

# History, Harmony & Daniel



A NEW COMPUTERIZED EVALUATION

E. W. FAULSTICH





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If there are significant breakthroughs in the chronology and the understanding of Daniel's prophecies, they are the result of God's revelation. If, on the other hand, this book suffers from human error, I must take all the blame.

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E. W. Faulstich





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## THE AUTHOR'S PREFACE

Each religion of the world is a mere philosophy unless it can withstand historical criticism. Every believer has been taught a faith which was either founded by God or by man. Bertrand Russell, in a book entitled, *Why I Am Not A Christian*, writes:

The Conviction that it is important to believe this or that, even if a free inquiry would not support the belief, is one which is common to almost all religions and which inspires all systems of state education. The consequence is that the minds of the young are stunted and are filled with fanatical hostility both to those who have other fanaticisms, and even more virulently, to those who object to all fanaticisms. A habit of basing convictions upon evidence, and of giving to them only that degree of certainty which the evidence warrants, would, if it became general, cure most of the ills from which the world is suffering. (P. vi.)

Mr. Russell has offered a legitimate challenge to all believers. It is only logical that man should question Christianity, or for that matter any religion which cannot demonstrate its validity. Many atheistic communists or secular humanists boldly issue challenges of this sort to the theists of the world, especially if those theists insist that proof of their religion is not necessary.

This country has progressively leaned toward anti-Biblical doctrines since the time of Bertrand Russell. He would be pleased to observe the progress of evolution, free love, and abortion in the last four decades. He was denied teaching tenure in major universities of America, but now those same universities would be inclined to accept him and reject a conservative scholar. A similar change of attitude has taken place in religious schools. Very few of the significant seminaries in America today have a healthy respect for Old Testament Scriptures. Among those who still give the Bible lip service, few consider the first eleven chapters of the Bible as literal history. The influence of men like Bertrand Russell has certainly had a major impact on the educational system in our country, and theists have ignored the problem, ignoring the need to demonstrate the validity of their faith.

The church has followed the secular institutions and has moved from a position of apathy toward one of harmony with Mr. Russell. Many Christians today would find it easy to fellowship with Russell. The stories in the Bible have been reduced to myths which are being replaced by better myths, more applicable to these days. To make a long story short, the Bible is being replaced by social philosophy, religion is taking up the cause of social service, and God has been reduced to a universal "force" which cannot be known, and may not exist at all.

It is time for someone to squarely accept Mr. Russell's challenge. The Christian faith is the only faith which can subject its Holy Book to free inquiry. The Bible is a book which claims that God predicted events before they happened, and also gave dates and times for their occurrence. The book of Daniel contains many such predictive statements, some of which have been fulfilled in our lifetime. It is the most dynamic living proof of the Christian's claim to a true religion and a True God. It is my hope that this book will serve to open hearts and minds to the Biblical evidence for truth. It is my prayer that others will also take up the challenge of free inquiry, and share the Truth of the Bible with others.

E. W. Faulstich

## INTRODUCTORY CHAPTER

Among the great prophetic books of the Hebrew Scriptures, the book of Daniel provides a more comprehensive and chronological prophetic view of the broad movement of history than any other. With its great chronological prophecies, most which are fulfilled, the book of Daniel becomes one of the most interesting portions of the Bible.

Prophecy is history pre-written. Much of all prophecy in the Hebrew Scriptures is the revelation or manifestation of the Messiah. In a remarkable way, the book of Daniel is a powerful challenge to humanism, skepticism and infidelity. Sir Isaac Newton asserted in *Observations Upon the Prophecies of Daniel*, that to reject Daniel is to reject the Christian religion.<sup>1</sup> One of the best proofs for the inspiration and accuracy of Scripture is prophecy. It is the most sturdy rung in the ladder of the Christian faith.

Because of its chronological and prophetic nature, the book of Daniel has been attacked by more critics than any other Biblical volume. Humanistic critics have maintained that prophecy is an impossibility and that there is no such thing as foretelling events to come. Therefore, the critics concluded that a book which contains predictions must have been written after the events which were predicted. This position denies the sixth century composition of Daniel and regards it a Maccabean pseudepigrapha. Gleason L. Archer, Jr. summarizes the position of Daniel's critics: "The great majority of critics regard this book as entirely spurious and composed centuries after the death of the sixth-century Daniel. They understand it to be a work of historical fiction composed about 165 B.C. and intended to encourage the resistance movement against the tyranny of Antiochus Epiphanes."<sup>2</sup>

The critics advance four arguments for dating this book within the timeframe of the Greek period: the historical, the literary, the theological and the exegetical.

### I. The Four Arguments Of Higher Critics

#### 1) The Historical Argument

Since the Hebrew canon has organized Daniel among the *Kethubhim* (Writings) or *Hagiographa* (Sacred Writings) rather than the *Nebi'im* (Prophets), the critics have interpreted this to mean that the book of Daniel was written later than all the canonical prophets. However, this is not a valid argument for some of the documents in the *Kethubhim*, the third division of the Hebrew Canon, have great antiquity such as the book of Job, the Davidic Psalms and the writings of King Solomon.

Furthermore, it should be acknowledged that the third division of the Old Testament canon is a late division of the Hebrew canon. For it is not cited among the Dead Sea Scrolls, neither in the New Testament nor in Josephus. The Dead Sea Scrolls refer to the Hebrew Scriptures in terms of two categories - the *Torah* (Law) and *Nebi'im* (Prophets). [See the *Manual of Discipline* (1QS,I.3; VIII.13ff.) and the *Zadokite Fragment* (CDC,V.21; VIKI.15ff.)] In this connection, Roland Kenneth Harrison notes "That this twofold canon included all the present works appears obvious from the fact that the Qumran community cited most of the Old Testament books, including those later classified in the third section of the canon."<sup>3</sup> Similarly, this factor is true for the New Testament references to the Old Testament, except for the psalms which are

mentioned separate in Luke 24:44. Also Flavius Josephus indicates strongly in the first century A.D. that Daniel was included among the prophets in the second division of the Old Testament canon. Thus the book could not have been assigned to the *Kethubhim* until a later period. For Josephus writes--

For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another [as the Greeks have,] but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses, which contain his laws, and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life (*Contra Apionem* I.8).<sup>4</sup>

In fact, the evidence is against this notion when one examines the Septuagint (LXX), the Greek version of the Old Testament, which was translated *ca.* 285 B.C., and contains a copy of the book of Daniel. *The Letter Aristeas* is a primary source for understanding the origin of the Septuagint. It purports to describe how the Jewish Law was translated from Hebrew into Greek by seventy-two Jews sent to Alexandria for this purpose. They came at the request of the Egyptian king, Ptolemy II Philadelphus (285 B.C. - 247 B.C.) who was collecting all the books in the world for the royal library at Alexandria. Among his collection, he wanted to include a copy of the Jewish Law in a Greek translation, and so he ordered a letter to be written to the high priest at Jerusalem. This letter clearly indicates that the LXX translation had to be completed before the end of the reign of Ptolemy II Philadelphus,<sup>5</sup> since he is the king that is involved in the translation project. Modern scholarship, however, has rejected the authenticity of the letter and established it as an anonymous or spurious writing in order to justify the late date for Daniel. However, the letter should be considered to be an authentic document. A second witness can be found in Josephus. His account of the translation is similar (*Antiquities* XII.ii.4).

Another evidence against the late composition of the book of Daniel is the apocryphal book of I Maccabees which contains a narrative covering forty years, from the accession of Antiochus IV Epiphanes in 175 B.C. to the death of Simon in 134 B.C. The book was written in Hebrew<sup>6</sup> but has come down only in Greek translation. Its author was obviously a Palestinian Jew writing shortly after 134 B.C. It is interesting that the author of I Maccabees refers to Antiochus Epiphanes' defilement of the Temple as 'the abomination of desolation' an obvious reference to the fulfillment of one of Daniel's prophecies (Daniel 9:27; 11:31)-- "On the fifteenth day of Chislew in the year one hundred and forty-five the king erected the abomination of desolation above the altar" (I Maccabees 1:54). As Mattathias, the godly priest and father of the Maccabean brothers, approaches death, he challenges them to follow the covenant of their forefathers. In this context four characters of the book of Daniel are cited-- "Hananiah, Azariah and Mishael, for their fidelity, were saved from the flame. Daniel for his singleness of heart was rescued from the lion's jaw" (I Maccabees 2:59-60; The Jerusalem Bible).<sup>7</sup> These references to Daniel reveal it as an accredited book of a sixth century composition.

Additional evidence against the late date of composition for the book of Daniel is the historical witness of Josephus who relates how Alexander the Great in the world of conquest marched on the city of Jerusalem to punish the Jews for their loyalty to Darius III. Upon his approach to the city of Jerusalem, Jaddua, the high priest, met him at the head of a procession and averted his wrath by showing him the prophecy of Daniel,



which foretold that a Grecian king would overthrow Persia (Daniel 8:1-7, 20-21). Josephus refers to the book of Daniel as follows--

...And when the Book of Daniel was shewed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended; and as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bade them ask what favours they pleased of him. Whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired... (*Antiquities* XI.viii.5)

Historically, it was known that Alexander was indeed unusually favorable to the Jews after this time, and the statement of Josephus accounts for his favor.

The above evidence has been presented to demonstrate that historically there is evidence that the book of Daniel existed before the date of *ca.* 165 as proposed by the critics.

## 2) The Literary Argument

It has been alleged that the numerous foreign words in the Aramaic portion of Daniel and to a lesser extent also in the Hebrew portion conclusively demonstrate an origin much later than the sixth century B.C. Approximately fifteen Persian words have their presence throughout the book of Daniel. However, most of the book of Daniel was not composed until the establishment of Medo-Persian authority over Babylonia in 551 B.C. Since Daniel served under the Medo-Persian government administration, there is no particular reason why he could not have employed in his language those Persian terms which had found currency in the spoken Aramaic language of that timeframe.

The critics have similarly pointed out the presence of three Greek words in Daniel 3:5 which they insist indicate that the book of Daniel must have been composed after the conquest of the Near East by Alexander the Great. Daniel 3:5 reads: "That at what time ye hear the sound of the cornet, flute, harp (*qayteros*/Greek, *kitharis*), sackbut, psaltry (*psanterin*/Greek, *psalterion*), dulcimer (*sumponyah*/Greek, *symphonia*), and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up." It should be noted that these words are the names of musical instruments. Since Greek culture spread very early through trade in the Near East, it is obvious that the three instruments were of Greek origin and circulated with their Greek names in the Near Eastern trade markets.<sup>8</sup> Similarly, foreign musical terms have made their way into the English language, such as the Italian *piano* and *viola*. Gleason L. Archer, Jr. has pointed out that there was Greek influence in the Semitic Near East long before the time of Daniel--

We know that as early as the reign of Sargon (722-705 B.C.) there were, according to the Assyrian records, Greek captives who were sold into slavery from Cyprus, Ionia, Lydia, and Cilicia. The Greek poet Alcaeus of Lesbos (fl. 600 B.C.) mentions that his brother Antimenidas served in the Babylonian army. It is, therefore, evident that Greek mercenaries, Greek slaves, and Greek musical instruments were current in the Semitic Near East long before the time of Daniel. It is also significant that in the Neo-Babylonian ration tablets published by E. F. Weidner, Ionian carpenters and shipbuilders are mentioned among the recipients of rations from Nebuchadnezzar's commissary-- along with musicians from Ashkelon and elsewhere...<sup>9</sup>

The argument based upon the presence of Greek words turns out to be one of the most compelling evidences of all that Daniel could not have been composed as late as the Greek period. By the date of 165 B.C., the Greek - speaking government would have

been in control of Palestine for over a century and a half. Numerous Greek political and administrative terms would surely have found their way into the language of the subject populace. The books of Maccabees testify to the very extensive intrusion of Greek culture and Greek customs into the life of the Jews by the first half of the second century. The lack of more Greek words in the book of Daniel provides evidence that it was not composed during this period, but rather in the sixth century B.C.

It is interesting that the Hebrew chapters contain not a single word of Greek origin even though, according to some critics, Daniel's Hebrew is later than his Aramaic sections.

The book of Daniel, like Ezra, has Aramaic portions which have been written in Imperial Aramaic (*Reichsaramäisch*). This has been shown quite conclusively from discoveries of the fifth-century Aramaic documents such as the Elephantine Papyri from southern Egypt.<sup>10</sup> The relationship of Daniel to the Aramaic of the Elephantine Papyri from southern Egypt is a very close one, making it impossible to regard Daniel as composed in 165 B.C.

### 3) The Theological Argument

Accepting the evolution of religion, the critics have suggested that the composition of the book of Daniel is late because it is akin to certain theological themes such as that characterizing the apocryphal literature of the intertestamental period. These emphases include the prominence of angels, the stress upon the last judgment, the resurrection of the dead, and the world-wide establishment of the kingdom of God under the direction of the Messiah. The book of Zechariah mentions angels and the Messiah on several occasions in the prophecies (Zechariah 2:3; 3:1; 6:12; 9:9; 13:1; 14:5). This book is dated to the second year of Darius I (Zechariah 1:1,7) to the fourth year of Darius I (Zechariah 7:1). These dates are from 520 B.C. to 518 B.C. Malachi, who ministered near the end of the reign of Darius I (521 B.C.-484 B.C.), has written references to both the Messiah (Malachi 3:1, 4:2) and the last judgement. Of the sixteen Jewish apocryphal books from the first century A.D. only two works contain all four characteristics, namely, the Vision of Isaiah and the Ascension of Isaiah. This theological argument is not convincing.

### 4) The Exegetical Argument

The critical approach to Daniel maintains that it is impossible for a sixth-century author to have composed such detailed predictions concerning coming events in the history of Israel as are contained in the prophetic chapters of the book of Daniel. The critics allege that it is a suspicious circumstance that such accurate predictions only extend to the reign of Antiochus IV Epiphanes (175 B.C. - 164 B.C.) with no predictions beyond that timeframe. Thus all of the fulfilled predictions can be explained as *vaticinia ex eventu* meaning 'prophecy after the event.'

In order to maintain the Maccabean date hypothesis, the theorists must interpret the four kingdoms of Daniel as follows: 1) the Babylonian kingdom, 2) the Median kingdom, 3) the Persian kingdom and 4) the Greek kingdom. One only needs to examine a historical chart of the period to see that the Medes were contemporary allies with the Babylonians, not after them. Traditionally, Medo-Persia has been considered the second kingdom and the Roman empire as being the fourth kingdom. The identification of the four empires with Babylon, Medo-Persia, Greece, and Rome presents a perfect correspondence to the symbolism of Daniel 2, 7, and 8. This will be shown in later chapters of this volume.

If the fourth kingdom of Daniel 2, as corroborated by the symbolic representations of Daniel 7, can be shown to point forward to the establishment of the Roman empire, it can only follow that one is dealing with a genuine predictive prophecy and not a mere *vaticinium ex eventu*. The Roman authority did not commence for the Jews until 64 B.C., when Pompey the Great took over that part of the Near East which included Palestine. The fourth kingdom in Daniel 2:40-43 speaks of the iron kingdom of the great image as having feet [with ten toes]. Daniel 7:7-8 relates similar data about the fourth beast, dreadful, terrible and exceedingly strong, with ten horns. The ten toes and the ten horns obviously dovetail with the ten Roman Caesars from Julius Caesar through Vespasian at which time Jerusalem was destroyed.

Besides these four arguments, the critics have discredited the miraculous element in the book of Daniel.

These are the four arguments which the critics have advanced in favor of a late composition of the book of Daniel. However, each of them can be shown to have a humanistic bias against the book of Daniel. And as will be shown in later chapters, there is important evidence against such arguments of the critics. Thus the evidence is in favor of the traditional view.

The Maccabean date theory as an explanation of the data in Daniel is as old as the neo-Platonic polemicist Porphyry (the third century A.D.). Jerome (A.D. 347-A.D. 420), living shortly after Porphyry, in his *Commentary on Daniel* comments about Porphyry's position--

Porphyry wrote his twelfth book against the prophecy of Daniel, denying that it was composed by the person to whom it is ascribed in its title, but rather by some individual living in Judaea at the time of the Antiochus who was surnamed Epiphanes. He furthermore alleged that 'Daniel' did not foretell the future so much as he related the past, and lastly that whatever he spoke of up till the time of Antiochus contained authentic history, whereas anything he may have conjectured beyond that point was false, inasmuch as he would not have foreknown the future.<sup>11</sup>

The position of Porphyry depends for its validity on the soundness of the premise that there are no accurate predictions fulfilled subsequently to 165 B.C. This proposition, however, cannot successfully be maintained in the light of the internal evidence of the text and its correlation with the known facts of ancient history. The prophet Daniel devotes considerable attention to the coming reign of Antiochus. This is because this period was to present the greatest threat in all of subsequent history to the survival of the faith and nation of Israel. Since the Lord desired to preserve His covenant people, the prophecies of Daniel would make it clear to coming generations that He had not only foreseen but had well provided for the threat of extinction which was to be posed by Antiochus Epiphanes.

It is interesting that after the attack of the pagan Porphyry, there was no question raised concerning the traditional sixth century B.C. date, the authorship of Daniel the prophet, or the genuineness of the book until the rise of higher criticism in the seventeenth century, more than two thousand years after the book was written.

In the Maccabean date theory, the critics allege that the book of Daniel is mainly a historical fiction composed centuries after the death of the sixth century Daniel in order to encourage the resistance movement against the tyranny of Antiochus Epiphanes. However, this was not the opinion of Jesus of Nazareth who regarded Daniel as the author and his book as canonical (Matthew 24:15; Mark 13:14). The book of Daniel is also alluded to a number of times in the New Testament as a book of authenticity. Additional confirmation of the historicity of Daniel himself is found in three passages

of Ezekiel (Ezekiel 14:14, 20; 28:3), written after Daniel had assumed an important post in the king's court at Babylon. Unfortunately, the critics would have the *Dani'el* of Ezekiel to be identified with *Dan'el* of the Ugaritic texts.

The prophet Ezekiel mentioned three godly men who were the epitome of righteousness: Noah, Daniel, and Job (Ezekiel 14:14-20). Both Noah and Job were men of the ancient past at the time of Ezekiel's prophecy, but Daniel was a young contemporary of Ezekiel. However, the critics have long viewed it unusual to link Daniel with the worthies of the distant past. With the discovery at Ras Shamra of the Ugaritic text with the legend of Aqhat, which mentions an earlier Daniel, they have speculated that Ezekiel's Daniel is the *Dan'el* of Ugarit who "judged [the cause of the widow (and) he] tried (the case of the orphan)" (*Aqhat* I.i.23-25).<sup>12</sup> While king *Dan'el* of Ugarit accomplished righteous acts, it is unlikely to believe that he, as worshipper of the gods of Ugarit, would be Ezekiel's Daniel. However, the critics are forced to accept this interpretation since their purpose is to destroy the historicity and authenticity of the book of Daniel--

The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. (Ezekiel 14:12-14; cf., Ezekiel 28:3)

This representation of Daniel as righteous (Ezekiel 14:14,20) and wise (Ezekiel 28:3) is in perfect harmony with the book of Daniel. The critics have very meager evidence on which to base a theory that Ezekiel is here referring to this legendary figure of Ugaritic folklore.<sup>13</sup>

Having considered the critical position for the book of Daniel, the traditional viewpoint will now be considered.

## II. Traditional Arguments

### 1) The Name Of Daniel

As already indicated, the name of Daniel was common within the ancient Semitic world. The *Dan'el* of the Aqhat Epic from Ras Shamra is a variant of the Biblical name. Other Daniels occur in the Biblical record such as: 1) King David's second born son, Daniel of Abigail the Carmelitess (I Chronicles 3:1), 2) the priest Daniel of Ezra-Nehemiah 8:2 and 10:6, and 3) the Daniel of the book of Daniel (Daniel 1:6, 7, 17, 19; 2:13, 16, 19, 46, 48, 49; 4:8, 19; 5:12, 29; 6:2, 5, 11, 13, 14, 23, 26, 27, 28; 7:1, 28; 8:1; 10:12; and 12:9) and the Daniel of Ezekiel's prophecies (Ezekiel 14:14, 20; 28:3). The name also occurs on a Palmyrene inscription.

In Hebrew, Daniel simply means 'God is judge' or 'God has judged'; the Hebrew form is *Daniyye'l*.

### 2) The Authorship Of The Book Of Daniel

According to its own witness, the book of Daniel is the record of the life and prophetic/chronological revelations given to Daniel, a Jewish captive carried off to Babylon, after Nebuchadnezzar's conquest of Jerusalem in his seventh year (Babylonian reckoning), i.e., 599 B.C.

Although Daniel does not speak of himself in the first person until Daniel 7, there is little question that the book presents Daniel as its author. Daniel 12:4 assumes that Daniel is the author of the book: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be



increased." Also, the use of the first person pronoun with the name Daniel is found repeatedly in the last half of the book (Daniel 7:15, 8:15, 27; 9:2; 10:2, 7, and 12:5). Since the book of Daniel is generally considered a literary unit, his claim of authorship is definitely stated for the entire volume.

### 3) The Date Of The Book Of Daniel

Despite the numerous objections which have been advanced by scholars who regard this as a prophecy written after the event, there is no evidence for denying to the sixth-century Daniel the composition of the entire work. The chronology in the book of Daniel begins with his deportation in 599 B.C. (Daniel 1:1-2) and continues unto the first three years of Cyrus, king Persia (Daniel 1:21; 6:28; 10:1). According to the Babylonian Chronicles (Chronicle 7), Cyrus overthrew Astyages in the sixth year of Nabonidus, king of Babylon. The dethronement of Astyages (Darius the Mede) is recorded as follows--

- 1 (Astyages) mustered (his army) and marched against Cyrus (II), king of Anshan for conquest[...]
- 2 The army rebelled against Astyages and he was taken prisoner. *Th[ey handed him over ] to Cyrus (II). ([...])*
- 3 Cyrus (II) <marched> to Ecbatana, the royal city. The silver, gold, goods, property, [...]
- 4 which he carried off as booty (from) Ecbatana he took to Anshan. The goods (and) property of the army of [...].<sup>14</sup>

The text is broken previous to this section, but the section that follows contains a reference to the seventh year of Nabonidus. Since the Astyages/Cyrus section is previous, this event must have occurred in the sixth of Nabonidus even though the year is not precisely given. The sixth year of Nabonidus is 551 B.C. Therefore, the book of Daniel was being written from 599 B.C., the deportation of Daniel, to 549 B.C., the third year of Cyrus. Thus it was being composed over a period of fifty years. The date for the deportation of Daniel will be discussed in detail later.

### 4) The Talmudic Position On Authorship And Date Of Daniel

According to the Talmud (Mishna Tract *Baba Bathra* 15a), it is stated that "the Men of the Great Synagogue wrote...Daniel..."<sup>15</sup> This synod is said to have included among its members: Haggai, Zechariah, and Malachi as well as the leaders Zerubbabel, Mordecai and their associates. Judah J. Slotki further expands on the Hebrew tradition--

The reason for the anomaly that Daniel did not personally 'write' his Book is possibly the prohibition against writing down prophetic messages outside the Holy Land (Rashi *ad loc.*).

This tradition can only signify that *Daniel*, though composed by a person whose name it bears, was committed from oral to written record by this body, whose work continued down to the days of Simon the Just (c. 300 B.C.E.).

The Book was consequently written, and perhaps edited, between the middle of the fifth century (c. 450) and the beginning of the fourth. This explains the philological evidence of the Hebrew which is believed by modern scholars to point to at least a century after the exile, and that of the Aramaic which is said to argue for the age of Persian settlement, well after the exile, and perhaps of the Hellenistic age.<sup>16</sup>

The Talmudic tradition, if accepted or not, still places the book's composition before the late date suggested by the critics.

### 5) The Four Kingdoms In The Book Of Daniel

The critics have pointed out that the history of the four kingdoms, as depicted in the book of Daniel, is admittedly best explained by events culminating in the Greek empire, but this is not to admit that the author had precisely these in mind and was not looking to a period beyond them.

The book of Daniel is rightly classified as an apocalyptic writing, because of its series of supernatural visions which by their character fulfilled what is intimated by the Greek word *apokalypsis*, which means unveiling of truth which would otherwise be concealed. Apocalyptic literature is symbolic visionary prophetic literature. Within the apocalyptic literature passages of Daniel, the four world kingdoms are cited-- Babylon, Medo-Persia, Greece and Rome.

The critics of the late date composition of Daniel do not see Rome as one of the four kingdoms since they do not accept the Biblical view of prophecy. Therefore, for the critic the four kingdoms are-- Babylon, Media, Persia and Greece. John F. Walvoord has noted that the critics have not proven their point in reference to Daniel's prophecies-

On the basis of the critical idea that Daniel was written in the second century B.C., it is alleged that the 'prophecies' relative to the Medo-Persian Empire and the Grecian Empire are often inaccurate. Particularly the claim is made that Daniel teaches a separate Median kingdom as preceding the Persian kingdom, which is historically inaccurate. The problem here is that the critics in the first place are seemingly willfully twisting Daniel's statement to teach what he does not teach, namely a separate Median Empire. Second, the alleged discrepancy between the prophecy and its fulfillment is in the minds of the critics. Conservative scholars have no difficulty in finding accurate historical fulfillment of genuine prophecies made by Daniel in the sixth century B.C. Here the critics are guilty of circular argument, based on a false premise which leads to questionable conclusions. The larger problem of the interpretation of Daniel's prophecy itself is inaccurate. Up to the present, the critics have not been able to prove this.<sup>17</sup>

A thorough study of the book of Daniel indicates that Daniel is presenting truth relative to the four great world empires beginning with Babylon. As the interpretation of the text is given in this volume, it will become clear that the fourth kingdom is Rome.

### 6) The References Of Daniel To The Chaldeans

The critics have pointed out that one class of wise men or soothsayers in the book of Daniel is referred to as the 'Chaldeans' (Hebrew *Kasdim*)-- "Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king" (Daniel 2:2). They allege that this ethnic term for Nebuchadnezzar's race could not have become specialized to indicate a class of soothsayers until a much later time. The critics maintain the reference to 'Chaldeans' in Nebuchadnezzar's own time would have carried only a racial connotation. To the critics, this is an indication that the author of Daniel must have written at a time long after the Neo-Babylonian empire had collapsed. In this connection Samuel R. Driver asserts:

The 'Chaldeans' are synonymous in Daniel (i,4; ii,2; etc.) with the caste of wise men. This sense 'is unknown to the Ass. Bab. language, has, wherever it occurs, formed itself after the end of the Babylonian empire, and is thus an indication of the post-exilic composition of the Book' ... It dates, namely, from a time when practically the only 'Chaldeans' known belonged to the caste in question.<sup>18</sup>

The critic's theory, however, fails to fit all the data of Daniel's text. In Daniel 5:30, Belshazzar is referred to as the king of the Chaldeans-- "In that night was Belshazzar the king of the Chaldeans slain." (In this case the term certainly does not refer to a class of wise men.) The reference to 'the tongue' (language) of the Chaldeans in Daniel 1:4 obvious implies an ethnic or tribal group. Similarly, the expressions 'kingdom of the Chaldeans' (Daniel 9:1) and 'certain Chaldeans' (Daniel 3:8) certainly do not refer to the identification of astrologers and other wise men.

It should be clear that the word 'Chaldeans' is used within the book of Daniel as not only a class of wise men (Daniel 2:2, 4, 5, 10; 4:4; 5:7, 11), but also as an ethnical term. (Daniel 1:4, 3:8; 5:30; 9:1). Herodotus (484 B.C.-430 B.C.) regarded the Chaldeans as a priestly caste and states that their priestly traditions went back to the time of Cyrus (551 B.C. - 522 B.C.). Herodotus writes--

In the last tower there is a great shrine; and in it a great and well-covered couch is laid, and a golden table set hard by. But no image has been set up in the shrine, nor does any human creature be therein for the night, except one native woman, chosen from all women by the god, as say the Chaldeans, who are priests of this god.

...In the Babylonian temple there is another shrine below, where is a great golden image of Zeus, sitting at a great golden table, and the footstool and the chair are also of gold; the gold of the whole was said by the Chaldeans to be of eight hundred talents' weight. Outside of the temple is a golden altar. There is also another great altar, Whereon are sacrificed on the golden altar, but on the greater altar the Chaldeans even offer a thousand talents' weight of frankincense yearly, when they keep the festival of this god; and in the days of Cyrus there was still in this sacred demesne a statue of solid gold twelve cubits high. I myself have not seen it, but I tell what is told by the Chaldeans. Darius son of Hystaspes purposed to take this statue but dared not; Xerxes his son took it, and slew the priest who warned him not to move the statue. Such is the adornment of this temple, and there are many private offerings besides.<sup>19</sup> (Herodotus *Histories* I.181-183)

Not only does Herodotus refer to the Chaldeans as a priestly caste at an early date, but also Diodorus Siculus (80 B.C. - 20 B.C.) does the same. He writes: "The Chaldeans after inhabiting Babylonia for many centuries, as a kind of priestly caste, attained political supremacy through Nabopolassar"<sup>20</sup> (*The Library of History* II.26). Thus both Herodotus and Diodorus Siculus demonstrate that the use of Chaldeans as a special class dates back to Daniel's time.

Robert Dick Wilson has suggested another way to understand the use of "Chaldean" in Daniel; Gleason L. Archer, Jr. explains--

Another suggestion has been offered by R. D. Wilson (*Studies in the Book of Daniel*, series one) to the effect that the Akkadian *Kasdu* or *Kaldu*, referring to a type of priest, was derived from an old Sumerian title *Gal - du* (meaning master builder), a term referring to the building of astronomical charts which were used as an aid to astrological prediction. Wilson cites such a use of *Gal - du* in a tablet from the fourteenth year of Shamash-shumukin of Babylon (668-648 B.C.). It should be noted that a good many Sumerian titles have been found which contain the element *Gal* (great one, chief, master). On a single page in Jacobsen's *Copenhagen Texts* (p.3) we find these titles: *Gal-LU KOR*, *Gal-UkU*, *Gal-DAN-QAR*, and *Gal-SUKKAL*. The resemblance between this *Gal - du* or *Kaldu* and the ethnic term *Kaldu* as a by-form of *Kadu* would be purely accidental. Such an explanation clears up the divergent usages of this term by the author of Daniel.<sup>21</sup>

### III. The Purpose Of The Book Of Daniel

The primary purpose of the book of Daniel is two-fold. It is didactic in indicating how God by His providence frustrates the plans of the mightiest monarch and defends His faithful servants who face times of danger and temptation because of their religious

belief. It is consolatory by revealing that the course of history is determined by a divine plan which also contains the trials of the end, and its testimony gives proof for the Christian faith.

Robert Dick Wilson has given an excellent summary of the purpose of Daniel in the following cogent words--

The book is not intended to give an account of the life of Daniel. It gives neither his lineage, nor his age, and recounts, but a few of the events of his long career. Nor is it meant to give a record of the history of Israel during the exile, nor even of the captivity in Babylon. Its purpose is to show how by His providential guidance, His miraculous interventions, His foreknowledge and almighty power, the God of heaven controls and directs the forces of nature and the history of nations, the lives of Hebrew captives of the mightiest of the kings of earth, from the accomplishment of His divine and beneficent plans for His servants and people.<sup>22</sup>

### 1) The Life Of Daniel

The available data in the book of Daniel would suggest that he must have been a teenager at the time of his deportation by Nebuchadnezzar in 599 B.C. According to Daniel 1:3, he was of the king's seed; this was in fulfillment of Isaiah's prophecy to King Hezekiah: "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 Babylon" (Isaiah 39:7). In Babylon, under Nebuchadnezzar, Daniel and his friends received a Babylonian education at the palace university. Obviously, Daniel gave early signs of brilliance and character and eventually became the wisest individual in the realm of the kingdom. His wisdom brought fame, promotion and responsibility. According to Talmudic tradition, it is asserted that if Daniel were placed in one scale of the balance and all the wisest heathens in the other he would have outweighed them (Mishna Tract Yoma 77a).<sup>23</sup>

Tradition has it that Daniel retired with royal blessing to Shushan, where he spent the rest of his life in great piety. Several modern scholars have advanced the hypothesis that he returned to Judea at the command of Cyrus and is to be identified with the Daniel named in Ezra 8:2 and Nehemiah 10:6. This is highly unlikely because of the age factor for Daniel. The royal tomb of Daniel is shown in one of the synagogues of Susa.

### 2) The Language Of The Book Of Daniel

The text of Daniel is composed partly in Hebrew and partly in Aramaic. The Aramaic section of Daniel begins at Daniel 2:4 and continues through Daniel 7:28, with the remainder of the book written in the Hebrew language (Daniel 1:1-4a and Daniel 8:1-12:13). In the light of lower textual criticism, the Massoretic text has been preserved with a high degree of faithfulness.

A significant characteristic of the Hebrew portions of Daniel is the total absence of Greek words. However there are several Persian terms, such as the following: 1) Daniel 1:3- 'Ashpenaz' from the Persian *aspa*, meaning horse and *nasa*, meaning nose; 2) Daniel 1:3- 'nobles' (Hebrew *partemim*) from the Persian *fratama*, meaning foremost; 3) Daniel 1:5- 'food' (Hebrew *pathbag*) from the Persian *patibaga*, meaning offering, tribute; and 4) Daniel 11:45- 'palace' (Hebrew *appeden*) from the Persian word *apadana* of the same meaning. Since there are so few Persian words in the Hebrew section and no Greek words it appears that the prophecy (Hebrew section) was composed before and at the rise of the Persian empire.

The Aramaic section contains only one Persian word in Daniel 2:5--'cut in pieces' (Aramaic *haddameyn*) from the Persian *haddam*, meaning made into limbs. As



pointed out earlier, it does contain three Greek words in Daniel 3:5. The Imperial Aramaic as found in Daniel was an international language just as Latin was during the Middle Ages and English is today. The Greek musical instruments listed in Daniel 3:5 are name words which would have been introduced into the Aramaic language through trade such as Toshiba, Mazda and Datson are words which have been introduced into the English language today.

This evidence is against the late composition date of 165 B.C. suggested by the critics. For had Daniel been composed at that time, it is reasonable to assume that there would have been no Persian words and would have been more Greek words in the book of Daniel. In fact, it is likely that the work should have been composed in Greek like the books of I and II Maccabees if written at that timeframe, for Greek was the *lingua franca* of that period of time.

The fact that there are similar portions elsewhere in the Bible of the Aramaic language such as Ezra 4:8-6:18; 7:12-26; Jeremiah 10:11 and the two words of the compound name *Jegar-Sahadutha* in Genesis 31:47, makes it clear that there is nothing unusual about the Aramaic section in Daniel. This shift from Hebrew to Aramaic and back again in Daniel is also found in the Dead Sea Scrolls' version of Daniel.

It should be pointed out that the discovery of the Elephantine papyri has shattered the critics' claim that Greek could not have entered Aramaic during the time of Daniel. Greek words are now attested in the Aramaic documents of Elephantine dated to the fifth century B.C. There are four possible Greek words which appear in the Aramaic papyri from Elephantine.<sup>24</sup>

The presence of Greek words in Daniel shows that trade existed between Greece and the Middle East during the sixth century B.C. The presence of Aramaic indicated that it was the *lingua franca* of the sixth century B.C. and its use in Daniel is related to the fact that the material concerned the Gentile world rather than Israel directly.

The Hebrew in the book of Daniel is not late as the critics have maintained. In this connection, Judah J. Slotki comments-- "It is not surprising that the Hebrew of the Book is the same as that found in *Esther*, *Ezra*, *Nehemiah* and *Chronicles*, but it provides conclusive evidence of acquaintance with most of the earlier Books of the Bible."<sup>25</sup> It should also be pointed out that there are about thirteen Akkadian words used in Daniel. This fact helps confirm the sixth century B.C. date of the book.

### 3) The Historicity Of The Book Of Daniel

There is no argument against the book's dating before the middle of the second century cited or alluded to in any extra-biblical literature, as the critics maintain. It has already been shown that this simply is not true.

The book of Ecclesiasticus was written by Jesus ben Sirach between 200 and 170 B.C. As this book concludes, it recapitulates Israel's history, mentioning some of the men God has used to lead Israel. Daniel is not included among these and thus the critics have argued that Daniel was not written before the composition of Ecclesiasticus. The critical conclusion is that the silence of Jesus ben Sirach concerning Daniel seems to show that the prophet was unknown to this late writer who, in his list of celebrated men makes no mention of Daniel, but passes from Jeremiah to Ezekiel and then to the twelve minor prophets and Zerubbabel.

That Daniel is not mentioned in Ecclesiasticus is no great argument against the sixth century date of Daniel. The book of Ecclesiasticus appears to have been written to morally inspire the Jewish people. Since ben Sirach mentions Ezekiel and refers to his visions (Ecclesiasticus 49:8), he was obviously familiar with Ezekiel's book and must have known of Daniel even through the book of Ezekiel.

In Ecclesiasticus 45-50, ben Sirach lists the following men in this order: Enoch, Noah, Abraham, Isaac, Jacob, Moses, Aaron, Phinehas, David, Joshua, Caleb, Samuel, Nathan, Solomon, Elijah, Elisha, Hezekiah, Isaiah, Josiah, Jeremiah, Ezekiel, Zerubbabel, Joshua (son of Jozadak) Nehemiah, Joseph, Shem, Seth, Adam, Simon (son of Onias) and Enoch. However, other such prominent men in the Bible such as all of the Judges except Samuel, Kings Asa and Jehoshaphat, Mordecai, Daniel, Ezra and Job have been omitted. It is obvious that ben Sirach clearly did not intend to include everyone worthy of note. The omission of a particular individual does not prove anything.

It is interesting that ben Sirach's omission of Ezra is more remarkable than the omission of Daniel, but no scholar has used this as evidence to deny the existence of Ezra or his book.

Since ben Sirach's views might be characterized as Sadducean and nationalistic, it is possible that he rejected the citation of Daniel because of disagreement with his theology. In this connection, Robert Dick Wilson notes--

There is good reason for supposing that Ben Sira intentionally omitted all references to Daniel or his book. For the works of Ben Sira show that he was a man of pronounced prejudices and opinions. His views might be characterized as Sadducean and nationalistic. When he gives an account of the great men of his nation, he selects for his encomiums those who had most distinguished themselves according to his ideas of what constituted greatness.<sup>26</sup>

Thus the heroes whom ben Sirach lists are those who offer no conflict with Sadducean theology. Ben Sirach is silent about doctrinal themes that are important in Daniel such as: 1) prayer and fasting, 2) angels, 3) the last judgment, and 4) the resurrection and immortality.

In addition to this, ben Sirach only lists those from Moses onward who made some direct contribution to the Jewish nation. Daniel's activities appear to have had little direct effect upon Israel.

Also, ben Sirach does not mention anyone who lived and functioned outside of Israel. This has been noticed by Robert Dick Wilson--

It is a remarkable fact that he does not pay any regard to the great men who had exercised their functions outside the bounds of the land of Israel, such as Jonah at Nineveh, Daniel in Babylon, and Mordecai in Persia. In speaking of Abraham, he does not refer to his coming out of Ur of the Chaldees, nor to his visit to Egypt. In speaking of Jacob, Joseph, and Aaron, he says nothing of the land of Egypt; nor does he intimate that Moses had ever been in Egypt, saying simply of the wonderful deeds done by him there, that 'God gave him might in terrible wonders,' and that 'through the word of his mouth he caused signs to happen quickly, and caused him to be strong before the king.' Of all the foreign kings mentioned in the Old Testament, he refers to but two-- once to Pharaoh and once to Sennacherib. As far as Daniel is concerned, therefore, and the foreign kings among whom he laboured, it is entirely in harmony with the plan of the work of Ben Sira, that no one of them should be noticed.<sup>27</sup>

It should be clear that these factors led ben Sirach not to mention Daniel at all in his work.

There has been further attack upon Daniel as a historian with his references to Belshazzar, the son of Nebuchadnezzar, and Darius the Mede. After the historicity of Belshazzar is discussed, a discussion on Darius the Mede will follow.

