reverts to being written in Hebrew.

verse 1-2 Daniel is beside the Ullai Canal

verse 3-14 **[i] The vision of the ram and the He-goat with two horns, one longer came up last.**

[1] The ram is butting west, north and south

[2] The he-goat engaged the ram and broke his two horns and

trampled him.

[3] The he-goat grew large and then the large horn was broken

and four conspicuous horns came up in its place. [Alexander's four generals who succeed to his empire.]

[4] Out of one of these horns came a small horn which came into

the beautiful land and did blasphemous things, replacing the sacrifice and this impeding of the regular sacrifice will last 2300 evenings and mornings before it is restored.

verse 14-17 Gabriel is to give Daniel understanding. The vision applies to the time of the end.

verse 18-27 [ii] The vision interpreted

[1] The timing is the final indignation

[2] Ram with the two horns = kings of Media and Persia

[3] Shaggy goat = kingdom of Greece and large horn is Alexander

the Great

[4] Four kingdoms arise from his nation, but not with his power

[5] In the latter period of their rule an insolent and intriguing king

will arise

[a] powerful, but not by his own power

[b] destructive, deceitful and shrewd

[c] oppose the Prince of princes

[d] broken without any human agency

Gabriel visits Daniel

Daniel 9

9.1-3 In the year 538BC, the first year of Darius the son of Ahasuerus Daniel noted that Jeremiah had spoken of the duration of the exile as being 70 years. He decided to fast and pray to seek the Lord about this matter.

9.4-19

Daniel's prayer takes a clear form:

[1] Acknowledging that God keeps covenant with Israel and Judah, he also sees that "we" - the covenant people of God - have sinned and in disobeying the commandments and in not listening to the prophets.

[2] God was righteous in sending them into exile; and they are now in a place of open shame.

[3] Yet God is compassionate and forgiving.

[4] God has also confirmed his words in sending them into exile and that their sins are being justly punished.

[5] And now, just as God brought them out of Egypt in the exodus, he asks that God's anger would turn away from the city of Jerusalem, God's holy mountain and now desolate sanctuary.

[6] Daniel makes this prayer, not because of any merits of their own, but because of God's holy Name and his great compassion.

9.20-27 - Gabriel visits Daniel

[1] Gabriel was the angelic figure who had previously spoken with Daniel [8.16], announced to him that as he began to speak, he being highly esteemed, Gabriel had now come forth to give him understanding and insight.

[3] At verses Da9.24-27 we have a most important prophecy that has occupied scholars for some time. We begin to consider this by laying out some principles of reading prophecy which are inherently displayed in Daniel.

Principles of reading the symbolic prophecy which may be later be literally interpreted

1. Symbolic prophecy; literally interpreted.

From the study of Daniel 4, we have already seen the important principle that symbolic prophecy was literally interpreted and then literally fulfilled. This principle is vital for the trust we shall put in other prophetic scriptures of like style.

2. 70 weeks refers exclusively to Israel.

The prophecy of the 70 weeks supports the understanding that the church is a mystery which was not revealed in the Old Testament. The 70 weeks are totally with reference to the Jewish people and speak of Israel's relation to the Gentile powers and the rejection of her Messiah. This will also give supporting evidence to the fact that the church is not in view throughout Revelation 4-19, but must have been raptured before the Jewish programme had begun.

3. The seventy weeks of years is a tool for understanding of the NT programme. Without it we are really not clear on so many things - with it, most falls into place. Jesus' teachings in Matthew 24.15-22 and Mark 13.14-20 fixes the time of Israel's final and greatest trouble in the seventieth week of Daniel's prophecy [Dan. 9.27]. Also, the greater part of the book of Revelation is an expansion [of Daniel's prophecy as outlined in the chronological framework of the 70th week. this week is divided into two equal periods, each extending for 1260 days, or 42 months, or 3 1/2 years. [Rev. 11.2-3, 12.6,14, 13.5]

The seventy weeks of years

4. The major points of the prophecy.

4.1 Entirely to do with Israel [Daniel's people] and Jerusalem [Daniel's city].

4.2 Two different princes are named: Messiah the prince [25] and the "prince who is to come" [26].

4.3 The entire time is specified as 70 weeks [24], and it is subdivided into

three lesser periods: a period of seven weeks, followed by a period of 62 week and then finally a period of 1 week [25,27]

4.4 The beginning of the 70 week period is stated, it is definitely fixed at "the going forth of the commandment to restore and to build Jerusalem" [25].

4.5 The end of the 7 and the 62 weeks [69 weeks] is marked by the appearance of Messiah as the "Prince" of Israel. [25]

4.6 After the 69 weeks the Messiah the Prince is "cut off"; and Jerusalem is again destroyed by the people of another "prince" who is yet to come [26].

4.7 After these two events, we come to the last week [7 years] the beginning of which is marked by the establishment of a "firm covenant" or treaty between the coming prince and the Jewish nation for a period of one week. [27].

4.8 In the middle of this 70th week, evidently breaking his treaty, the coming prince will cause the Jewish sacrifice to cease and precipitate upon this people a time of wrath and desolation lasting to the "full end" of the week [27]

4.9 With the full ending of the 70 weeks, there is brought about a time of great and unparalleled blessings for the nation of Israel. [24] These blessings are described as: [a] finish up the transgression

[b] make an end of sin

[c] make reconciliation for iniquity

[d] bring in everlasting righteousness

[e] seal up the vision and the prophecy

[f] anoint the most holy [9.24]

The blessings have to do with the two works of the Messiah: his death and his reign.

5. How does Daniel use the term "week"?

5.1 The Hebrew word is shabua, and it means "seven". So Daniel 9.24 simply asserts that "seventy sevens are determined".

5.2 The Jewish people had a "seven" of years as well as a "seven" of days. So the "sabbath of rest" for the land simply counted a seven of years [Lev.25.3-4]. Seven sabbaths of years led to the establishment of the Jubilee year. Notice also Gen. 29.27 in reference to Leah.

5.3 Daniel had been thinking in terms of sevens as well as years and not days [Dan. 9.1-2]

5.4 Daniel knew that the Babylonian exile was based on the Jewish violation of the Sabbatical year for the land. [2C 36.21]. For them to be removed off the land for 70 years, meant that there had been a violation of the Sabbath year over a period of 490 years.- ie seventy sevens of years. How appropriate that the angel should be sent to indicate a new era of another seventy weeks of years.

5.5 The context of the prophecy requires it to be understood as weeks of years. For, if we read it to be days, then there is no time to do all that is in the prophecy eg rebuild a city and see it destroyed again. Also, there is only one other usage of shabua in the book. It is found in Dan 10.2-3 where the prophet fasted for three weeks and here the Hebrew reads "three sevens of days". He would have used this in chapter 9 if he meant days.

6. A year is composed of 360 days.

6.1 Historically speaking Gen 7.11 and 8.4 speak of the 17th day of the second and seventh month respectively. Yet 7.24 and 8.3 give it in days as = 150. Thus the earliest known month in Biblical history is of thirty days length, which in 12 months for the year gives us a year of 360 days.

6.2 Prophetically speaking, Dan 9.27 speaks of the persecution beginning in the 3 1/2 year period. Dan 7.24-25 speaks of the Roman prince and the same persecution as a "time, and times and the dividing of time". Rev 13.4-7 speaks of the same political leader and his persecution going for forty and two months. Also, Rev.12.13-14 refers to the same persecution, stating the duration as Daniel does "a time, times and half a time". This period is further stated in Rev.12.6 as 1260 days.

**The use of the word
"week"**

So we have the same period $3\frac{1}{2}$ years = 42 months = 1260 days. So the length of the year in this passage is 360 days.