#### 4) The Witness Of Josephus

The book of Daniel is a book of chronology and prophecy. This is also the opinion of Josephus who states--

But it is fit to give an account of what this man did, which is most admirable to hear; for he was so happy as to have strange revelations made to him, and those as to one of the greatest of the prophets, insomuch that while he was alive he had the esteem and applause both of the kings and of the multitude: and now he is dead, he retains a remembrance that will never fail, for the several books that he wrote and left behind him are still read by us till this time; and from them we believe that Daniel conversed with God; for he did not only prophecy of future events, as did the other prophets, but he also determined the time of their accomplishment; and while the prophets used to foretell misfortunes, and on that account were disagreeable both to the kings and to the multitude, Daniel was to them a prophet of good things, and this to such a degree, that, by the agreeable nature of his predictions, he procured the good-will of all men; and by the accomplishment of them, he procured the belief of their truth, and the opinion of [a sort of] divinity for himself, among the multitude. (*Antiquities* X.XI.7)

#### IV. The Historicity Of Belshazzar, The Son Of Nebuchadnezzar

The critics have denied the existence of a king by this name within the Chaldean empire until this name was discovered on the Cylinder Inscription of King Nabonidus, in which Belshazzar appears as 'the king's son.' However, an important difficulty still remains. The Belshazzar of the monuments is the son of Nabonidus, the last king of Babylon, but the Belshazzar of the book of Daniel is the son of Nebuchadnezzar.

The assignment of seventeen years to Belshazzar's reign by Josephus (*Antiquities* X.IX.4) demonstrates that the first century historian has identified Belshazzar as the son of Nabonidus (Nabunaid). Archaeological evidence does indicate that Nabonidus had a son by the name of Belshazzar; but to place the Belshazzar of Daniel 5 as a co-regent during the rule of Nabonidus creates chronological problems.

The present study holds that there were two Belshazzars in Babylonian history--the first was the son of Nebuchadnezzar and the second was the son of Nabonidus. The 'son of Nebuchadnezzar' is addressed in the Biblical reference of Daniel 5:11, 18--

There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the astrologers, Chaldeans, and soothsayers; ...O thou king, the most high god gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor.

Also, he is mentioned in Baruch 1:11-12--

Pray for the long life of Nebuchadnezzar king of Babylon, and of his son Belshazzar, and that their days on earth may endure as the heavens; pray that the Lord may give us strength and clear understanding so that we may lead our lives under the protection of Nebuchadnezzar king of Babylon and of his son Belshazzar, and by our long service win their favour. (The Jerusalem Bible)

The content of the book of Baruch clearly indicates not only that Belshazzar is Nebuchadnezzar's son but also that they were contemporaries ruling in a co-regency (Baruch 1:11-12). The book of Baruch is dated by the chronological reference--"in the fifth year, on the seventh day of the month, and at the time when the Chaldeans captured Jerusalem and burned it down" (Baruch 1:2). That date would be the year 584 B.C., seven years before Nebuchadnezzar's insanity.

Perhaps, another indication that Nebuchadnezzar had a son by the name of Belshazzar is implied in the monarch renaming Daniel, by the Babylonian name-- Belteshazzar (Daniel 1:7; 2:26; 5:12). The Hebrew may be a transliteration of the common Babylonian name *Balatsu-usur* meaning 'O Protect his life', which is an invocation to the Babylonian God, Bel ("... according to the name of my god," Daniel 4:8). This name would distinguish Daniel from Nebuchadnezzar's son-- Belshazzar. This name *Bel-sar-usur*, the name of Nebuchadnezzar's son, in Hebrew means 'Bel has protected the king(ship).'

The second Belshazzar in Babylonian histories is the son of Nabonidus. According to contemporary Babylonian records, Belshazzar was the eldest son and also a co-regent of Nabonidus, the last sovereign of the Neo-Babylonian empire. This Belshazzar is named 'the crown prince' in the Nabonidus Chronicle of the Babylonian Chronicles (Chronicle 7). In the seventh, ninth, tenth and eleventh years of the reign of Nabonidus, the Babylonian texts state that the king was in Tema while the prince, the officers and the army were in Akkad.

Each of these initial statements for the seventh, ninth, tenth, and eleventh years of the king is supplemented by the following comment: 'The king did not come to Babylon for the ceremonies of the month Nisanu, Nabu did not come to Babylon, Bel did not go out from Esagila in procession, the festival of the New Year was omitted.' This means that during the years mentioned Nabonidus was in Tema and Belshazzar was in Babylon and that owing to the absence of Nabonidus the usual New Year's festival was not observed. Therefore it appears that Belshazzar actually exercised a co-regency at Babylon. The following quote is taken from Nabonidus' ninth year--

- 10 The ninth year: Nabonidus, the king, (was) <in> Tema (while) the prince, the officers, (and) the army (were) in Akkad. The king
- 11 did not come
- 10 to Babylon in the month Nisan.
- 11 Nabu did not come to Babylon. Bel did not come out. The Akitu festival did not take place.
- 12 The offerings were presented (to) the gods of <Babylon> and Borsippa *as in normal times* in Esagil and Ezida.
- 13 On the fifth day of the month Nisan the queen mother
- 14 died
- 13 in Dur-karashu which (is on) the bank of the Euphrates upstream from Sippar.
- 14 The prince and his army were in mourning for three days (and) there was (an official) mourning period. In the month Sivan
- 15 there was (an official) mourning period for the queen mother
- 14 in Akkad
- 15 In the month Nisan Cyrus (II), king of Parsu, mustered his army and
- 16 crossed the Tigris below Arbail. In the month Iyyar [he marched] to Ly[dia].
- 17 He defeated its king, took its possessions, (and) stationed his own garrison (there) [...]
- 18 Afterwards the king and his garrison was in it ([...])<sup>28</sup>

It is thus clear that Belshazzar, the son of Nabonidus, actually exercised a co-regency in Babylon.

Also the following text 'The Verse Account of Nabonidus', indicates that when Nabonidus started on his expedition to Tema, he entrusted actual kingship to Belshazzar--

--when the third year was about to begin--  
He (Nabonidus) entrusted the "Camp" to his oldest (son), the firstborn,  
The troops everywhere in the country he ordered under his (command).



He let (everything) go, entrusted the kingship to him  
And, himself, he started out for a long journey,  
The (Military) forces of Akkad marching with him;

He turned towards Tema (deep) in the west.  
He started out the expedition on a path (leading) to a distant (region). When he arrived there,  
He killed in battle the prince of Tema,  
Slaughtered the flocks of those who dwell in the city (as well as) in the countryside,  
And he, himself, took his residence in [Te]ma, the forces of Akkad [were also stationed]there.

He made the town beautiful, built (there) [his palace]  
Like the palace in Su.an.na (Babylon), he (also) built [walls]  
(For) the fortifications of the town and [...].  
He surrounded the town with sentinels [...].<sup>29</sup>

This passage states plainly that before Nabonidus started on an expedition to Tema he divided the rule of the empire between himself and his son and entrusted actual kingship to Belshazzar. Then he undertook the distant campaign which was probably in Arabia, conquered Tema, established his residence there, and built that city with the glory of Babylon.

Certainly, scholars have presented an impressive case for Belshazzar, the son of Nabonidus, to be the Belshazzar of Daniel 5. However, they have overlooked the fact that the Biblical Belshazzar is called 'the son of Nebuchadnezzar' and that he also had a co-regency with his father during the king's insanity. Daniel 5:11, 18 and Baruch 1:11-12 clearly provide this information as shown above. Through the failure to recognize two Belshazzars, unwarranted chronological problems have been created for the book of Daniel. For Belshazzar, the son of Nebuchadnezzar, was slain by the Medes in 574 B.C. (Daniel 5:30) while the co-regency of Belshazzar, the son of Nabunaid, ended in 540 B.C., a difference in time of thirty-five years.

#### ILLUSTRATION I: Evidence For The Two Belshazzar's Of Babylonian History

Belshazzar, The Son Of Nebuchadnezzar  
Daniel 5  
Baruch 1:11-12

Belshazzar, The Son Of Nabonidus  
The Nabonidus Chronicle  
The Verse Account Of Nabonidus

Perhaps, the greatest cause for this confusion is the result of identifying the reception of the rule of Babylon by Darius the Median and the capture of Babylon by Cyrus the Great as the same event. This is not the same event but two events--likewise, separated by thirty-five years.

The *Midrash Rabbath* (The Song of Songs III. 4,2) in relating the circumstances leading to the death of Belshazzar also informs that Darius would rule before Cyrus--

... *Belshazzar the king made a great feast* (Dan. V,1). ... *The twilight that I longed for hath been turned for me into trembling* (ib.): the twilight in which was to be deliverance and for which my soul yearned has been turned to trembling. *They prepare the table* (ib.5): they set the festive board. *They light the lamps* (ib.): they put up the lamp and kindle its branches. *Rise up, ye princes* (ib.): these are Cyrus and Darius. *Anoint the shield* (ib.): that is, take over the kingdom. Darius said to Cyrus 'Reign thou before me.' Said Cyrus to Darius, 'Did not Daniel state explicitly, *'Peres; thy kingdom is divided, and given to Media and Persa'*--to Media first and then to Persia? This means that you should reign before me.' When Belshazzar heard this, he sent to his armies saying, 'Let us march against every nation and government that has rebelled against me.' Said the Holy One, blessed by He, to him: Wretch, hast thou sent to all the others or has thou sent to me? I swear that thy punishment shall be from no other source than from Me.'

Hence it says, *For neither from the east, nor from the west, ... for God is judge; He putteth down one, and lifteth up another* (Ps. LXXV, 7f.); He putteth down Belshazzar and raiseth up Cyrus and Darius. Cyrus and Darius were door-keepers of Belshazzar. When he heard the writing he explained he said, 'Whoever shall present himself here to-night, even if he says to you, "I am the king," cut off his head.' Now it is the custom of kings to have their privy not inside their chamber but outside. All that night his bowels were loose. He went outside without their noticing, but when he wanted to re-enter they noticed him. 'Who are you,' they said. He replied, 'I am the king.' They said to him: 'Did not the king order that whoever should present himself to-night even if he should say, "I am the king," we should cut off his head?' So they went and took a branch of the candlestick and broke his head with it; and so it is written, *In that night Belshazzar the Chaldean king was slain* (Dan. V, 30).<sup>30</sup>

As can be seen, it is Hebrew tradition that Cyrus and Darius were door-keepers of Belshazzar in the night that "Darius the Median took the kingdom, being about threescore and two years old" (Daniel 5:31). It is also Hebrew tradition that Darius would reign before Cyrus-- that Media would rule over Babylon before Persia (Daniel 5:30-6:1; 6:28; 9:1; 10:1).

The statements from *The Midrash Rabbah* agree with the reconstruction of Babylonian history in the present study. When the real identity of Darius the Mede will be made clear, it will be pointed out that he is also the brother-in-law of Nebuchadnezzar. According to Daniel 5, there is no power struggle between the Medes and Babylonians, no battle, no siege, no destruction of Babylon; just a change in the leadership of the government between Belshazzar, the son of Nebuchadnezzar, and Darius the Mede, the brother-in-law of Nebuchadnezzar. If the tradition of *The Midrash Rabbah* is correct, then Belshazzar was killed at the hands of his own palace guard rather than at the hands of Darius the Mede.

Upon the death of Belshazzar, the queen mother, the wife of Nebuchadnezzar, asked her brother to rule the kingdom of Babylon; for four more years of Nebuchadnezzar's insanity remained. The relationship of Darius the Mede and Nebuchadnezzar will be discussed fully later. Therefore, upon his return from the illness of lycanthropy, the rule of Babylon was handed over by Darius the Mede to his brother-in-law, Nebuchadnezzar. This point is also the thesis of Daniel's colossal tree prophecy--

This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: 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. 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. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

All this came upon the king Nebuchadnezzar. (Daniel 4:24-28)

The Biblical statement 'thy kingdom shall be sure unto thee' was certainly fulfilled with the rule of Darius the Median, the king's brother-in-law. However, such would not have been the case if Cyrus was the ruler at this time.

The Babylonian Chronicles tell of the capture of Babylon by Cyrus the Great in the seventeenth year of Nabonidus (540 B.C.). It is worthy to note that no document of Babylonian origin affirms that Belshazzar, the son of Nabonidus, was actually present at the fall of Babylon when Cyrus the Persian captured the great city. Note also that the death of no Babylonian king is recorded, but also note that after the capture of Babylon,

the deaths of Ugbaru, the governor of Gutí, as well as the wife of Nabonidus are mentioned. The capture of Babylon by Cyrus is well preserved in the Babylonian Chronicles (Chronicle 7.iii.12-23)--

- 12 ... In the month Tishri
- 13 when
- 12 Cyrus (II)
- 13 did
- 12 battle at Opis on the [*bank of*]
- 13 the Tigris against the army of Akkad, the people of Akkad
- 14 retreated. He carried off the plunder (and) slaughtered the people. On the fourteenth day Sippar was captured without a battle.
- 15 Nabonidus fled. On the sixteenth day Ugbaru, governor of the Gutí, and the army of Cyrus (II)
- 16 entered Babylon
- 15 without a battle
- 16 Afterwards, after Nabonidus retreated, he was captured in Babylon. Until the end of the month the shield-(bearing troops)
- 17 of the Gutí surrounded the gates of Esagil. (But)
- 18 there was no
- 17 interruption (of rites) in Esagil or the (other) temples
- 18 and no date (for a performance) was missed. On the third day of the month Marchesvan Cyrus (II) entered Babylon.
- 19 ...were filled before him. There was peace in the city while Cyrus (II)
- 20 spoke
- 19 (his) greeting to
- 20 all of
- 19 Babylon.
- 20 Gubarú, his district officer, appointed the district officers in Babylon.
- 21 From the month Kislev to the month Adar the gods of Akkad which Nabonidus had brought down to Babylon
- 22 returned to their places. On the night of the eleventh of the month Marchesvan Ugbaru died. In the month [...]
- 23 the king's wife died. From the twenty-seventh of the month Adar to the third of the month Nisan [there was] (an official) mourning period in Akkad.<sup>31</sup>

In his Canon, Ptolemy places the nine year reign of Cyrus after the Babylonian king, Nabonidus.<sup>32</sup>

The Babylonian Chronicles (Chronicle 7) makes no mention of Darius the Mede and Daniel 5 gives no reference to Cyrus the Great. This is an important point. It appears that one is dealing with two different events and two different Belshazzars; for the Biblical and Babylonian documents do not dovetail in their details. Neither the Bible nor the Greek Historians (Herodotus, Xenophon) record the fall of Babylonia in such a way that the date becomes synchronistic. It is necessary to recognize two separate events and two separate Belshazzars.

However, several observations regarding Belshazzar, the son of Nebuchadnezzar, are summarized. He had first hand awareness of Nebuchadnezzar's madness as a divine judgment, yet this incidence had no influence upon Belshazzar nor his pride--

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and

his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou has praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. (Daniel 5:18-23)

#### V. The Identification Of "Darius The Mede"

Darius the Mede, who is referred to throughout the book of Daniel (Daniel 5:31; 6:1, 6, 9, 25, 28; 9:1; 11:1) as the ruler of Babylon following the death of Belshazzar in 574 B.C., has become the main target of critical attacks upon the prophecy of Daniel. This is because the Biblical critics have not found this king in secular-- Medo-Persian-- history. In his work, *Darius the Mede and the Four World Empires of the Book of Daniel*, H. H. Rowley expresses the prevailing attitude among scholars concerning Darius the Mede. He writes:

The references to Darius the Mede in the Book of Daniel have long been recognized as providing the most serious historical problem of the book.... The claim of the Book of Daniel to be a work of history, written by a well-informed contemporary, is shattered beyond repair by this fiction of Darius the Mede.... So far as Darius the Mede is concerned, we have seen that there is no way of reconciling the Book of Daniel with assured history, and all the efforts of the apologists, of whom the present century has seen a new and plentiful crop, definitely fail.<sup>33</sup>

Therefore, in the light of such confident assertions as these, on the part of representatives of the modern school of Biblical higher criticism, the defender of the historicity of Darius the Mede in the book of Daniel finds himself compelled to examine all the available evidence with the most painstaking scrutiny, being assured in his own mind that such investigation can only lead to an ultimate vindication of the Hebrew Bible.

To see Darius the Mede in his proper perspective, therefore, one must weigh carefully all the pertinent Biblical and extra-Biblical information that parallels to the period when Daniel was writing his prophecies.

With the proper historical data at one's fingertips, it will be demonstrated that Darius the Mede is not a fictitious character, spun out of the fertile but historically confused imagination of a second-century B.C. author, as present criticism of the prophecies of Daniel maintain. However, it is believed that Darius the Mede can be successfully identified with Astyages, the last king of Media. But first, it is necessary to identify all Biblical references to Darius the Mede.

##### 1) "Darius," A Throne Title

The name 'Darius' occurs in Hebrew, *Daryawesh*; in Akkadian and Elamite, *Dariawus*; in Old Persian, *Darayavaus* and also in Greek, *Dareios*. The word is derived from Zenddara and has the meaning 'king'.<sup>34</sup> This can mean that the title 'Darius' is a Medo-Persian term similar to the Egyptian 'Pharaoh', the Roman 'Caesar' and the Russian 'Czar'-- just simply meaning 'king'.

Therefore, the expression 'Darius the Mede' probably is a title, simply referring to a 'Median king' and is not the exact name of the ruler who was a contemporary to the sixth century prophet, Daniel. An examination of Medo-Persian rulers will reveal that there were four kings who held the title 'Darius': 1) Darius the Mede (this title distinguished him from 'Darius the Persian');<sup>35</sup> 2) Darius I or the Persian (also known



as 'The Great King'; he was the son of Hystaspes); 3) Darius II (also known as Nothus) and 4) Darius III (also known as Codomanus). Several of the Achaemenid rulers, who used the title of Darius, also had proper names. It appears that the term 'Darius' is merely a royal title used by Medo-Persian monarchs and is not a proper name. Therefore, the title 'Darius the Mede' is not a proper personal name of a royal personage but rather it is just a reference to a Median king, who at that time in history became known as 'Darius the Mede'.

## 2) The Medes As A People

Before this Median king is identified in the prophecies of Daniel, it would be proper to speak of the background of Media.

Ancient Media occupied the land west of the Caspian Sea and south of the Zagros Mountains, corresponding to western Iran and southern Azerbaijan, today. The Median capital was Ecbatana. An Indo-European people, the Medes spoke an Iranian language closely akin to old Persian. Since they left no written records, our knowledge of the Medes come largely from Assyrian and Greek sources. They are first mentioned in the annals of the Assyrian ruler Shalmaneser III who raided the Median plain in 887 B.C. and seized the fine horses for which the Medes were famous. Tiglath-pileser III claimed victories over the Medes but Media expanded until, by the time of Sargon (died 705 B.C.) they ruled all of Persia. From the time of Sargon until the middle of the seventh century B.C., the Medes were subject to the Assyrian kings. Among the places to which Sargon exiled the Israelites were 'the cities of the Medes' (II Kings 17:6; 18:11).

Although bound by treaty to Assyria, the Medes joined the Scythians and Cimmerians in besieging Nineveh, which fell in 613 B.C. With freedom restored, the Medes continued as an independent people until Astyages was defeated about the middle of the sixth century by Cyrus, founder of the Persian empire. The Medes were given positions of honor, and their customs and laws were joined with those of the Persians.

## 3) Darius The Mede In Daniel

Now, it is necessary to examine the Biblical data concerning Darius the Mede. Darius, the king of Media, was the son of Ahasuerus, also a Median monarch. This information is given in the book of Daniel: "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans" (Daniel 9:1). Darius received the rulership over the government of Babylon upon the death of Belshazzar: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom being about threescore and two years old" (Daniel 5:30-31). Darius the Mede was made king of the Chaldeans (Daniel 9:1) at the age of sixty-two years (Daniel 5:31). He bore the title of king-- 'King Darius'<sup>36</sup> (Daniel 6:6, 9, 25), and periods of time were marked by the years of his reign, such as "in the first year of Darius" (Daniel 11:1).

Darius the Mede appointed 120 subordinate governors under three presidents of whom one was Daniel--

It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. (Daniel 6:1-3)

From Daniel 6:28, it is known that "Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." This passage would seem to indicate that Cyrus ruled after Darius the Mede. The double use of the Hebrew word 'reign' would clearly indicate this.

According to Josephus, Daniel was removed from Babylon by Darius to the land of Media: "Moreover he took Daniel the prophet, and carried him with him into Media, and honoured him very greatly, and kept him with him" (*Antiquities* X.xi.4).

Since 'Darius the Mede' is not mentioned by this expression outside of the book of Daniel, and the contemporary cuneiform inscriptions refer to no king of Babylon between Nebuchadnezzar and Cyrus by that title, his historicity has been denied and the Old Testament description of his reign has been considered a conflation of confused traditions. However, on the other hand, the narrative in Daniel has all the appearance of a genuine historical document. And in the absence of many historical records of this time period, there is no reason why the history should not be accepted.

#### VI. The Search For The Historical Darius The Mede

There have been many attempts to identify Darius the Mede with persons mentioned in Babylonian and Greek texts. Some of these identifications are now given. There are several common errors made by the various scholars who have proposed theories concerning Darius the Mede.

##### 1) Darius The Mede As Connected With Cyrus' Capture Of Babylon

First, scholars have assumed that Darius the Mede must be connected in time with the capture of Babylon by Cyrus the Great.<sup>37</sup> The amazing fact is that no document, Biblical or secular, makes this connection. There is no mention of Cyrus the Great in Daniel 5 when Darius the Mede receives the kingdom from Babylon. Likewise, Darius the Mede is not mentioned in narratives describing Cyrus' capture of Babylon. To connect Darius the Mede's reception of the Chaldean kingdom with Cyrus' capture of Babylon is a fundamental error in the identification of Darius the Mede.

##### 2) Darius The Mede As A Subordinate Under Cyrus The Great

Secondly, scholars have assumed that they must look for a subordinate under Cyrus after 540 B.C. when Babylon fell.<sup>38</sup> The amazing factor in the book of Daniel is that there is no reference to the fact that Darius the Mede was a subordinate under the Persian Cyrus. Therefore, through these two erroneous presuppositions, scholars have looked too late in history for the identification of Darius the Mede.

##### 3) Darius The Mede As Preceding Cyrus The Great

In order to understand the prophecies of Daniel, it must be acknowledged that Darius the Mede preceded Cyrus the Persian (*cf.*, Daniel 6:28). The radical critics of Daniel's prophecies customarily proclaim that there is no evidence for Darius the Mede; however, there are external traces of Darius the Mede in secular history. This historical evidence confirms that he preceded Cyrus the Persian over Babylon.

##### 4) The Extra-Biblical Witness

Joseph D. Wilson offers some possible historical evidence for Darius the Mede--

But Darius the Mede is not so invisible among ancient writers as the critics would have us suppose. Xenophon says that a Mede succeeded to the throne of Babylon. He gives him the name of Cyaxeres. Xenophon's account is romantic and the name he gives cannot be reconciled with

other statements. Still, he apparently sees no improbability in a Mede occupying the throne.

Aeschylus in his *Persae* mentions a Mede as the first leader, followed by Cyrus.

Abydenus puts in the mouth of Nebuchadnezzar an oracular declaration-- 'O Babylonians, I, Nebuchadnezzar announce to you a future calamity. There shall come a Persian mule using our divinities as allies. He shall bring us into bondage; leagued with him shall be the Mede, the boast of Assyria.'

While these are but faint traces, there occurs in the scholiast upon Aristophanes this statement, 'The Daric (*i.e.* the coin) is not named for Darius (Hystaspis) the father of Xerxes, but for another preceding king.' This preceding king must be Darius the Mede.<sup>39</sup>

### 5) The Witness Of Josephus

Realizing that Darius the Mede must precede Cyrus the Great, several scholars have identified Darius the Mede with Xenophon's Cyaxares, the son of Astyages. At one time, this was a popular view that Darius the Mede should be identified with the Cyaxares whom Xenophon represented as the son of Astyages and the last king of Media. Xenophon in his *Cyropaedia* writes concerning Cyaxares' background: "In the course of time Astyages died in Media, and Cyaxares, the son of Astyages and brother of Cyrus' mother, succeeded to the Median throne" (*Cyropaedia* I.5.2). Unfortunately, no other historian mentions Cyaxares II, not even Herodotus. Walter Miller, the translator of Xenophon's *Cyropaedia*, cites examples where Xenophon's historical data is questionable--

Actual violence to historical facts is sometimes committed. For example, Media was subdued by force (and treachery) in the lifetime of Astyages (550 B.C.), not voluntarily ceded to Cyrus by Cyaxares as the dowry of his daughter; Cyaxares himself, the son of Astyages, is unknown, save through Xenophon's story; it seems most probable that he is wholly unhistorical. The conquest of Egypt, ascribed to Cyrus, was in reality accomplished by his son and successor, Cambyses. The beautiful account of the peaceful passing of Cyrus is wholly out of accord with the well-established record of his violent death in the battle against the Massagetae (529 B.C.).<sup>40</sup>

Nevertheless, Xenophon apparently saw no improbability in a Mede occupying the throne at this time. Both Josephus and Jerome interpreted Darius the Mede to be Cyaxares, the son of Astyages. Josephus states: "But when Babylon was taken by Darius, and when he, with his kinsmen Cyrus, had put an end to the dominion of the Babylonians, he was sixty-two years old. He was the son of Astyages, and had another name among the Greeks" (*Antiquities* X.xi.4).<sup>41</sup>

### 6) The Witness Of Jerome

Jerome identifies Darius the Mede with Cyaxares by quoting the above passage from Josephus. Then Jerome stresses that Darius the Mede preceded Cyrus the Great:

Hence we see that when Babylon was overthrown, Darius returned to his own kingdom in Media, and brought Daniel along with him in the same honorable capacity to which he had been promoted by Belshazzar. There is no doubt but what Darius had heard of the sign and portent which had come to Belshazzar, and also of the interpretation which Daniel had set forth, and how he had foretold the rule of the Medes and the Persians. And so no one should be troubled by the fact that Daniel is said in one place to have lived in Darius' reign, and in another place in the reign of Cyrus. The Septuagint rendered Darius by the name Artaxerxes.<sup>42</sup>

As can be seen, both Josephus and Jerome proposed that Darius the Mede was Cyaxares, the son of Astyages. However, this view seems no longer possible since it is questioned if Xenophon's Cyaxares ever really existed. Nevertheless, the view does present itself that older scholars considered Darius the Mede to precede Cyrus the Great



in history.

### 7) The Witness Of Aeschylus

Aeschylus, the Greek dramatist, produced his play *The Persians* in the year of 474 B.C. The work mentions a Mede as ruling before Cyrus the Great. The ghost of Darius the Persian, the father of Xerxes, rises from his tomb and reviews the history of the Medo-Persian empire--

Therefore a calamity most evil and past all forgetting has been wrought by him to its accomplishment; a calamity such as never yet befell this city of Susa to its desolation since our Lord Zeus first ordained this high estate that one ruler should bear sway over all Asia with its flocks and wield the scepter of its government. For Medus was first to be the leader of its host; and another, his son, completed his work since his soul obeyed the direction of wise thoughts. Third, after him, Cyrus, blest in his fortune, came to the throne and stablished peace for all his people. The Lydians and Phrygians he won to his rule, and the whole of Ionia he subdued by force; for the gods hated him not, since he was right-minded. Fourth in succession, the son of Cyrus ruled the host. Fifth in the list, Mardus came to power, a disgrace to his native land and to the ancient throne; but he was slain in his palace by the guile of gallant Artaphrenes, with the help of friends whose part this was. [Sixth came Maraphis, and seventh Artaphrenes.] And I in turn attained the lot I craved, and many a campaign I made with a goodly host: but disaster so dire as this I brought not upon the State. But Xerxes my son, youth that he is, has the mind of youth and remembers not my injunctions. Be very sure of this, ye compeers of my age: all of us who have held this sovereign power cannot be shown to have wrought ruin so great as this.<sup>43</sup>

The following illustration lists Aeschylus' Medo-Persian King List--

#### ILLUSTRATION II: Aeschylus' Medo-Persian King List

1. Medus
2. Son of Medus
3. Cyrus, the Great
4. Cyrus' son
5. Mardus
6. Maraphis
7. Artaphrenes
8. Darius
9. Xerxes, son of Darius

C. F. Keil interprets Aeschylus' Medo-Persian King List as follows:

Also, the often-quoted lines of Aeschylus, *Pers.* 762-765, ... are in the simplest manner explained historically if by the work which the first Mede began and the second completed, and which yet brought all the glory to the third, viz. Cyrus, is understood the taking of Babylon; according to which Astyages is the first, Cyaxares II. the second and Cyrus the third, and Aeschylus agrees with Xenophon.<sup>44</sup>

Again, there is historical evidence that Darius the Mede preceded Cyrus the Great.

### 8) The Witness Of Aristophanes

Aristophanes (ca. 450-445 B.C. - 380-375 B.C.), the famous Greek writer of comedies, refers to the gold coin called 'the Daric' in his work, *The Ecclesiazusae* (lines 601-602) written in 393 B.C.--

With regard to the land, I can quite understand,  
But how, if a man have his money in hand,  
Not farms, which you see, and he cannot withhold,  
But talents of silver and Darics of gold?<sup>45</sup>

It is possible that Darics were coins issued during the reign of Darius the Mede or issued in honor of him. Keil comments regarding this coin--

Finally, the Darics also give evidence for Darius the Mede, since of all explanations of the name of this gold coin (the Daric) its derivation from a king Darius is the most probable; and so also do the statements of the rhetorician Harpocration, the scholiast to Aristophanis Ecclesiaz. 589, and of Suidas, that the [Darics] did not derive their name, as most suppose, from Darius the father of Xerxes, but from another and an older king (Darius), according to the declaration of Herodot. iv.166, that Darius first struck this coin, which is not outweighed by his scanty knowledge of the more ancient history of the Medes and Persians.<sup>46</sup>

#### 9) The Biblical Witness

There appears to be historical evidence that Darius the Mede must precede Cyrus the Great in his rule over Babylon. This evidence is found in secular as well as Biblical data. The traditional translation of Daniel 6:28 reads: "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." Thus, Darius the Mede appears to have been succeeded by Cyrus. The author of Daniel makes a Median ruler receive Babylon after the overthrow of the native dynasty, and then mentions later the historical Cyrus. It should be supposed that the Biblical writer believed that Cyrus succeeded to the empire of Babylon on the death of the Median Darius.

#### VII. Astyages As Darius The Mede

Because scholars have identified Darius the Mede with someone connected to Cyrus' capture of Babylon, it is believed that the real identity of Darius the Mede has been missed. It should be noted that the book of Daniel gives far more information concerning the personal background of Darius the Mede than of Belshazzar or even of Nebuchadnezzar. He is the only monarch in the book whose age, parentage, and nationality are recorded. These considerations serve to emphasize even more clearly the necessity of taking seriously the problem of the historicity of Darius the Mede and make certain his identification.

##### 1) His Background Harmonizes With Median History

As already mentioned earlier, the term 'Darius' appears to be a word meaning simply 'king'. William F. Albright suggests that "the name 'Darius', [is] perhaps an old Iranian royal title."<sup>47</sup> Therefore, the expression 'Darius the Mede' refers to an outstanding Median king.

The nationality which the book of Daniel ascribes to Darius is definitely in full agreement with what is known of the early Medo-Persian history. It is Herodotus who records the kings in Media in his Histories. The Greek historian gives the kings of Media and the length of their reigns as follows--

### ILLUSTRATION III: The Monarchs Of Media And Their Reigns From Herodotus

Monarch	Total Reign	B.C. Dating
Deioces (Cyaxares)	53 years	690 B.C.-637 B.C.
Phaortes, son of Deioces	22 years	637 B.C.-615 B.C.
Cyaxares, son of Phaortes	40 years	615 B.C.-575 B.C.
Astyages, son of Cyaxares	35 years	575 B.C.-540 B.C.

The total reigns of the monarchs sum to 150 years. Herodotus gives the sum as 128 years (Herodotus I.130); however, it appears that he forgot to include Phaortes, the second king. The 150 years are recognized, though not itemized by Diodorus Siculus; however, Diodorus in *The Library Of History* would have each of the Median kings twenty years earlier.

The first king of Media was Deioces, who took control over Asia after the Assyrians had controlled it for 520 years (Herodotus I.95) or 500 years (Diodorus, *The Library Of History* II.32). He was the founder of a four-generation dynasty and ruled for fifty-three years (Herodotus I.102).

Phaortes, the second king of Media, was the son of Deioces and ruled for 22 years (Herodotus I.102).

The third king of Media was Cyaxares, the son of Phaortes, who ruled Media for forty years (Herodotus I.107). He is the Median king who helped in the conquest of the Assyrian capital of Nineveh (615 B.C.- 613 B.C.). During his reign, Alyattes of the Scythians held power over the Median empire for twenty-eight years. This period ended at the time of a solar eclipse.<sup>48</sup> This solar eclipse (585 B.C.) will be discussed more fully later.

Astyages, the son of Cyaxares, was the last in the line of Median monarchs. His rule lasted until Cyrus (Herodotus I.130).

According to the B.C. dating of the Median monarchs, it is Astyages who best fits into the chronology of the prophecies of Daniel. He is Darius the Mede. Since Herodotus states (I.109) that Astyages, the last Median king, had no son, some scholars in the past have tried to identify him with Darius the Mede.<sup>49</sup> Thus, the background of Darius the Mede harmonizes with Median history.

#### 2) His Relationship To Cyrus Harmonizes With Daniel 6:28

The relationship between Astyages and Cyrus as grandfather and grandson harmonizes with the book of Daniel and with the idea that Darius the Mede preceded Cyrus the Persian (Daniel 6:28). Herodotus describes the story of the birth and upbringing of Cyrus, and how he became king (Herodotus I.107-130). Herodotus relates the relationship between Astyages and Cyrus--

Astyages had a daughter, whom he called Mandane ... [and] wedded her to a Persian called Cambyzes, a man whom he knew to be well born and of a quiet temper: for Astyages held Cambyzes to be much lower than a Mede of middle estate.

But in the first year of Mandane's marriage to Cambyzes ... [occurred] the birth of Cyrus .... (Herodotus I.107-108)<sup>50</sup>

Xenophon also gives the same relationship between Astyages and Cyrus--

The father of Cyrus is said to have been Cambyzes, king of the Persians: this Cambyzes belonged to the stock of the Persidae, and the Persidae derive their name from Perseus. His mother, it is generally agreed, was Mandane; and this Mandane was the daughter of Astyages, sometime king of the Medes. And even to this day the barbarians tell in story and in song that

Cyrus was the most handsome in person, most generous of heart, most devoted to learning, and most ambitious, so that he endured all sorts of labour and faced all sorts of danger for the sake of praise. (*Cyropaedia* I.ii.1)

The story of 'Bel And The Dragon', a Septuagint supplement to the book of Daniel, states: "When King Astyages joined his ancestors, Cyrus of Persia succeeded him," Daniel 14:1; The Jerusalem Bible. Therefore, according to Herodotus (*Histories* I.108) and Xenophon (*Cyropaedia* I.ii.1), Cyrus, whose paternal ancestry was Persian, on his maternal side was the grandson of the Median King Astyages. Cyrus succeeded Astyages to the throne.

Not only the chronology of Darius' reign (Astyages) harmonizes with the book of Daniel, but also the relationship between Darius the Mede and Cyrus the Great. These factors would seem to indicate that there were thirty-five years between 575 B.C. when Darius the Mede received the kingdom and 540 B.C. when Astyages died. He lived in Cyrus' house for his final eleven years and was considered a king until his death. After Astyages' death, Cyrus captured Babylon. The total length of Astyages' reign according to Herodotus is: "Thus Astyages was deposed from his sovereignty after a reign of thirty-five years: and the Medians were made to bow down before the Persians by reason of Astyages' cruelty" (Herodotus I.130). The story of Cyrus deposing Astyages will be discussed in the following chapter. The actual deposing of Astyages occurred in 551 B.C.

### 3) His Relationship To Nebuchadnezzar Harmonizes With Daniel

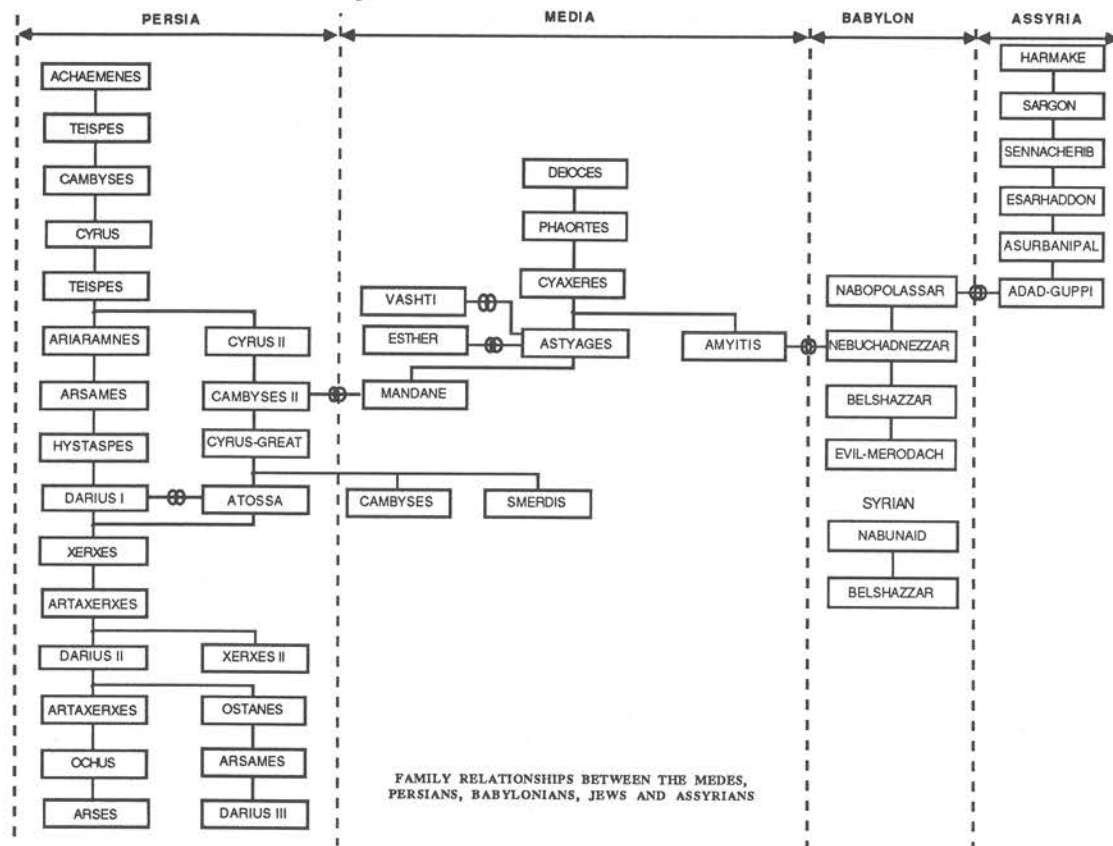
There is another important relationship between Nebuchadnezzar and Darius the Mede (Astyages). This came as a result of an alliance between Nabopolassar, the father of Nebuchadnezzar, and Cyaxares, the father of Astyages. This alliance is found in both the writings of Abydenus and Eusebius. George Rawlinson gives the background to this alliance--

When the Medes first assumed an aggressive attitude towards Assyria, and threatened the capital with a siege, Babylonia apparently remained unshaken in her allegiance. ...

In this strait the Assyrian king deemed it necessary to divide his forces and to send a portion against the enemy which was advancing from the south, [a force which can only have consisted of Susianians, of Babylonians, or of both combined], while with the remainder he himself awaited the coming of the Medes. The troops detached for the former service he placed under the command of a certain Nabopolassar (Nabu-pal-uzur), who was probably an Assyrian nobleman of high rank and known capacity. Nabopolassar had orders to proceed to Babylon, of which he was probably made viceroy, and to defend the southern capital against the rebels. We may conclude that he obeyed these orders so far as to enter Babylon and install himself in office; but shortly afterwards he seems to have made up his mind to break faith with his sovereign, and aim at obtaining for himself an independent kingdom out of the ruins of the Assyrian power. Having formed this resolve, his first step was to send an embassy to Cyaxares, and to propose terms of alliance, while at the same time he arranged a marriage between his own son, Nebuchadnezzar, and Amuhia or Amyitis (for the name is written both ways), the daughter of the Median monarch. Cyaxares gladly accepted the terms offered; the young persons were betrothed; and Nabopolassar immediately led, or sent, a contingent of troops to join the Medes, who took an active part in the great siege which resulted in the capture and destruction of the Assyrian capital.<sup>51</sup>

This marriage of Nebuchadnezzar and Amyitis made Astyages the brother-in-law of Nebuchadnezzar. The following Illustration IV shows the family relationships between the Medes, Persians, Babylonians, Jews, And Assyrians.