The beginning of the 69 weeks

7. The beginning of the period of the 69 weeks.

7.1 The period begins from "the going forth of the commandment to restore and to rebuild Jerusalem. Da.9.24.

7.2 The decree to rebuild the temple, but nothing said of the city is recorded in the [a] decree of Cyrus [2C36.22-23]

[b] the decree of Darius [Ezra 6.3-8]

[c] the decree of Artaxerxes [Ezra 7.7] In none of these decrees was the condition of Daniel met.

7.3 It is the decree of Artaxerxes, made in his 12th year, as it is recorded in Nehemiah 2.1-8 where we see for the first time that the permission is granted to rebuild the city. This is the beginning of the prophetic time.

7.4 The date of Artaxerxes reign is arrived at from secular historians. The Persian edict which restored the autonomy of Judah was dated in the Jewish month Nisan. This leads to compute the seventy weeks from 1st Nisan BC 445. The Passover was regulated as being on the new moon. In BC 445 the new moon by which the Passover was regulated was on the 13th March at 7.09 a.m.. So the 1st Nisan according to the Julian Calendar would be assigned to the 14th March in BC 445.

8. The fulfilment of the 69 weeks.

8.1 An era of time of 483 years reckoned from the 14th March BC 445.

8.2 The entry of Jesus into Jerusalem was on 8th Nisan "six days before the Passover". But the 14th, on which the Passover supper was eaten fell on a Thursday that year, then the 8th was the preceding Friday. He must have spent the sabbath then at Bethany; and on the evening of the 9th after the Sabbath had ended, the supper took place in Martha's house. Upon the following day, the 10th Nisan, he entered Jerusalem as the Gospels record. The Julian date of the 10th Nisan was 6th April AD32. By the following reckoning the interval was exactly 173,880 days = 69 years of 360 days.

8.3 Robert Anderson, "The Coming Prince" lays it out in the following way:

[1] The 1st Nisan in the twentieth year of Artaxerxes reign was the 14th March BC 445.

[2] The 10th Nisan in Passion Week [Christ's entry into Jerusalem] was 6th April AD 32.

[3] The intervening period is 476 years and 24 days. [The days are reckoned inclusively according to the Jewish practice and prophetic style].

So, we have then $476 \times 365 = 173,740$ days

add to this 14th March to 6th April both inclusive = 24 days

Add for the leap years = 116 days

TOTAL 173,880 days

[4] 69 weeks of prophetic years of 360 days is $69 \times 7 \times 360 = 173,800$

8.4 It makes the statement of the Lord in Luke 19.42 poignant.!

9. The gap which takes place in between the 6th and the 70th year.

Such gaps or parentheses are seen in the following prophetic portions of the Scripture.

9.1 Isaiah 61.2a and 2b. The section between the acceptable year of the Lord... and the day of vengeance of our God.

9.2 Interval between the Roman empire [legs of iron in Daniel 2] and the feet of ten toes. See also Dan 7.23-27, 8.24-25.

9.3 The same interval is found between Daniel 11.35 and 36.

9.4 See the great parentheses between Hosea 5.15 and 6.1 and also 3.4

and 3.5.

9.5 Psalm 22.22 and 22.23 also 110.1 and 110.2.

9.6 Peter, [1 Peter 3.10-12] stops in the middle of Psalm 34.12-16 to distinguish God's present work and his future dealing with sin.

9.7 Matthew 24 is understandable only if we consider it a parenthesis between Daniel 9.26 and 27.

9.8 Acts 15.13-21 indicates the apostles fully understood that during the present age the OT prophecies would not be fulfilled, but "after this" when God "will build the tabernacle of David" [Acts 15.13]

9.9 Roman 9-11 allows for the parenthesis, particularly the future of the olive tree in Romans 11.

9.10 The events of Daniel 9.26 require a gap for they provide for two events which are to take place after the 69th week and before the 70th week. They are :

[1] the cutting off of the Messiah [a few days after]

[2] the destruction of Jerusalem and the temple. [40 years after].

9.11 The NT teaching that Jerusalem's temple is desolate until they welcome the Messiah again [Matt 23.37-39] requires the presence of a gap.

9.12 Since all the promised blessings are associated with the second coming of Christ [Romans 11.26-27] if there were no gap, the Lord would have returned 3 1/2 years or seven years after his death.

9.13 Finally, the Lord, in dealing with the prophecy anticipates a gap. For in Matthew 24.15 is seen the "abomination of desolation" as leading to the tribulation approaching [24.21]. Thus the Lord places the 70th week of Daniel immediately before his coming. See also Acts 1.6-8.

10. The beginning of the 70th week.

10.1 Starts with the "prince who is to come" making a covenant with the Jewish people.

10.2 The identity of this person

[1] Since the people of the prince who is to come are the Romans, who destroyed the city in AD 70 then he is a prince who arises out of the Roman empire.

[2] He is identical with the "little horn" of Daniel 7.

[3] He is identical with the "king of fierce countenance"

[Dan.8.23]

[4] He is identical with the "wilful king" [Dan 11.36] and also

[5] with the "man of sin" [2 Thess 2]

[6] with the "beast out of the sea" [Rev 13.1-10]

[7] Insofar that the covenant, as a false fulfilment of the Abrahamic prophecy, will guarantee Israel the security and the possession of their land, and the restoration of their political and religious autonomy. It will deceive many into thinking that the "man of sin" is in fact the Messiah. [2 Thess 2.3]

Daniel 10

10.1-3

In the third year [536 BC] of Cyrus, King of Persia, Daniel had a vision, on the bank of the Tigris R., after fasting and mourning for three weeks.

10.4-9

It was the vision of a man, dressed in linen, with a girdle of pure gold, with a body like beryl, a face like lightning, eyes like torches and arms and feet like burnished bronze. His voice was like the sound of a great crowd..

Others, who were with Daniel, felt great dread and did not see the vision, they ran away to hide themselves.

Daniel fell into a sleep with great tiredness, and heard the man's words.

**Daniel 10 - the man
dressed in linen**

10.10-14 What the man said:

[1] He encouraged Daniel to stand up and hear him; because he had been sent to Daniel. He was not to be afraid.

[2] He makes clear that, from the beginning of Daniel's fasting and desire to hear God, his words were heard. This man had come in response to Daniel's prayer.

[3] He explains the three week delay. The prince of Persia, with whom he had been left alone, had been withstanding him for 21 days, and it was not until Michael, one of the chief princes, came to help him that he could arrive.

[4] He is conveying what will happen to Daniel's people in the latter days, and this means a time which is yet future.

10.15-17

Daniel is unable to form his speech, and he confesses his weakness and inability to converse with the man - his strength has left him.

10.18-21

[1] The man touched him again, and strengthened him. Speaking to Daniel as a man of high esteem, he told him to take courage, which he did and was strengthened.

[2] The man informs Daniel that he will now return to fight against the prince of Persia, and he knows that the prince of Greece is about to come also.

[3] He will tell Daniel, he says, what is inscribed in the writing of truth.

[4] He also tells him that Michael and he are standing alone against these forces that are coming.

Daniel 11 - From Cyrus to the death of Antiochus the Great

Daniel 11

This chapter gives an outline of the history from Cyrus to the death of Antiochus. The following outline in general is there:

1. The Persian period [verses 1-2]

verse 1

Darius the Mede is a problem. Rollin says, along with Faussett, that he is Cyaxares II, and uncle of Cyrus who reigned for a short time of two years. Further, Rollin suggests that Cyaxares II is fairly much unknown to the secular histories of the world. This is an extract from Rollins Ancient History,,vol.2,page 65.