## ILLUSTRATION IV: Family Ties



## 4) His Personage Harmonizes With Daniel's Date For Darius The Mede

It appears that after Belshazzar, the son of Nebuchadnezzar, was slain by his own palace guard in 574 B.C., that Darius (Astyages) the Median (Daniel 6:1) (who according to the Rabbis reigned before Cyrus) received the kingdom from Nebuchadnezzar's wife, Amyitis, and was asked to rule until Nebuchadnezzar returned from his madness. This seems to be what Daniel 5:30-31 has stated: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Perhaps Evil-Merodach was the grandson of Nebuchadnezzar and was too young to rule at this time. Jeremiah tells us: "All nations will be subject to him, to his son, and to his grandson" (Jeremiah 27:7). He does rule as king twelve years later upon the death of Nebuchadnezzar in 563 B.C. Astyages was the likely candidate to rule Babylon in 574 B.C. if Evil-Merodach was too young. A careful examination reveals that Cyrus was a second-cousin of Belshazzar, and Nebuchadnezzar was the great-uncle of Cyrus.

## 5) He Was Made King Over The Realm Of The Chaldeans (Daniel 9:1).

Notice that Astyages took Babylon peacefully; for the prophecies of Daniel proclaim that he 'was made king over the realm of the Chaldeans.' Daniel 9:1-- "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans." The year 575 B.C. is also the first year that Astyages ruled over Media.



In his *Commentary On Daniel*, Jerome writes about the identification of Darius: "Some authorities think that this Darius was the Astyages mentioned in the Greek writings, while others think it was Astyages' son, and that he was called by the other name among the barbarians."<sup>52</sup> It has already been shown that Xenophon's story of Astyages' son, Cyaxares II, appears to be fictitious history since Xenophon was writing romantic history. Herodotus states that Astyages had no male heir (I.109).

#### 6) He Was Sixty-two Years Old When He Received The Realm Of Babylon (Daniel 5:31)

Daniel also states that Darius (Astyages) was sixty-two years old when he received the realm of Babylon (Daniel 5:31). The age factor for Astyages seems quite possible. It should be remembered that his father, Cyaxares I, ruled over Media for forty years. Astyages was apparently twenty-two when his father ascended the throne of Media in 615 B.C. Astyages received the throne of Media in 575 B.C. and the throne of Babylon in 574 B.C., when he was sixty-two years old. Therefore, his birth date occurred in the year 636 B.C. Having ruled for twenty-four years over Media (575 B.C. - 551 B.C.), Astyages was deposed at the age of eighty-six by Cyrus, but he appears to have lived with Cyrus and to have had influence over Babylon for eleven more years. Cyrus took Babylon in 540 B.C. This would make Astyages thirty-one years old when Nebuchadnezzar became king.

#### 7) He Replaced Belshazzar, The Son Of Nebuchadnezzar (Daniel 5:1-31)

Belshazzar was the son of Nebuchadnezzar and not the son of Nabonidus. Nebuchadnezzar is called the father of Belshazzar four times in Daniel 5:2, 11, 13, and 18, with the different pronouns (his, your, my) attesting to the relationship. In Daniel 5:22, Belshazzar is called Nebuchadnezzar's son. Therefore, it appears that there are two Belshazzars of Babylonian history-- only Belshazzar, the son of Nabonidus, is attested to by archaeological discovery. It seems unusual that the author of Daniel would call Belshazzar, the son of Nabonidus, 'the son of Nebuchadnezzar' when Nabonidus was an usurper to the throne of Babylon. A basalt stela reports Nabonidus' rise to power in Babylon--

After (his) [Neriglissar] days had become full and he had started out on the journey of (human) destiny his son Labashi-Marduk, a minor (who) had not (yet) learned how to behave, sat down on the royal throne against the intentions of the gods and (three lines missing).

They carried me into the palace and all prostrated themselves to my feet, they kissed my feet greeting me again and again as king. (Thus) I was elevated to rule the country by the order of my lord Marduk and (therefore) I shall obtain whatever I desire-- there shall be no rival of mine!

I am the real executor of the wills of Nebuchadnezzar and Neriglissar, my royal predecessors! Their armies are entrusted to me, I shall not treat carelessly their orders and I am (anxious) to please them (i.e. to execute their plans).

Awel-Marduk, son of Nebuchadnezzar, and Labashi-Marduk, son of Neriglissar [called up] their [troops] and ... their ... they dispersed. Their orders (7-8 lines missing).<sup>53</sup>

The lines which would actually prove that Nabonidus was an usurper have been deleted or destroyed probably by Nabonidus, himself. S. R. Driver asserts that Belshazzar, the son of Nabonidus, would not likely be called 'the son of Nebuchadnezzar', since Nabonidus was a usurper. Driver writes: "Belshazzar is represented as king of Babylon; and Nebuchadnezzar is spoken of throughout c.5 (v.v. 2.11. 13. 18. 22) as his father. In point of fact, Nabonidus (Nabu-nahid) was the last king of Babylon; he was a usurper, not related to Nebuchadnezzar, and one Belsharuzur is



mentioned as his son."<sup>54</sup> The suggestion by Gleason L. Archer, Jr. that "by ancient usage the term son often referred to a successor in the same office whether or not there was a blood relationship"<sup>55</sup> appears to be a misuse of the semitic word 'son'. It is a general principle of Biblical interpretation that a word is to be taken in its everyday meaning unless there is compelling evidence that it must be taken in a different sense. Such compelling evidence does not exist in this case.

Belshazzar, the son of Nebuchadnezzar, was co-regent with his father and ruled Babylon during the first three years of his father's insanity. This is why Daniel was offered the position of 'the third ruler' in the kingdom (Daniel 5:16,29).

Because the death of Belshazzar (Daniel 5) is often connected with Cyrus' capture of Babylon, it is supposed by scholars that Belshazzar was the last king of Babylon. However, the chronological data of the book of Daniel would seem to indicate that from the first year of Darius the Mede (574 B.C.; Daniel 6:1-3) to the third year of Cyrus (549 B.C.; Daniel 10:1) were twenty-five years (574 B.C. + 25 = 549 B.C.). This time span covered the last twelve years of Nebuchadnezzar, the two years of Evil-Merodach, the four years of Neriglissar, the nine months of Labashi-Marduk and the nine years of Nabunaid (Nabonidus). This period of time is indicated in Daniel 6:28-- "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." The reign of Darius (Astyages) spanned the years 575 B.C.- 540 B.C. and the reign of Cyrus covered the years 551 B.C. - 531 B.C.

The last prophecy of Daniel is dated 'in the third year of Cyrus king of Persia' (Daniel 10:1), that is, the year 549 (Hebrew) B.C. If Daniel was twenty years old, when he was taken in the captivity of Jehoiachin in 599 B.C., then he would have to be seventy years old when he received his last vision by the great river Hiddekel.

#### 8) He Was The Son Of Ahasuerus Of The Seed Of The Medes (Daniel 9:1).

Daniel 9:1 affirms that Darius the Mede was 'the son of Ahasuerus, of the seed of the Medes'. The father of Astyages was Cyaxares I who helped Nabopolassar overthrow Nineveh in 613 B.C. King Cyaxares of the Medes is the 'Ahasuerus' of Daniel 9:1.

It is interesting to note that the term 'Ahasuerus' the Hebrew equivalent of the Persian *khshayarsha* means simply 'mighty man', i.e., 'king'. The Greek name *Assuerus* is preserved in the apocryphal book of Tobit. The name, as such, cannot be seen to positively identify the king; for it is possible that it was not used in the sense of a proper name, but merely represents a title for Median monarch(s). In the book of Tobit the title 'Ahasuerus' is found in the last paragraph of the book. In this passage, the title refers to Cyaxares I--

Then Tobias returned with his wife and his sons to Ecbatana, to Raguel his father-in-law. He grew old with honor, and he gave his father-in-law and mother-in-law magnificent funerals. He inherited their property and that of his father Tobit. He died in Ecbatana of Media at the age of a hundred and twenty-seven years. But before he died he heard of the destruction of Nineveh, which Nebuchadnezzar and Ahasuerus had captured. Before his death he rejoiced over Nineveh.<sup>56</sup>

This Ahasuerus is Cyaxares I, the father of Astyages. It can be seen from this example in the book of Tobit that Ahasuerus is a title rather than the proper name of the king.

It seems logical that Darius the Mede or Astyages would use the same title that his father, Cyaxares I, had used (this will be shown below), a title used to refer to Cyaxares by both the author of Tobit (14:15) and the author of Daniel (9:1).

L. N. R. (Ellen Ranyard) in *Stones Crying Out* states that Cyaxares was the first Ahasuerus--

It was Cyaxares, a king of the Medes, who aided Nebuchadnezzar [Nabopolassar] in the final destruction of Nineveh. He is the first Ahasuerus named in Scripture, the father of Darius the Mede (Dan. ix.1), otherwise called Astyages, and whose daughter Mandana, married to Cambyses, a noble Persian, was the mother of Cyrus.<sup>57</sup>

#### 9) The Historicity Of Darius The Mede

The book of Daniel relates some important information about Darius the Mede—that he was sixty-two years old when he took Babylon (Daniel 6:1) and that he was the son of Ahasuerus of the seed of the Medes (Daniel 9:1). Unfortunately, secular history does not know of this Darius among the records of Babylonia or Media and therefore, denies the existence of such a king. However, other scholars have made various attempts to identify him. Slotki has noted the different identifications--

He may have been it is surmised, Astyages who was conquered by Cyrus, or Cyaxares whose daughter was married to that king, or Cambyses, or Gubaru, lieutenant of Cyrus who made the actual entry into Babylon in his master's name and subsequently became governor of the province. Finally, it has been conjectured that the famous Darius I may, for local reasons which are unknown, have passed as a Mede.<sup>58</sup>

#### VIII. The Chronology Of Daniel

A significant change from the standard chronology has helped to clarify the books of Daniel, Ezra-Nehemiah and Esther. Extensive arguments for a modified chronology are made in a previous volume, *History, Harmony and the Hebrew Kings*. A brief review of the changes will be discussed here. For more detail concerning the problems and solutions, see Appendixes A and B.

- 1). The years of Nebuchadnezzar were moved by one year. His first year was 605 B.C., now it is 606 B.C. This was a necessary change because of astronomical factors.
- 2). Belshazzar's third year (575 B.C.) must be 408 years before the Temple was profaned in 167 B.C. (*Antiquities* XII.vii.6). Daniel prophesied Antiochus Epiphanes (chapter 8) when Nebuchadnezzar was king (606-563 B.C.). The first year of Belshazzar would logically be the year Nebuchadnezzar went insane. His insanity would therefore extend from 577-571 B.C., seven years inclusively. Nebuchadnezzar published his letter to the nations (chapter 4) in his twenty-eighth year (571 B.C.), therefore he returned from his madness in that year.
- 3). The only Median king coming to power between 577 and 571 was Astyages, who came to power in 575 B.C. This would make Astyages, Darius the Mede. Belshazzar kept the kingdom for Nebuchadnezzar three years (577-574) and Astyages kept it for the balance of the seven years (574-571).
- 4). The return of Ezra-Nehemiah did not take place at the time of Artaxerxes I as has been previously thought. This is known from many astronomically fixed dates given on letters from Elephantine Egypt which were dated in two calendars; the Egyptian and the Hebrew. Nehemiah also indicates that all of the priests he mentioned lived during Darius the Persian (Nehemiah 12:22); i.e., Darius I (521 B.C. - 484 B.C.). See Appendix B.

- 5). Chapter 10 of Daniel is dated in the third year of Cyrus. A variant exists in the first verse of chapter 11 of the Hebrew text and the Greek Septuagint. The Hebrew says, "the first year of Darius the Mede," whereas the Greek dates it in "the first year of Cyrus." The first verse of chapter 11 would seem to be looking back two years from the third year of Cyrus (10:1) to the first year of Cyrus (11:1).
- 6). The first year of Cyrus was not 540 B.C. when he took Babylon, it was 551 B.C., when he took Media. At that time (according to the Cyrus cylinder), he issued an edict for all nations to return and rebuild their land. Ezra 1 is to be dated in this year. Isaiah also predicted that Cyrus would issue the edict to return (Isaiah 44:28).
- 7). As a result of eclipse data and the Roman consul list, the formation of the first Roman triumvirate must be dated in 61 B.C. Pompey invaded the Temple in the summer of 64 B.C., astronomically dated in the Hebrew calendar as 3-23-3937, a Saturday.
- 8). Jesus' death took place in A.D. 30. This is known from astronomical evaluation of John's Gospel. Early Jewish and Christian commentaries place His death forty years before the destruction of Jerusalem by Titus in A.D. 70.
- 9). Judea became a Roman protectorate in 161 B.C. via an agreement which ended the oppression from the Seleucids and Ptolemies.
- 10). Alexander, the first Greek king, became king over the Jews in 331 B.C.
- 11). The end of Babylon did not take place when Cyrus captured it in 540 B.C. Darius I captured Babylon in 520 B.C. and took the walls down in his second year. This ended the seventy years (Zechariah 1:12, Haggai 2:18) which began at the siege of Nebuchadnezzar in 590 B.C. (Ezekiel 24:18).
- 12). Esther was the wife of Astyages and she influenced the release of Jeconiah after the first feast of Purim. This date is astronomically verifiable (562 B.C.).
- 13). Chapter 1 of Daniel must be dated in the third year that Jehoiakim of Judea was under Nebuchadnezzar. This was when Daniel was deported to Shinar (II Kings 24:1) (601 - 3 = 599).
- 14). Chapter 2 of Daniel must be dated in the second year that Egypt was under Nebuchadnezzar (seventeenth year over the Jews, LXX 4:1). Josephus confirms this (*Antiquities* X.x.3, 582 B.C.).
- 15). Chapter 3 of Daniel must be dated to the eighteenth year that Judea was under Nebuchadnezzar. The Greek LXX (Daniel 3:1) confirms it (599 B.C. - 18 = 582 B.C.).
- 16). Chapter 4 of Daniel, a public confession of Nebuchadnezzar, is a review from the seventeenth year (582 B.C.) through his recovery in the twenty-eighth year (571 B.C.).

It must be remembered that the chapter and verse divisions in Daniel's books were not made by Daniel. Daniel used chronological procedure to organize his writings

which consist of an introduction and seven chapters. The introduction and three chapters are written in Hebrew. Four chapters are in Aramaic.

The first three chapters are dealing with two visions given to Nebuchadnezzar and one to his son Belshazzar. Daniel was an interpreter, but had no visions of his own. Some versions of the LXX open chapter 4 with a reference to the seventeenth year of Nebuchadnezzar (582 B.C.) Chapter 4 is a publication made by Nebuchadnezzar when he returned from his seven year stint in the wild, in 571 B.C. The third year of Belshazzar was, according to Josephus, 408 years before Antiochus Epiphanes profaned the temple in 167 B.C., therefore Belshazzar was serving in 575 B.C., and came to power in 577 B.C. when Nebuchadnezzar became insane (year twenty-two). Even though Daniel's writings take place when Nebuchadnezzar returns, which is after Belshazzar is dead, Daniel deals with King Nebuchadnezzar first-- then he retraces history back to the death of his son and the accession of Darius.

The last four chapters deal only with visions to Daniel. His first vision took place in the first year of Belshazzar, his second in the third year of Belshazzar, his third in the last year of Belshazzar (Darius the Mede's accession) and the fourth in the third year of Cyrus the Persian. The first of these books was written in Aramaic, and the last three in Hebrew. It is possible that Daniel did not retain his rank under Belshazzar, so that he returned to his native tongue once out of the political arena. Belshazzar did not seem to be acquainted with Daniel on the night of his death whereas the queen mother knew him well.

#### ILLUSTRATION V: Chronology Of The Books Of Daniel

Daniel	Our Bible	Language		Yr. of Deportation	King at the Time
Introduction	Chapter 1	Hebrew		0-48	
Book 1	Chapter 2-3	Aramaic	Daniel Interprets	17-18	Nebuchadnezzar
Book 2	Chapter 4	Aramaic	Daniel Interprets	17-28	Nebuchadnezzar
Book 3	Chapter 5-6	Aramaic	Daniel Interprets	25	Belshazzar
Book 4	Chapter 7	Aramaic	Daniel's Vision	22	Belshazzar
Book 5	Chapter 8	Hebrew	Daniel's Vision	24	Belshazzar
Book 6	Chapter 9	Hebrew	Daniel's Vision	25	Darius
Book 7	Chapters 10-12	Hebrew	Daniel's Vision	50	Cyrus

Year	Daniel	Language		
599-551 B.C.	Introduction	Hebrew	Daniel Narrates	
582-571 B.C.	Books 1 & 2	Aramaic	Daniel Interprets	Concerning Nebuchadnezzar
574 B.C.	Book 3	Aramaic	Daniel Interprets	Concerning Belshazzar's death
577 B.C.	Book 4	Aramaic	Daniel's Vision	The Son of Man
575 B.C.	Book 5	Hebrew	Daniel's Vision	Time of the Greeks
574 B.C.	Book 6	Hebrew	Daniel's Vision	70 Weeks Judah Government
549 B.C.	Book 7	Hebrew	Daniel's Vision	Time of the Greeks

## INTRODUCTION - NOTES

<sup>1</sup>Sir Isaac Newton, *Observation Upon the Prophecies of Daniel*, P. Borthwick, ed. New Edition (London: James Nisbet, 1831).

<sup>2</sup>Gleason L. Archer, Jr. *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1977), p. 380.

<sup>3</sup>Roland Kenneth Harrison, *Introduction to the Old Testament* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1969), p. 276.

<sup>4</sup>William Whiston, *Josephus: Complete Works* (Grand Rapids, Michigan: Kregel Publications, 1960).

<sup>5</sup>R. J. H. Shutt, "Letters of Aristeas," James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*, Vol. II (Garden City, New York: Doubleday & Company, Inc., 1985), pp. 12-34.

<sup>6</sup>Jerome in his *Prologus Galeatus* makes the assertion that he had seen a copy of I Maccabees in Hebrew.

<sup>7</sup>Alexander Jones, ed. *The Jerusalem Bible* (Garden City, New York: Doubleday & Company, Inc., 1966).

<sup>8</sup>Cf., Edwin Yamauchi, *Greece and Babylon* (Grand Rapids, Michigan: Baker Book House, 1967).

<sup>9</sup>Archer, *A Survey of Old Testament Introduction*, p. 387.

<sup>10</sup>Cf., A. Cowley, *Aramaic Papyri of the Fifth Century B.C.* (Osnabrück: Otto Zeller, 1967). G. D. Driver, *Aramaic Documents of the Fifth Century* (1954).

<sup>11</sup>Gleason L. Archer, Jr., Trans. *Jerome's Commentary on Daniel* (Grand Rapids, Michigan: Baker Book House, 1977), p. 15. It is interesting that Jerome also notes that Eusebius, Bishop of Caesarea, made a most able reply to these allegations of Porphyry in three volumes.

<sup>12</sup>See Cyrus H. Gordon, *Ugaritic Textbook* (Rome: Pontifical Biblical Institute, 1965).

<sup>13</sup>See Oswald T. Allis, *The Old Testament, Its Claims and Its Critics* (Nutley, New Jersey: The Presbyterian and Reformed Publishing Co., 1972), p. 370.

<sup>14</sup>A. K. Grayson, "Assyrian and Babylonian Chronicles," A. Leo Oppenheim, ed. *Texts From Cuneiform Sources*. Volume V (Locust Valley, New York: J. J. Augustin, 1975), p. 106.

<sup>15</sup>I. Epstein, ed. *The Babylonian Talmud* (London: The Soncino Press, 1935).

<sup>16</sup>Judith J. Slotki, *Daniel, Ezra, Nehemiah: Hebrew Text & English Translation with Introduction and Commentary* (London: The Soncino Press, 1978), p. xiii.

<sup>17</sup>John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody Press, 1976), p. 24.

<sup>18</sup>Driver, *An Introduction to the Literature of the Old Testament*, p. 468.

<sup>19</sup>Herodotus, "Histories," G. P. Goold, ed. *The Loeb Classical Library*, 4 Volumes, Trans. by A. D. Godley (Cambridge, Massachusetts: Harvard University Press, 1969-1975).

<sup>20</sup>Diodorus Siculus, "The Library of History," E. H. Warmington, ed., *The Loeb Classical Library*. 12



Volumes. Trans. by C. H. Oldfather, Francis R. Walton, and Russel M. Geer (Cambridge, Massachusetts: Harvard University Press, 1967-1969).

<sup>21</sup>Archer, *A Survey of Old Testament Introduction*, p. 382.

<sup>22</sup>Robert Dick Wilson, "Daniel," *International Standard Bible Encyclopaedia*, James Orr, ed. Volume II, p. 784.

<sup>23</sup>*The Babylonian Talmud*, Mishna Tract Yoma 77a.

<sup>24</sup>*Cf.*, Waltke, Bruce K. "The Date of the Book of Daniel," *Bibliotheca Sacra* 133(1976): 324.

<sup>25</sup>Slotki, *Daniel*, p. xiii.

<sup>26</sup>Robert Dick Wilson, *Studies in the Book of Daniel; Second Series* (New York: Fleming H. Revell Co., 1938), pp. 76-77.

<sup>27</sup>Robert Dick Wilson, *Studies in the Book of Daniel: A Discussion of Historical Questions* (New York: The Knickerbocker Press, 1917), pp. 54-55.

<sup>28</sup>Grayson, *ABC*, pp. 107-108.

<sup>29</sup>James B. Pritchard, ed. *Ancient Near Eastern Texts: Relating to the Old Testament* (Princeton, New Jersey: Princeton University Press, 1969), pp. 313-314.

<sup>30</sup>H. Freedman and Maurice Simon, eds. "The Song of Songs," *The Midrash Rabbah*, Vol. 4 (London: The Soncino Press, 1977), pp. 147-148.

<sup>31</sup>Grayson, *ABC*, pp. 109-111.

<sup>32</sup>In this connection, S. R. Driver writes-- "Darius, son of Ahasuerus, a *Mede*, after the death of Belshazzar, is 'made king over the realm of the Chaldeans' (5,31. 6,1ff. 9,1. 11,1). There seems to be no room for such a ruler. According to all other authorities, Cyrus is the immediate successor of Nabu-nahid, and the ruler of the entire Persian empire. It has been conjectured that Darius may have been an under-king-- perhaps either identical with Cyaxares II of Xenophon, or a younger brother of Astyages-- whom Cyrus may have made governor of Babylon. In 6,1, however, where he organizes the empire in 120 satrapies, and in 6,25, he seems to be represented as absolute ruler of the Babylonian empire, without any such limitation to his jurisdiction. And in 6,1 the temptation to suspect a confusion with Darius *Hystaspis* is strong." *An Introduction to the Literature of the Old Testament* (Edinburgh: T & T Clark, 1898), pp. 468-469.

<sup>33</sup>Rowley, H. H. *Darius the Mede and the Four World Empires in the Book of Daniel* (Cardiff: University of Wales Press Board, 1935), p. 9.

<sup>34</sup>*Cf.*, John D. Davis, *Davis Dictionary of the Bible* (Grand Rapids, Michigan: Baker Book House, 1977), p. 171.

<sup>35</sup>Darius the Persian is mentioned in Nehemiah 12:22-- "The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian." The present research has identified this monarch with Darius I Hystaspes.

<sup>36</sup>Darius the Mede is called 'king' twenty-eight times in Daniel 6. He also had the authority to establish the interdict, and sign the writing, that it be not changed according to the law of the Medes and Persians, which altereth not, *cf.*, Daniel 6:7-9. This decree is defined as a royal statute, and a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions, Daniel 6:7. Learning that the interdict was directed against Daniel,



King Darius attempted in vain to annul the interdict that he signed, because it is a law of the Medes and Persians, that no interdict nor statute which the king established may be changed, (Daniel 6:12-16). King Darius encouraged Daniel as he was put in the den of lions to trust his God with the assertion: "Thy God whom thou servest continually, he will deliver thee," Daniel 6:16. Throughout the night when Daniel was in the lion's den, the king had concern for the well being of Daniel (Daniel 6:18-23). Then King Darius ordered the accusers of Daniel along with their children and their wives to be cast into the den of lions, Daniel 6:24. After Daniel's miraculous deliverance from the mouths of the lions, the king wrote unto all the peoples, nations, and languages that dwell in all the earth: "Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel ...." Daniel 6:25-27.

<sup>37</sup>John C. Whitcomb, Jr. has made this assumption in his work: *Darius the Mede: The Historical Chronology of Daniel--*

"The career of Darius the Mede is silhouetted against the fiery backdrop of the Fall of Babylon-- an event of surpassing importance from the historical point of view. Raymond P. Dougherty points out that during a period of nearly four hundred years the great city of Babylon fell more than once into the hands of its enemies, but that its capitulation to Cyrus the Persian in 539 B.C. was so important in comparison to these other disasters, that it alone is called "The Fall of Babylon" in history. The explanation for this lies in the fact that 539 B.C. marked the collapse of Semitic hegemony in the ancient Orient, and the introduction of Aryan leadership which continued for at least a thousand years. This conquest of Babylon by Cyrus laid the foundation for all the later developments under Greek and Roman rule in the Mediterranean and the Near East." Whitcomb, *op. cit.*, p. 2.

<sup>38</sup>Again, Whitcomb has made this assumption; he writes--

"To see Darius the Mede in his proper perspective, therefore, we must weigh carefully all the pertinent Biblical and extra-Biblical information concerning the conquest of Babylon by Cyrus the Great and the early years of the Achaemenid Persian rule in Babylonia. With this historical data before us, we shall seek to demonstrate that Darius the Mede ... can be successfully identified with the famous governor of Babylon and the Region beyond the River, who appears under the name of Gubaru in the cuneiform documents that come down to us from the period immediately following the Fall of Babylon." *Ibid.*, p. 3.

<sup>39</sup>Joseph D. Wilson, *Did Daniel Write Daniel?* (New York: Charles C. Cook, n.d.), p. 56.

<sup>40</sup>Xenophon, "Cyropaedia," E. H. Warmington, ed., *The Loeb Classical Library*, Volume V, Trans. by Walter Miller (Cambridge, Massachusetts: Harvard University Press, 1968), pp. ix-x.

<sup>41</sup>The Greek name to which Josephus refers is probably 'Artaxerxes'.

<sup>42</sup>Jerome, *Commentary on Daniel*. Trans. by Gleason L. Archer, Jr., p. 63. Apparently, Jerome had a copy of the Septuagint which used 'Artaxerxes' in place of Darius the Mede.

<sup>43</sup>Aeschylus, "The Persians," E. W. Warmington, ed., *The Loeb Classical Library*, Volume I, Trans. by Herbert Weir Smyth (Cambridge, Massachusetts: Harvard University Press, 1973), pp. 175, 177.

<sup>44</sup>C. F. Keil, "Biblical Commentary on the Book of Daniel," *Biblical Commentary on the Old Testament*, Trans. by M. G. Easton (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, n.d.), pp. 199-200, footnote.

<sup>45</sup>Aristophanes, "The Ecclesiazusae," E. H. Warmington, ed., *The Loeb Classical Library*, Volume III. Trans. by Benjamin Bickley Rogers (Cambridge, Massachusetts: Harvard University Press, 1972), p. 301.

<sup>46</sup>Keil, *op.cit.*, p. 200, footnote. The following quote is the reference which Keil mentions from Herodotus--

"This Aryandes had been appointed by Cambyses viceroy of Egypt; at a later day he was put to death for making himself equal to Darius. For learning and seeing that Darius desired to leave such a memorial himself as no king had ever wrought, Aryandes imitated him, till he got his reward; for Darius had coined

money out of gold refined to an extreme purity, and Aryandes, then ruling Egypt, made a silver coinage; and now there is not silver money so pure as is the Aryandic. But when Darius heard the Aryandes was so doing, he put him to death, not on this plea, but as a rebel." *Herodotus* IV.166.

<sup>47</sup>William F. Albright, "The Date and Personality of the Chronicler," *Journal of Biblical Literature*, XL (1921), p. 112, footnote.

<sup>48</sup>Herodotus records this solar eclipse as follows: "This [Cyaxares] was the king who fought against the Lydians when the day was turned to night in the battle, and who united under his dominion all Asia that is beyond the river Halys." *Herodotus* I.103.

<sup>49</sup>Cf., John C. Whitcomb, Jr., *Darius the Mede: The Historical Chronology of Daniel* (Nutley, New Jersey: Presbyterian and Reformed Publishing Co., 1977), p. 43.

<sup>50</sup>The reader should actually read the story of Cyrus' life before he became king in *Herodotus* I.107-130. Through several visions, Astyages learns that Mandane's son, Cyrus, would replace him as king. At the child's birth, Astyages summons Harpagus to dispose of the child because Cyrus was destined to be king and by descent was a Persian. Through what appears to be divine intervention, the life of the child was miraculously preserved by the circumstances of several events. At the age of ten, the child, who was raised by the cowherd servant of Astyages, was brought before the king and recognized by Astyages because the fashion of the boy's countenance was like to his own, and his manner of answering was freer than customary and the time of exposure seemed to agree with Cyrus' age. His conscience bothering him for ten years, Astyages, who had no male heir, was glad to return him to his parents. When Cyrus was a young man the Medes were easily persuaded to make Cyrus their leader and depose Astyages who had dealt harshly with the Medians. Herodotus ends the account of Cyrus' accession to the throne as follows: "But now, in Astyages' time, Cyrus and the Persians rose in revolt against the Medes, and from this time ruled Asia. As for Astyages, Cyrus did him no further harm, and kept him in his own house till Astyages died." *Herodotus* I.130.

If the story of Cyrus' boyhood is true as reported by Herodotus, then it shows how the Lord safeguarded Cyrus' life in order to fulfill Isaiah's oracle concerning Cyrus the Great (Isaiah 44:24 - 45:4). If Astyages is the Ahasuerus of the book of Esther as he seems to be, then this helps to explain why Astyages and Esther had no male heir-- so that Cyrus might be able to fulfill the Lord's will.

<sup>51</sup>George Rawlinson, *The Five Great Monarchies of the Ancient Eastern World*, Volume III (New York: Dodd, Mead & Company, Publishers, 1870), pp. 44-45.

<sup>52</sup>Jerome, *Commentary on Daniel*, p. 55.

<sup>53</sup>ANET, p. 309.

<sup>54</sup>S. R. Driver, *An Introduction to the Literature of the Old Testament* (Edinburgh: T & T Clark, 1898), p. 468.

<sup>55</sup>Archer, *A Survey of Old Testament Introduction*, pp. 382-383.

<sup>56</sup>Bruce M. Metzger, ed., *The Oxford Annotated Apocrypha: The Apocrypha of the Old Testament (Revised Standard Version)*, (New York: Oxford University Press, 1977), p. 75. It is interesting to note that *The Jerusalem Bible* interprets Ahasuerus to be Cyaxares.

<sup>57</sup>L. N. R. (Ellen Ranyard), *Stones Crying Out* (London: The Book Society, 1880), p. 422.

<sup>58</sup>Slotki, *Daniel*, p. xiv.

## DANIEL CHAPTER 1 OFF TO THE UNIVERSITY, 3403/598 B.C.

This chapter provides the historical setting for the chronological and historical-prophetical details of the entire book. The predictions of Daniel are the most comprehensive and sweeping revelation recorded by any prophet of the Hebrew Scriptures. This factor makes the book of Daniel very unique.

The opening verses of Daniel succinctly give the historical-chronological setting which includes the first siege and capture of Jerusalem by the Babylonians in 599-598 B.C. The young Daniel relates his own experiences as he witnessed the siege and sack of Jerusalem--

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. (Daniel 1:1-2)

This passage must be interpreted in the light of II Kings 24:1 which clarifies 'the third year of Jehoiakim' as the third year of subjugation under the Babylonian monarch and not the third year of Jehoiakim's regency. The passage reads: "In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him."

It must also be interpreted in the light of Jeremiah 25:1 which places Nebuchadnezzar's first year in the fourth of Jehoiakim: "The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon." Jeremiah also fixes this statement by a time span: "From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened" (Jeremiah 25:3). It is known that Josiah reigned from 642 B.C. to 610 B.C. and that his thirteenth year was 629 B.C. Thus the twenty-three year time span places the fourth year of Jehoiakim at 606 B.C. This date is the accession year of Nebuchadnezzar in Babylonian counting, but it is his first year in Hebrew reckoning.

### 599 B.C.-- Nebuchadnezzar's Capture Of Jerusalem

By Kisle, 599 B.C., the seventh year of Nebuchadnezzar and the eleventh year of Jehoiakim, the Babylonian army was marching to Hattu.

Josephus relates Jehoiakim's rebellion during his eleventh year in the third year of his servitude to the king of Akkad and how his confidence in Egypt had failed him--

But on the third year, upon hearing that the king of the Babylonians made an expedition against the Egyptians, he did not pay tribute; yet was he disappointed of his hope, for the Egyptians durst not fight at this time. Indeed the prophet Jeremiah foretold every day how vainly they relied on their hopes from Egypt, and how the city would be overthrown by the king of Babylon, and Jehoiakim the king would be subdued by him. (*Antiquities* X.vi.2)

In the course of the events that followed, King Jehoiakim was killed either by Judean assassins hoping to placate the king of Babylon or by Nebuchadnezzar as Josephus relates. Unfortunately, Jehoiakim completely disregarded the warnings of the prophet Jeremiah that he should not rely upon Egyptian aid (*cf.*, *Antiquities*, X.vi.2.). Egypt did not come to Hattu to rescue the king of Judah; for it is stated in II Kings 24:7-- "And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt."

In describing the activity which the king of Babylon intended to do with Jehoiakim, the chronicler writes: "Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried off the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon" (II Chronicles 36:6-7). It was at this time that Daniel and Ezekiel were deported, also according to Josephus it was the third year under Nebuchadnezzar's rule over Judah; when the Temple furnishings were taken to Babylon (*cf.*, II Kings 24:1; II Chronicles 36:7; Daniel 1:1-2).

It should be understood that in the year 599/598 B.C. two Hebrew deportations occurred-- 1) the deportation under Jehoiakim and 2) the deportation under Jehoiachin. These two deportations occurred three months and ten days apart. Both the Bible and Josephus refer to each deportation. The deportation under consideration is 'the deportation under Jehoiakim'. Josephus summarizes this deportation in the following way--

... he [Nebuchadnezzar] slew ... their king Jehoiakim, whom he commanded to be thrown before the walls, without any burial; and made his son Jehoiachin king of the country and of the city: he also took the principal persons in dignity for captives, three thousand in number; and led them away to Babylon; among whom was the prophet Ezekiel, who was then but young. And this was the end of king Jehoiakim, when he had lived thirty-six years, and of them reigned eleven. (*Antiquities* X.vi.3)

Jeremiah, the prophet, also reports the number of Jews taken away captive during year seven of Nebuchadnezzar, which includes both deportations-- "This is the people whom Nebuchadnezzar carried away captive: in the seventh year three thousand Jews and three and twenty" (Jeremiah 52:28).

The first deportation took Jehoiakim captive in 599 B.C. Among the captives were Ezekiel (Ezekiel 1:2) and Daniel (Daniel 1:1-2). Notice that part of the Temple vessels were deported at this time (Daniel 1:2). This deportation of the Temple vessels is also mentioned in II Chronicles 36:6-7 as quoted above. If Josephus is correct in relating the death of Jehoiakim, then Nebuchadnezzar's intentions of carrying the monarch to Babylon were never realized.

Jehoiachin, the eighteen-year old son of Jehoiakim, who had succeeded to the throne at the death of his father, reigned but three months and ten days before Jerusalem surrendered to Nebuchadnezzar (II Kings 24:8, 10-11).

Again, Josephus is helpful in causing one to understand 'the deportation of Jehoiachin'. Josephus records the events leading up to this second deportation in 598 B.C.--

But a terror seized on the king of Babylon, who had given the kingdom to Jehoiachin, and that immediately; he was afraid that he should bear him a grudge, because of his killing his father, and thereupon should make the country revolt from him: wherefore he sent an army, and besieged Jehoiachin in Jerusalem; but because he was of a gentle and just disposition, he did not

desire to see the city endangered on his account, but he took his mother and kindred, and delivered them to the commanders sent by the king of Babylon, and accepted of their oaths, that neither should they suffer any harm, nor the city; which agreement they did not observe for a single year, for the king of Babylon did not keep it, but gave orders to his generals to take all that were in the city captives, both the youth and the handicraftsmen, and bring them bound to him; their number was ten thousand eight hundred and thirty-two; as also Jehoiachin, and his mother and friends .... (*Antiquities* X.vii.1)

With the surrender of Jerusalem, the king of Babylon enslaved Jehoiachin, Judah's king, and placed upon the throne of Judah 'a king of his own choice'. That king was Mattaniah, an uncle of Jehoiachin, whom Nebuchadnezzar renamed, Zedekiah (II Kings 24:12). It appears, however, that the exiles looked upon Jehoiachin as their legitimate king and chronological references were reckoned 'from the exile of King Jehoiachin' (*cf.*, the book of Ezekiel). The following is the Babylonian Chronicles' (Chronicle 5:11-13, Reverse) account of the king of Akkad's capture of Jerusalem and his change of kings--



#### Babylonian Witness To A Biblical Truth

- 11 The seventh year: In the month Kislev the king of Akkad mustered his army and marched to Hattu.
- 12 He encamped against the city of Judah and on the second day of the month Adar he captured the city (and) seized (its) king.
- 13 A king of his own choice he appointed in the city (and) taking the vast tribute he brought it into Babylon. [Grayson, *ABC*, p. 102]

Among the captives were Jehoiachin (II Chronicles 36:10), Nehemiah (Nehemiah 7:6-7), Mordecai and Esther (Esther 2:5-6) *etc.*

Notice that the chronicler reports that the second part of the 'goodly vessels of the house of the Lord' were taken to Babylon-- "And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem" (II Chronicles 36:10, the Temple vessels under Jehoiachin; *cf.*, II Chronicles 36:7, the Temple vessels under Jehoiakim). Apparently, before his capture of Jerusalem, Nebuchadnezzar returned to Babylon with the first part of the Temple vessels mentioned in II Chronicles 36:7. According to II Chronicles 36:10, the rest of the vessels were brought with King Jehoiachin and the exiles to Babylon 'when the year expired'. II Kings 24:13 is also parallel to II Chronicles 36:10. Only II Chronicles 36:7 of these Scriptural passages is in agreement with Daniel 1:1-2. Together, this would be the 'vast tribute' brought into Babylon according to the Babylonian Chronicles. Thus, the vast tribute is the two-fold deportation of the Temple vessels to Babylon in the seventh year of Nebuchadnezzar with a three month and ten day time span.



**ILLUSTRATION VI: A Double Deportation In Nebuchadnezzar's Seventh Year**

Date: Gregorian Calendar	Deportation Under Jehoiakim November 12, 599 B.C.	Deportation Under Jehoiachin February 19, 598 B.C.
<u>Biblical Evidence</u>		
Captives:	Ezekiel, Daniel	Jehoiachin, Nehemiah, Mordecai, Esther
References:	Ezekiel 1:2 Daniel 1:1-3	II Chronicles 36:10 Nehemiah 7:6-7 Esther 2:5-6
Temple Vessels:	First Portion	Second Portion
References:	II Chronicles 36:7 Daniel 1:1-2	II Kings 24:13 II Chronicles 36:10
<u>Extra-Biblical Evidence</u>		
Number of Captives In		
Josephus	3,000	10,832
References:	<i>Antiquities</i> X.vi.3 (cf., Jeremiah 52:28)	<i>Antiquities</i> X.vii.1

Therefore, the seventh year of Nebuchadnezzar (Babylonian reckoning) provides the background to the opening verses of Daniel 1:1-2--

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

In the light of both Biblical and Babylonian documents, there is no record of the king of Babylon besieging Jerusalem in Jehoiakim's third year (607 B.C.). In fact, this would be before Nebuchadnezzar became king. In 607 B.C., Nebuchadnezzar, as crown prince with his father, Nabopolassar, were pushed back from their camp in Quramatu by the Egyptian army. This was a year before the battle of Carchemish. Nebuchadnezzar was along the Euphrates and not in the vicinity of Jerusalem in that year.