"When Cyrus judged he had sufficiently regulated his affairs at Babylon, he thought proper to make a journey into Persia. In this way thither he went through Media, to visit his uncle, Cyaxares, to whom he carried magnificent presents, telling him at the same time that he would find a noble palace at Babylon, all ready prepared for him, whenever he would please to go thither; and that he was to look upon that city as his own. Indeed Cyrus, as long as his uncle lived, held the empire only in co-partnership with him, though he had entirely conquered and acquired it by his own valour. Nay, so far did he carry his complaisance, that he let his uncle enjoy the first rank. It is Cyaxares who is called in Scripture Darius the Mede." [Rollins source is quoted as Cyrop. I. viii. p. 227]

verse 2

The mention of the three more kings are going to arise in Persia would account for

[1] Cambyses II (529-521),

[2] Pseudo Smerdis, who held the throne only for seven months and then was murdered, and then

[3] Darius I (Hystaspis) (522-496).

Finally there is to be a fourth and he will arouse...Greece. This would be Xerxes I [he is the Ahaseurus of the OT]. Darius I had, in putting down the Ionian revolt 490 BC had sent an expedition to Athens, which was defeated on the plain of Marathon. Ten years later Xerxes I led a larger host in person against the Greeks by land and sea, but this was defeated by the combined Greek states on sea at the naval battle of Salamis (480) and on land at the battle of Plataea (479)

**Alexander the
 Great's conquests**

2. The rise and the conquests of Alexander the Great [verse 3]

verse 3

The mighty king is Alexander the Great, who inherited the kingdom from his father, Philip of Macedon. Philip II, by force and diplomacy had unified Thrace, Macedonia and Greece. He had a plan to lead a unified Greco-Macedonian army against the Persians. However, being assassinated in 336 BC his plan fell on Alexander, at the age of twenty. Two years later, in control of his father's empire, Alexander set off:

- 334 Led his armies into Asia, across the Hellespont. Paused to visit the site of ancient Troy. Defeated the Persian army at the river Granicus. Opened Asia Minor to him.
- 333 Won a second victory at Issus. [On the gulf of Alexandretta, which opened his way into Syria and Phoenicia.]
- 332 During January - July, his progress was held up by the city of Tyre - but it was eventually taken after a way over the sea - by building a causeway - was found. Continuing south Samaria and Judea, paid him homage, but Gaza held out with hard fighting. Being taken, Egypt now lay open.
- 331 Egypt was taken without trouble, the town of Alexandria was founded. [Darius III had raised an army against him] So, Alexander marched North through Syria, crossed the Euphrates and the Tigris and met the new Persian army at Gaugamela, in the plain of Arbela, east of the Tigris River, in the October of this year. Darius was defeated, subsequently assassinated. Pushing eastward, Alexander occupied the Persian capitals of Susa, Ecbatana, and Persopolis

Alexander eventually marched further east, to Afghanistan, and on to India. He returned to Babylon; where he died in 323.

**After Alexander
 - four horns but not
 with his power**

3. The dismemberment of Alexander's empire following his death in the city of Babylon [verse 4]

verse 4

The text notes that Alexander's empire does not last long. Leastways, under his personal direction.

His kingdom will be broken up and parceled out toward the four points of the compass, though not to his descendants. Alexander's men were distraught at his death - and seditions and difficulties among the army were rife. The only remedy seemed to be a speedy nomination of a successor to Alexander.

Alexander had a son by Barsina, and had called him Hercules. His wife Roxana was in her sixth or eighth month of pregnancy. He also had a natural brother Aridaeus but on his death bed Alexander would not name a successor. Plus the fact that the equality of his generals made division of the empire difficult. The cavalry were desirous of Aridaeus [who was mentally defective due to some poison given to him in early life by his mother Olympias so that he would be no threat to Alexander]. The infantry had declared against Aridaeus, and they were led by Ptolemy.

Finally, the leaders met and decided that Aridaeus would have a shadow of royalty, and that the child of Roxana, when born, would have a share in the throne. Perdicas, to whom Alexander had left his signet ring on his death bed, was

The aftermath of Alexander's death

appointed guardian of the child, and was constituted regent of the kingdom. Within a short time, Roxana was delivered of a son, called Alexander and he was acknowledged king, with Aridaeus. Neither, however, had the power, it was really lodged in the generals and the lords.