The king of Akkad did not come to Jerusalem in Jehoiakim's fourth regnal year (II Kings 24:1) according to Josephus, *Antiquities* X.vi.1. There is no record of the Babylonian king besieging the city at this time. In fact, the Biblical siege of Jerusalem occurred in the eleventh year of Jehoiakim, the accession year of Jehoiachin, and the eighth year of Nebuchadnezzar (Hebrew reckoning, cf., II Kings 24:10-16).

It is obvious that in November of 599 B.C., the Lord gave Jehoiakim king of Judah in his hand (Daniel 1:2) and in February of 598 Jehoiakin and the rest of the Temple vessels were taken to Babylon. Daniel was taken on the first journey to Babylon with the first part of the holy vessels. Therefore, in connection with these details 'the third year of the reign of Jehoiakim' (Daniel 1:1) must refer to the third year of his subjection to Nebuchadnezzar, at which time he rebelled. Jehoiakim rebelled against the king of Akkad in 599 B.C. three years after Nebuchadnezzar's Egyptian campaign in 602 B.C. Thus, evidence has been provided that the exile of Daniel must have occurred in 599 B.C. In Daniel 1:3, the reader is informed that Daniel was of 'the king's seed' and of 'the princes'; this is the initial fulfillment of II Kings 20:17-18 in the deportation under Jehoiakim. The following Biblical statement regarding the deportation under Jehoiachin appears to be the final fulfillment of the prophecy made to Hezekiah--

And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. (II Kings 24:11-12)

This interpretation of Daniel 1:1 is also in agreement with Josephus, *Contra Apion* I.19; *Antiquities* X.vi.1-2; X.xi.1.

It is also interesting to note that in the seventh year, Nebuchadnezzar began the siege of Tyre. Josephus states this in *Contra Apion* I.21.-- "For in the seventh year of the reign of Nebuchadnezzar, he began to besiege Tyre." And in *Antiquities* X.xi.1, Josephus gives the length of the siege of Tyre-- "... this king besieged Tyre thirteen years, while at the same time Ethbaal reigned at Tyre" (599 B.C., the seventh year of Nebuchadnezzar, + 13 = 586 B.C., the withdrawal from Tyre). Read Ezekiel's prophecy against Tyre (Ezekiel 26:1-28:19).

It is Nebuchadnezzar who attacks Jerusalem, the capital of the Southern kingdom of the Hebrew king's rebellion. The name Nebuchadnezzar is derived from the Akkadian *Nabu-kudurru-usur* which means 'O Nebo, guard the boundary-stone! As can be seen, the Akkadian spelling uses an *r* in the name as in Jeremiah 21:2,7 and Ezekiel 26:7. However, the Hebrew word in the book of Daniel appears with an *n*. These letters are interchangeable in the Semitic languages. Nebuchadnezzar is called the king of Babylon. The name 'Babylon' is derived from the Akkadian *bab-ibu*, meaning 'the gate of god'.

Daniel makes it clear that it is the Lord, the covenant God, who puts the Hebrew king into Nebuchadnezzar's power. The people of Judah have broken the covenant--thus divine judgment has arrived in the siege of Jerusalem and the sacking of the Temple. It appears that both the king and part of the vessels of the Temple were carried to Shinar. The term 'Shinar' is another name for ancient Babylonia used in Genesis 11:2,9 and may imply Sumer, the southern portion of Babylonia, which was the land of the Sumerians. The vessels were carried into the treasure-house of Nebuchadnezzar's deity, probably Marduk, the chief Babylonian god.

### The Captivity Of Daniel And His Three Companions

While Nebuchadnezzar was in the Holy City of the Jews, he commanded his chief officer, Ashpenaz, to bring selected Jewish boys to Babylon for training at the palace university. The king's command is as follows--

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 princess; 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. (Daniel 1:3-4)

Ashpenaz was a eunuch as indicated by the Hebrew text. He obviously wielded great influence at the oriental court of Nebuchadnezzar. He would have been in charge of the king's harem as well as the education of the royal youths. To this education program, Jewish adolescents were to be added, especially those of royal Jewish seed, *i.e.*, of Davidic descent. The adolescents were to have good moral character, be physically fit, intelligent, successful and have communication skills. They were to learn the art of reading and writing Akkadian.

It is interesting that the date of Daniel's capture becomes very specific through the

help of the Babylonian Chronicles. There Nebuchadnezzar claims to have captured King Jehoiachin in the second day of the twelfth month of his seventh year. This also is recorded in Scripture (II Kings 24:10-17; II Chronicles 36:10). Jehoiachin, the son of Jehoiakim, only reigned for three months and ten days after his father and his deportation occurred "when the year was expired" (II Chronicles 36:10). Therefore, the deportation of Daniel must have been in the ninth month of 599 B.C.

Daniel, being of royal descent was the fifth generation removed from King Hezekiah (729 B.C.-699 B.C.). It should be recalled that Hezekiah was informed by the prophet Isaiah that his descendants would become eunuchs in the palace of the king of Babylon--

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. 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. Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken. And he said, Is it not good, if peace and truth be in my days? (II Kings 20:17-19)

"They shall be eunuchs in the palace of the king of Babylon," eunuchs were special men who had been deprived of their ability to reproduce so they could be trusted in all the king's affairs, including those of the administration of the harem. Daniel was a young man when he was taken. It is known that Jehoiachin was only eighteen when he became king according to II Kings 24:8. Daniel could have been a brother or cousin to Jehoiachin. Josephus relates that Daniel and his companions were of the family of Zedekiah (*Antiquities* X.x.1). II Kings 24:17 indicates that Zedekiah was the uncle of Jehoiachin.

An exact date can be assigned to Daniel's deportation by subtracting the time span of Jehoiachin's reign of three months and ten days from the deportation of Jehoiachin which occurred on February 19, 598 B.C./Adar 2, 3402 - 100 days is Nov. 12, 599 B.C./Bul 21, 3402.

### The Conflict Between Judaism And Paganism

Once at the royal palace in the city of Babylon, a conflict developed. Daniel and his three companions would not compromise their religious convictions with pagan practices. Daniel details this event as follows--

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and Azariah, of Abednego. 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. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 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. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children

which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. (Daniel 1: 5-16)

The religious conflict came in several different forms such as name changes and diet. Each of the Hebrew names tell something about the covenant God of Israel:

- 1) Daniel means 'God is my judge' or 'God is defender of my right',
- 2) Hananiah means 'Jehovah is gracious,' or 'Jehovah has been gracious,'
- 3) Mishael means 'who is what God is,' and
- 4) Azariah means 'Jehovah is my help,' or 'Jehovah hath helped'

All of the Hebrew names of Daniel's companions appear again in other books of the Old Testament in reference to others by the same name. Significantly, all of their Hebrew names indicate their relationship to the God of Israel, and in the customs of the time, connote devout parents. However, all four of the young men are given new names as was customary when an individual entered a new situation (cf., Genesis 17:5, 41:45; II Samuel 12:24-25; II Kings 23:34, 24:17; and Esther 2:7).

The heathen names were given to Daniel and his companions in a gesture to credit to the heathen gods of Babylon the victory over Israel and to further divorce these young men from their Hebrew background. The Babylonian names mean--

- 1) Daniel received the name Belteshazzar which means 'May Bel protect his life;'
- 2) Hananiah was given the name Shadrach which is the compound of *Sudur* 'command' and *Aku*, 'the moon-god.' Hence the name would mean 'command of Aku.'
- 3) Mishael's name is changed to Meshach (*Mi-sha-aku*) meaning 'who is what Aku (the moon-god) is?'
- 4) Azariah's name becomes Abednego which means 'servant of Nebo'. Bel (cf., Baal, the chief god of the Canaanites) was a god of Babylon and Nebo was considered the son of the Babylonian god Bel.

The religious conflict not only involved the name changes but also diet. Daniel and his companions were confronted with the problem of compromise in matters of eating food provided by the king. No doubt, the king's provision for them was intended to be generous and indicated the favor of the monarch. The text relates that Daniel's 'purposed in his heart' or 'laid upon his heart,' *i.e.*, decided not to defile himself. This was a demonstration of religious loyalty. Of course, the food provided did not meet the requirements of the Mosaic law in that it was not prepared according to regulations and may have included meat from forbidden animals. The problem with the wine as well as with the meat is that it may have been dedicated to idols as was customary in Babylon. To partake of the diet would be to recognize the idols as deities. A close parallel to Daniel's purpose not to defile himself is found in the book of Tobit (1:10-11, R.S.V.) which refers to the exiles of the northern tribes: "When I was carried away captive to Nineveh, all my brethren and my relatives ate the food of the Gentiles: but I kept myself from eating it because I remembered God with all my heart."

I Maccabees 1:62-63, R.S.V., relates the same decision: "But many in Israel stood firm and were resolved in their hearts not to eat unclean food. They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die."

It is noteworthy that Daniel and his companions did not object to the heathen names given to them nor to their education which involved the learning of the



heathen, including their religious view. This was not in direct conflict with the Jewish law.



Figure of a Babylonian King, probably Merodach-iddin-akhi.

In this situation, Daniel asked Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael and Azariah, to be granted permission to eat a vegetarian and water diet since the king's meat included blood and animal fat. Daniel and the Jewish youths were granted this request to be proved for a period of ten days. It was agreed after the test that their faces would be examined and compared to those that ate the portion of the king's meat. Then Melzar would deal with the situation as he would see fit. It should be pointed out that the word Melzar, (the Hebrew *meltzar*) used in the K.J.V. as a proper name, simply means 'the steward' or 'the chief attendant.' The proposal of the ten-day trial was a reasonable length of time to test a diet and yet one that would not entail too much risk of incurring the king's wrath.

With the Lord's blessing, Daniel and companions passed the test. They were better in appearance and fatter in flesh than those who had continued to eat the king's diet. Thus their condition was observed at the end of the time to be better than the other lads, and they were granted permission to remain on the diet.

#### Daniel And The Judean Companions Are Promoted

Because of their determination to remain faithful, the Jewish lads received one victory after another. Another victory is related after the completion of the three years of training in the palace university. This victory is recounted by Daniel--

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. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus. (Daniel 1: 17-21)

When the three years were accomplished 598 B.C. - 595 B.C., the four companions were chosen to be personal attendants of King Nebuchadnezzar. God had made them superior to all the rest; in fact they were ten times better.

The final verse of chapter 1 puts Daniel as a statesman in the affairs of Babylon until the first year of King Cyrus; this is 551 B.C. Daniel was therefore active in political life from 597 B.C. to 551 B.C., a time span of forty-six years.



## DANIEL CHAPTER 2

### THE MAN OF HIS DREAMS AND THE KINGDOM OF GOD, 3373-4073

In the second Chapter of Daniel, the king of Babylon dreams a dream. However, when the king awoke the content of his dream left him, therefore he demanded of his magicians, astrologers, sorcerers and Chaldeans to not only give the interpretation, but also the recounting of the dream itself. Nebuchadnezzar made his demand both by threats and promises of reward. However, the king's wise men insisted that they could only offer an interpretation if the king told the dream. Daniel describes this stalemate situation--

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spoke the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. (Daniel 2:1-9)

This event is dated by the Greek translation of the Hebrew scriptures to have taken place in the eighteenth year of Nebuchadnezzar (Daniel 3:1, LXX). The text reads: "In his eighteenth year." The K.J.V. and other English versions place the reign of Nebuchadnezzar to be his second year [over Egypt]. This statement can not be Nebuchadnezzar's second year over Babylon; for Nebuchadnezzar was already king of Babylon when Daniel was taken into the captivity and Daniel and his companions were already in Babylon for three years according to Daniel 1.

It is known from Jeremiah that King Nebuchadnezzar made a campaign into Egypt and conquered the nation (Jeremiah 46:13-28). This occurred in 582 B.C. Therefore, the year 581 B.C. is Nebuchadnezzar's second year over Egypt or as king of the world.

The reference in the LXX to this event taking place in the king's eighteenth is correct; for 581 B.C. is the eighteenth year of Nebuchadnezzar over Jerusalem. This king conquered Jerusalem in his seventh year (599 B.C.), the same year in which Daniel was taken into the Babylonian captivity. The year 599 B.C., the seventh year of Nebuchadnezzar, is the year of the first Babylonian deportation and this event under consideration falls within the king's eighteenth year (599 B.C. + 18 = 581 B.C.). The year 581 B.C. is Nebuchadnezzar's second year over Egypt since he defeated the country in 582 B.C.

According to Daniel 2:4, the conversation between the Chaldeans and their king transpired in Aramaic, *i.e.*, in royal imperial Aramaic. Jewish scholars such as Ibn Ezra

considered the Aramaic to be a verbatim report. Daniel 2:4 begins an Aramaic section in Daniel which continues through Daniel 7:28.

Nebuchadnezzar became furious when the wise in every class informed him that the king had asked for something which was impossible to do. The wise men acknowledged that most kings would not require such a demand and that only a God could reveal the dream. With this response, the king issued a decree for the wise men to be slain--

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. (Daniel 2:10-13)

As can be seen, this royal decree also involved Daniel and his companions who were not present in the initial meeting (*cf.*, Daniel 2:14). Daniel and his companions were in danger because they were included among the wise men of Babylon.

When Daniel heard of the royal decree from Arioch, the captain of the guard or chief of the slaughterers, he obtained a postponement of the sentence from King Nebuchadnezzar. Daniel indicated that if he was given time, then he would relate to the king both the dream and interpretation. Being granted the request by the king, Daniel went to his house and made the matter known to his companions--

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: 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. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: 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. (Daniel 2:14-18)

### **The Dream Is Revealed To Daniel In A Night Vision**

Once Daniel had revealed the situation to his companions; they began to pray for the mercies of the God of heaven regarding this secret. Human wisdom was of no avail in the crisis. They prayed that they would not perish with the rest of the wise men of Babylon. Then the secret dream was revealed to Daniel in a vision of the night, and Daniel offers a hymn of praise in thanksgiving--

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: 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: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. 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. (Daniel 2:19-23)

### **Daniel Reveals The Secret Dream Of Nebuchadnezzar**

With the secret dream and its interpretation known to Daniel, Daniel returned to Arioch, the chief executioner, and told him not to destroy the wise men of Babylon, but

to bring him in audience with Nebuchadnezzar. Then Daniel gives to Nebuchadnezzar the dream and interpretation--

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. 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. 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? 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; 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; 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. 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.

Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. (Daniel 2:24-35)

At his request, Daniel is brought before the king and declares his readiness to reveal the dream and its interpretation. Daniel is brought in with the formal introduction which was customary in a Semitic court. When the king gives audience to Daniel, the captive of Judah offers all credit to God for the revelation of the secret-- 'there is a God in heaven that revealeth secrets.' Here Daniel emphasizes the unity of God as against the plurality of the Babylonian deities. Daniel indicates that the vision is for the king as well as for the latter days or in the end of days.

Daniel informs the monarch that before he fell asleep, his thoughts were dwelling on what should come to pass after him. The Rabbis have often stated that 'a man is only shown in a dream what emanates from the thoughts of his heart' (*Ber.* 55b). These words of Daniel can be compared with the reply of Joseph's words to Pharaoh (*cf.*, Genesis 41:16,25). According to Josephus, Daniel was one who "conversed with God; for he did not only prophesy of future events, as did the other prophets, but he also determined the time of their accomplishment...and what would befall his countrymen after many generations (*Antiquities* X.ix.7).

Verses 31-35 reveal Nebuchadnezzar's dream which was 'the great image of a human being.' This image is described in terms of metals and materials- 1) the image's head was of fine gold, 2) his breast and arms were of silver, 3) his belly and thighs of brass, 4) his legs of iron and 5) his feet were comprised partly of iron and partly of clay. The image stood in its place until a stone, hewn from a mountain, struck the image of the man at his feet. The stone, hewn from a mountain was not a physical feature that was common in Babylon. The building materials of Babylon were clay bricks. Once struck at his feet by the stone, which was cut out without hands, the image of the man collapsed, crushing and breaking into pieces the iron, the clay, the brass, the silver, and the gold. These materials became like the chaff of the summer threshingfloors and the

wind carried it all away. Eventually, the stone that smote the image became a great mountain, and filled the whole earth.

### **Daniel Interprets The Secret Dream For The King**

The interpretation of the four kingdoms follows in verses 36-46--

This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. (Daniel 2:36-45)

Daniel now makes a clear transition from the dream itself to its interpretation. The descending scale of value of the four metals suggests the degeneration of the human race through the ages as implied in Genesis 4. It is interesting that even classical writers, such as Hesiod in *Works and Days* 109-201 and Ovid in *Metamorphoses* I, 89-150 conceive of history in this way. The evolutionist's interpretation of human history is contradicted by this interpretation of human history. Instead of man beginning in dust and consummating in fine gold, God reveals man in the times of the Gentiles to begin with fine gold and to end in dust.

Daniel points out that Nebuchadnezzar is the king of kings and that the God of heaven has granted him a kingdom, power, strength, and glory. The image of the man represents the following kingdoms or empires: 1) the head of gold is Nebuchadnezzar and the nation of Babylon, 2) the silver comprising the neck to the waist represents the countries of Media and Persia, 3) the bronze of the waist to the knees makes up the nation and realm of Greece, 4) the iron kingdom comprising the image's length from the knees to the feet was Rome; this empire at its feet was partly of iron and partly of clay. The rock or stone kingdom which is the kingdom of God was to come and strike the feet of iron and clay.

Now the meaning of the vision of the image of the man is given in detail and the Illustration is discussed.

The dream envisioned a man, patterned after the god-man of Babylon (see Illustration VII). This man had wings like an angel, yet had an animal in one hand and a cut off tree in the other. These symbols or figures are the basis for the entire first four chapters of Daniel. The god-man shows a type of Christ. The animals are symbols for pagan nations in Daniel, and the tree is a symbol for Israel. Paul illustrated this clearly:

There is a hidden reason for this, brothers, of which I do not want you to be ignorant, in case you think you know more than you do. One section of Israel has become blind, but this will last



only until the whole pagan world has entered, and then after this the rest of Israel will be saved as well. As Scripture says: The liberator will come from Zion, he will banish godlessness from Jacob. And this is the covenant I will make with them when I take their sins away. (Romans 11:25-26 *The Jerusalem Bible*)

God rebuked the gods of Egypt by defeating them (Exodus 12:12). He also did this with Babylon. The vision of the man was understood to represent the future nations who were to rule over the Jews. Josephus, a Jewish historian who saw the Jews dispersed by the Romans in A.D. 70 wrote, "Daniel also wrote concerning the Roman government, and that our country should be made desolate by them" (*Antiquities* X.xi.7). He also tells us that they were looking for the coming of the Messiah at that time--

But now, what did most elevate them in undertaking this war was an ambiguous oracle found in their sacred writings, how, "about that time, one from their country should become governor of the habitable earth." The Jews took this prediction to belong to themselves in particular; and many of the wise men were thereby deceived in their determination. Now, this oracle certainly denoted the government of Vespasian, who was appointed the [tenth] emperor in Judea (*Wars* VI.vi.4).

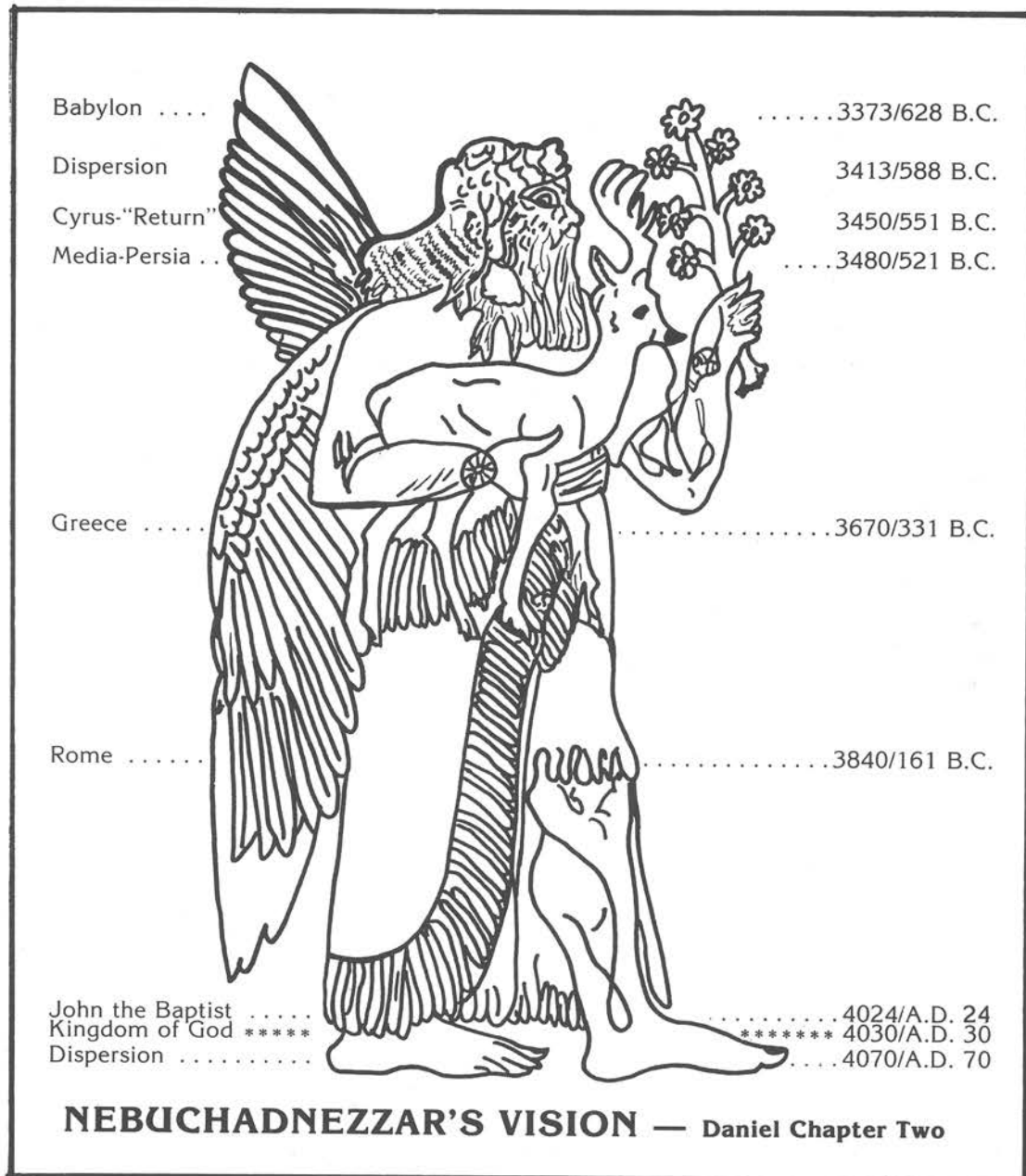
The duration of each kingdom's reign over the Jews was proportional to the man, from head to foot, and are startlingly accurate. Daniel said, "The dream is true, the interpretation is exact" (Daniel 2:45). The man is proportioned to scale, allowing approximately one hundred years to the inch. The period from the first year of Nabopolassar (628 B.C.), until the deportation of the Jews and the final fall of Masada (A.D. 73), was 700 years. The total height of the man is 7 inches.

- 1.) **The Head of Gold.** The head was to represent the nation of Babylon, which ruled for 107 years; beginning with the first year of Nabopolassar and continuing until the reign of Darius the Persian (628 B.C. - 521 B.C.). Forty years after the beginning of Babylon, Zedekiah was blinded by the king of Babylon (II Kings 25:1-7). This took place precisely at the level of the eyes in 588 B.C. (II Kings 25:8 ff.). Seventy-seven years after the beginning of Babylon, Cyrus the Persian gave the edict to return and build Jerusalem (Ezra 1:1). It was in his first year of reign (3450/551 B.C.), precisely at the mouth of the man. One hundred seven years later (3480/521 B.C.), Babylon was destroyed by Darius as Jeremiah predicted (Jeremiah 25:11-13), precisely at the shoulders.
- 2.) **The Chest and Arms of Silver.** This was to represent the second nation to rule over the Jews. This nation was comprised of two peoples, the Medes and Persians, represented by the two arms. There were ten kings (ten fingers) from the first Darius to the last Darius. The empire of the Persians lasted from Darius I (521 B.C.) until the last year of Darius III (331 B.C.). This 190-year period covers precisely 1.9 inches, terminating at the belt, or waist of the man.
- 3.) **The Waist and Thighs of Bronze.** The third nation, represented by bronze, extended from the waist to the knees, including the thighs of the man. The third nation was Macedonia (Greece). They began to rule over the Jews under one leader, Alexander the Great, in 331 B.C. As he was coming to Jerusalem, the high priest showed him the book of Daniel which predicted his arrival. This, along with a vision he had, caused him to make peace with the Jews (*Antiquities* XI.viii.5). Alexander reigned for only twelve years and then he died, leaving his



ILLUSTRATION VII: The Image Of The Man

REFERENCE # 1



empire to be divided by his generals. The dispute continued until 3689/312 B.C. when the Seleucid era began. Ultimately a two-nation conflict over Palestine resulted between the Seleucids and Ptolemies, who ruled from Syria and Egypt. This division took place at the point where the man's legs join his thighs. The end of the Greek domination came when the Jews made an alliance with Rome in 3840/161 B.C. (I Maccabees 8). The period of Greek domination lasted for 170 years, extending 1.7 inches from the waist to the knees.

- 4). **The Legs of Iron, and the Feet of Iron and Clay.** The fourth nation, represented by iron, was to extend from the knees to the feet. The Roman nation was a democracy until the time of the Caesars. Julius was the first, Vespasian was the tenth. Julius came to power in 61 B.C. At the time of the ankles, the kingdom changes from iron to a mixture of iron and clay. This "iron-clay" mixture continues for .5 inches, or about 50 years. The ministry of John the Baptist began at the ankles, in A.D. 24. He admonished Herod and was killed for it. The Herods were from Edom, a land of red clay. Judea was ruled by part iron (Pilate) and part clay (Herod), at the death of Jesus.
- 5). **The Rock Kingdom of God.** The fifth kingdom was different. It was not made of metals at all, it was made of rock. It was to come at the time of the ten kings of the fourth kingdom. It was not made by man, but was made without hands, a kingdom made by God! It began with a small stone breaking away from a large rock, striking the Babylonian god-man in the ankles. This kingdom would not be one of races, more specifically, it would encompass all races, not just Israel. It was to last forever, as a kingdom of God. A rock, since the time of the ladder of Jacob, was the symbol for the God of Israel. Jesus' passion came at this time in history. He quoted Isaiah 8:14 about Himself: "Have you never read Scriptures: It was the stone rejected by the builders that became the Keystone, This was the Lord's doing and it is wonderful to see? I tell you then, that the kingdom of God will be taken from you and given to a people who will produce fruit" (Matthew 21:42-43). He claimed to be one with God, a small stone which was part of the true tabernacle of believers. His kingdom was an eternal kingdom, consisting of all nations of believers. He truly was the God-man, sent at the request of Israel:

Yahweh your God will raise up for you a prophet like myself, from among yourselves, from your own brothers; to him you must listen. This is what you yourselves asked of Yahweh your God at Horeb on the day of the Assembly. Do not let me hear again, you said, 'the voice of Yahweh my God, nor look any longer on this great fire, or I shall die;' and Yahweh said to me, 'All they have spoken is well said. I will raise up a prophet like yourself for them from their own brothers; I will put my words into his mouth and he shall command them all I command him. The man who does not listen to my words that he speaks in my name shall be held answerable to me for it.' (Deuteronomy 18:15-20 *The Jerusalem Bible*)

John the Baptist pointed to Jesus as the "Lamb of God," the prophet who was to come (John 1:21-29). Many people who trusted Daniel's prophecies must have asked Jesus, "When is the kingdom of God coming? Can we sit at your right hand?" Jesus said: "Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind" (John 18:36). Israel rejected Jesus as the prophet and was deported by Titus 77,777 weeks after Moses predicted it (11-1-2579/January 22, 1421 B.C.; to 6-14-

4070/September 7, 70 A.D.).

Daniel gave the interpretation of the image of the man from the kingdom of Nebuchadnezzar through the kingdom of God. The statute of the image of the man forms a unique timeline with Babylon at the beginning. Babylon as the head of gold was the most glorious of kingdoms. According to Isaiah 14:4, Babylon was called the 'golden city' and in Jeremiah 51:7 she is compared to a golden cup. All kingdoms, following the empire which Nebuchadnezzar established, would be inferior to his. Finally, in the days of the Roman empire, the God of heaven shall set up a kingdom, which shall never be destroyed. This is the Messianic kingdom of God. This stone kingdom is hinted at in Zechariah 3:9-- "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day," and in Zechariah 4:9-- "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you."

The reaction of Nebuchadnezzar to Daniel's interpretation makes it obvious that the monarch sensed the presence of God in the words of Daniel. Thus Daniel discusses his promotion by the king--

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king. (Daniel 2:46-49)

Overwhelmed by the tremendous significance of the image and the demonstration that Daniel's God was greater than any god whom he worshipped Nebuchadnezzar fell upon his face and worshipped Daniel, commanding an oblation and sweet odors be offered to him. Critics have lost no time criticizing Daniel for accepting this as equating him with deity. However, Nebuchadnezzar was considering Daniel to be a worthy priest of Jehovah and was merely honoring him in the category. Thus Nebuchadnezzar regarded Daniel as the representative of his God, but not deity himself. The climax of the episode is reached in this verse where the God of Israel is acclaimed by the greatest ruler on earth as the supreme God of the universe.

Daniel became great and received great gifts from King Nebuchadnezzar. He was made an administrator over the whole province of Babylon. Similarly, at Daniel's request, Shadrach, Meshach and Abednego were also placed in charge of Babylonian affairs and administration. It appears that Daniel did not leave the capital of Babylon in the discharge of his duties-- for that is what is meant by the expression 'but Daniel sat in the gate of the king.' Gate is a common term in the Orient for governmental office.

### DANIEL CHAPTER 3

#### AN EYE FOR GOLD AND THE ETERNAL KINGDOM, 4030-4070

Since Nebuchadnezzar was so impressed that he was the head of gold in the image of the man dream, he had an entire golden statue of himself placed in the plain of Dura so that everyone in his realm would know this truth. No doubt he did not want his empire to end at the neck, so he continued the gold to the feet where the eternal kingdom came into place. It was colossal in size; perhaps, similar to those which the king had seen of Egyptian royalty in his conquest of Egypt. This statue was known to Greek historians such as Herodotus who seems to have written about it--

In the Babylonian temple there is another shrine below, where is a great golden image of Zeus, sitting at a great golden table, and the footstool and the chair are also of gold; the gold of the whole was said by the Chaldeans to be of eight hundred talents' weight. Outside of the temple is a golden altar. There is also another great altar, whereon are sacrificed the full-grown of the flocks; only sucklings may be sacrificed on the golden altar, but on the greater altar the Chaldeans even offer a thousand talents' weight of frankincense yearly, when they keep the festival of this god; and in the days of Cyrus there was still in this sacred denseness a statue of solid gold twelve cubits high. I myself have not seen it, but I tell what is told by the Chaldeans. Darius son of Hystaspes purposed to take this statue but dared not; Xerxes his son took it, and slew the priest who warned him not to move the statue. Such is the adornment of this temple, and there are many private offerings besides. (Herodotus' *Histories* I. 183)

The Septuagint informs that this golden statue was erected in the eighteenth year of Nebuchadnezzar (Daniel 3:1, LXX). This is the same chronology as for chapter 2. For 581 B.C. is the eighteenth of Nebuchadnezzar over Jerusalem from his capture of the Holy City in 599 B.C. The year 581 B.C. is the king's twenty-fifth year over Babylon (606 B.C.) and it is his second year over Egypt (583 B.C.).

At the dedication ceremony of the golden image, a royal proclamation was issued for all men of the realm to worship the image. Jewish commentators regard the act as a deliberate attempt to lead the Jews astray, and so cause them to forfeit God's favour and their right to fulfillment of His promise as revealed in the foregoing chapter. Among those present were dignities of the state such as: 1) princes, 2) governors, 3) captains, 4) judges, 5) treasurers, 6) counselors, and 7) sheriffs. Seven classes of officials are designated. Their official titles in order with modern meanings would be: 1) satrap, 2) prefect, 3) governor, 4) counselor, 5) treasurer, 6) law official or judges and 7) magistrate.

The image of gold is described as being sixty cubits (ninety feet) high and six cubits (nine feet) broad-- a very impressive sight. Scripture does not solve the problem of the form of the image. However, the image may have been on a pedestal with only the upper part of the image resembling human form. The obvious intent was to impress by the size of the image rather than by its particular features. The dimensions of six cubits wide and sixty cubits high introduces the number six which is prominent in the Bible as the number of man (*cf.* , Revelation 13:18).

The size of the statue was chronologically Messianic. It stood sixty cubits high, and six cubits wide. Nebuchadnezzar became the king (3395/606 B.C.) 600 years before Jesus was born. Nebuchadnezzar returned from madness and had his kingdom restored 600 years before Jesus' kingdom was restored at the time of His accession. Nebuchadnezzar laid siege to Jerusalem (3411/590 B.C.), and 660 years later (4071/71 A.D.), Vespasian, the

tenth king, had deported Jerusalem ( $60 + 6 = 66 \times 10 = 660$ ).

Thus principal officials of his empire were gathered together for the dedication of the image. A parallel situation in the ancient world would have been Sargon's feast upon the completion of a palace erected at Dur Sharrukin. Nebuchadnezzar had given only one command and that was for the officials to bow down and worship the golden image at the sound of the music--

Nebuchadnezzar the king made an image of gold whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. (Daniel 3:1-7)

The critics have often used the presence of Greek names among the music instruments as an indication that the book of Daniel was written in the Greek period. However, this argument actually boomerangs for if Daniel was written in a Greek time span, then there would be many more Greek words than the several which are present. This problem was fully discussed in the introduction.

#### **Daniel's Companions Are Tested By The Royal Edict**

Unfortunately, the worship of the golden image brought Daniel's three companions, who were dignities of the realm and present for the dedication ceremonies, into a religious conflict. They had refused to bow to the king's golden image and, as a result, it was related to the king that his decree had been broken by certain of the Jews-- Shadrach, Meshach, and Abednego-- who he had set over the affairs of the province of Babylon--

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. (Daniel 3:8-12)

It appears that certain Chaldeans saw an excellent opportunity of displaying their resentment against the foreign upstarts who were occupying positions which they considered Babylonians were more entitled to hold. Therefore Shadrach, Meshach and Abednego were denounced for their non-conformity. These men were, therefore, brought before the king.

Although, Daniel was not present for this occasion, he records the discourse between Nebuchadnezzar and Shadrach, Meshach, and Abednego--



Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. (Daniel 3:13-18)

Note the arrogance of the king in the rhetorical question: "...who is that God that shall deliver you out my hands?" By dropping the king's title from before his name, the companions implied that he was but a mortal being who had no right to demand of them an act which violated their conscience. It seems that the response of the companions to the monarch implies a doubt of God's ability to deliver, which is quite out of accord with the context. However, the best way of avoiding the apparent doubt is to assume that by the word *able* the companions meant, not His power, but His will. The answer of the three men to Nebuchadnezzar left no doubt as to their determined purpose not to serve the gods of Babylon and worship the image. Hebrew law in Exodus 20:4-6 had forbidden the worship of images or idols.

#### **The Faithfulness Of The Companions Preserves Them In The Flame**

Nebuchadnezzar immediately commands their execution instead of offering the three companions of Daniel another opportunity to bow before the image as the ruler had originally proposed. Their episode in the fiery furnace is related by Daniel--

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astounded, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. (Daniel 3:19-25)

Being furious that his command was challenged, the form of his appearance even changed against Daniel's companions and he ordered the furnace to be heated seven times hotter. Perhaps the furnace was the type used for making brick in Babylon (Genesis 11:1-4). Then the mighty men of Babylon bound Shadrach, Meshach and Abednego, casting them into the burning fiery furnace. The heat of the furnace was so hot that the heat killed the mighty men who had thrown the companions in the furnace.

In the midst of the burning fiery furnace a miracle took place which astonished even the monarch of Babylon. A fourth man had appeared in the midst of the fire. His

appearance was as the Son of God. The fire had removed the materials which had bound Daniel's three companions, and they, without hurt, were walking in the midst of the fire with the fourth man.

Who was the fourth man in the flame of fire? Jewish tradition in the Talmud asserts that it was the archangel Gabriel (*Pes* .118a,b), while Christian interpretation asserts that it was the pre-incarnate Christ. In Daniel 3:28, the fourth man is referred to by Nebuchadnezzar as God's angel.

Recognizing the greatness, faithfulness and power of the God of Shadrach, Meshach and Abednego, Nebuchadnezzar called them out of the midst of the furnace--

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent this angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach and Abednego, in the province of Babylon. (Daniel 3:26-30)

It is possible that only the king saw the fourth man. However, the government officials observed that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their cloaks changed, nor had the smell of fire passed on them.

Blessing the God who spared Shadrach, Meshach and Abednego, Nebuchadnezzar issues a decree of tolerance and recognition of the religion of Judaism-- "Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that is able to deliver after this sort." Also, the king promoted Daniel's companions *i.e.*, caused them to prosper. The actual decree of the king is given in chapter 4:1-3.

The Septuagint (LXX) inserts the 'Prayer of Azariah' and the 'Song of the Three Youths' with some additional explanation for the events of Daniel 3. Conservative scholarship is agreed that this is not part of the Scriptural text, although it is possible that these men, godly as they were, might have expressed prayer in a similar way if time permitted.

### In Conclusion

Apparently God used the gods of the land to prove His superiority. Egyptians were the first to see their gods humiliated by the true God of Israel. The image of the Babylonian God fits each of the kingdoms "exactly", proving that Daniel was given prophetic wisdom about the future. Since the vision extends well beyond 167 B.C., higher critical views about Daniel are challenged, and Jesus' role in history is clarified.

## DANIEL CHAPTER 4

### A TREE OF LIFE AND NEW LIFE, 3430-5950, 3450-6000

The decree of Nebuchadnezzar was sent out to all the peoples of his empire in order that religious toleration would be given to the Jews. Just as Nebuchadnezzar had acknowledged Daniel's God at the conclusion of Chapter 2, so here Nebuchadnezzar admitted the power of the God of Shadrach, Meshach and Abednego and issues a decree in oriental style commemorating the event.

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high god hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.  
(Daniel 4:1-3)

Among scholars, there are differences of opinion on where to place the open verses of Daniel 4:1-3. They could be regarded as the conclusion for chapter 3 or they could be interpreted as an introduction to chapter 4. In the Massoretic text, which is followed by Theodotian, the Vulgate, and the Peshitto, the entire narrative is given in the form of an edict or letter of Nebuchadnezzar to all his subjects. It begins with a greeting to 'all the peoples, nations and languages that dwell in all the earth,' and proceeds to state the king's desire to make known to them the signs and wonders that the Most High had wrought upon him. Nebuchadnezzar then recounts the dream which troubled him and tells how he summoned the wise men of Babylon (magicians, astrologers, Chaldeans and soothsayers) to make known the interpretation.

However, in the Septuagint (LXX), there is nothing corresponding to the first three verses in the Massoretic, which transform the next thirty-four verses into an edict. The chapter begins simply in the LXX, with the words: 'And in the eighteenth year of his reign Nebuchadnezzar said: I Nebuchadnezzar was at rest in mine house': then follows in the same narrative form, the next thirty-three verses. At their close comes the edict as a result of the king's spiritual and psychical experiences, in which are embodied very many of the phrases in vs.1-3. A close study of the texts and versions forces one to conclude that the older order of the text is preserved in the Massoretic text.

Daniel 4 occupies a large portion of the book of Daniel and it is more than a profound story of how God can bring a proud man low. It is the climax of Nebuchadnezzar's spiritual biography which began with the recognition of the excellence of Daniel and his companions, continued with the interpretation of the dream of the image in chapter 2, and was advanced by his experience related in chapter 3.