They had divided the power amongst themselves:

- a. *Europe Thrace and the adjacent regions* were allotted to Lysimachus, Macedonia, Epirus and Greece were allotted to Antipater and Craterus
- b. *Africa Egypt and the other conquests of Alexander in Libya and Cyrenaica* were assigned to Ptolemy the son of Lagus, with that part of Arabia which borders upon Egypt.
- c. *Lesser Asia Lycia, Pamphylia, and the greater Phrygia* were given to Antigonis, *Caria* to Cassander, *Lydia* to Menander and the lesser *Phrygia* to Leonatus, *Armenia* to Neoptolemus, *Cappadocia* and *Paphlagonia* to Eumenes. *Syria and Phoenecia* fell to Laomedon, one of the two Medias to Atropates and the other to Perdiccas .

Seleucus the son of Antiochus, was placed at the head of the cavalry of the allies, and Cassander, the son of Antipater, commanded the companies of the guards.

It was truly parceled out to the four points of the compass. This was the situation which prevailed before the following matters took place.

1. Eumenes, the highly esteemed personal secretary of both Philip and of Alexander - close and trusted by them both - was put in possession of Cappadocia by Perdiccas, when Leonatus and Antigonus would not march to help him establish himself.
2. Perdiccas, desiring to marry Cleopatra, Alexander's sister, now a widow, sent Eumenes with proposals of marriage.
3. Antigonus, seeing the political power of such an alliance and wishing to block it, went into Greece in search of Antipater and Craterus, who were at war with the Aetolians. They immediately ceased and came to observe the new enemy, and engaged Ptolemy governor of Egypt in their own interest.
4. Craterus dies in battle against Eumenes. Perdiccas moves into Egypt and is assassinated there. The guardianship, or regency, was transferred to Antipater.
5. Antipater's death is followed by civil war in Macedonia and Greece in 318BC
6. Within a few years Philip Arrhidaeus and his wife Eurydice had been put to death by Olympias, who was in turn put to death by Cassander, the son of Antipater who controlled Macedonia and Greece. Later on, Cassander also murdered Roxana and her young son Alexander.
7. By this time then, all Alexander's legitimate heirs had been removed. There was no longer any need to maintain the pretence of guardianship and regency - a scramble began for the succession.
8. By 275 BC the Macedonian dynasties were reduced to three- **Ptolemies** in Egypt, **Seleucids** in Asia, and the **Antigonids** in Macedonia.

The wars and machinations of the Seleucid [king of the North] and the Ptolemaic [king of the south] empires

4. The varying reactions of the Ptolemaic and the Seleucid empires one towards another is described. Then the Seleucid reactions to the Jews is dwelt upon [verses 5-39]

In somewhat more detail we notice:

- a. Ptolemy I and Seleucus I (Nicator) [verse 5]
- b. Ptolemy II (Euergetes) and Antiochus II (Theos) [v.6]
- c. Ptolemy III (Euergetes I) [verses 7-9]
- d. Antiochus III (The Great) [verses 10-19]
- e. Seleucus IV (Philopator) [verse 20]
- f. Antiochus IV (Epiphanes) [verse 21-45]

verse 5 - Ptolemy I and Seleucus I [Nicator]

The Ptolemies in Egypt and the Seleucids of Asia are the important ones

for us at this moment. For the place of Israel now in the text places the king of the South as the Ptolemies.

Here in the text we learn that:

a. the king of the South [Egypt] grows strong, - this refers to Ptolemy I Soter. He had become a satrap of Egypt after the death of Alexander. He consolidated his position with the defeat of Perdiccas. His general Seleucus, another of Alexander's marshals, was destined to eclipse him.

b. along with one of his princes who gains ascendancy over him and obtains dominion. This refers to Seleucus. He had occupied Babylon but was driven out by Antigonus a took refuge with Ptolemy.

In 312BC - a year later recognised a the begining of the Seleucid era - Seleucus with Ptolemy defeated the brilliant son of Antigonus, Demetrius, at the Battle of Gaza. Seleucus thuis recovered his power over babylon and the east.

c. The final dominion of this one is very great indeed.

Still referring to Seleucus I [Nicator] - After the battle of Ipsus 301BC Seleucus was able to build himself a capital city, Antioch, on the Orontes R. where he ruled there until 280BC.

verse 6 - Ptolemy II (Euergetes) and Antiochus II (Theos) [v.6]

The successors of Seleucus and Ptolemy Soter were Antiochus II (Theos) and Ptolemy II (Euergetes) [v.6]. Around about 250/249BC, they made an alliance, which was cemented by the marriage of Berenice, Ptolemy II's daughter, to Antiochus II Theos.

Antiochus' wife Laodice, was divorced and her children excluded from the succession. Antiochus died suddenly [poisoned by Laodice?]. The infant son of Berenice was murdered and so was she. "...he and his progeny will endure..." refers to the murdered child, the grandson of Ptolemy II Philadelphus.

Ptolemy III

verses 7-9 - Ptolemy III (Euergetes I) [verses 7-9]

Berenice's brother, Ptolemy III Euergetes succeeded to the Egyptian throne and prosecuted the Laodicean War. He entered the fortress of the king of the north [Seleucus II Callinicus] and overan a large section of the Seleucid kingdom, returning toe Egypt with much booty.

Seleucus II recovered northern Syria and Antioch, but in 242BC, when he marched south was delivered a decisive defeat by the Egyptian king.

Antiochus the Great

verse 10-19 - Antiochus III (The Great)

We have the description of the campaigns of Antiochus III [The Great] carried out in Syria and Palestine during the years 219 and 218BC

221 Attack aainst Ptolemy IV Philpator.

Has to be broken off as Antiochus deals with Molon, a rebel of Media.

219 Antioch recaptured having fallen into Egyptian hands since Ptolemy Euergetes.

218-217 The Seleucid army occupies the fortresses at Gaza and Raphia, both near the Egyptian border.

Verses 11-12 are a vague description of the batle of Raphia where Ptolemy IV Philpator defeats the Seleucid army - there is a great slaughter. Antiochus surrenders Ceole-Syria to Ptolemy.

14 years of peace ensue. During this time Antiochus recovers control of the Seleucid house and cappaigns successfully as far as Hyrcania, Bactria and the borders of India - reconquering the eastern Seleucid empire.

205 Ptolemy IV dies and is succeeded by Ptolemy V Epiphanes.

198 After Antiochus the Great marched on Egypt, the Egyptian geneeral Scopas, was defeated at the sources of the Jordan [city of Paneas; later Caesarea -Philippi].

[verse 15] probably refers to the Antiochus' seige of Sidon, where Scopas held out but famine drove him surrender.

Antiochus occupies Jersulaem and is hailed as a deliverer.

After taking the city of Gaza quickly, Antiochus came to terms with Ptolemy and cemented the alliance with the betrothing of his daughter Cleopatra, [...the daughter of women..” = no more than a woman] to the young Egyptian king.

197-190 [verse 18] a sketchy summary of these years which followed the decisive defeat of Philip of Macedon by the Romans at Cynoscephalae. Warned by the Romans not to interfere in Greece, Antiochus landed in Greece [192BC] and despite the advice of Hannibal who had allied to him, he engaged and was defeated by the Romans at Thermopylae in 191BC. A crushing defeat by the Roman consul Lucius Cornelius Scipio at Magnesia in Smyrna put an end to Antiochus’ ideas for the west.

verse 20 Seleucus IV (Philopator) refers to his 12 year reign [187-175].