The theme of this chapter, as given by Daniel himself in the interpretation of the king's dream, is the Lord's dealings with Nebuchadnezzar "till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Daniel 4:25). The chapter's purpose is to teach that the God of Israel is the God of the whole universe, and that the temporal power and greatness of all nations and monarchs are subject to His will.

Nebuchadnezzar is content and at peace in his palace when he dreams his second dream--

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. (Daniel 4:4-7)

Once more, Nebuchadnezzar is troubled by a dream and calls the wise men of Babylon into his court for the interpretation. This time the king was able to tell them the dream, but they were unable to give meaning to the tree dream. Thus the situation required the service of Daniel the prophet. Then Nebuchadnezzar gives to Daniel the dream of the tree--

But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots 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 in the grass of the earth: Let his heart be changed from man's and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will and setteth up over it the basest of men. The dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee. (Daniel 4:8-18)

It is possible that the wise men of Babylon kept coming in, one by one in turn and departed without success until at last Daniel entered before the king. It is interesting that the king acknowledges that Daniel's Babylonian name honors the king's god, Bel. Daniel had become the master of the magicians because he had the spirit of interpretation.

In his dream, Nebuchadnezzar saw a great high tree in the midst of the earth. It had fair leaves and much fruit; this tree provided shade, lodging and food for the beast of the field and the fowl of heaven. Then an angel from heaven proclaimed that the tree and its fruit should be destroyed, but the stump of the tree's roots be protected with a band of iron and brass (bronze). Then the metaphor of the tree is dropped for a plain reference to Nebuchadnezzar whose lot would be with the beasts in the grass of the earth and whose heart would be changed from man's to beast's for seven years.

Josephus and other Jewish commentators have understood the seven times as seven years (*Antiquities* X.x.6). The term 'watcher' is a word that is found several times in the Book of Enoch, in intertestamental literature and in the Zadokite fragment.



### Daniel Hesitates To Interpret The Dream

When Daniel heard the dream from the king of Babylon, he hesitates to interpret the dream because of its meaning for the personal life of Nebuchadnezzar. Daniel became speechless with horror and his knowledge of what the dream portended made him afraid to tell it to the king--

Then Daniel, whose name was Belteshazzar, was astounded 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. The tree that thou sawest, which grew, and was strong whose height reached unto the heaven, and the sight thereof to all the earth; 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: It is thou, O king, that art grown and becomes strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying Hew the tree down, an 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: This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: 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. 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. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. (Daniel 4:19-27)

Nebuchadnezzar noticed the look of horror on Daniel's face and encouraged him to interpret the dream. Daniel's words that the interpretation be to thine enemies helped to prepare the king for the dreadful message that the dream conveyed. Note that the repetition-- 'it is thou, O king' greatly increases the rhetorical effect of the announcement.

Daniel informs the king that the tree dream is about him-- for the king has become great and powerful and his dominion has reached to the end of the earth. The cry of the watcher and holy one from heaven to hew down the tree and destroy it, but to leave a band of iron and brass around the stump of the roots means 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. 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.

By breaking off the yoke of sin/iniquity by means of righteousness and showing mercy to the poor, the monarch would be able to lengthen his time of tranquility before the fulfillment of the tree-dream.

### The Double Meaning Of The Tree-Dream

In the immediate sense, the dream was speaking of Nebuchadnezzar, but in the future sense it was speaking of Israel in relation to the Gentile nations, for the tree remained banded with the Greek (bronze) and Roman (iron) bands. The entire book of Daniel directs its attention to the kingdoms of the future, with special emphasis on the



kingdom of God. The things that were to happen to Nebuchadnezzar, were the things that were to happen later to the Jewish peoples in their relationship to the nations about them.

The tree was next to be cut down (*cf.*, Romans 11:16-32, Jeremiah 5:9-11, John 15:5). The trunk of the tree was to be left in place with the roots in the ground, for at some later date it was again to produce fruit (*cf.*, Mark 11:12-14, Matthew 24:32-36). The tree was not to pass away until the prophecy was fulfilled (*cf.*, Matthew 24:34).

It should be pointed out that where the text continues in the person of 'him' rather than 'it' that it is referring to Nebuchadnezzar. The pronoun change brings about this unique interpretation: "Let *him* be drenched with dew, share the grass with animals," *etc.* (*cf.*, Deuteronomy 28:63-68, Luke 9:58, and Luke 21:24). The application is of course to Nebuchadnezzar, but seems also to apply to Jacob (the nation of Israel). Jacob is to be held in subjection by the Greek and Roman peoples who have become Christians until the time of the Gentiles terminates. Man is ultimately to find out that he is not personally responsible for the rising to power of nations, only God can do that (*cf.*, I Cor. 15:20-28). We often think of the land as property of Israel, but God made it clear that the kingdom and the land were His alone to give or take at his discretion (Leviticus 25:23).

#### **The Fulfillment Of The Tree-Dream For Nebuchadnezzar And Israel**

For Nebuchadnezzar, Daniel's interpretation of the tree-dream began its fulfillment one year later--

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. (Daniel 4:28-33)

At this point we are reminded of the image (Illustration VIII). He has a grass eating animal in one arm, and a cutoff tree in the other. Nebuchadnezzar becomes a grass-eating animal for seven times, and his country, the tree, is cut off from him. Having been forewarned of what was destined for him, Nebuchadnezzar was granted a period of grace in which to repent, but he failed to utilize the opportunity. While boasting of his accomplishments, God stuck him with insanity. His hair grew long, like eagles feathers and his nails like bird's claws and he separated himself from society, living like an animal for seven times or seven years. The Jewish scholar Rashi suggests that this period of seven years was fixed as a punishment for the king's destruction of the Temple which took seven years to build. Nebuchadnezzar's madness is a malady of a kind well known to modern medical science as lycanthropy.

This episode illustrates the truth that the Lord "bringeth low, He also lifteth up" (I Samuel 2:7). He also is in control of the affairs of men, even kings and kingdoms. It is also clear that pride cometh before a fall. The king had obviously achieved some great accomplishments. He had built one of the seven wonders of the ancient world-- the famous hanging garden of which modern archaeologists have claimed to have discovered the remains. This king had made Babylon the greatest city in the world. His

proud words: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" (Daniel 4:30).

The great Greek historian Herodotus (484 B.C. - 430 B.C.) in his *Histories* described the greatness of Babylon. He writes--

Babylon was a city such as I will now describe. It lies in a great plain, and is in shape a square, each side an hundred and twenty furlongs in length; thus four hundred and eighty furlongs make the complete circuit of the city. Such is the size of the city of Babylon; and it was planned like no other city whereof we know. Round it runs first a fosse deep and wide and full of water, and then a wall of fifty royal cubits' thickness and two hundred cubits' height. The royal cubit is greater by three fingers' breadth than the common cubit.

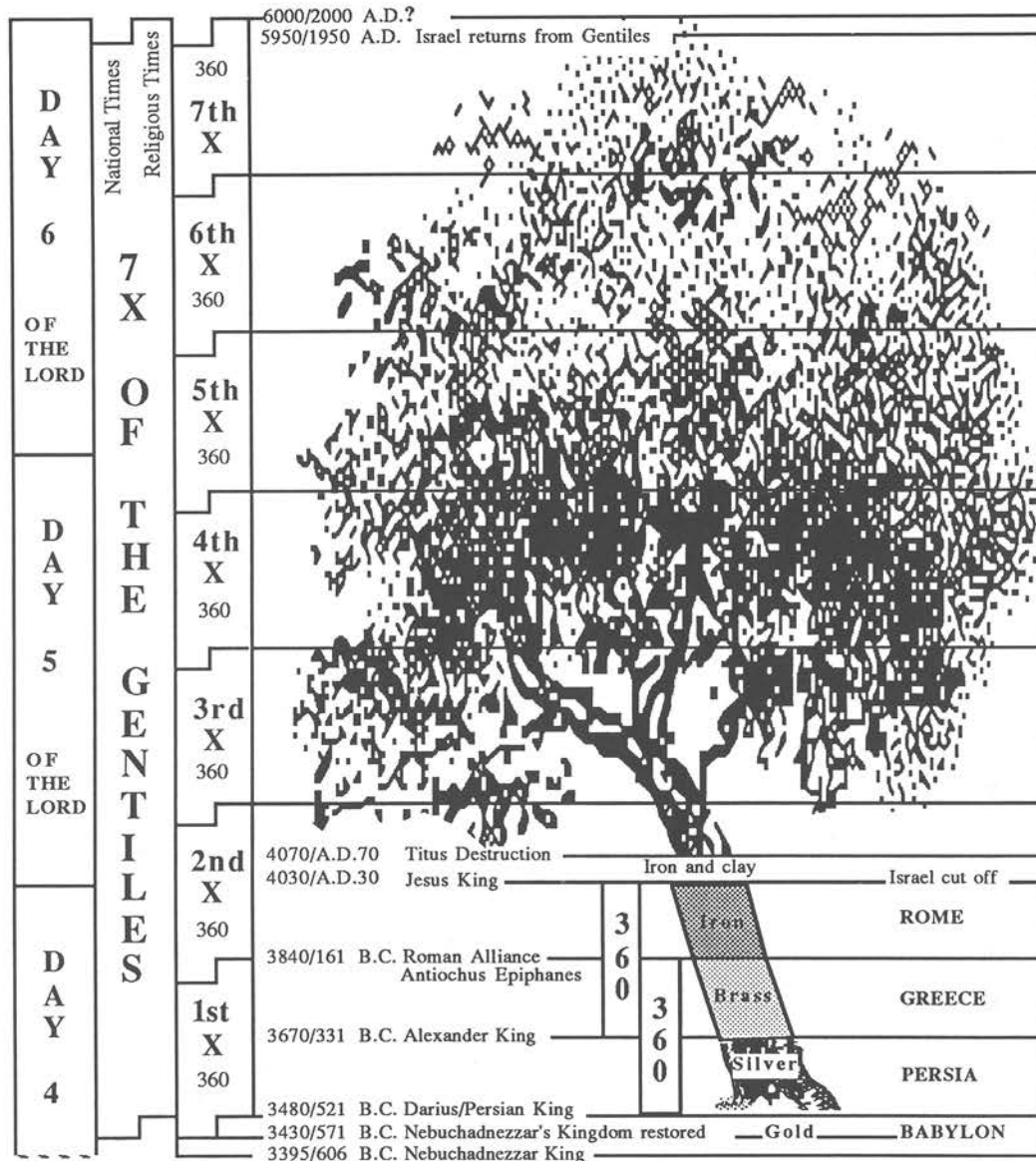
Further, I must show where the earth was used as it was taken from the fosse and in what manner the wall was wrought. As they dug the fosse, they made bricks of the earth which was carried out of the place they dug, and when they had moulded bricks enough they baked them in ovens; then using hot bitumen for cement and interposing layers of wattled reeds at every thirtieth course of bricks, they built first the border of the fosse and then the wall itself in the same fashion. On the top, along the edges of the wall, they built houses of a single chamber, facing each other, with space enough between for the driving of a four-horse chariot. There are an hundred gates in the circle of the wall, all of bronze, with posts and lintels of the same. There is another city, called Is, eight days' journey from Babylon, where is a little river, also named Is, a tributary stream of the river Euphrates; from the source of this river Is rise with the water many gouts of bitumen; and from thence the bitumen was brought for the wall of Babylon.

Thus then was this wall built; the city is divided into two parts; for it is cut in half by a river named Euphrates, a wide, deep, and swift river, flowing from Armenia and issuing into the Red Sea. The ends of the wall, then, on either side are built quite down to the river; here they turn, and hence a fence of baked bricks runs along each bank of the stream. The city itself is full of houses three and four stories high; and the ways which traverse it -- those that run crosswise towards the river, and the rest-- are all straight. Further, at the end of each road there was a gate in the riverside fence, one gate for each alley; these gates also were of bronze and these too opened on the river.

These walls are the city's outer armour; within them there is another encircling wall, well nigh as strong as the other, but narrower. In the midmost of one division of the city stands the royal palace, surrounded by a high and strong wall; and in the midmost of the other is still to this day the sacred enclosure of Zeus Belus, a square of two furlongs each way, with gates of bronze. In the centre of this enclosure a solid tower has been built, of one furlong's length and breadth; a second tower rises from this, and from it yet another, till at last there are eight. The way up to them mounts spirally outside all the towers; about halfway in the ascent is a halting place, with seats for repose, where those who ascend sit down and rest. In the last tower there is a great shrine; and in it a great and well covered couch is laid, and a golden table set hard by. But no image has been set up in the shrine, nor does any human creature lie therein for the night, except one native woman, chosen from all women by the god, as say the Chaldeans, who are priests of this god.

These same Chaldeans say (but I do not believe them) that the god himself is one to visit the shrine and rest upon the couch, even as in Thebes of Egypt, as the Egyptians say (for there too a woman sleeps in the temple of Theban Zeus, and neither the Egyptian nor the Babylonian woman, it is said, has intercourse with men), and as it is likewise with the prophetess of the god at Patara in Lycia, whenever she be appointed; for there is not always a place of divination there; but when she is appointed she is shut up in the temple during the night. (*Herod* I.178-182)

As pointed out above, the seven times of Nebuchadnezzar has a parallel in the history of the nation of Israel.



#### ILLUSTRATION VIII: The Seven Times Vision

A Holy One was to come down from heaven and cut off the branches of the tree (4:13). Notice the iron band terminates at the passion of Jesus in history (see Illustration VII). Jesus was the 'Holy One' whom Israel had asked Moses to give them (Deuteronomy 18:15ff.). The trunk was left with an iron and bronze band around it so that it would be restored in the future. "He" was to go out among the animals and live for seven times so that everyone could learn about the true God of Israel. At the end of the seven times, Nebuchadnezzar was to learn that the Most High is the king over all men. Twelve months (one time) later, Nebuchadnezzar was boasting about his accomplishments when he suddenly was struck with a form of madness, and was sent to live with the animals for seven times or years. This madness took place in 577 B.C., and in 3430/571 B.C., he returned from his madness. (For explanation of 3430 A.M., see Appendix A.)

### **Prophets: Counting A Day For A Year**

God foretold the future in a special way through the prophets. When God wanted to tell them something about the future, they were shown through the actions of a prophet, that each day was to be followed by a year.

Moses told the people, "For forty days you reconnoitered the land. Each day shall count for a year; for forty years you shall bear the burden of your sins, and you shall learn what it meant to reject me" (Numbers 14:34). Ezekiel was told, "And at the end of these days you are to lie down again on your right side and bear the sin of the House of Judah for forty days. I have set the length for you as one day for one year" (Ezekiel 4:6). Many of the prophecies of Daniel are given in the same way. For example, we find that chapter 9 speaks of "seventy weeks" (verse 24) which is to cover many years of future history. These weeks can only mean 490 days of years. Then again, in chapter 8, 2300 days are spoken of as reaching to the time of the end (verses 14 and 19).

### **Considering The Number Of Days In A Time Or Year**

The prophecies of chapter 4 are built on the dates and metals of chapter 2. Instead of using the length of a man's body to determine the time each event was to occur, precise "times" were given. These "times" are translated from the Aramaic word *idan* which alternately is translated "time" or "year". Jews did not count the number of days in a year, rather, they were instructed to keep the lunar months by observation. Each new moon was to be celebrated as the start of a new month. The year began with the new moon just prior to the spring harvest. Since there are 29.5 days in a lunar month, twelve months would contain 354 days, and thirteen would contain 383. They determined the number of months in their year by observing the maturity of the harvest. Most years would have twelve months and some would naturally have thirteen. They never counted a year as we know it to have 365 days. A portion of a unit was counted as a full, therefore, a month, having 29.5 days was counted as thirty days, and a year was considered to have twelve 30 day months, hence a year was lumped off at 360 days. We can find several instances in Scripture where this can be shown to have been used. Noah counted five months as 150 days, for the rain began on the second month, day seventeen, and ended on the seventh month, day seventeen, (Genesis 7:11, 8:4). Likewise, we find 1260 days called three and a half years in Revelation 12:6, 14. Hence a week of years would be counted as seven, a month as thirty, a season as ninety, and a year as 360.

### **The Tree And The Seven Times (Illustration VIII)**

Babylon was not destroyed until Darius dismantled the walls of the city in 3480/521 B.C. This could represent the cutting down of the tree. The trunk of the tree would then be projected into the future, and it would have bands of iron and brass attached around it. The iron and brass junction on the man was 3840/161 B.C. This will establish a basis for the scale of the tree, for it falls exactly on time (360 years) after the tree (Babylon) is cut down. Interestingly then, it is exactly one time (360 years) from the beginning of the Greek rule over Judea until the Passion of Jesus in A.D. 30. Seven times ( $7 \times 360 = 2520$ ) after Nebuchadnezzar's kingdom was restored (3430/571 B.C.), in 1950 A.D., the Law of Return was issued, and Israel could come back to their land from "among the animal kingdoms." Seven times ( $7 \times 360 = 2520$ ) after the tree was cut down, is equal to the year 6000/2000 A.D. The tree began to produce fruit when Israel was deported from their land, and the Kingdom of God was established (see Appendix A, Illustration I).

Jesus prophesied that He would return when the Jewish kingdom was restored



(Acts 1:6-7). Hosea chapter 6 indicated that Israel would be brought back to life on the third day (Hosea 6:1-3). Jesus said He would return on the third day (Matthew 16:21). The chronology seems to make this "Day" as a Day of the Lord (Psalm 90:4). If it is, we are living in the most important period of history, for we can look for two important events to follow the return of Israel to their land; first, a repentance of the people, and second, the return of the Messiah.

### **Moses' Parallel Prophecy And The Seven Times Of Israel**

Moses prophesied that seven times of punishment would come to Israel if they rejected God's Law (Leviticus 26). This seven times became their destiny because mankind cannot obey the laws and covenants of God. Moses gave key words which outline Israelite history and can be synchronized with the tree as it goes forth from Babylon as follows.

#### **1). The Babylonian Captivity: The First Warning Of Seven Times Punishment**

Israel would be defeated by their enemies, and they would flee when no one was chasing them (Leviticus 26:14-17). This took place when Nebuchadnezzar defeated Judah in 588 B.C.

"Do not be afraid of the Chaldeans," he said, "live in the country, obey the king of Babylon, and all will go well with you." But in the seventh month, Ishmael son of Nethaniah son of Elishama, who was of royal descent, and ten men with him, came and murdered Gedaliah, as well as the Judeans and the Chaldeans who were with him at Miszpah. Then the people, of high and low degree, with the commanders of the troops, all set out and made for Egypt, in fear of the Chaldeans. (II Kings 25:24-26)

#### **2). Antiochus Epiphanes: The Second Warning Of Seven Times Punishment**

The sky would be iron and the earth would be bronze (Leviticus 26:18-22). This event fell between the iron and bronze bands on the man (161 B.C.), when the Jews made an alliance with Rome. It fell exactly one time (360 years) after the end of Babylon, and spanned the silver and brass period on the tree of history:

Good fortune attend the Romans and the Jewish nation by sea and land for ever; may sword or enemy be far from them! If war comes first to Rome or any of her allies throughout her dominions, the Jewish nation is to take action as her ally, as occasion may require, and do it wholeheartedly. They are not to give or supply the aggressor any grain, arms, money or ships; this is the Roman decision, and they are to honor their obligations without recompense. In the same way, if war comes first to the Jewish nation the Romans are to support them energetically as the occasion may offer, and the aggressor shall not be furnished with grain, arms, money or ships; this is the Roman decision, and they will honor these obligations unreservedly. These are the terms laid down by the Romans for the Jewish people. If when they have come into force either party should wish to make any addition or deletion, they shall be free to do so, and any such addition or deletion shall be binding. (I Maccabees 8:23-30)

#### **3). Pompey, Herod, & Julius Caesar: The Third Warning Of Seven Times punishment**

The Jews became captive and lost their government under Pompey (Leviticus 26:22-26). Their highways were given over to the Roman legions. Julius Caesar came as the first emperor in the same year, as well as the first of the Herods from the land of clay. God also was to avenge His covenant. The covenant made on Sinai made Israel a special people, a kingdom of priests, and a royal nation. God avenged His covenant with Israel in 3940/61 B.C. Josephus tells us:

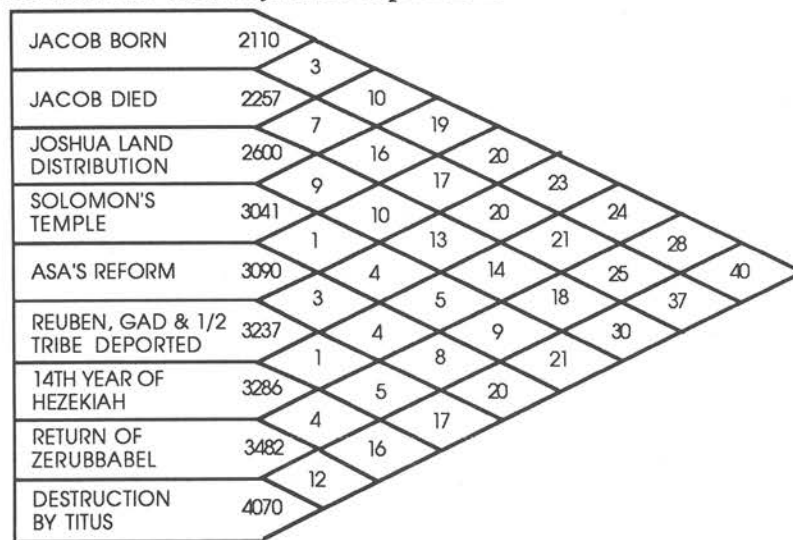


For this misfortune which befell Jerusalem Hyrcanus and Aristobulus were responsible, because of their dissension. For we lost our freedom and became subject to the Romans, and the territory which we had gained by our arms and taken from the Syrians we were compelled to give back to them, and in addition the Romans exacted of us in a short space of time more than ten thousand talents; and the royal power which had formerly been bestowed on those who were high priests by birth became the privilege of commoners. (Loeb, *Antiquities* XIV.77-78)

#### 4). **Vespasian: The Fourth Warning Of Seven Times Punishment**

God allowed the Roman legions to destroy the city and the sanctuary in A.D. 70 (Leviticus 26:27-40). After four warnings, their destiny was sealed for a total of seven times. They were to eat their children, and were to perish among the nations. The land was to rest during its Sabbaths. The land belongs to God, and it was to be relinquished on a jubilee year (Leviticus 25:23). All occupants were only guests and strangers, be they Jew or Gentile. Jacob was born forty jubilees before A.D. 70 when Vespasian took the Jews out of their land. Israeli armies captured Jerusalem in A.D. 1967, seventy jubilees after the flight of Moses, sixty-nine jubilees after the first distribution of land by Joshua (Joshua 14). This seems to tie together the whole purpose and plan of God as He dealt with His special people Israel.

#### ILLUSTRATION IX: Israel's Jubilee Separations



Speaking of the Roman destruction, Josephus tells us:

She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee in this war, this famine and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves! This famine also will destroy us, even before that slavery comes upon us; yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets and a bye-word to the world, which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this, she slew her son and then roasted him, and ate the one half of him, and kept the other half by her concealed. Whiston, (*Wars* VI.iv.4)

The Roman armies surrounded Jerusalem forty years to the day after Jesus died on the cross. Israel's rejection of Jesus meant hope for the nations (Romans 11:28), for He

and Israel were to be sent to the nations of the world (Deuteronomy 28:36). Israel was forced to start a second service in their "new covenant" relationship to God. The double punishment was foretold by Jeremiah, "I will require their guilt and their sin twice over, since they have polluted my land with the corpses of Horrors, and filled my heritage with their Abominations" (Jeremiah 16:18). Moses gave them the stone tables twice, the first time Moses broke them, the second time he did not. Israel was God's firstborn who by law was to receive a double portion. Except Israel went to the nations, perhaps their God, and our God, would not have been there.

#### **The Time Of The End**

Without their belief in their Messiah, Israel's destiny was like the fire of Daniel. Yet God would not forget the covenant He made with Abraham, Isaac, and Jacob (Leviticus 26:41-46). They will confess their sins in the last days, and God has brought them back to the land. This will be followed by a circumcision of their hearts. A portion of Isaiah was read when Israel received her independence in 1948: "'Console my people, console them,' says your God. 'Speak to the heart of Jerusalem and call to her that her time of service is ended, that her sin is atoned for, that she has received from the hand of Yahweh double punishment for all her crimes'" (Isaiah 40:1-2). The vision of the tree is rich with wisdom from God. Israel as an Old Covenant nation, was "cut off" from the land. The Kingdom of God was to permeate the whole of mankind, who would produce fruit. When the time was completed, Israel was to return. A part of Israel was cut off from the tree of life, confirming the words of Jesus.

Next day as they were leaving Bethany, he felt hungry. Seeing a fig tree in leaf some distance away, he went to see if he could find any fruit on it, but when he came up to it he found nothing but leaves; for it was not the season for figs. And He addressed the fig tree, "May no one ever eat fruit from you again," he said. (Mark 11:12-14)

The Kingdom of God, shown as a tree of all races of people, Jews and gentiles alike, began to produce fruit. Paul accepted the New Testament of God and admonished the Romans:

There is a hidden reason for all this, brothers, of which I do not want you to be ignorant, in case you think you know more than you do. One section of Israel has become blind, but this will last only until the whole pagan world has entered, and then after this the rest of Israel will be saved as well. As Scripture says: The Liberator will come from Zion, he will banish godlessness from Jacob and this is the covenant I will make with them when I take their sins away. The Jews are enemies of God only with regard to the Good News, and enemies only for your sake; but as the chosen people, they are still loved by God, loved for the sake of their ancestors. God never takes back his gifts or revokes his choice. Just as you changed from being disobedient to God, and now enjoy mercy because of their disobedience, so those who are disobedient now-- and only because of mercy shown to you-- will also enjoy mercy eventually. God has imprisoned all men in their disobedience only to show mercy to all mankind. How rich are the depths of God-- how deep his wisdom and knowledge-- and how impossible to penetrate his motives or understand his methods! Who could ever know the mind of the Lord? Who could ever be his counselor? Who could ever give him anything or lend him anything? All that exists comes from him; all is by him and for him. To him be the glory for ever! Amen. (Romans 11:25-36, Jerusalem Bible)

#### **Jesus As The Prophet Like Moses**

As he drew near and came in sight of the city he shed tears over it and said,

If you in your turn had only understood on this day the message of peace! But alas, it is hidden from your eyes! Yes, a time is coming when your enemies will raise fortifications all

around you, when they will encircle you and hem you in on every side; they will dash you and the children inside your walls to the ground; they will leave not one stone standing on another within you-- and all because you did not recognize your opportunity when God offered it! (Luke 19:41-44)

For great misery will descend on the land and wrath on this people. They will fall by the edge of the sword and be led captive to every pagan country; and Jerusalem will be trampled down by the pagans until the age of the pagans is completely over. (Luke 21:24)

Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent you! How often have I longed to gather your children, as a hen gathers her chicks under her wings, and you refused! So be it! Your house will be left desolate, for, I promise, you shall not see me any more until you say, Blessings on him who comes in the name of the Lord. (Luke 23:37-39, Psalm 118:26)

### **God Gives Equal Time**

In 1946, the Jews formed their own government on a sabbath year, at the Feast of Tabernacles. This event took place exactly 700,000 days after the death and resurrection of their Messiah. The baptism and ministry of Jesus began exactly 700,000 days after the birth of Jacob, the father of Israel. On May 14, 1948 (Pentecost Day) the Declaration of Independence took place. Two significant historical events were to follow this Declaration, first, the Law of Return in 1950, which was 1920 years after the passion of the Messiah. His death came 1920 years after the birth of Jacob, the father of Israel.

### **Nebuchadnezzar's Recovery And Acknowledgment Of God**

Nebuchadnezzar's madness began in 577 B.C. and continued until 571 B.C., an inclusive period of seven years. During the first three years of this time, Belshazzar, the son of Nebuchadnezzar, ruled Babylon. According to Daniel 5:30-31 Belshazzar was slain when Darius the Mede received the kingdom. Daniel 7:1 refers to the first year of Belshazzar and Daniel 8:1 speaks of his third year. In all, Belshazzar reigned in this co-regency for three years until Darius the Median took the kingdom in 574 B.C. Darius the Mede, who is Astyages, the last king of Media (575 B.C. - 540 B.C.), came to power over Babylon in his accession year over Media. Darius the Mede took the kingdom after Belshazzar was killed. He did this as a favor to his brother-in-law, Nebuchadnezzar, holding it for him for four full years until he returned from his madness. Thus the band of iron and brass secured the kingdom for Nebuchadnezzar after he had acknowledged the Lord's workings in the affairs of men--

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason, returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase. (Daniel 4:34-37)

It was in the year 571 B.C. that Nebuchadnezzar returned from his lycanthropy after seven years. His return to normal humanity began with his recognition of God's sovereignty which he had before flouted. At his recovery, the human king praises and extols the divine King who rules in heaven. Nebuchadnezzar makes public confession of his sin of pride for which he had been punished: "Those who walk in pride he is

able to abase" (Daniel 4:37). It seems at this point that Nebuchadnezzar only worships the true God of Israel.

His recovery took place in his thirty-fifth year over Babylon. A fragmentary historical text in the British Museum speaks of Nebuchadnezzar's thirty-seventh year when he marched against Amasis, king of Egypt in battle. The date for this event would be 569 B.C.

Daniel 4, therefore, contains a proclamation throughout the empire of the works of the Lord in Nebuchadnezzar's life. It acknowledges the king's sin and his recognition of the Lord, the God of Daniel, Hananiah, Mishael, and Azariah. It is also interesting that we have no records after the eleventh year of Nebuchadnezzar. Is it possible that he deliberately destroyed the records of his later years during which time he destroyed the temple of Yahweh?

### **Conclusion**

The Bible gives chronology from Creation to Nebuchadnezzar (see Appendix A). Then, knowing that Scripture and prophetic utterances would stop, God gave a preview of nations, their kings, and the duration of their existence to Daniel and Nebuchadnezzar. The vision of chapter 2 fills the chronology from Nebuchadnezzar to Titus, that is, the four nations which ruled over the Jews and finally dispersed them. The tree trunk overlays the man, and establishes a basis for the following 7 times from the year A.D. 30 until year A.D. 1950 or A.D. 2000. The evidence provided by the vision cannot be refuted. It argues against 1) higher critical views of Scripture, 2) Israel as a special instrument of God, and 3) Jesus as the Rock which grew to fill the entire earth.

## DANIEL CHAPTER 5 A CHIP OFF THE OLD BLOCK, 3426

Unfortunately, most interpreters of the book of Daniel assume that when one comes to Daniel 5, that Nebuchadnezzar has died, that Belshazzar is the son of Nabonidus, and that Cyrus the Great is the one who captures Babylon. Nothing could be further from the truth.

The fall of Babylon described in this chapter takes place while Nebuchadnezzar is still insane. The Belshazzar in the chapter is the son of Nebuchadnezzar, not the son of Nabonidus. Also the queen is Nebuchadnezzar's wife. It is Darius the Mede who captures Jerusalem and not Cyrus the Great. Note that there is not one reference to Cyrus the Persian in this chapter.

Instead of placing this chapter in the context of Nebuchadnezzar's reign, scholars put it in the context of the reign of Nabonidus, who also had a son by the name of Belshazzar. It is true that Cyrus took Babylon at that time. But it is important to interpret this chapter in the light of the right Belshazzar. Daniel 5 clearly indicates that Belshazzar is the son of Nebuchadnezzar. It is stated in verse 2 that-- "Belshazzar, while he tasted the wine, commanded, to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and concubines, might drink therein." In verses 11-12, the queen mother, hearing of the mysterious hand-writing on the wall and Belshazzar's situation, informs Belshazzar about Daniel who had interpreted the dreams and visions of Nebuchadnezzar--

There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of magicians, astrologers, Chaldeans, and soothsayers; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.

Here the king's father is called Nebuchadnezzar. Note also verse 13 which gives the introduction of King Belshazzar to Daniel: "Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?" Daniel calls Belshazzar's father, Nebuchadnezzar in verses 18-22--

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: And for the majesty that he gave him all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar..."

The evidence is certainly in favor of the fact that this Belshazzar is the son of



Nebuchadnezzar.

In the apocryphal book of Baruch, there is also a reference to the son of Nebuchadnezzar-- Belshazzar:

Pray for the long life of Nebuchadnezzar king of Babylon, and of his son Belshazzar, and that their days on earth may endure as the heavens; pray that the Lord may give us strength and clear understanding so that we may lead our lives under the protection of Nebuchadnezzar king of Babylon and of his son Belshazzar, and by our long service win their favor. (Baruch 1:11-12, *The Jerusalem Bible*)

The author of the book claims to be contemporary with Nebuchadnezzar. If he was, he certainly would not have been confused about the name of the son of Nebuchadnezzar. If he wrote a couple hundred years later, he still would not have been confused. Two witnesses substantiate a story.

Josephus gave us a clue to the proper dating of Belshazzar and the proper identity of Astyages as Darius the Mede. He placed the death of Belshazzar 408 years before Antiochus Epiphanes profaned the altar in 167 B.C.:

Now it so fell out, that these things were done on the very same day on which their divine worship had fallen off, and was reduced to a profane and common use, after three years' time; for so it was, that the temple was made desolate by Antiochus, and so continued for three years. This desolation happened to the temple in the hundred forty and fifth year, on the twenty-fifth day of the month Apelleus, and on the hundred and fifty and third olympiad: but it was dedicated anew, on the same day, the twenty-fifth of the month Apelleus, on the hundred and forty-eighth year, and on the hundred and fifty-fourth olympiad. And this desolation came to pass according to the prophecy of Daniel, which was given four hundred and eight years before; for he declared that the Macedonians would dissolve that worship. (*Antiquities* XII.ii.6)

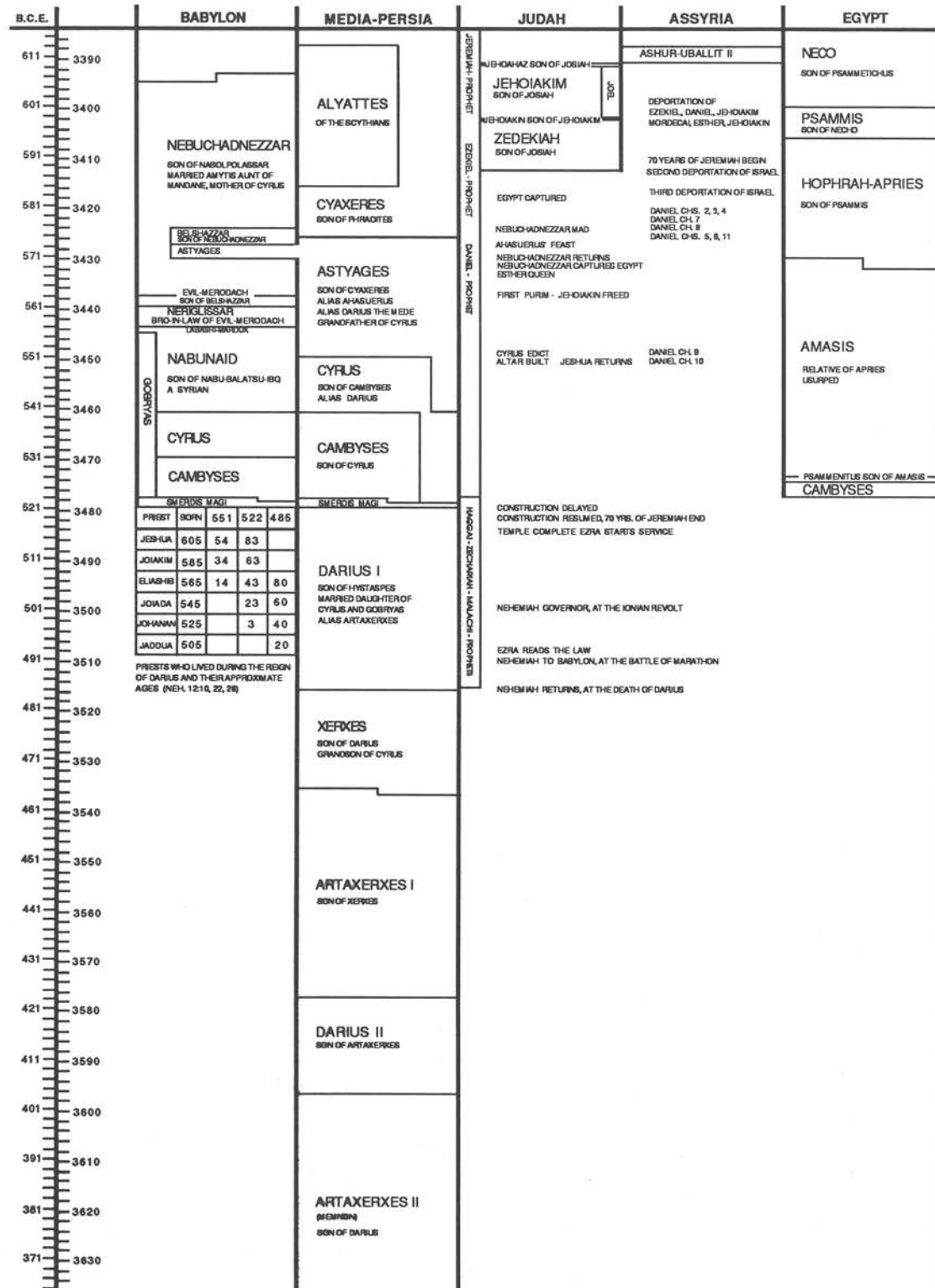
The temple was made desolate in 167 B.C. + 408 = 575 B.C., the third year of Belshazzar. Josephus is making reference to Daniel's prophecy in chapter 8:9-11. That prophecy is dated to the third and last year of Belshazzar (see Illustration IX).

Chapter 5 of Daniel begins with Belshazzar, the son of Nebuchadnezzar, on the throne of Babylon. The name Belshazzar is shortened from the Akkadian *Bel-shar-usur*, meaning, 'O Bel, protect the king!' This name is not to be confused, as the ancient versions do, with Daniel's Babylonian name, Belteshazzar.

Belshazzar has provided a great feast of food and drink for his lords, *i.e.*, government officials. Oriental monarchs were often lavish entertainers. One can compare the feast of Ahasuerus in Esther 1:3f. There is a document of the ancient historian Ktesias telling of a Persian monarch entertaining as many as 15,000 men daily and it is said that Alexander the Great had 10,000 guests at the celebration of his marriage. Ashurnasirpal II gave to 69,574 guests a great feast when he dedicated his new capital city of Calah (Nimrud) in 879 B.C.

In the process of the feast, Belshazzar desecrated the golden and silver vessels which his father, Nebuchadnezzar, had removed from the Jerusalem Temple in 599/598 B.C. The king, his princes, his wives, and his concubines, who drank from them, began to praise the gods of gold, silver, brass, iron, wood and stone. The order of the metals is a reminder of the image of the man in chapter 2. It appears that they were worshipping the gods of global government. Daniel recounts the event-- "Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone" (Daniel 5:3-4).

ILLUSTRATION X: CHRONOLOGY CHART (620-350 B.C.)



Obviously the palace was not deficient in drinking vessels. It seems that Belshazzar deliberately purposed to display his contempt for Israel's God. In general, women were not present at men's feasts in the orient except on rare occasions (*cf.*, Esther 1:9,11). However, there is some evidence that this practice was permitted in Babylon. The sins which Belshazzar committed were threefold: 1) he desecrated the holy vessels 2) he indulged in idolatrous worship, praising gods of gold, silver *etc.* Stone was the symbol of the true God, but all the rest were symbols of the false gods of the pagan materialism, and 3) it seems that Daniel is describing in detail the custom of drinking to excess after dinner. Finally, divine judgment struck with the handwriting on the wall--

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote, Then the king's countenance was changed and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. (Daniel 5:5-9)

In the ruins of Nebuchadnezzar's palace, archaeologists have uncovered a large throne room fifty-six feet wide and one hundred and seventy-three feet long which probably was the scene of this banquet. Midway in the long wall opposite the entrance there was a niche in front of which the king may have been seated. The wall behind the niche was covered with white plaster as described by Daniel, which would make an excellent background for such a writing. This part of the wall was lit up by a candelabrum, the light of which was reflected on the plastered wall behind the king's seat.

When the king saw the fingers of a man's hand, his face was changed and his thoughts troubled. Convulsions made it impossible for him to stand on his feet. Then the monarch challenged his wise men (astrologers, Chaldeans and soothsayers) to interpret the handwriting with a promise of reward-- the scarlet robe, the golden chain and the position of third ruler in the kingdom.

Among Medes, Persian and Seleucids, scarlet was a royal color (*cf.*, Esther 8:15). The Greek writer Xenophon indicates that gold chains could only be worn when presented by the king. Thus this formed a kind of order. Notice that it is stated that Daniel would be one of three (a triumvirate) ruling as the king. Besides Belshazzar and Daniel who was the other man? It is believed that it is Nebuchadnezzar. King Nebuchadnezzar was in his third year of insanity.

The king's wise men were unable to decipher the hand-writing on the wall and to reveal the interpretation. The fact troubled the king, perplexed his countenance and astonished his lords.

Then the queen, who is generally identified with the queen-mother, the wife of Nebuchadnezzar, hears of her son's situation. The queen was not the wife of Belshazzar, for his wives were at the party. The queen must have been the mother who was resting in another room. She used her influence to get Daniel to interpret the handwriting. This event is described as follows--

Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy

countenance be changed: There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences and dissolving of doubts were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing and make known unto me the interpretation thereof; but they could not shew the interpretation of the thing: And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. (Daniel 5:10-16)

Daniel, who had a surpassing spirit, *i.e.*, extraordinary ability, is brought before the king. Similarly, he is offered the scarlet robe, the gold chain, and the third position in the kingdom (Nebuchadnezzar was first and Belshazzar was second).

#### **Daniel Explains The Reason For The Handwriting On The Wall**

Daniel informs the king that he would make known the meaning of the writing even without the possibility of a reward. Daniel tells Belshazzar that it was the God of Israel who gave Nebuchadnezzar his kingdom and power, but when his heart became proud, he received the disease of lycanthropy and was forced from his royal throne. Nebuchadnezzar would remain in this condition until he knew that the most High ruled in the kingdom of men, and that He sets up over it whomsoever He will.

Next Daniel points out to Belshazzar that he as monarch also has become proud and has lifted himself up against the Lord by drinking out of the sacred vessels of the Jerusalem Temple. And that is the reason for the handwriting on the wall--

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But has lifted up thyself against the Lord of Heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and this writing was written. (Daniel 5:17-24)

In these verses, Daniel rebukes Belshazzar for his behavior. These facts are pertinent to Belshazzar's situation as they were well known by everyone as Daniel expresses it in verse 22: "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this." Although the Scriptures do not state so expressly, it can be assumed that the message of Daniel to the king was heard by the entire assembly.

### Daniel's Interpretation Of The Handwriting

Daniel begins his explanation of the handwriting on the wall by first of all reading the writing. Thus, for the first time, the Aramaic words are introduced into the text of this chapter. Transliterated in English, they are given as, 'Mene, Mene, Tekel, Upharsin.' It has been suggested that the characters may have been written vertically and that the Aramaic words appeared vowelless--

P	T	M	M
R	Q	N	N
S	L		

It should be noted that Semitic languages are read from right to left. After giving the text of the handwriting, Daniel then gives the interpretation--

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. (Daniel 5:25-29)

The drama of the writing on the wall and its interpretation is now brought to its fulfillment as Belshazzar keeps his promise of reward. According to Jewish tradition, the inscription was in Hebrew characters which the Chaldeans could read but not understand, because it appeared as an anagram as follows: The writing was arranged in three lines one under the other, each line consisting of one word of five letters. The word in the first line consisted of *mem, men, taw, waw* and *samech*; in the second of *nun, nun, kuph, pe* and *yad*; in the third *aleph, aleph, lamed, resh* and *nun*. By reading downwards Daniel obtained the correct solution. The literal translation is: 'a maneh, a maneh, a shekel and half shekels,' the names of three coins or weights, each of which had a double meaning.

The Aramaic *mene* is a play on the Hebrew *maneh*, a coin mentioned in Ezekiel 45:12 and Ezra 2:69. It is often cited in the Mishnah and the verb *mena* means 'to count'.

Again, the Aramaic *tekel* is a play on words for the Hebrew *shekel* and the verb *tekel* means 'to weigh'.

The noun *peres* (the singular of *parsin*) denotes a half *maneh* and is suggestive both of the verb *peris* meaning 'to divide' and the noun *paras* meaning 'Persia.' Literally, the handwriting means 'counted, counted, weighed and divided; or 'numbered, numbered, weighed and divided.'

The word *Mene* means 'counted' or 'numbered' and Daniel interprets this to mean "God hath numbered thy kingdom, and finished it" (Daniel 5:26). This meaning is in keeping with the idea that man's days are numbered, and the repetition of the word twice is probably for emphasis.

The word *Tequel* means 'weighed' and the thought is that Belshazzar has been put into the balances and found wanting (Daniel 5:27).

*Peres* means 'divided,' and is merely another form for *Upharsin*. The *u* is *waw* in Hebrew and means 'and' in English. *Pharsin* is the plural form of *Peres*. *Pharsin* can be understood by changing the vowels to be 'Persian'. A pun may be intended by this third word as Daniel explains: "Thy kingdom is divided, and given to the Medes



and Persians" (Daniel 5:28). Daniel's interpretation is clear and history provides a witness to the correctness of this prophecy.

#### **Daniel's Reward And The Prophecy Fulfilled**

The promised reward is bestowed in full upon Daniel. A scarlet robe, a golden chain adorn Daniel-- while by royal decree, he becomes the third ruler in the kingdom. "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old" (Daniel 5:30-31).

It should be recalled that Nebuchadnezzar was Darius the Mede's, brother-in-law. At this point Nebuchadnezzar has four additional years to suffer from his disease of lycanthropy. When he is restored, Astyages returns the kingdom to Nebuchadnezzar.

Darius the Mede was sixty-two years old at the time when he became king of Babylon (574 B.C.). Herodotus related that this Astyages ruled for thirty-five years until his death. However Cyrus the Persian, who was the grandson of Darius the Mede overthrew his grandfather in 551 B.C.

It should be pointed out that the reader should not confuse this changing of monarchs in Babylon with the capture of Babylon by Cyrus the Persian (540 B.C.). A number of historians cite the fall of Babylon to Cyrus such as Berosus, Herodotus, and Xenophon. In this connection, Berosus, a Babylonian priest, has an account of Babylon's fall as preserved by Flavius Josephus in *Contra Apion*. It is found within his entire history of Babylon for this timeframe--

After beginning the wall of which I have spoken, Nabuchodonosor fell sick and died, after a reign of forty-three years, and the realm passed to his son Evilmarodach. This prince, whose government was arbitrary and licentious, fell a victim to a plot, being assassinated by his sister's husband, Neriglisar, after a reign of two years. On his death Neriglisar, his murderer, succeeded to the throne and reigned four years. His son, Laborosoardoch, a mere boy, occupied it for nine months, when, owing to the depraved disposition which he showed, a conspiracy was formed against him, and he was beaten to death by his friends. After his murder the conspirators held a meeting, and by common consent conferred the kingdom upon Nabonnedus, a Babylonian and one of their gang. In his reign the walls of Babylon abutting on the river were magnificently built with baked brick and bitumen. In the seventeenth year of his reign Cyrus advanced from Persia with a large army, and after subjugating the rest of the kingdom, marched upon Babylonia. Apprised of his coming, Nabonnedus led his army to meet him, fought and was defeated, whereupon he fled with a few followers and shut himself up in the town of Borsippa. Cyrus took Babylon, and after giving orders to raze the outer walls of the city, because it presented a very redoubtable and formidable appearance, proceeded to Borsippa to besiege Nabonnedus. The latter surrendering, without waiting for investment, was humanely treated by Cyrus, who dismissed him from Babylonia, but gave him Carmania for his residence. There Nabonnedus spent the remainder of his life, and there he died.

Prophecy anticipating the fall of Babylon is found in both Isaiah and Jeremiah, written many years before this event. Both Isaiah and Jeremiah had prophesied that Babylon would fall to the Medes and Persians on just such a night of revelry as Daniel records (Isaiah 13:17-22; 21:1-10; Jeremiah 51:11, 28, 33-58).

The Median capture of Babylon is described by Isaiah as follows--

A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease. Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me. Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield. For thus hath the Lord said unto me Go, set a watchman, let him declare

what he seeth. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed: And he cried, A lion: My lord I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen is fallen; and all the graven images of her gods he hath broken unto the ground. O my threshing, and the corn of my floor: that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you. (Isaiah 21:2-10)

Cyrus' captivity of Babylon could hardly have been a fulfillment of the prophet's visions. He did not destroy the walls, nor did he deface the gods of Babylon. The final takeover of Babylon is correctly described by Herodotus when Darius captured it in 521 B.C.:

Thus Babylon was taken a second time. Having mastered their walls and left away all their gates, neither of which things Cyrus had done at the first taking of Babylon; moreover he impaled about three thousand men that were chief among them; as for the rest, he gave them back their city to dwell in. (Herodotus III.159)

Compare this to a clay barrel inscription from Babylon:

Happily they greeted him (Cyrus) as a master through whose help they had come (again) to life from death (and) disaster, and they worshipped his (very) name... I returned to (these) sacred cities on the other side of the Tigris, the sanctuaries of which had been ruins for a long time, the images which (used) to live therein and established for them permanent sanctuaries. (ANET, pp. 315-316).

In summary, Darius became king of Babylon, second under Nebuchadnezzar in 574 B.C. when Belshazzar was killed. Cyrus took Babylon with little effort in 540 B.C. after Nabonidus. Finally, Darius captured Babylon and destroyed her defenses in 521 B.C. This ended the 70 year exilic period prophesied by Jeremiah, Ezekiel and Isaiah.



Cyrus' Tomb

## **DANIEL CHAPTER 6**

### **THE PLOT THAT BACKFIRED, 3427**

#### **Daniel Serves As President Under Darius The Mede**

Bible scholars have found it difficult to identify Darius the Mede in history for the simple reason that they have equated his overthrow of Babylon with that of Cyrus, the Persian. However, these are two events separated by thirty-five years. The Median control of Babylon began in 574 B.C. and the Persian capture of Babylon took place in 540 B.C. As suggested previously, Darius the Mede is Astyages, the last Median monarch, who ruled from 575 B.C. - 540 B.C. The Median takeover of Babylon took place in his second year of rule, the year in which Daniel is cast into the lion's den.

Adding Babylon to his realm, Darius the Mede sets over his kingdom a hundred and twenty princes. This same king is the Ahasuerus of the book of Esther where it is stated that he reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces (Esther 1:1). It appears that Darius the Mede later included Syria, Palestine, Egypt and Ethiopia into his empire.

In the administration of his kingdom, Darius the Mede had a prince or satrap over each province. Over the prince were three presidents. Two of the presidents were under the authority of Daniel and he was under the authority of the king--

It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. (Daniel 6:1-3)

The high position of Daniel in this kingdom was due to his good reputation in Babylon, his position of master of the magicians, and the newly appointed post created by Belshazzar as third in the kingdom. It is obvious that Darius the Mede kept Daniel in this position. Daniel had the preference of Darius because of the excellent spirit which was in him. This action of Darius the Mede sets the stage for the supreme test of Daniel which followed.

#### **The Plot Against Daniel**

Because Daniel distinguished himself above all the rest in the administration, they sought to eliminate him through a legal indictment. Daniel's integrity in office and his favour with Darius the Mede aroused the jealousy of his fellow officials. The only way that they could possibly remove Daniel was to create a conflict between official regulations and Daniel's conscience. That is exactly what Daniel's enemies did--

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he

shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. (Daniel 6:4-9)

It was, therefore, necessary for Daniel's enemies to encourage the king to sign a royal decree that would create conflict with Jewish religious law. Apparently, the presidents and princes were the legislative body for the Medes and Persians. When a statute was passed; it only required the king's signature to be placed into law for the society. It is interesting that the request to the king is made as though it came from all the State officials, including Daniel. Darius the Mede is probably misled deliberately into believing that Daniel was a partner to the scheme (*cf.*, verse 7). The purpose of this law was to make the king divine for thirty days and that all prayer must be addressed to him. Those breaking this statute would receive death in the lion's den. The worship of a human being, especially a king, was not unknown in ancient times. It is known that ancient nations captured lions and then put them into zoological gardens. This practice is alluded to in Ezekiel 19. One of the unfortunate aspects of this legislation is that the royal decree contained immutability (*cf.*, Esther 8:8). Classical writers also refer to the fact that law of the Medes and Persians could not be altered. This law, which was directed against Daniel, was that prayer was banned to any God except to King Darius for thirty days. Such was the plan of the conspirators which Darius the Mede signed.

#### **Daniel's Faithfulness In The Test**

Daniel learned about the decree which was signed, but did not change his prayer custom. The remarkable faithfulness of Daniel in the face of this decree was similar to that of his three companions in Daniel 3 as they faced the fiery furnace. Knowing that his discovery and execution was inevitable, Daniel, nevertheless, went to pray in his house where the windows were opened in the direction of Jerusalem.

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. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou has signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. (Daniel 6:10-17)

Daniel knelt in keeping with his schedule of coming to God three times a day in prayer and thanksgiving. In his prayer life, Daniel was following the instructions of Jeremiah addressed to the elders, priests, prophets, and all the people of the captivity (Jeremiah 29:1). Jeremiah had assured them, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when



ye shall search for me with all your heart" (Jeremiah 29:12). According to Daniel 9:2, the book of Jeremiah was in Daniel's hands. The custom of praying toward the Temple site in Jerusalem was adopted by Solomon (*cf.*, II Chronicles 6:34-39) and continued until the new instruction given by Jesus to the Samaritan woman in John 4:20-24. In a psalm of David (Psalm 55:16-17), prayer thrice daily is mentioned. Throughout the book of Daniel, the prophet's consistency of life and testimony has been evident, and prayer was the inner secret. Daniel's posture in prayer was also indicative of his dependence upon God as a suppliant.

The upper chamber in which Daniel prayed was probably a room on the flat roof of the house. These rooms were, and still are, common in the Near East, being used as private apartments to which one retired when wishing to be undisturbed. They usually had latticed windows which allowed free circulation of air.

The fact that even Daniel's enemies anticipated that this would be Daniel's response has great significance. Then observed by the conspirators in prayer, they accuse Daniel before Darius the Mede. The test indicates that Darius, doubtless, tried every means short of violating the unalterable edict to deliver Daniel. But his efforts were in vain, for the law of the Medes and Persian can not be changed.

Finally, the king consented and Daniel was cast into the lion's den. However, it is interesting that Darius the Mede acknowledges Daniel's God with this profound belief: "Thy God whom thou servest continually, he will deliver thee" (Daniel 6:16). The king seems as a true friend of Daniel throughout this chapter, and here as a believer in Daniel's God. Thus the narrative of this chapter is intended to teach a lesson not to the king, but to his heathen subjects.

A stone was placed over the mouth of the den so that Daniel could not be lifted out by anyone. The entrance to the den was sealed by the king's own signet. A copy of the cylinder-seal of Darius Hystaspes, an early Persian monarch has been found and it represents the king as engaged in a lion hunt. Thus every precaution was taken so that there could be no steps taken to save Daniel. For the conspirators, his doom was sealed. There were no loopholes in the decree by which Daniel could be delivered.

Archaeologists have discovered lion dens in the Near East. Their general construction is as follows. They consist of a large square cavern under the earth, having a partition wall in the middle of it, furnished with a door, which the keeper can open and close from above. By throwing in food, they can entice lions from one chamber into the other, and then, having shut the door, they enter the vacant space for the purpose of cleaning it. The cavern is open above, its mouth being surrounded by a wall a yard and a half high, over which one can look down into the den. The construction of the lion's den is in harmony with the given information of the text.

### **Daniel Is Saved By His God**

Upset by the entire conspiracy against Daniel, the king realized that he had made a mistake by signing the decree and spent a restless night in the palace. Rising early in the morning, he went to see the fate of Daniel. This account at the lion's den follows--

Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and



commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his god. (Daniel 6: 18-23)

Arriving at the den of death, the place of capital punishment, the monarch asks- "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" (Daniel 6:20). Eagerly and earnestly awaiting for Daniel's reply, he received it-- "My God hath sent his angel and hath shut the lion's mouths" (Daniel 6:22). With Daniel's response, the king rejoiced and commanded that they should take Daniel up out of the den. In the legal sense, Daniel had been innocent and the God of Israel had preserved him from danger. Because Daniel had trusted in Jehovah, the lions could not touch him. No injury was discovered upon his body. Faith had secured his preservation in the den of lions (Hebrews 11:33). Just as the flames had not been able even to bring the smell of fire upon Daniel's companions, so lions were not permitted to hurt Daniel.

Now Darius the Mede commands Daniel's enemies to be destroyed. This event is now given by Daniel-- "And the king commanded and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den" Daniel 6:24. Daniel's accusers along with their families are cast into the lion's den and immediately they are devoured by the lions since they do not know Daniel's God. Such practice is common in the near orient and is not without parallel even in God's divine judgment upon the wicked as illustrated in the judgment of the Lord upon Dathan, Abiram, and Korah when they and their families were swallowed up in an earthquake (Number 16). The punishment meted out conforms to the Biblical injunction regarding the treatment of false witnesses in the law (Deuteronomy 19:16-21). This principle of *lex talionis* is similarly illustrated in the book of Esther with the case of Haman (Esther 7:9-10).

Note that the Bible does not imply that all the princes and presidents were cast into the den of lions, but only those who had accused Daniel.

In response to the miracle of Daniel, Darius the Mede made another decree--

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian. (Daniel 6:25-28)

Darius seems to be quoting from the interpretation of Nebuchadnezzar's dream of a man: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed" (Daniel 2:44). This vision and its interpretation had only been made six years earlier.

#### The Edict Of Darius

Just as Nebuchadnezzar issued an edict after the miracle of Daniel's companions in the fiery furnace so Darius the Mede does the same after the miracle of Daniel in the lion's den. In each case, the decree is sent throughout the entire realm asking men to honor and fear the God of Daniel or of the three companions.

The expression 'peace be multiplied unto you' is identical to that found in Daniel 4:1 and it is a reminder of several Pauline epistles in the New Testament. It appears

that the implication is not that the Jewish form of worship should supplant the local forms of religion, but that the God of Israel should be treated with the reverence due to a living God.

As this chapter and its interpretation comes to a close, it is necessary to discuss the many parallels which exist between the activities recorded in this chapter about Daniel and those found in the New Testament concerning Christ:

- 1) Daniel was one of three presidents; Christ was one of three on the cross. Only Daniel was righteous and only Christ was righteous.
- 2) The law of the Medes and the Persians could not be revoked. Christ, under the Law, did not come to change the Law.
- 3) An edict was issued that did not allow any man to pray for thirty days to a god or man except Darius. Christ as the God-man was thirty years old when he began his ministry (Luke 3:23).
- 4) Daniel spent one day in the lions den; Christ was one day in the grave. The grave like the lion's den, was sealed with a rock and seal of the government.
- 5) Darius came at the break of dawn to see if Daniel had been protected. Similarly, at dawn those who loved Christ came to the tomb to see about Him.
- 6) Jesus came from the tribe of Judah which had a lion as its' symbol (*cf.*, Job 4:11, Genesis 49:9, Psalm 22:21, 91:13).
- 7) Daniel claimed to be blameless, yet Christ was the only blameless person who ever lived. Both Daniel and Jesus were forced to suffer for the sins of those who had plotted against them (Luke 23:34, Isaiah 53:12).
- 8) Neither the bones of Daniel nor Christ were broken (*cf.*, John 19:33, Psalm 34:20).
- 9) The men who had framed Daniel were thrown into the lion's den. The Jews were taken from their land forty years after they had rejected their Messiah.
- 10) After Daniel was resurrected from the lion's den, the Gentiles believed in the God of Daniel. After the resurrection of Jesus, the Gentiles believed in the God of Daniel (Acts 10:44-48).

Daniel was a prophet, therefore, he like all the other prophets, acted out the events that were to shape the future of the people and their relationship to God. Thus Daniel portrayed in type the death and resurrection of Jesus.

This chapter concludes with the statement that Daniel prospered in the reign of Darius (574 B.C. - 540 B.C.) and in the reign of Cyrus the Persian (551 B.C. - 522 B.C.). After the subjection of Babylon by Darius the Mede, the Lord blessed and prospered Daniel because of his faithfulness. As mentioned, the events of Daniel 6 occurred in the first year of Darius the Mede over Babylon (574 B.C.) and Daniel's prophecies continue until the third year of Cyrus (Daniel 10:1), 549 B.C., when the temple construction resumed (Ezra 3:1-8).

## DANIEL CHAPTER 7

### THE FOURTH KINGDOM AND THE KINGDOM OF GOD, 4026-4030

The seventh chapter of Daniel occupies a unique place in the interpretation of Biblical prophecy. This is one of Daniel's most comprehensive and detailed prophecies. Here Daniel traces the course of four great world empires, namely: Babylon, Medo-Persia, Greece and Rome. These empires are finally replaced by the kingdom of God--the fifth and final kingdom from heaven.

The chapter introduces again the four nations of chapter 2 which were to rule over the world, and particularly over the Jews, but showing them as four animals. History confirms abundantly the bestial nature of these kingdoms, particularly Rome.

#### Daniel's Vision Of The Four Beast Nations

The prophet has a vision in which he sees four wild beasts rising out of the ocean. Three have the form respectively of a lion with eagle's wings, a bear with three ribs protruding from its mouth, and a leopard with four heads and four wings of a fowl. The fourth creature is a monster of terrifying appearance with ten horns.

The chronological data given for when this vision took place is 'the first year of Belshazzar' (Daniel 7:1); the date is 577 B.C. At this time, Daniel wrote down the dream and the visions--

In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. (Daniel 7:1-8)

Literally, Daniel saw these things in the visions of his head. The four winds of heaven which strove upon the great sea would be the cardinal winds (*cf.*, Daniel 8:8; Zechariah 2:10, 6:5). The great sea is the ocean and the storm represents the tumults of the people, commotions among the nations of the world. Since the beasts represent the forms of the world power, the sea must represent that out of which arise the whole heathen world.



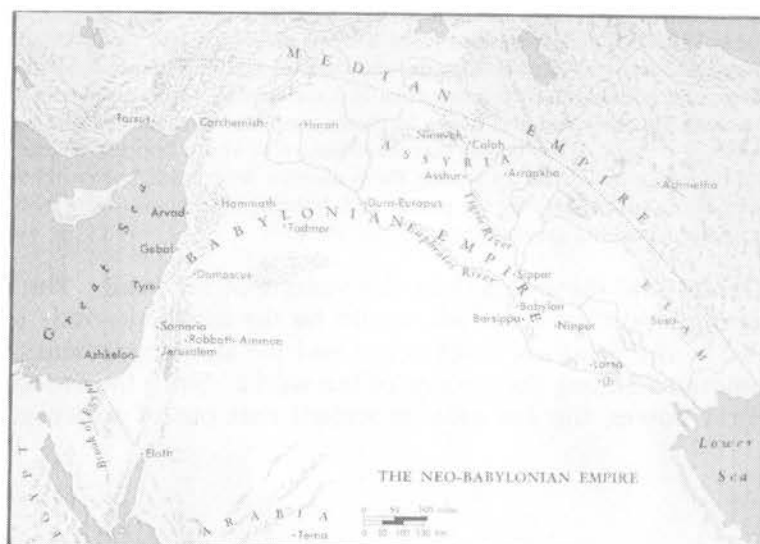
### The First Beast: Babylon

Daniel describes the first beast as being like a lion but having the wings of an eagle. This creature, the king of all animals, represents Babylon or the Neo-Babylonian empire. As Daniel watched, he saw the wings plucked from the beast, the beast lifted from the earth, made to stand upon his feet as a man, and given a man's heart, that is, a man's mind or nature. This is undoubtedly an allusion to Nebuchadnezzar's experience in Daniel 4 when he was humbled before God and made to realize that, even though he was a great ruler, he was only a man. His lion-like character, or royal power, was his only at God's pleasure. The wings are symbols of the moving force of the nation's appalling speed and mobility.

The clipped wings provide an omen of Babylon's pending downfall. The wings were clipped when Nebuchadnezzar became like an animal for seven years. He remained in the wild while he had the heart of a man.

Some idea of the kind of animal described may be obtained from the winged lions excavated at Nimrud and Babylon. Scholars have called these winged lions 'griffins'. This prophecy fulfills what we know about Babylon and Nebuchadnezzar.

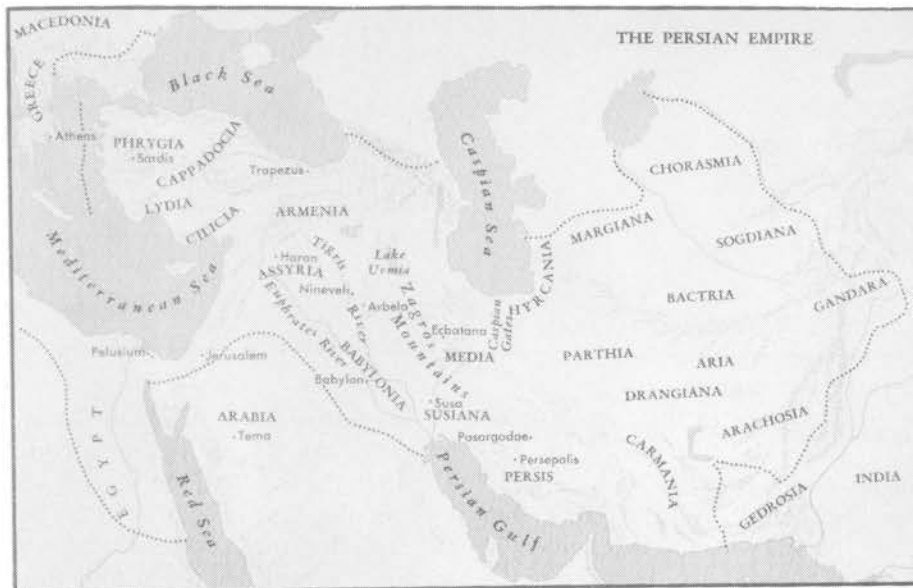
The empire rose under Nabopolassar in 628 B.C., and was not destroyed until Darius in 520 B.C., after 108 years. The seventy years of Jeremiah began when Ezekiel was told to mark that day (24:2), 590 B.C., and ended in the second year of Darius when Haggai was again told to mark that day (Haggai 2:18); 520 B.C.



### The Second Beast: Medo-Persia

The second beast is different in form from the first and is compared to a bear, raised up on one side, with three ribs in its mouth. This creature represents Medo-Persia. This second beast was also to rise and devour much flesh. The three ribs in the bear's mouth are nations which Medo-Persia devoured: Babylon, Lydia and Egypt. The bear is a symbol of government and military conquest and the ribs are the people subdued.

The prophecy of the second beast accurately portrays the characteristics and history of the Medo-Persian Empire which began over the Jews in 520 B.C. and continued until 334 B.C., the time of Alexander the Great. This beast raised up itself on one side indicating that the animal was half crouching as if pausing before it sprang again on its prey. The meaning is perhaps that Persia (or Media) was the stronger or ruler.

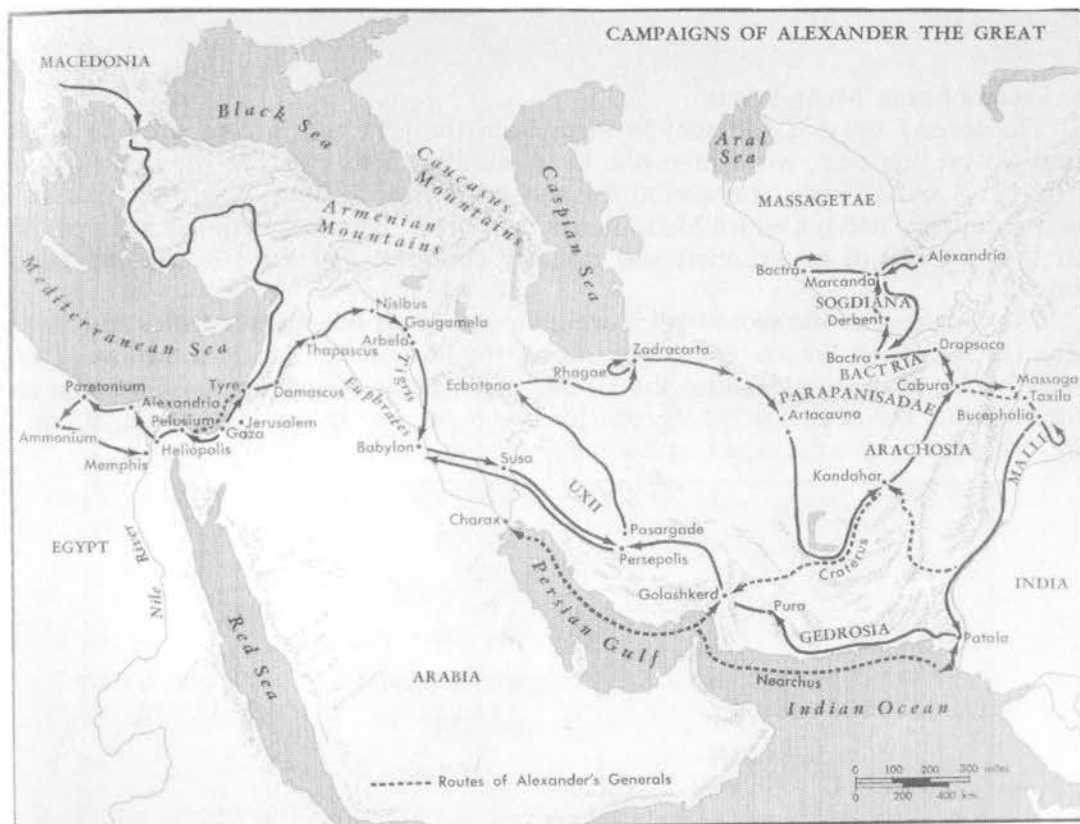


### The Third Beast: Greece

After Medo-Persia, a third beast came upon the world scene. It was a leopard like creature having four wings of a fowl and four heads. A leopard is a fierce and agile animal dangerous to man and beast alike. The four wings allude to swiftness of the movement of the army in world conquest. The four heads presumably faced the cardinal points of the compass and symbolize extension of power in all directions. This third beast is to be identified with the empire of Greece. It is believed that the history of Greece under Alexander the Great corresponds precisely to what is here described. The four divisions of his armies which ruled when he died are the four heads/wings.

With the swiftness of a leopard, Alexander the Great conquered most of the civilized world all the way from Macedonia to Africa and eastward to India. The lightning character of his conquests is without precedent in the ancient world, and this is fully in keeping with the image of speed embodied in the leopard itself and the four wings on its back.





### The Fourth Beast: Rome

The crucial issue in the interpretation of the entire book of Daniel, and especially Daniel 7, is the identification of the fourth beast. As stated in the introduction, the critics of Daniel generally insist that the fourth beast is Greece, the kingdom of Alexander the Great. By doing this, they number the first kingdom to be Babylon, the second to be Media and the third to be Persia. Insisting that the book was composed *ca.* 165 B.C., they are able to deny the entire phenomenon of prophecy and thus view the book as completely a history book written after the event. The question facing the exposition is whether Daniel is here describing the Roman empire. The interpreter of the book of Daniel is forced to make a decision as the evaluation of the supporting evidence, the theological implications, and the resulting prophetic program depend almost entirely on this question.

The real objection of the critics to the Roman interpretation of the fourth beast arises from the determination to get rid at all costs of the predictive element in prophecy, and to reduce the prophecies of the Scripture, old and new, to the position of being guesses of ancient seers or *vaticina post eventa*.

The fourth beast is described as dreadful and terrible and strong exceedingly. This description is supported by its great iron teeth which distinguished it from any known animal. The beast devoured its victims, brake in pieces, and stamped the residue with its feet. In form, it was different from all the beasts that were before it and it had ten horns.

The dominion of Rome began with the occupation of Sicily in 242 B.C. as a result of victory in the first Punic war. The Mediterranean Sea became a Roman lake by the beginning of the second century with the conquest of Spain and Carthage at the battle of Zama in North Africa. By subjugating the area north of Italy, Rome then moved eastward, conquering Macedonia, Greece, and Asia Minor. She entered into a military

alliance with the Jews in 161 B.C. Finally, the Roman general Pompey swept into Jerusalem in 64 B.C. after destroying the remnant of the Seleucid empire (Syria), at which time he stopped the sacrifice in the temple for one day by personally killing the priests on duty. Afterwards, Rome extended control to southern Britain, France, Belgium, Switzerland, and Germany west of the Rhine River. The Roman view is supported in the exegesis of the passage which follows, and endeavors to demonstrate that the prophecies of Daniel are best explained by identifying the fourth kingdom as the Roman empire.

The description of the beast to this point more obviously corresponds to the Roman Empire than that of the empire of Alexander the Great. King Alexander conquered by the rapidity of his troop movements and seldom crushed the people whom he conquered. In contrast, the Roman empire was ruthless in its destruction of civilizations and peoples, killing captives by the thousands and selling them into slavery by the hundreds of thousands. This is hardly descriptive of either Alexander or the four divisions of his empire which followed. H. C. Leupold notes this about the iron teeth--

That must surely signify a singularly voracious, cruel, and even vindictive world power. Rome could never get enough of conquest. Rivals like Carthage just had to be broken: *Carthago delenda est*. Rome had no interest in raising the conquered nations to any high level of development. All her designs were imperial; let the nations be crushed and stamped underfoot.

Therefore, the description of Daniel 7:7 clearly is more appropriate for the empire of Rome than for the Macedonian kingdom or any of its derived divisions.



Roman King # 1, Julius Caesar

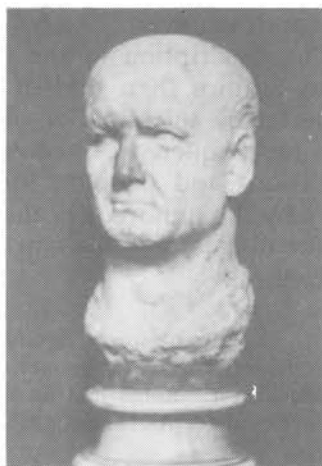


Roman King # 2, Augustus Caesar

A unique characteristic of the fourth beast is that it had ten horns; in the book of Daniel, a horn represents a king. Since the book of Daniel concerns itself with the relationship of these nations to the Jewish nation, it becomes clear that the ten horns of the fourth beast represent the ten Roman emperors who ruled over Israel from Julius Caesar (61 B.C.) to Vespasian (A.D. 70). After A.D. 70, most Jews were removed from their homeland.



Roman King #3, Tiberius Caesar



Roman King #10, Vespasian

The Roman general Pompeius (Pompey) captured Jerusalem in 64 B.C. and placed Palestine under Roman domination. The first triumvirate of Pompey, Crassus and Julius Caesar was formed in 61 B.C., with Caesar emerging as the ruler or dictator. With the assassination of Caesar in 45 B.C., the second triumvirate of Mark Antony, Octavian (Augustus) and Lepidus was formed. Octavian defeated Mark Antony on September 2, 32 B.C. at the Battle of Actium and became the sole ruler. The ten Roman horns or kings who controlled the Jewish people while they dwelt in the Holy Land are listed in the chart below. Their regnal years are primarily taken from Dio Cassius' *Roman History*, Josephus, Tacitus and Suetonius and are astronomically verified with the Roman consul list.

#### ILLUSTRATION XI: Standard And Modified Chronologies Of Rome

Emperor	Regnal Years	Standard Chronology	Modified Accension Dates
Julius		60 B.C.-44 B.C.	61 B.C. - 45 B.C.
Augustus	43 yrs. 11 mo. 17 da.	27 B.C.-A.D. 14	45 B.C. - A.D. 13
Tiberius	22 yrs. 6 mos. 27 da.	A.D. 14-37	A.D. 13 - A.D. 36
Caligula	3 yrs. 10 mos. 9 da.	A.D. 37-41	A.D. 36 - A.D. 40
Claudius	13 yrs. 8 mos. 26 da.	A.D. 41-54	A.D. 40 - A.D. 53
Nero	13 yrs. 9 mos.	A.D. 54-68	A.D. 53 - A.D. 67
Galba	5 mos. 26 da.	A.D. 68-69	A.D. 67 - A.D. 68
Otho	92 days	A.D. 69	A.D. 68 - A.D. 68
Vitellius	8 mo. 5 da.	A.D. 69	A.D. 68 - A.D. 68
Vespasian	10 yrs. lacking 6 da.	A.D. 69-79	A.D. 68 - A.D. 78

#### The Little Horn


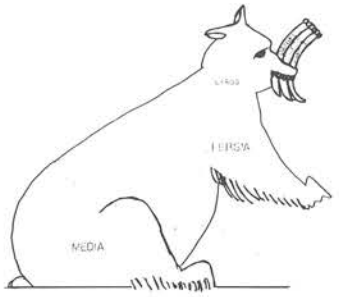

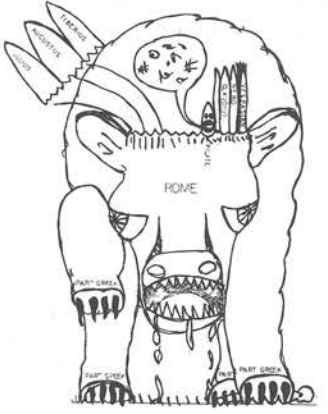
As Daniel continued to gaze intently upon the vision, he saw another little horn emerging from the head of this beast. In the process it uprooted three of the first horns.

This little horn is described as having eyes like the eyes of a man and a mouth speaking great things.

Commentators have noted that in chapter 8 there is also a little horn which conservative expositors have identified with Antiochus Epiphanes. This has been taken as evidence that the little horn of Daniel 7 is also from the Grecian or Maccabean period in its latter stages. It should be observed that the little horn of Daniel 8 comes out of an entirely different context than the little horn of Daniel 7. Although both horns are described as little, the horn of Daniel 7 is not said to grow like the horn in Daniel 8. To assume that the two horns are one and the same because both are little horns is to decide a matter on assumed similarities without regard for the contradictions. In this connection, Gleason L. Archer writes--

There can be no question that the little horn in chapter 8 points to a ruler of the Greek empire, that is, Antiochus Epiphanes. The critics, therefore, assume that since the same term is used, the little horn in chapter 7 must refer to the same individual. This, however, can hardly be the case, since the four-winged leopard of chapter 7 clearly corresponds to the four-horned goat of chapter 8; that is, both represent the Greek empire which divided into four after Alexander's death. The only reasonable deduction to draw is that there are two little horns involved in the symbolic visions of Daniel. One of them emerged from the third empire, and the other is to emerge from the fourth.

#### ILLUSTRATION XII: Four Great Beasts Came Up From The Sea

	<p>The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth and made stand upon the feet as a man, and a man's heart was given to it.</p> <p style="text-align: center;">BABYLON</p>	<p>I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.</p>
		
<p style="text-align: center;">MEDIA-PERSIA</p> <p>And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.</p>	<p style="text-align: center;">GREECE</p> <p>After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.</p>	<p style="text-align: center;">ROME</p> <p>After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.</p>



### IIIUSTRATION XIII: Roman Little Horn And Greek Little Horn Compared

#### The Roman Little Horn of Daniel 7:8, 24-26

1. He shall arise among the ten Roman kings (vs.8,24).
2. He shall be diverse from the first Roman kings (vs.8,24).
3. He shall subdue three kings (vs.8,24).
4. He shall have eyes like the eyes of a man(v.8).
5. He shall speak great words against the Most High and shall wear out the saints of the Most High (v.25).
6. He shall change times and laws (v.25).
7. He shall rule over the saints for 1260 days and then the saints shall possess his kingdom.

#### The Grecian Little Horn of Daniel 8:9-12

1. He comes out of one of the four Greek divisions (v.9).
2. He becomes great, conquering Egypt, Persia and Israel (v.9).
3. He becomes great, attacking both Israel and Israel's God (vs.10-11).
4. He magnifies himself (v.11).
5. He stops the daily sacrifice and
6. He tramples down the Jewish religion to the ground (v.12).