He inherited the broken financial state of Antiochus the Great and did not have the money to invade other places. The verse may refer to a tax-gathering mission, which included the temple treasury at Jerusalem [2 Macc 3] by his messenger Heliodorus, in which he was foiled by a vision and nearly died.

**The little horn -
Antiochus IV
Epiphanes**

verse 21-45 - Antiochus IV (Epiphanes) 175-163 BC

Antiochus, was to the Jewish mind the incarnation of wickedness, arrogance and blasphemy. [See 1 Maccabees 1.10-28, 2 Macc. 9.7-10] The evidence in Daniel which is laid down for us gives the following picture:

- a. 7.8 “eyes of a man, and a mouth uttering great boasts”
- b. 8.23b “insolent, skilled in intrigue”
- c. 11.36 “exalt himself, above every god”

His boastfulness and arrogance were seen in the adoption of the title “Epiphanes” - the illustrious. [It was changed by his subjects into the title “Epimanes” - the mad”.] He also took the title “Theos” the god, on some of his coins. The main events of his reign, and the references to them in Daniel and also the Maccabees is given here.

B.C.

- 176 Accession (1 Mac.1.10), Dan. 7.8,11,20,8.9,23,11.21
- 175 Jason, intriguing against Onias III, procures the high priesthood from Antiochus. The rise of the Hellenizing party in Jerusalem. (1 Macc.1.11-15, 2 Macc.4.7-22)
- 172(171) Onias III murdered (2 Macc.4.32-35),
- 171 1st expedition of Antiochus against Egypt (1 Macc.1.16-19)
- 170 2nd expedition against Egypt (1 Macc.1.20). Antiochus, on his return plunders the temple and massacres the Jews.(1 Macc.1.21-28, 2 Macc.5.11-21)
- 169 3rd expedition against Egypt. The Roman Legate Popilius Laenas obliges Antiochus to retire [Polyb.19,Livy 44.19,45.12]
- 169-168 Fresh measures taken against Jerusalem. The city is surprised on the Sabbath day. Many of the inhabitants are slain, captured and sold as slaves. The Syrian garrison is placed in the citadel. The God-fearing Jews flee: all practice of Jewish religion is prohibited. The temple worship was suspended, and, on 15th Chislew, BC 168, the “abomination of desolation” (a small heathen altar erected on the altar of the burnt offering). Books of the Law were burnt, and women who had their children circumcised were put to death (1 Macc.1.29-64, 2 Macc.6-7)
- 167 The revolt of the Maccabees (1 Mac.2)
- 165 After victories of the Maccabees (1 Macc.4.28-35), the temple is purified and public worship re-established just three years after its desecration (1 Macc.4.36-61)
- 164 Antiochus dies somewhat suddenly in Persia (1 Macc.6.1-16).

**What does the end
look like?**

Daniel 12

What the end looks like

Verses 1-4 complete a long section which began at chapter 10. They express, in a very brief way, what the writer understands to be the expectation of the divinely appointed end would look like.

[1] Michael plays a decisive part, guarding the people of God on God's behalf.

[2] The great period of tribulation will come to a head but Israel will escape - ie the ones written in the book of life [Ps.69.29, Ex32.32; Phil4.3; Re3.5].

[3] There is a resurrection of the dead - and following that a judgment which makes some have everlasting life, others to disgrace and everlasting contempt.

[4] There is an honourable place for those who shine brightly and have insight.

Daniel is to seal up the book now, until the end of time.

How long until the end?

[1] The completion of these events would be a time, times and half a time

[2] when they finish shattering the power of the holy people

What will be the outcome?

[1] Daniel is to go his way, these words are sealed up until the end time.

[2] Many will be purged, purified and refined.

[3] The wicked will keep on acting wickedly, and not understand; those with insight will.

[4] Between the abolition of the regular sacrifice and the abomination of desolation is set up the time is 1290 days.

[5] Daniel will go his way, enter into rest, then rise again for his allotted portion at the end of the age.

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