If we place the colossus of chapter 2 alongside the vision of the animals in chapter 7, it is easy to see that Daniel is being told about the same historical periods with more details. The head and the lion are Babylon. The chest and the bear are Media-Persia. The leopard and the thighs are Greece. The wild animal corresponds to the legs and feet. Two metals are mentioned in the last animal, brass and iron, confirming the theory that the historical period is the same. There are ten toes and ten horns to match the ten kings. At the time of these ten toes/horns, an eternal kingdom of God is brought about. The added details furnished by the animal of chapter 7 are:

- 1) An introduction of a small horn, or a ruler of lesser authority.
- 2) The coming of the eternal kingdom of God at the third kingdom.
- 3) The persecution of the saints by the small horn for 1260 days.
- 4) The "Son of Man" ascends to the One Ancient of Age to inherit the kingdom in contrast to the kingdom which comes from the "rock" as a small "stone" and grows to fill the whole earth in chapter 2.
- 5) The attempt to change time and law by the fourth nation.
- 6) That every nation will come to worship the Most High God.
- 7) The exact year that the kingdom of God would rule over men, and the exact year it would rule over Rome.
- 8) That a judgement seat will take place.

#### Daniel's Vision Of The Ancient Of Days

In the next section of this vision, Daniel saw the end of these kingdoms. It is described as follows--

I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Daniel 7:9-14)

The thrones of the previous kingdoms are judged. Then the Ancient of Days, the



apocalyptic description of the eternal God, is seated for the judgment of these kingdoms. The Ancient of Days wore a garment as white as snow-- a symbol of perfect purity and his hair was as spotless wool. Compare Daniel's vision with Isaiah 6:1-5, which took place 777 years before Jesus ascended. Compare it to the vision of John (Rev. 1:13f) who considered it to be Jesus. Finally, compare it to Ezekiel's vision (1:26ff) who saw him as a man. Jesus also used the same terminology, "Son of Man." Ezekiel's prophecy came 666 years before the Romans finally overthrew the last Jewish resistance in A.D. 73.

Fire is the medium through which, in the Bible, God often manifests Himself-- "his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him" (Daniel 7:9-10; cf., Genesis 15:17; Exodus 3:2, 19:18 etc.). It is interesting that the heavenly throne is conceived as a chariot (cf., Ezekiel 1:15). The fiery stream (cf., Psalm 50:3, 97:3) symbolizes the irresistibility of God's might and His unapproachableness, as well as the divine agency for the execution of His sentence upon the guilty.

"Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." An innumerable host of angels ministered before the Ancient of Days (cf., Deuteronomy 33:2, Psalm 68:18) while thousands more stood before Him awaiting judgment.

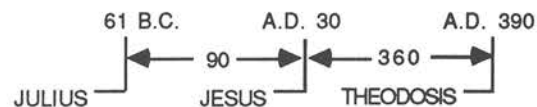
Thus this divine court opened its proceedings and the books of human affairs were opened. The concept of a book in which human deeds and destinies are recorded is old, being found in both Egypt and Babylonia (cf., Exodus 32:32; Psalm 69:29).

Daniel beheld in his vision the slaying of the fourth beast (Rome), the destruction of his body (the political organization of the state) and its condemnation to complete destruction by fire. This was due to the great words which the horn spake (cf., Daniel 7:8). Regarding the rest of the beasts (Babylon, Medo-Persia and Greece), their dominion was taken away. While losing the powerful status, prolongation in life was given to them for a season and time.

A picture of judgement is presented regarding the beasts. They are killed, yet given a lease or extension of life for a season and a time. It seems they are allowed to remain and rule, yet are only puppets or figure heads which the Kingdom of God controls (Galatians 4:1-7). A season is one fourth part of a time (year). As was discussed earlier, the year is counted as 360 days, so a season would be 90 days, or day/years. From the first Caesar in 390/61 B.C., it was 90 years until 4030 A.D. 30, when Christ died and established the Kingdom of God. The first Roman emperor was forced to submit to the demands of the church 360 years (a time) later in 4390/A.D. 390 as follows:

Theodosius cruelly massacred 7000 people at Thessalonica in revenge for an insurrection. Bishop Ambrose of Milan forced him to do penance for this act and emphasized thereby the independence of the western church from imperial domination. [William L. Langer, ed., *Encyclopedia of World History*, 5th Edition (Boston: Houghton Mifflin Company), p. 134.]

#### ILLUSTRATION XIV: Season And Time



We are given another picture of the "King" of this kingdom of God in vs. 13-15. The going of the "Son of Man" TO God the Father in the clouds when he became king

is very important, for some consider this passage to be the second coming of Christ when He returns FROM the Father. Note the reference of John 20:17, Acts 1:9-11, and Matthew 9:15. This kingdom is not a kingdom that is visible, but one that is within the hearts of men, and will last throughout eternity for those who place their trust in Christ, therefore this passage cannot be speaking of a Millennium as such (John 18:36, 12:44-50).

A third flash of the dream and an interpretation is presented to Daniel with greater details, especially during the ministry of Jesus. The specific information that is added is directed to the time of Pontius Pilate, the small horn. When he comes to power, he will harass the saints and consider changing the Law. Josephus tells us something about the coming of Pilate:

But now Pilate, the procurator of Judea, removed the army from Cesarea to Jerusalem, to take their winter quarters there, in order to abolish the Jewish Laws. So he introduced Caesar's effigies, which were upon the ensigns, and brought them into the city; whereas our Law forbids us the very making of images; on which account the former procurators were wont to make their entry into the city with such ensigns as had not those ornaments. Pilate was the first, who brought these images to Jerusalem, and set them up there; which was done without the knowledge of the people, because it was done in the nighttime; but as soon as they knew it, they came in multitudes to Cesarea, and interceded with Pilate many days, that he would remove the images; and when he would not grant their requests, because it would tend to the injury of Caesar while yet they persevered in their request, on the sixth day he ordered his soldiers to have their weapons privately while he came and sat upon his judgment seat, which seat was so prepared in the open place of the city, that it concealed the army that lay ready to oppress them; and when the Jews petitioned him again, he gave a signal to the soldiers to encompass them round and threatened that their punishment should be no less immediate than death, unless they would leave off disturbing him, and go their way home. But they threw themselves upon the ground, and laid their necks bare, and said they would take their deaths willingly, rather than the wisdom of their Laws should be transgressed. [Josephus, *Antiquities*, XVIII.iii.1.]



Pilate Washes His Hands

The small horn was to have power over the saints for three and one half times, or 1260 days. Pilate became procurator of Judea in the fall of 4026/A.D. 26. Christ died in the spring of A.D. 30, 3 1/2 years or 1260 days later. Pilate appears in his judgment seat, in the public view when Christ was tried, just as he had when he first came to Judea (John 19:12-16). Of course he judged Christ, but Christ at the same time became the supreme judge of the Kingdom of God. Christ admitted that he was the king (John 18:37).

Pilate was finally sent to Rome where he was judged and from there banished to Vienne on the Rhone in the south of France. As the text says, "A court will be held and his power will be stripped from him, consumed, and utterly destroyed." Pilate had Jesus scourged, and then had a purple robe placed on Him and a crown of thorns placed

on his head. He made no attempt to stop his own soldiers and the Jews from abusing Him by spitting in His face and slapping Him. When Pilate asked why Jesus was not afraid of him, Jesus replied, "You would have no power over me if it had not been given from above" (John 19:11). Confirming the recognition by Nebuchadnezzar: "The inhabitants of the earth count for nothing; he does as he pleases with the array of heaven" (Daniel 4:35).

#### **The Vision Is Interpreted For Daniel**

At this time, he received dominion, glory and a kingdom in which all people, nations, and languages should serve him. The Son of Man is a picture of the Lord Jesus Christ. The expression that He is attended by 'clouds of heaven' implies His deity (I Thessalonians 4:17). A parallel appears in Revelation 1:7, which states, "Behold, he cometh with clouds," in fulfillment of Acts 1 where in His ascension He was received by a cloud (Acts 1:9) and the angels say that he will come in like manner as ye have seen him go into heaven (Acts 1:11). Clouds in Scripture are frequently characteristic of revelation of deity (Exodus 13:21-22, 19:9,16; I Kings 8:10-11; Isaiah 19:1; Jeremiah 4:13; Ezekiel 10:4; Matthew 24:30, 26:64; Mark 13:26).

Daniel had seen a panorama of tremendous events to come. Like Nebuchadnezzar in chapter 2, Daniel, although a prophet, is troubled by his lack of understanding of the vision. He was grieved in his spirit and troubled by the vision of his head.



Theodosius and Ambrose from the Cathedral at Milan

## DANIEL CHAPTER 8

### THE FIRST AND THE LAST GREEK KINGS; 2300 YEARS, 3667-5967

#### Daniel's Vision Of The Ram And The He-Goat

The second vision of Daniel occurred in 578 B.C., the third year of the reign of King Belshazzar.

In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. (Daniel 8:1-2)

The vision of this chapter is somewhat different in character from that of Daniel 7, as it apparently did not occur in a dream or in a night vision. It seems that Gabriel delivered the message to him. Scholars have differed widely as to whether Daniel was in the palace at Shushan in the province of Elam, by the river or was transported there in vision and actually was in Babylon at the time. However, according to the chronology, it appears that Daniel would not be living in Shushan during Belshazzar's rule. No doubt the writing did not take place until Daniel was moved to Shushan by Darius the Mede, a couple of years later.

Ancient Susa the capital of Elam, called Shushan in the King James Version, was about 150 miles north of the present head of the Persian Gulf. It was situated midway between Ecbatana and Persepolis, and later became one of the main residences of the Persian kings. The events of the book of Esther under the Median monarch, Darius, took place there. The word 'Elam' in Sumerian means 'highland'. Originally, it was the designation given to the mountainous region north and east of Susa, roughly the modern Khuzistan. The Hebrew word used here is *ubal* and is cognate with the Akkadian *abalu* which signifies conduit. The Hebrew term *ulai* is related to the Akkadian *u-la-ai*, the classical Eulaeus, a large artificial canal, about three hundred yards broad, which passed close by Susa.

Next Daniel recounts the vision which he saw--

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary



was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. (Daniel 8:3-12)

The first thing which Daniel sees in the vision after his location is identified is the two-horned ram at the river. Both horns were high but one was higher and the higher one came up last.

This ram represents both Media and Persia and the higher horn is Persia which was the stronger of the two. It rose to power after Media. The ram was pushing or going in three directions-- westward, northward and southward. The direction of the east is not mentioned because that was the location of Persia.

While Daniel was observing the ram with its two important horns, a he-goat with the notable horn came from the west and met him at the river. The he-goat represents Greece and the notable horn is Alexander the Great, the founder of the Greek empire. The he-goat is also a symbol of power and leadership and figures in the legends of the House of Macedon and in Macedonian place-names. The he-goat passes through the surface of the whole earth in his conquest. That he 'touched not the ground' implies his swift advance.

Josephus gives this account of Alexander's reaction to the High Priest at Jerusalem:

"I did not adore him, but that God who hath honoured him with his high priesthood; for I saw this very person in a dream in this very habit, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would give me the dominion over the Persians; ... I believe that I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians...." And when the book of Daniel was shewed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that he himself was the person intended; and he was then glad.... (*Antiquities* II.viii.5).



The First Greek King: Alexander The Great

The he-goat ran unto the ram in the fury of his power. This represents war between Greece and Medo-Persia which historically and actually took place. Alexander routed the Persian armies after crossing the Helespont in 334 B.C.; he defeated Darius Codomanus at Issus in Cilicia in 333 B.C. His final blow to Persia occurred at Arbela east of Nineveh, two years later, in 331 B.C. The he-goat was moved with choler against the ram. The expression 'moved with choler' literally means embittered himself. The he-goat smote the ram, and brake his two horns. This event alludes to Alexander's deathblow to the Persian empire at Issus and Arbela. The ram was unable



to stand before the he-goat and thus he was cast to the ground and stamped upon by the he-goat. Alexander the Great was not satisfied until he had utterly completed the destruction of the Medo-Persian empire. No other nation could deliver the ram out of the hand of the he-goat.

Alexander, through his defeat of Medo-Persia, achieved world conquest. Through his strength and might, and through the will of heaven, Alexander became a world conqueror. However, in the full flush of his career as a world conqueror, Alexander died of a fever in Babylon, at the age of thirty-two in the year 323 B.C. The notable or great horn was broken.

After the death of Alexander, four notable horns came up toward the four winds of Heaven. Since Alexander had no heir, a long period of strife followed among his four generals. The Greek empire was finally divided among these four rulers--Macedonia and Greece went to Cassander, Thrace and Bithynia to Lysimachus, Syria and Babylonia to Seleucus who also received other provinces right up to the Indus, and Egypt to Ptolemy. At first, Israel was under the Ptolemies, but later came under the control of the Seleucids.

Thus Alexander's empire was divided into four parts, then from one of the parts came a little horn. As mentioned in connection with chapter 7, this little horn of chapter 8 comes out of Greece while the little horn of chapter 7 comes out of Rome. Therefore, the two little horns of Daniel 7 and 8 are not identical. The little horn of Daniel 8 becomes great and conquers territory east (Parthia as far as Elymais, east of Babylonia) and south of his kingdom. His conquests also include the pleasant or beauteous land which is Israel. Historians have identified this little horn with Antiochus Epiphanes (175 B.C.-164 B.C.). Antiochus IV and his activity in Israel is recorded by a number of ancient historians including Flavius Josephus (*Antiquities* X.xi.7).

The text states that the little horn became great even to the host of heaven and that he cast down some of the host and of the stars to the ground and trampled upon them. The host of heaven is the stars, a symbol for Israel; for the Lord promised Abraham that his descendents would be as numerous as the stars of heaven (Genesis 15:5). Antiochus IV magnified himself even to the prince of the host, *i.e.*, God Himself. The daily sacrifice was removed from the God of Israel, and the Sanctuary was desecrated. This occurred for three years from Kislev 25, 145 S.E. (December 13, 167 B.C.), a Saturday, until Kislev 25, 148 S.E. (December 8, 164 B.C.), a Saturday.

A host was given (literally, shall be given over) to Antiochus IV against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered. Here the term 'host' refers to the people of Israel and the sacrifice was then formal worship. The book of I Maccabees relates the fulfillment of this prophecy regarding Antiochus IV. The Syrian monarch came to Jerusalem on several different occasions. The first visit to Jerusalem came in 169 B.C., the one hundred and forty-third year of the Seleucid era--



After his conquest of Egypt, in the year one hundred and forty-three, Antiochus turned about and advanced on Israel and Jerusalem in massive strength. Insolently breaking into the sanctuary, he removed the golden altar and the lamp-stand for the light with all its fittings, together with the table for the loaves of offering, the libation vessels, the cup, the golden censers, the veil, the crowns, and the golden decoration

on the front of the Temple, which he stripped of everything. He made off with the silver and gold and precious vessels, he discovered the secret treasures and seized them, and removing all of these, he went back to his own country, leaving the place a shambles and uttering words of extreme arrogance. (I Maccabees 1:21-25)

Antiochus' second visit to Jerusalem came two years later, in the year 145 of the Seleucid era (167 B.C.)--

The days passed, and after two years the king sent the mysarch through the cities of Judah. He came to Jerusalem with an impressive force, and addressing them with what appeared to be peaceful words, he gained their confidence; then suddenly he fell on the city dealing it a terrible blow, and destroying many of the people of Israel. He pillaged the city and set it on fire, tore down its houses and encircling wall, took the women and children captive and commandeered the cattle. Then they fortified the City of David with a great strong wall and strong towers, and made this their Citadel. There they installed an army of sinful men, renegades, who fortified themselves inside it, storing arms and provisions, and depositing there the loot they had collected from Jerusalem; they were to prove a great trouble.

Then the king issued a proclamation to his whole kingdom that all were to become a single people, each renouncing his particular customs. All the pagans conformed to the king's decree, and many Israelites chose to accept his religion, sacrificing to idols and profaning the sabbath. The king also sent instructions by messenger to Jerusalem and the towns of Judah directing them to adopt customs foreign to the country, banning holocausts, sacrifices and libations from the sanctuary, profaning Sabbaths and feasts, defiling the sanctuary and the sacred ministers, building altars, precincts and shrines for idols, sacrificing pigs and unclean beasts, leaving their sons uncircumcised, and prostituting themselves to all kinds of impurity and abomination, so that they should forget the Law and revoke all observance of it. Anyone not obeying the king's command was to be put to death.

On the fifteenth day of Chislev in the year one hundred and forty-five the king erected the abomination of desolation above the altar; and altars were built in the surrounding towns of Judah and incense offered at the houses and in the streets. Any books of the Law that came to light were torn up and burned. Whenever anyone was discovered possessing a copy of the covenant or practising the Law, the king's decree sentenced him to death. Having might on their side they took action month after month against any offenders they discovered in the towns of Israel. On the twenty-fifth day sacrifice was offered on the altar erected over the altar of holocaust. (I Maccabees 1:30-62)

It was at this time that the Maccabees under the leadership of the Jewish hero Judas fought to deliver the Jewish people. This revolt began when Mattathias angrily killed a Jew who had come to sacrifice on the royal altar and the Syrian officer who had come to supervise at Modein, some twenty miles from Jerusalem. Then everyone who was zealous for the Law (*Hasidim*) followed him and his five sons, John, Simon, Judas, Eleazar, and Jonathon, to the mountains. Thus the Maccabean revolt had started.

The Judean hills were suited to guerrilla warfare. The rebels terrorized apostates, destroyed altars and enforced the Law. When Mattathias died, his third son, Judas proved a leader of the Gideon type. It appears that no army has ever had higher morale than the force with which he won his brilliant victories against numerically superior Syrian forces. Antiochus IV was occupied in the larger wars with the Parthians, and his regent Lysias had no option but to conclude peace with Judas and withdraw the abominable decrees in 164 B.C.

Amid great rejoicing, Judas marched to Jerusalem to solemnly cleanse the Temple and to restore the worship of God, an event commemorated by the Feast of Hanukkah, or the Dedication (*cf.*, John 10:22). The author of I Maccabees gives the information about the Temple's cleansing in the year one hundred and forty-eight of the Seleucid era (164 B.C.)--

On the twenty-fifth of the ninth month, Chislev, in the year one hundred and forty-eight, they rose at dawn and offered a lawful sacrifice on the new altar of holocausts which they had made. The altar was dedicated, to the sound of Zithers, harps and cymbals, at the same time of year and on the same day on which the pagans had originally profaned it. The whole people fell prostrate in adoration, praising to the skies him who had made them so successful. For eight days they celebrated the dedication of the altar, joyfully offering holocausts, communion sacrifices and thanksgivings. They ornamented the front of the Temple with crowns and bosses of gold, repaired the gates and the storerooms and fitted them with doors. There was no end to the rejoicing among the people, and the reproach of the pagans was lifted from them. Judas, with his brothers and the whole assembly of Israel, made it a law that the days of the dedication of the altar should be celebrated yearly at the proper season, for eight days beginning on the twenty-fifth of the month Chislev, with rejoicing and gladness. They then proceeded to build high walls with strong towers round Mount Zion, to prevent the pagans from coming and riding roughshod over it as in the past. Judas stationed a garrison there to guard the mount; he also fortified Bethzur, to give the people a fortress against Idumaea. (I Maccabees 4:55-61)

Josephus tells that there were actually three years between the Temple's defilement and its dedication--

Now it so fell out, that these things were done on the very same day on which their Divine worship had fallen off, and was reduced to a profane and common use, after three year's time; for so it was, that the temple was made desolate by Antiochus and so continued for three years. This desolation happened to the temple in the hundred forty and fifth year, on the twenty-fifth day of the month Apelleus, and on the hundred fifty and third olympiad. And this desolation came to pass according to the prophecy of Daniel which was given four hundred and eight years before; for he declared that the Macedonians would dissolve that worship [for some time]. (*Antiquities* XII.ii.6)

The dates for these two events of desolation and dedication were given above. As pointed out previously, the third year of Belshazzar is 575 B.C., the year of the second vision of Daniel. As Josephus has noted, there must be 408 years between the date when Daniel received this vision and the date of the desolation in 167 B.C. (575 B.C. + 408 = 167 B.C.).

Having received the vision, an additional detail is added. One angel asks another, "How long will the Temple remain defiled?"

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. (Daniel 8:13-14)

The timespan given for the fulfillment of the Temple is 2300 evening-mornings or days. In the interpretation of prophecy, it is normal for a day to become a year. Since the prophecy concerns itself with a Greek defilement of the Temple, it is interesting that from Alexander's defeat of the Persians, who gave to the Jews permission to rebuild their Temple, to the Jewish capture of their Temple site is precisely 2300 years.

Alexander met Darius III the Medo-Persian monarch at Hellepont in 334 B.C. on the seventh of June. The Persian army was destroyed and Darius fled, leaving some of his family behind. According to Plutarch, Alexander was about to engage Darius at the end of the month of Artemisius. The next month (Daesius) was a month that was avoided by the Greeks for it was thought to be a bad omen. Alexander caused it to become a second Artemisius, thereby avoiding the possible engagement at the wrong time. In 334 B.C., the month of Artemisius extended from May 9 through June 7.

Spring was late that year, so Alexander chose not to make it a leap year by adding one month as should have been. It seems more than coincidence that the Syrians should open fire on the Jews on April 7, 1967, which was 120,000 weeks after Darius met Alexander. The Temple mount was taken exactly 2300 years (solar) to the day, after the confrontation at Hellespont, on June 7, A.D. 1967.

The prophesied battle between the he-goat (Alexander) and the ram (Darius III) took place on June 7, 334 B.C. Exactly 2300 years later on June 7, A.D. 1967 the Jews took control of their Temple site again.

Artemisius 28, 334 B.C. (Alexander vs. Darius) + 2300 years = Sivan 28, A.D. 1967 (Six Day War)

At the same time, the king of Greece was overthrown, and Greece was no longer a monarchy. In April of A.D. 1967, military units seized the royal palace, government offices and leaders, and radio stations. Three army officers then took the power of a military dictatorship, thus ending the kings of Greece.

#### **Daniel Receives The Interpretation Of The Vision**

With the entire vision recorded and, to some extent, already interpreted, Daniel now enters into active participation in the vision and, as in chapter 7, sought an interpretation. Daniel sought for the meaning and in response to his desire, a personage stood before him described 'as the appearance of a man,' but obviously an angel. The angel Gabriel is mentioned specifically, and a man's voice is addressed to Gabriel to instruct Daniel in understanding the vision--

And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty but not by his own power: And he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it. (Daniel 8:15-27)

This is the first time in the Bible that an angel is mentioned by name. Note that the text does not identify the man's voice who requested for Gabriel to interpret the vision to Daniel. Then Gabriel comes near to Daniel and gives the key for the understanding of the vision-- "Understand, O son of man: for at the time of the end shall be the vision" (Daniel 8:17). The vision of the king of a fierce countenance is not Antiochus IV, but also a king just before the end of the 2300 years.

As Daniel saw the angel approaching, he fell upon his face toward the ground.



Daniel prostrated himself not only as a mark of reverence, but because the experience was overpowering. While the angel Gabriel was speaking Daniel went into a deep sleep. This is not a natural sleep but is the result of his fear described earlier. At this point, Gabriel touched Daniel and set him upright, *i.e.*, made him stand up where he was.

Again Gabriel relates that the vision is for the time of the end-- "for at the time appointed the end shall be" (Daniel 8:19). This means that the vision foretells the future and is of vital importance for world destiny.

Now the basic vision is interpreted: 1) the two-horned ram represents the kings of Media and Persia, 2) the rough or he-goat represents the king of Greece, 3) the notable or great horn between the eyes of the he-goat stands for the first king, who was Alexander the Great, 4) the broken horn signifies the death of Alexander the Great, 5) the four kingdoms are the results of the wars among his four generals, 6) the four kingdoms would not have the power of Alexander's kingdom, and 7) the king of a fierce countenance is discussed.



Adolf Hitler

And in the latter time of of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. (Daniel 8:23-25)

And so [Hitler had written], we National Socialists take up where we broke off 600 years ago. We stop the endless German movement toward the south and west of Europe and turn our gaze towards the lands of the East.... When we speak of new territory in Europe today, we must think principally of Russia and her border vassal states. Destiny itself seems to wish to point out the way to us here.... This colossal empire in the East is ripe for dissolution, and the end of the Jewish domination in Russia will also be the end of Russia as a state.... [Adolf Hitler, *Mein Kampf* (Boston, Houghton Mifflin, 1943), p. 654].

The king of the fierce countenance is an unyielding and merciless individual; it appears that he would be identical to the little horn of Daniel 8:9. After the rule of Antiochus IV Epiphanes, the power of Syrian rule and influence broke down and was absorbed by the Romans. However, the king of the fierce countenance appears upon the scene in the latter time of the kingdom, *i.e.*, after nearly 2300 years.

The transgressors of Daniel 8:23 may allude to the sinners in Israel on whose account the persecutions were coming, or the oppressors. That the king of a fierce countenance understands dark sentences of stratagems means that he will be cunning and able to hide his real purpose behind a cloud of vague phrases. Antiochus was



notorious for the facility with which he succeeded in concealing his motives. Thus he was skilled in double-dealing.

As was demonstrated to King Nebuchadnezzar, it is the God of Heaven who establishes kings. That is why the text states-- "And his power shall be mighty, but not by his own power" (Daniel 8:24). This king shall destroy in an extraordinary manner both his political opponents and the people of Israel.

Through his policy, cunning shall prosper in his hand. Because he succeeds and prospers, he retains craft in his hand. Because he is swelled with pride, he shall devise great things. Because people are unaware of his schemes, he shall be able to destroy many. The king of a fierce countenance will stand up against the Prince of princes, *i.e.*, God. In the end, this king will be broken without hand.

The Greek kingdom spanned 2300 years, from Alexander, the first king, to the last king, Constantine II, who went into exile to Italy in April of 1967.

It is believed that the king of a fierce countenance is Adolf Hitler (A.D. 1889-A.D. 1945). The Austrian-born Hitler became the chief of the German National Socialist Party from 1920 and the chancellor of the Reich from 1933. He was the man who planned the extermination of the Jews, took the total decision, created the required organization, and followed passionately its implementation; sometimes even in individual cases. On July 31, 1941, one month after the German attack on the USSR, Hermann Goering gave to Reinhard Heydrich, head of the Reich Security Main Office, the order to 'proceed with all the preparations necessary for organizing the complete solution of the Jewish question in the German sphere of influence in Europe.' At the commencement of 1942 the master plan was ready and on January 20, at the Wannsee Conference, Heydrich announced that 'the Final Solution of the Jewish Question in Europe should be applied to about 11,000,000 persons.' Hitler never rescinded the orders issued in 1941 to exterminate the Jews. Hitler believed that the Jews were an evil race whose ultimate aim was to destroy the superior 'Aryan' race and dominate the world. He thought that they would not hesitate to undertake a subversive or corrupt enterprise by devoting themselves to corrupt the Aryan race by polluting Aryan blood.

Hitler regarded Greek culture as the ideal and believed that the Aryans could achieve such a culture--

Hence it is an unbelievable offense to represent the Germanic peoples of the pre-Christian era as 'cultureless,' as barbarians. That they never were. Only the harshness of their northern homeland forced them into circumstances which thwarted the development of their creative forces. If, without any ancient world, they had come to the more favorable regions of the south, and if the material provided by lower peoples had given them their first technical implements, the culture-creating ability slumbering within them would have grown into radiant bloom just as happened, for example, with the Greeks. But this primeval culture-creating force itself arises in turn not from the northern climate alone. The Laplander, brought to the south, would be no more culture-creating than the Eskimo. For this glorious creative ability was given only to the Aryan, whether he bears it dormant within himself or gives it to awakening life, depending whether favorable circumstances permit this or an inhospitable nature prevents it. [Adolf Hitler, *Mein Kampf*, Trans. by Ralph Manheim (Boston: Houghton Mifflin Company, 1971), p. 393]

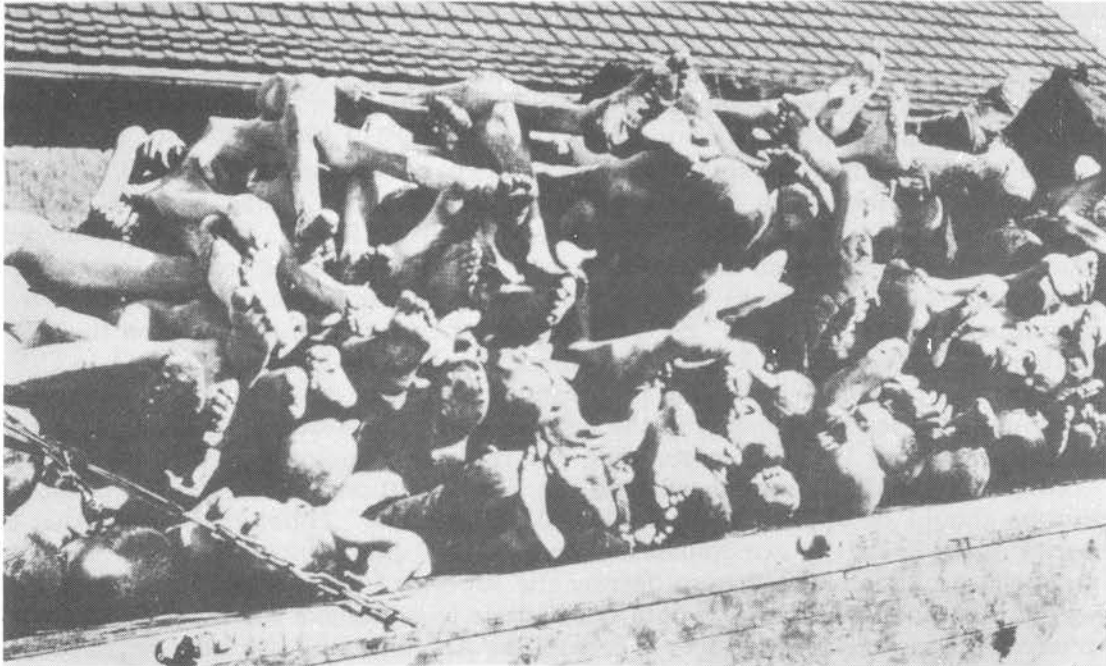
Not only did he acknowledge that the Aryan race could achieve a Greek culture, but also he believed that the Aryan coincided the Greek ideal of beauty--

A decayed body is not made the least more aesthetic by a brilliant mind, indeed the highest intellectual training could not be justified if its bearers were at the same time physically degenerate and crippled, weak-willed, wavering and cowardly individuals. What makes the Greek ideal of beauty a model is the wonderful combination of the most magnificent physical

beauty with brilliant mind and noblest soul. [*Ibid.*, p. 408]

Hitler wanted a Hellenic culture for the German people: "A culture combining millenniums and embracing Hellenism and Germanism is fighting for its existence" [*Ibid.*, p. 423]. If Hitler had a Greek background, it is quite possible that he is the king of a fierce countenance.

#### Victims Of The World War II Holocaust



And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it. (Daniel 8:26-27)

#### The Effect Of The Interpretation On Daniel

The vision is called "the vision of the evenings and mornings" (Daniel 8:26). Gabriel states that the vision is true, but that it is for the future-- "many days to come" (Daniel 8:26). The vision and what it meant for the people of Israel grieved Daniel and actually made him sick for certain days. Finally, from his bed of sickness, Daniel arose to do the king's business. However, the wise Daniel, who had interpreted the dreams and visions of others, was not able to fully penetrate the mystery of the vision. He did not completely understand it because of its future implications.

It would seem that the "time of the end" of the Greeks had a twofold meaning. First, the Greeks were persecuted at the time of Antiochus Epiphanes. When his reign ended, Judah allied themselves with Rome. This could be the end of the Seleucid rule. The Greek kingdom did not end until 1967 A.D. At this time in history there was much greater persecution under Adolf Hitler. Jesus said the return of the Jews to Israel would take place at the time of the end (Luke 21:24). Their return would also signal His return (Acts 1:6-11).

## DANIEL CHAPTER 9 THE FIRST PERSIAN TO THE FIRST ROMAN KING; 490 YEARS, 3450-3940

In Daniel 9, the prophet receives his third vision regarding the future of Israel. It is clear that chapter 7 primarily concerns itself with Israel's future under Rome and chapter 8 with Israel's future under Greece. Now the present chapter is concerned with a summary of Israel's future from the first year of Cyrus to the first year of Julius Caesar. This chapter is dated to the first year of Darius the Mede; that is the year in which he "was made" king of Babylon as detailed in chapter 5 (574 B.C.). Daniel gives the setting for the third vision in this chapter in the first verses--

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem. (Daniel 9:1-2)

Daniel studied to know how that event was related to the Babylonian captivity and the number of years that it would last. Daniel knew the answer in the prophecies of Jeremiah for the 70 years of the Babylonian captivity,

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. (Jeremiah 25:11-13)

The *terminus a quo* (the starting point) of Jeremiah's seventy years prophecy is given by the prophet Ezekiel where he was told to write down the date-- "Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying, Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day" (Ezekiel 24:1-2). The Hebrew date is Tebet 10 in the ninth year of Jehoiakin's captivity; this is equivalent to the Gregorian date of December 21, 590 B.C., a Sunday. It was easy for Ezekiel to remember this date; for unfortunately his wife died on the same day-- "So spake I unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded" (Ezekiel 24:18). Therefore, the day of Nebuchadnezzar's siege against Jerusalem and the date of the death of Ezekiel's wife mark the starting point for the period of the seventy years.

The *terminus ad quem* (the finishing point) for the timeframe of the seventy years is the day when God told Haggai to mark another day; for the Babylonian captivity had ended--

In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet saying, Thus saith the Lord of hosts, Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of

these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean. And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressvat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you. (Haggai 2:10-19)

This date, given by Haggai, marks the end of the seventy year Babylonian Captivity. The Hebrew date is Kislew 24, in the second year of Darius the Persian; the Gregorian date is December 10, 520 B.C., a Sunday. As can be seen, there are seventy years between these two Biblical events.

This seventy year timespan defines what is meant by the desolations of Jerusalem; it is that timeframe in which Jerusalem is without a house for the Lord. Daniel had now been in captivity for twenty-four years from 599 B.C. to 574 B.C. However, the seventy year Babylonian captivity was only in its fifteenth year with fifty-five years to go when Daniel received his third vision.

Daniel was especially concerned about the circumstances regarding the end of the seventy weeks. That is why he set his face toward prayer and fasting. In the verses that follow, Daniel's prayer has been recorded. This is a prayer which gained an answer to Daniel's search for prophetic understanding.

#### **Daniel's Prayer Of Confession And Repentance For National Sins**

Daniel's prayer is now given--

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments: We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou has driven them, because of their trespass that they have trespassed against thee. To the Lord our God belong mercies and forgiveness, though we have rebelled against him; Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. 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. 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. 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. Therefore hath the Lord watched upon the evil and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and has gotten thee renown, as at this day; we have sinned, we have done wickedly. (Daniel 9:3-15)

Because Daniel desired for his people redemption which included the rebuilding of the Temple, he offered supplication to God. This prayer has resemblances with those



in Nehemiah 1:5ff and 9:6ff. Daniel's prayer was connected with fasting as well as sackcloth and ashes. The fasting, a common accompaniment to prayer, indicates the sincerity of Daniel's desire while the sackcloth and ashes reveal his humility before God.

In prayer, Daniel made confession for the sins of his people which seemed to impede the coming of the final redemption. Daniel appeals to a covenant God, who is merciful with those who love Him and keep His commandments. It is interesting that these days, verses 5-6 are quoted in whole or in part in the penitential prayers recited in the Synagogue during and preceding the Jewish New Year and the Day of Atonement.

The prayer is a beautiful confession of national sins. Including himself, Daniel declares-- "We have sinned..." (Daniel 9:5). While the Lord possesses righteousness, his people have shame and are deserving of punishment. Daniel acknowledges that even though the people have rebelled, yet God is compassionate and forgiving. Israel has not hearkened to the voice of the Lord, neither walked in His Laws, nor listened to the prophets. By bringing the Babylonian captivity upon Israel, the Lord hath confirmed his word, (*cf.*, Leviticus 26:14ff. and Deuteronomy 28:15 ff.). This Daniel acknowledges-- "As it is written in the Law of Moses, all this evil is come upon us" (Daniel 9:13). The Lord is true and faithful to carry out the Divine precepts contained in the Torah. The fame of the God of Israel had already spread throughout the Eastern world with the decree of Nebuchadnezzar and the proclamation of Darius the Mede. While examining God's righteousness and His goodness to Israel, Daniel's conclusion in the first part of this prayer is-- "we have sinned, we have done wickedly" (Daniel 9:15).

#### **Daniel's Petition For Forgiveness And Restoration**

With the recognition of the sins of Israel and their confession, Daniel now petitions the Lord to forgive and to restore the nation of Israel--

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord hear; O Lord forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. (Daniel 9:16-19)

Daniel begs God to hear and answer his prayer so that the city of Jerusalem called by His name, and the Sanctuary, which is desolate, might be restored. The prophet makes a plea for the mercy of God in this situation; he entreats the Lord to act in accordance with His former practice and not according to what Israel deserves. Daniel wants the Lord to look with favour upon the people of Israel or what will the heathen say if God fails to restore His Sanctuary? What about the covenant and the promised salvation? Is the divine name being dishonored when Jerusalem and the Temple are desolate and Israel is in captivity-- "O Lord, hear, O Lord, forgive, O Lord, attend and do, defer not; for Thine own sake, O my God, because Thy name is called upon Thy city and Thy people" (Daniel 9:19). At this point, Daniel's prayer is interrupted by the appearance of the angel Gabriel.

#### **The Appearance Of The Angel Gabriel And The Seventy Weeks Prophecy**

While Daniel was still praying for the welfare of Jerusalem, the Temple of the



holy mountain and the people of Israel, the angel Gabriel appeared. The answer to Daniel's question was already on the way by means of the heavenly messenger, the angel Gabriel. Daniel has implied in verse 20 that the angel was sent at the very beginning of his prayer. Now Gabriel touched Daniel about the time of the evening oblation. This was twilight when this offering used to be sacrificed in the Temple.

When Daniel first began to pray, the commandment went forth for Gabriel to give skill and understanding to Daniel. Now Gabriel was sent to inform Daniel about a time-span related to the number seventy. At the beginning of this chapter, Daniel was studying the seventy years of Jeremiah's prophecies (Daniel 9:2). At this point, he receives the prophecy of the seventy weeks in vision (Daniel 9:24-27)--

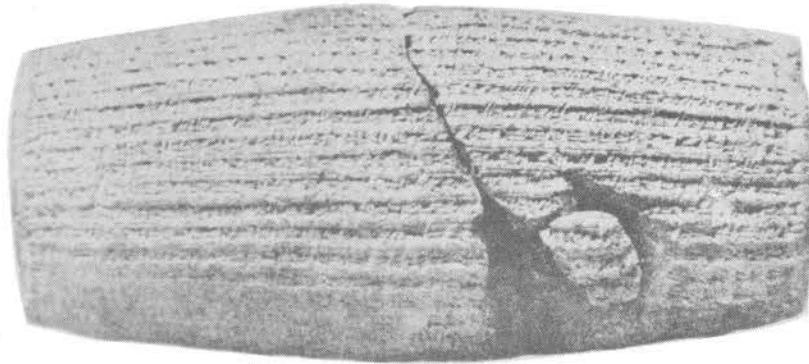
And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 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. 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. (Daniel 9:20-27)

The long preamble of the twenty-three verses leading up to the great revelation of the seventy weeks is, in itself, a testimony to the importance of this revelation. Since Daniel has prayed for the people of Israel, the city of Jerusalem and the Temple, he is to hearken unto that which shall befall the people in the seventy weeks of years, and those things which will happen to the city and the Sanctuary.

Besides considering the prophecies of Jeremiah, the prophecies of Isaiah come to mind regarding Cyrus and his predicted capture of the city of Babylon.

Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: That saith to the deep, Be dry, and I will dry up thy rivers: That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings to open before him the two leafed gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. (Isaiah 44:24-45:4)

It is believed that the above prophecy sheds light upon the following vision. Daniel knew that the seventy years of Jeremiah's prediction were not completed; however, he wondered when Cyrus would issue his decree.



The Decree Of Cyrus To The Nations

The seventy weeks prophecy has as its *terminus a quo* (starting point) the edict of Cyrus cited in II Chronicles 36:22-23 and Ezra 1:1-4. History records that Cyrus issued his famous decree in his first year over both Media and Persia (551 B.C.). Cyrus overthrew Astyages (Darius the Mede) during that same year. Thus the commandment to restore and to build Jerusalem appears to be Cyrus' edict.

Daniel was asking the Lord concerning the people and the Temple. The Lord chose to reveal to Daniel the precise details of the end of the government of the people after seven periods of seventy years, yet in another way, the end of the Temple and city in seven periods of seventy years. It was 490 years ( $7 \times 70$ ) from the first year of Cyrus (551 B.C.) until the Jews lost their government (61 B.C.) [551 B.C. + 490 = 61 B.C.].

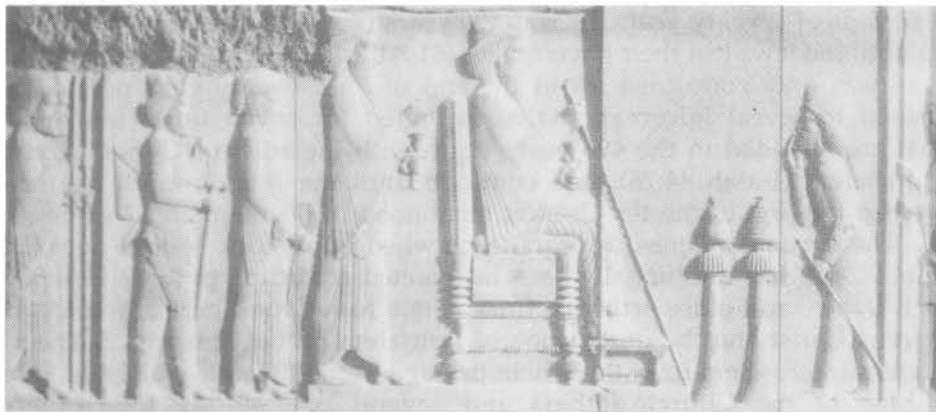
Daniel was only concerned about the end of one seventy year period, but God chose instead to reveal information that extended for seven times that long. The events that are included in the 490 years begin with the edict of Cyrus to return and rebuild Jerusalem (Isaiah 44:28), and continue until the Jews lose all control to the Romans when the first of the ten Caesars mentioned in Daniel 2 and 7 came to power in 61 B.C. The *terminus ad quem* appears to be when Julius took control over the Jews.

Daniel 9:24-27 has traditionally been interpreted according to three viewpoints: 1) The church fathers and older orthodox interpreters have found here a prediction of the death of Jesus Christ and the destruction of Jerusalem by the Romans, 2) The majority of the modern interpreters refer the whole passage to the time of Antiochus Epiphanes, and 3) some of the Church fathers and several present-day interpreters have interpreted the prophecy eschatologically, as an announcement of the development of the kingdom of God from the end of the exile to the perfecting of the kingdom by the second coming of Christ at the end of the days.

Also, it is commonly accepted that the seventy weeks which are determined upon the people and the city in Daniel 9:25-27 are divided into three periods or timespans: 1) the seven weeks or forty-nine years (v. 25), 2) the sixty-two weeks or the 434 years (vs. 25-26) and 3) the one week of seven years (v. 27). This final timespan is divided further into two periods three and one half years each (v. 27).

The meaning of the seventy weeks is seven times seventy years. The expression 'week of years' is used in the Mishna (Sanhedrin V.1). This timeframe of 490 years is determined for Daniel's people and the city of Jerusalem. Six things were to be accomplished before the completion of the seventy heptads: 1) To finish (expiate or so bring it to an end) the transgression, 2) To make an end of sins, 3) To make reconciliation for iniquity, 4) To bring in everlasting righteousness (an allusion to the Kingdom of God), 5) To seal up (to confirm) the vision and prophecy and 6) To anoint (to dedicate, to consecrate) the most holy (the Temple). These six items, to be completed in the seventy sevens of Daniel 9:24, are comprehensive in nature. The first three items deal with sin named in three ways: 'transgression', sins' and 'iniquity'. The most obvious meaning is that Israel's course of apostasy and sin and wandering over the face of the earth will be brought to completion within the seventy sevens. Thus the restoration of Israel which Daniel sought in his prayer will ultimately have its fulfillment in this concept. The last three items refer to the coming of the kingdom of God to replace the Gentile kingdoms. None of these aspects could ever be attained by man without the intervention of the Lord.

In verse 25, one finds the reference to the commandment of Cyrus to restore and to rebuild Jerusalem. This is the *terminus a quo* for the timeframe and that is the year 551 B.C. A period of seven heptads or forty-nine years lies between the proclamation of the Cyrus edict and the coming of an anointed prince. The King James Version interprets the anointed prince to be the Hebrew Messiah. However, the word 'anointed' does not have to refer to the Messiah. In Isaiah 45:1, Cyrus is called the Lord's 'anointed', but is not the Hebrew Messiah. It is believed that the anointed one, a prince, mentioned here is Nehemiah. In 502 B.C., forty-nine years after Cyrus' edict, Nehemiah gained permission from the king to rebuild the walls of Jerusalem in the twentieth year (Hebrew counting) of Darius I. The story of Nehemiah returning to Jerusalem to rebuild the city's walls and gates is related in Nehemiah 1:1-6:16. See Appendix B for the argument which proves that the return took place under Darius rather than Artaxerxes.



King Darius and his son Xerxes, Fourth King of Persia and the most wealthy.

Forty-nine years from the edict of Cyrus, Hanani came to Nehemiah who was the cupbearer to King Darius, in the twentieth year of the king, in the ninth month (Kislew) in the year 502 B.C. The city and the temple had been rebuilt, but the Samaritans were interfering with the building of the walls (Nehemiah 1:1-4). Nehemiah asked for permission to return to the city of his ancestors in order to rebuild it. He was granted permission, and given the right of governorship with letters of

authority so that he might accomplish this. Hanani was a brother of Nehemiah, who had been left with the responsibility of Jerusalem, and was coming to get help from his brother who had influence with the king. Since Nehemiah was a cupbearer to the king, he would fit the description of 'anointed prince'.

Verse 26 repeats the sixty-two year timespan (434 years) from verse 25. This time span follows Nehemiah's wall building project. The anointed one mentioned in verse 26 can not be the same individual who is called an anointed one in verse 25, for there are 434 years ( $62 \times 7 = 434$ ) between these two anointed individuals.

The second anointed individual lives at 68 B.C. ( $502 \text{ B.C.} + 434 = 68 \text{ B.C.}$ ). Hyrcanus was removed from his position as both high priest and king in that year. A brief summary of the history leading up to 68 B.C. is as follows: The first Hasmonean to wear a diadem and make himself king was Judah Aristobulus (104 B.C.-103 B.C.). When he died, he was followed by his son Alexander Yannai (103 B.C.-76 B.C.). When he died, he left his wife Salome Alexandra as queen (76 B.C.-68 B.C.). She made her oldest son Hyrcanus II high priest. When she died, civil war broke out between Hyrcanus and his younger brother Aristobulus. Both brothers desired to become king over the land, but Hyrcanus was actually the heir to the kingdom.

Josephus describes the details of this struggle as follows--

Hyrcanus then began his high priesthood on the third year of the hundred and seventh Olympiad, when Quintus Hortensius and Quintus Metellus, who was called Metellus of Crete, were consuls at Rome; when presently Aristobulus began to make war against him, and as it came to a battle with Hyrcanus at Jericho, many of his soldiers deserted him, and went over to his brother: upon which Hyrcanus fled into the citadel, where Aristobulus's wife and children were imprisoned by his mother, as we have said already, and attacked and overcame those his adversaries that had fled hither, and lay within the walls of the temple. So when he had sent a message to his brother about agreeing to matters between them, he laid aside his enmity to him on these conditions, that Aristobulus should be king, that he should live without intermeddling with public affairs, and quietly enjoy the estate he had acquired. When they agreed upon these terms in the temple, and had confirmed the agreement with oaths, and the giving one another their right hands, and embracing one another in the sight of the whole multitude, they departed; the one, Aristobulus, to the palace, and Hyrcanus, as a private man, to the former house of Aristobulus. (*Antiquities* XIV.i.2)

It is plain to see the fulfillment of the text. An anointed one (Hyrcanus) was cut off, so in effect, it was not of his own doing. The subjection was by mutual consent, so an agreement was struck for a period of time-- that Aristobulus should be king, and Hyrcanus live a private life. He (Aristobulus) confirmed a covenant with many for a week.

The subject then changes to another prince whose people will destroy the city and the sanctuary. This prince is different, in that he is not anointed as the others. It is a well-established fact that the Romans captured Jerusalem and destroyed the city and Sanctuary in A.D. 70, and the prince of verse 26 appears to be Julius Caesar in 61 B.C.

The Roman general, Pompey, captured all the Mediterranean region north of Syro-Palestine in 68 B.C., but did not confront the brothers until 64 B.C.

A little afterward Pompey came to Damascus, and marched over Coele Syria at which time there came ambassadors from all Syria and Egypt, and out of Judea also, for Aristobulus had sent him a great present, which was a golden vine of the value of 500 talents... In a little time afterward came ambassadors again to him, Antipater from Hyrcanus, and Nicodemus from Aristobulus; which last also accused such as had taken bribes. (*Antiquities* XIV.iii.1)

When Pompey had heard the causes of the two, and had condemned Aristobulus



for his violent procedure, he left. Aristobulus had won the kingdom because of his greater wealth and gifts to Pompey and Pompey made promises to him. He did not remain loyal and double-crossed Pompey causing Pompey to bring his troops against Jerusalem. He attacked Jerusalem by raising the battering rams on the Sabbath day when the Jews did not defend themselves. He would then do battle with them on the week days. The city was finally taken on Sivan 23, a Sabbath day, 64 B.C. By 64 B.C., in the middle of the week, Pompey had captured all of Syria and came to Jerusalem to put down the argument between the brothers.

As the city of Jerusalem fell to the forces of Pompey, the priests would not stop offering their sacrifices. Josephus recounts this event and that which followed--

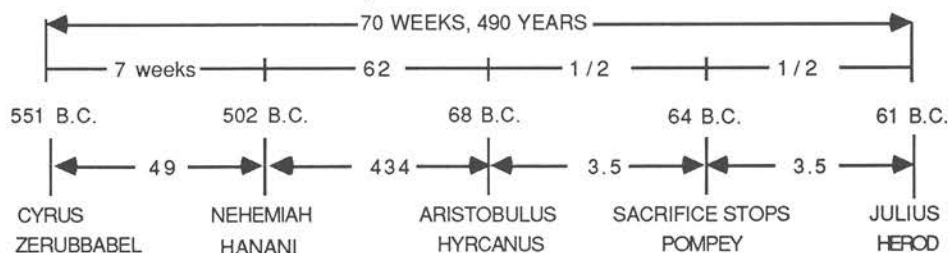


Pompey

...and the enemy fell upon them, and cut the throats of them that were in the temple, yet could not those that offered sacrifices be compelled to run away, neither by the fear they were in of their own lives, nor by the number that were already slain, as thinking it better to suffer whatever came upon them at their very altars, then to omit anything that their Laws required of them...and no small enormities were committed about the temple itself, which, in former ages, had been inaccessible and seen by none; for Pompey went into it, and not a few of those that were with him also, and saw all that which was unlawful for any other men to see, but only for the high priests...the next day he gave orders to those that had charge of the temple to cleanse it, and to bring what offerings the law required to God; and restored the high priesthood to Hyrcanus.... (*Antiquities* XIV.iv.3)

At this point, Aristobulus caused Pompey to stop the sacrifice in the midst of the week (Daniel 9:27).

#### ILLUSTRATION XV: The Seventy Weeks Illustrated



#### A Popular Fundamentalist View

It should be noted that some interpreters of this prophecy place an indefinite gap of time between the sixty-ninth and seventieth week. These interpreters generally conclude that Daniel's great prophecy of seventy sevens comprehends the total history of Israel from the time of Nehemiah in 445 B.C. until the second coming of Jesus Christ. In the first period of seven sevens, the city and the streets are rebuilt. In the



second period of sixty-two sevens which follows, the Messiah appears and is living at the conclusion of the period. In the parenthesis between the sixty-ninth seven and the seventieth seven, at least two major events take place: the cutting off of the Messiah (the death of Christ) and destruction of Jerusalem in A.D. 70. Actually, the whole present age intervenes.

The final period of seven years begins with the introduction of a covenant relationship between the future 'prince that shall come' and 'the many,' the people of Israel. This covenant is observed for the first half of a future seven-year period; then the special liberties and protections granted Israel are taken away; and Israel becomes persecuted in their time of great tribulation. The beginning of the last three and one-half years of the seventy sevens of Daniel is marked by the desecration of the future Temple, the stopping of the sacrifices, and the desolation of the Jewish religion. It is this period they assume is referred to by Christ as the great tribulation in Matthew 24:15-26.

The culmination of the entire prophecy of the seventy weeks is the second advent of Jesus Christ which closes the seventieth seventh of Israel as well as the times of the Gentiles pictured in Daniel's prophecies of the four great world empires.

There are several major problems with this interpretation of Daniel's seventy heptads: 1) History does not preserve such an edict by Artaxerxes I in his twentieth year which would place Nehemiah's coming to Jerusalem in 446 B.C., 2) the Bible does not record elsewhere such a commandment, 3) Ezra 6:14 should be translated "the commandment of Cyrus, and Darius, even Artaxerxes king of Persia," indicating that Artaxerxes is a throne title for Darius the Persian. This interpretation makes the chronology of Ezra-Nehemiah continuous, i.e., without a gap, 4) the text of Daniel 9:24-27 does not require a gap between the sixty-ninth and seventieth weeks, 5) The New Testament does not require a Messianic interpretation of this passage, and 6) Josephus also makes it clear that the end of the Jewish government came at that time in history: "Now the occasions of this misery which came upon Jerusalem were Hyrcanus and Aristobulus, by raising a sedition one against the other; for now we lost our liberty, and became subject to the Romans" (*Antiquities* XVI.iv.5).

Verse 27 makes it clear that the sacrifice and oblation ceased in the midst of the week (seven years). Josephus also acknowledges this when he states that Aristobulus only reigned for three years and three months--

...for after her (Alexandra's) death his (Hyrcanus') brother Aristobulus fought against him, and beat and deprived him of his principality; and he did himself both reign and perform the office of high priest to God. But when he had reigned three years, and as many months, Pompey came upon him, and not only took the city of Jerusalem by force, but put him and his children in bonds, and sent them to Rome. He also restored the high priesthood to Hyrcanus, and made him governor of the nation, but forbade him to wear a diadem. (*Antiquities* XX.x.1)

The last part of verse 27 seems to describe the desecration of the temple in the words "for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." The expression 'the overspreading of abominations' is better translated 'upon the wing of abominations.' This Hebrew expression is rendered 'abomination of desolation' in I Maccabees 1:54; Matthew 24:15; Mark 13:14 and is supported by the most ancient translations including the Septuagint, Theodotian, and the Vulgate. The identification of the expression in Daniel 9:27 with these other references as well as Daniel 11:31 and 12:11 make the meaning here clear. Hengstenberg regarded the 'wing of the abominations' as the pinnacle of the temple so desecrated by the abomination that it no

longer deserved the name of a temple of the Lord, but the name of an idol-temple.

The seventieth week ends, according to verse 27, with the judgment on the destroyer of the city and Sanctuary of God; however, this judgment shall be the conclusion of the divine counsel of salvation, for the kingdom of God shall be consummated.

It should be noted that the New Testament does not necessitate seeking the end of the seventy weeks in the judgment the Romans were executing against the ancient Jerusalem, which had rejected and crucified the Savior. Nowhere in the New Testament is this prophecy particularly mentioned or discussed. In one case Jesus may have used it as an object lesson. "Peter went up to him and said, 'Lord, how often must I forgive my brother if he wrongs me? As often as seven times?' Jesus answered, 'Not seven times I tell you, but seventy times seven' (Matthew 18:21). Seventy times seven was first understood in Genesis 4:24. There we see it as a curse on Lamech, the seventh generation of Adam through Cain, for murder.

Jesus' comment to Peter may have pointed directly to Daniel chapter nine, especially to those passages in verse 24 which require things impossible for man. Man, for instance, cannot stop sinning on his own. He can only expect God's mercy to cover those sins. As we retrace the seven times of Leviticus 26, or the seventy times of Daniel, we see that God always forgave and gave another chance. God gave Israel more evidence of his true identity and wishes than He gave any other nation. Yet, they could not obey His laws. In spite of this, He forgave them. Ideally, we should try to do the same for those whom we have befriended, yet who have rejected us. God forgave Israel each year at their Day of Atonement, seventy times seven years, *i.e.*, 490 years, from the time Cyrus issued the edict and restored their government in 551 B.C., until the Romans took their government in 61 B.C.

## DANIEL CHAPTER 10 A BREATHTAKING VISION OF GOD, 3452

### The Setting For Daniel's Fourth Vision

Daniel's fourth vision is dated to the third year of Cyrus, the king of Persia (549 B.C.). The last three chapters of Daniel form a unit and record an extensive revelation of the prophetic future which is without parallel anywhere else in Scripture. The entire content of chapter 10 is introductory, indicating the extensive character of the prophecy to follow. The introduction continues from Daniel 10:1-11:1.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel. (Daniel 10:1-4)

This chapter opens with Daniel (Belteshazzar) participating in a three week fast and mourning period. He ate no bread or meat and drank no wine. In Media, he ended the fast on 'the four and twentieth day of the first month', *i.e.*, Nisan 24 (Saturday, 1-24-3452 = 1260833), which is equivalent to April 10, 549 B.C. This means that Daniel began his three week fast on Nisan 4 (Sunday, 1-4-3452 = 1260813), which is equivalent to March 21, 549 B.C.

After fasting for three weeks, Daniel had a vision from God in which he saw a man of resplendent appearance who told him that he had come in answer to Daniel's prayers to disclose to him information on future events. The vision is now given--

Then I lifted up mine eyes and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. (Daniel 10:5-9)

It should be pointed out that the three weeks included the normal week for the Passover season, as can be learned by comparison with Daniel 10:4. Passover was celebrated on Nisan 14 and was followed by seven days in which unleavened bread was eaten.

The pilgrims who had returned to Palestine had built the altar six months before, and were now getting ready to build the Temple.

From the first day of the seventh month [Sept. 22, 550 B.C.] began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa according to the grant that they had of Cyrus king of Persia.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month [April 17, 549 B.C.], began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadek, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. (Ezra 3:6-8)

This vision of Daniel 10:4-6 is to be compared with the vision that came to John the apostle in Revelation 1:12-16--

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters, And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.

The vision John saw was the vision of Jesus Christ, and at the same time a vision of God. St. Paul saw a vision of Christ, but the only description of the vision is that a light came from heaven and shone all around (Acts 9:3). There were several others with Daniel at this time of the vision, who did not see the vision, but heard a great quaking. The men, who were present with St. Paul, were frightened, but did not see the vision (Acts 9:7). Daniel, Paul, and John were all specially chosen of God as messengers to peoples (Galatians 1:15, Revelation 1:1-3). Paul and John gave their message to their contemporaries, but Daniel's message was directed toward future generations, proving to those generations that Scripture was authored by God (Daniel 10:14).

The place of the vision is declared to be 'by the side of the great river, which is Hiddekel,' *i.e.*, the Tigris river. The prophet describes the man as clothed in linen, his loins girded with fine gold, his body having an appearance of beryl, or chrysolite. His face had the appearance of lightning, his eyes as flaming torches, his arms and feet like polished brass, and his voice sounded like the words of a multitude. All commentators agree that the personage was not a man, but either a glorious angel or a theophany, that is, an appearance of God Himself.

The linen garment was worn by priests and others performing sacred offices (Leviticus 6:3; I Samuel 2:18 and Ezekiel 9:2). The fine gold (Hebrew *kethem*) upon the loins is a poetical word (*cf.*, Psalm 45:10; Job 28:19) which denotes a purer form of gold than *zahab*. The body of the individual was like beryl which is a flashing stone, thought to be the topaz or chrysolite. The remainder of the description is parallel to Ezekiel 1 and his vision. The description of the face illumined as it were by lightning, with eyes as flaming torches, is quite similar to the reference to Christ in Revelation 1:14-16. The polished brass of the arms and feet is similar to the feet like unto fine brass of Christ (Revelation 1:15). The lightning compares to the countenance of Christ likened to the sun in brilliance in Revelation 1:16, also to similar references in Ezekiel 1:13-14. Accompanying the visual image of glory was the mighty sound of the voice of a multitude, apparently not words which could be understood, but giving the impression of great power (Revelation 1:15).

The striking difference between John's and Daniel's revelations is the sound of the voice. John, a seaman, heard it as the sound of many waters. Daniel, an official of an inland metropolis, heard it as the sound of many voices. This alone would show that John was not plagiarizing his writings.



It is interesting that there were other men with Daniel at the time that the vision occurred. Only Daniel saw the vision because those accompanying Daniel fled seeking to hide themselves at that time. Their departure opened the way for Daniel's further experience. After the vision, Daniel's face became disfigured; he falls down with his face toward the ground, and loses consciousness upon hearing the divine voice.

#### **Daniel Strengthened And The Revelation Introduced**

Then a hand touches Daniel and a voice speaks with him to help Daniel understand--

And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince. (Daniel 10:10-21)

It was in this posture of weakness and semiconsciousness that Daniel was to be strengthened to receive additional revelation. Daniel records that in his extremity a hand touched him, raising him sufficiently so that now he was resting on his hands and knees. If the original vision was a theophany, it is evident that the hand which touched Daniel is another personage, probably an angel.

This angel addresses Daniel and gives him the title, 'a man greatly beloved'. The angel further encourages Daniel to understand the revelation and to stand upright. The prophet stood, trembling. The angel had come after Daniel's fast to cause him to understand what the future had in store for Israel. The angel had come in response to Daniel's prayer and fasting; for his prayer was heard from the very beginning.

The delay in the response was due to the opposition by the prince of the kingdom of Persia who withstood the angel for twenty-one days. This prince is not the king of the kingdom of Persia but rather the angelic leader of Persia.

All during the timeframe of Daniel's fasting, a spiritual conflict was underway. This was resolved by the coming of Michael the patron angel of Israel, described as one of the chief princes (Daniel 10:21, 12:1; Jude 9; Revelation 12:7). Michael, the most powerful of the holy angels, delivered the angelic messenger from the prince of Persia. As a result, the angelic messenger was permitted to go on his way unattended.

The angelic messenger now explains to Daniel that his purpose in coming was to make Daniel understand what would befall his people in the latter days. Daniel is to receive another vision relating to the distant future.



Daniel's concern for his people, which probably occasioned his three week's fast and prayer, is now to be somewhat relieved by a specific revelation in addition to that already given in Daniel 9:24-27. The particulars of the vision would include the experiences of Israel in the latter times.

Weakness overwhelms Daniel and speechless, he turns his face toward the ground. Again, Daniel experiences strengthening from God *i.e.*, through a personage described as 'one like the similitude of the sons of men'. Upon being strengthened and having his speech restored, Daniel again confesses his weakness and lack of strength. His sorrows and grief had returned with the additional vision. Daniel indicates that he lacks both strength and breath; implying that he had great difficulty in carrying on normal conversation with the angelic messenger.

Next Daniel is strengthened for the third time by the touch of one like the appearance of a man and encouraged by the words: "O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong" (Daniel 10:19). The detail given to this experience of Daniel leaves the impression that the revelation to follow must be of tremendous character, as indeed it is. The triple strengthening of Daniel in this agonizing experience has sometimes been compared to that of the Lord's temptation in the Garden of Gethsemane (Matthew 26:39-44; Mark 14:35-41; Luke 22:39-44). It is noteworthy that in both cases, an angel is the source of strength (Luke 22:43). This is the last time in this vision where Daniel requires additional strength to be administered by the angel.

The angel gives explanatory remarks before he proceeds to deliver his message. He states in effect that Israel has nothing to fear since in him and in Michael the nation has two powerful champions who will fight against the prince of Persia and then the prince of Grecia. Now, having gained the victory over the prince of Persia, the angel announces that he will reveal to Daniel the Scripture of truth or the writing of truth in which God has inscribed men's future (Psalm 139:16).

The fact that the entire chapter is devoted to this preparation makes clear that the writing of truth is important in the consummation of God's purposes in the world.

It is so natural for mankind to encourage intense, repetitious prayer. The 450 false prophets of Baal were mocked by Elijah--

O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. (I Kings 18:26b-29)

Jesus taught his disciples how to pray, He admonished them, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matthew 6:7-8). The angel also informed Daniel that his prayer was already heard from the moment he opened his heart to God.

## DANIEL CHAPTER 11 DARIUS STIRS UP A HORNET'S NEST

### Daniel Receives The Scripture Of Truth

This chapter is no separate chapter or book at all, for it is a continuation of chapter 10. The angel relates to Daniel that there were to be three kings to rule over Persia (Cyrus, Cambyses, and Smerdis) and that the fourth (Darius) was to instigate trouble with the Greeks. Then the book of truth tells of the rise of the Greek nation whose first king, Alexander the Great, will be followed by a king from the north (Syria) and a king from the south (Egypt). The events to take place are described as follows--

Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for other besides those. (Daniel 11:1-4)

In the opening verse of Chapter 11 the angel, seen in Daniel 10:18, declares his support to confirm and strengthen Darius the Mede from the very beginning of his reign in Babylon. The statement that the angel stood in Daniel 11:1 is probably used in *sensu bellio s. militari*, that is, standing as in a military conflict against the enemy, as in Daniel 10:13. His stand is usually taken as being in support of Darius the Mede, 'to confirm and strengthen him.'

The angel is concerned with the nation of Greece. The Persian king who first prompted Greece to fight was the fourth, Darius, son of Hystaspes. After his reign, the kings of Persia grew weaker until Alexander the Great defeated Persia. The first Persian expedition against Greece was in 492 B.C., in the thirtieth year of Darius.

The Greek historian Herodotus records the wealth which came to Darius through tribute paid by the provinces, proving that Darius was far richer than them all--

So Darius son of Hystaspes was made king, and the whole of Asia, which Cyrus first and Cambyses after him had subdued, was made subject to him, except the Arabians...

Having so done in Persia, he divided his dominions into twenty governments, called by the Persians satrapies; and doing so and appointing governors, he ordained that each several nation should pay him tribute; to this end he united each nation with its closest neighbors, and, beyond these nearest lands, assigned those that were farther off some to one and some to another nation. I will now show how he divided his governments and the tributes which were paid him yearly. Those that paid in silver were appointed to render the weight of a Babylonian talent; those that paid in gold, an Euboic talent; the Babylonian talent being equal to seventy-eight Euboic minae. In the reigns of Cyrus and Cambyses after him, there was no fixed tribute, but payment was made in gifts. It is by reason of this fixing of tribute, and other like ordinances, that the Persians called Darius the huckster, Cambyses the master, and Cyrus the father; for Darius made petty profit out of everything, Cambyses was harsh and arrogant, Cyrus was merciful and even wrought for their well-being.

The Ionians, Magnessians of Asia, Aeolians, Carians, Lycians, Milyans, and Pamphylians, on whom Darius laid one joint tribute, paid a revenue of four hundred talents of silver. This was established as his first province. The Mysians, Lydians, Lasonians, Cabalians, and Hytennians

paid five hundred talents; this was the second province. The third comprised the Hellespontians on the right of the entrance of the straits, the Phrygians, Thracians of Asia, Paphlagonians, Mariandynians and Syrians; these paid three hundred and sixty talents of tribute. The fourth province was Cilicia. This rendered three hundred and sixty white horses, one for each day in the year, and five hundred talents of silver. An hundred and forty of these were of Cilicia; the three hundred and sixty that remained were paid to Darius.

The fifth province was the country (except the part belonging to the Arabians, which paid no tribute) between Posideion, a city founded on the Cilician and Syrian border by Amphilochus son of Amphiarus, and Egypt; this paid three hundred and fifty talents; in this province was all Phoenice, and the part of Syria called Palestine, and Cyprus. The sixth province was Egypt and the neighboring parts of Libya, and Cyrene and Barca, all which were included in the province of Egypt. Hence came seven hundred talents, besides the revenue of silver from the fish of the lake Moeris; besides that silver and the measure of grain that was given also, seven hundred talents were paid; for an hundred and twenty thousand bushels of grain were also assigned to the Persians quartered at the White Citadel of Memphis and their allies. The Sattagydae, Gandarii, Dadicae, and Aparytoe paid together an hundred and seventy talents; this was the seventh province; the eighth was Susa and the rest of the Cissian country, paying three hundred talents.

Babylon and the rest of Assyria rendered to Darius a thousand talents of silver and five hundred boys to be eunuchs; this was the ninth province; Agbatana and the rest of Media, with the Pariconians and Orthocorybantians, paid four hundred and fifty talents, and was the tenth province. The eleventh comprised the Caspii, Pausicae, Pantimathi, and Daritae, paying jointly two hundred;

The twelfth, the Bactrians as far as the land of the Aegli; these paid three hundred and sixty. The thirteenth, the Pactyic country and Armenia and the lands adjoining thereto as far as the Euxine sea; these paid four hundred. The fourteenth province was made up of the Sagartii, Sarangeis, Tharmanaei, Utii, Myci, and the dwellers on those islands of the southern sea wherein the king plants the people said to be 'removed'; these together paid a tribute of six hundred talents. The Sacae and Caspii were the fifteenth, paying two hundred and fifty. The Parthians, Chorasmians, Sogdi, and Aarii were the sixteenth, paying three hundred.

The Paricanii and Ethiopians of Asia, being the seventeenth, paid four hundred; the Mationi, Saspiri, and Alarodii were the eighteenth, and two hundred talents were appointed tribute. The Moschi, Tibareni, Macrones, Mossynoeci, and Mares, the nineteenth province, were ordered to pay three hundred. The Indians made up the twentieth province. These are more in number than any nation known to me, and they paid a greater tribute than any other province, namely three hundred and sixty talents of gold dust.

Now if these Babylonian silver talents be reckoned in Euboic money, the sum is seen to be nine thousand eight hundred and eighty Euboic talents: and the gold coin being counted as thirteen times the value of the silver, the gold-dust is found to be of the worth of four thousand six hundred and eighty Euboic talents. Therefore it is seen by adding all together that Darius collected a yearly tribute of fourteen thousand five hundred and sixty talents; I take no account of figures less than ten.

This was Darius' revenue from Asia and a few parts of Libya. But as time went on he drew tribute also from the islands and the dwellers in Europe, as far as Thessaly. The tribute is stored by the king in this fashion: he melts it down and pours it into earthen vessels; when the vessel is full he breaks the earthen ware away, and when he needs money coins as much as will serve his purpose.

These were the several governments and appointments of tribute. The Persian country is the only one which I have not recorded as tributary; for the Persians dwell free from all taxes. As for those on whom no tribute was laid, but who rendered gifts instead, they were firstly, the Ethiopians nearest to Egypt, whom Cambyses subdued in his march towards the long-lived Ethiopians; and also those who dwell about the holy Nysa, where Dionysus is the god of their festivals. [The seed of these Ethiopians and their neighbors is like the seed of the Indian Callantiae; they live underground]. These together brought every other year and still bring a gift of two choenixes of unrefined gold, two hundred blocks of ebony, five Ethiopian boys, and twenty great elephants' tusks. Gifts were also required of the Colchians and their neighbors as far as the Caucasian mountains (which is as far as the Persian rule reaches, the country north of the Caucasus paying no regard to the Persians); these were rendered every four years and are still

so rendered, namely, an hundred boys and as many maidens. The Arabians rendered a thousand talents' weight of frankincense yearly. Such were the gifts of these people to the king, besides the tribute. (*Herodotus* III.89-97)

Alexander the Great captured Darius III, the last Persian king and when he had ruled a while, he died without a qualified heir. Therefore, his generals fought among themselves for his empire. Eventually, it was divided into four parts among his generals. The four headed leopard of Daniel 7 also indicated this. The empire of Alexander the Great, after it fell into the hands of his four generals, did not preserve the glory and power it had in Alexander's day. The strong central rule which had characterized it passed with the death of Alexander. This event in Daniel's prophecy was fulfilled when Alexander died an alcoholic in 323 B.C. As previously indicated, in Daniel 8:8, Alexander died prematurely. The expression in verse 4, 'when he shall stand up', may be translated 'while he was growing strong', that is, while still ascending in power. Another rendering, perhaps more normal Hebrew, is 'and as soon as he shall have stood up,' indicating the brief duration of Alexander's reign. The word stood has the same military connotation as in the preceding verses.

Alexander's kingdom was not given to his posterity. Hercules, Alexander's son at the time of his death, whose mother was Barsina, was murdered by Polysperchon. Young Alexander, born posthumously of Roxana, was murdered in 310 B.C.

The expression 'for his kingdom shall be plucked up, even for others besides those' suggests the division of the kingdom and introduces the reader to the next section of the Scripture of truth-- the Ptolemaic dynasty (the king of the south) and the Seleucid dynasty (the king of the north).

Alexander's two sons were both murdered thirteen years after their father's death. His own posterity did not inherit his vast kingdom. Four of Alexander's generals divided the empire into four geographical areas, each ruling one area. The division was roughly thus: 1) Cassander took Macedonia, 2) Lysimachus took Asia Minor, 3) Seleucus Nicator took Syria, and 4) Ptolemy took Egypt. All four families eventually lost their kingdoms when the Romans marched east. The Ptolemies were the last to lose their kingdom in 32 B.C. The power and prestige which belonged to Alexander the Great, who did according to his will, did not survive in the divided empire.



Seleucus I, One Of The Four Small Horns

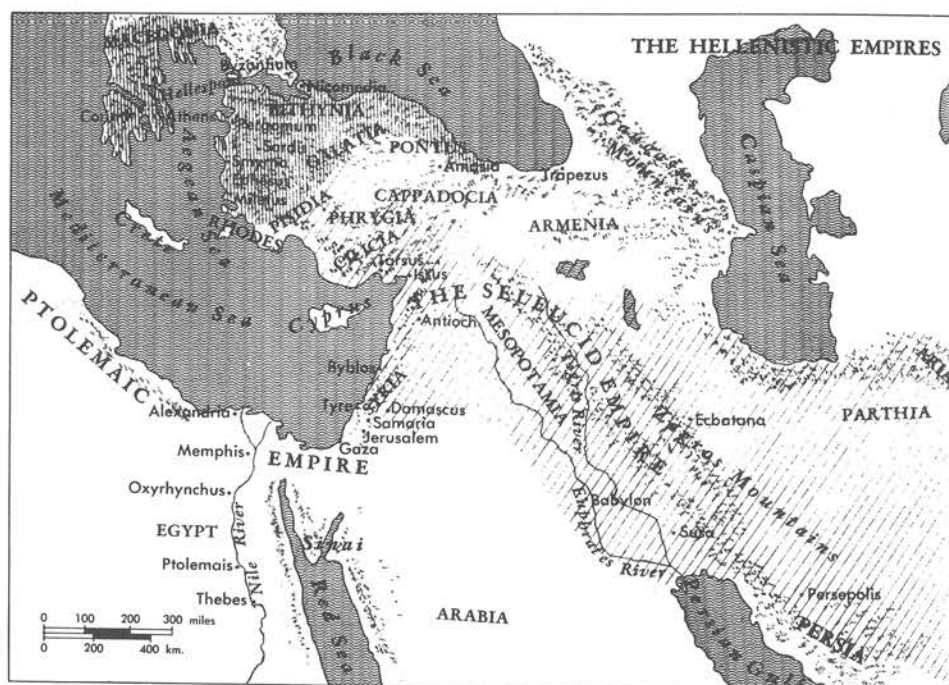
PTOLEMY I, REPRODUCED FROM A SILVER COIN OF THE PERIOD. AS ONE OF ALEXANDER'S GENERALS, HE TRANSFORMED HIS COMMAND OF EGYPT INTO A KINGDOM, THUS BECOMING A SUCCESSOR TO THE PHARAOHS.



Ptolemy I, One Of The Four Small Horns



In the next section of this remarkable prewritten history, interest is focused on the two kingdoms (Egypt and Syria). These two kingdoms-- Syria in the north and Egypt in the south-- most directly influenced the destiny of Judea.



Daniel 11:5 begins to relate the struggle between the various kings of the south, that is Egypt, and the kings of the north, that is Syria, in this prediction to the time of Antiochus IV Epiphanes (175 B.C.-164 B.C.); a period of approximately 150 years. The king of the south is identified as the king of Egypt (Daniel 11:8) and the Septuagint translates the south as 'Egypt' throughout this section. Syria is not cited by name, since at the time of Daniel's writing, no such nation existed and such a reference would be confusing. This prophecy is selective in tracing the struggles between Egypt and Syria, and not all the rulers are mentioned, but usually the identification is clear. "And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion" (Daniel 11:5). Directions in this prophecy are reckoned from Palestine as the center of the earth. The king of the south refers to Ptolemy I Soter (305 B.C.-284 B.C.). He was one of Alexander's wisest and most capable generals, and after his master's death became first satrap and the king of Egypt.

Ptolemy I Soter grew very powerful, but his own Ptolemy II Philadelphus grew even more powerful-- "and one of his princes shall be stronger than he" (Daniel 11:5). Under Ptolemy II's rule, a great library was collected in Alexandria Egypt, where he commissioned the various nations under his dominion to copy their books into the Greek language. At the time of Ptolemy the Hebrew Bible was translated by seventy-two Jewish scholars into the Greek languages. This version was called the Septuagint (LXX). This translation is still used by the Greeks.



It is now important to investigate the strength of Ptolemy I who invaded Egypt in 321 B.C. He captured the people of Jerusalem in a surprise move on the Sabbath day and took the city without resistance. Josephus relates the capture of Jerusalem by Ptolemy I--

He also seized upon Jerusalem, and for that end made use of deceit and treachery; for as he came into the city on a sabbath day, as if he would offer sacrifices, he, without any trouble, gained the city, while the Jews did not oppose him, for they did not suspect him to be their enemy; and he gained it thus, because they were free from suspicion of him, and because on that day they were at rest and quietness; and when he had gained it, he ruled over it in a cruel manner. (*Antiquities* XII.i.1)

*The Letter of Aristeas*, a primary source for the understanding of the Septuagint translation, also conveys the king's conquest of the Jews--

He invaded the whole of Coele-Syria and Phoenicia, and by a combination of success and bravery deported some and took others prisoners, bringing everything into subjection by fear. In the course of this he removed from the land of the Jews into Egypt up to one hundred thousand people, from whom he armed about thirty thousand chosen men and settled them throughout the land in the forts.

However, in 316 B.C., Palestine was lost to Ptolemy's rival, Antigonus; but after the Battle of Gaza (312 B.C.) Ptolemy I reclaimed it. Seleucus I Nicator, who cooperated with Ptolemy, made himself the master of Babylon.

The year 312 B.C. marks the beginning of the Seleucid empire which inaugurated a calendar long in use among the Jews; in fact, it is still employed by some Jews in parts of the East. At the battle of Ipsus, 301 B.C. Antigonus was killed; this presented Ptolemy I the opportunity to seize northern Palestine, but Seleucus (305 B.C.-280 B.C.) won the victory and ruled over Syria from his capitol in Antioch.

Jews were to be found in large numbers in Ptolemaic Egypt as is indicated by the Egyptian inscriptions and papyri. Many Jews had been in Egypt before the time of the rule of the Ptolemies, it is still true that many were brought to Egypt by Ptolemy Lagus (Soter). The Jews enjoyed the same rights of autonomy which they had under the Persians and were allowed to live in peace and practice their religious and cultural traditions. During the rule of the Ptolemies, Egypt became one of the most important intellectual centers of the Hellenistic world. No attempt was made to hellenize the natives.

Ptolemy I, the founder of the Ptolemaic dynasty, was responsible for building the museum and the library at Alexandria. His fame as a patron of learning spread throughout the ancient world. Alexandrian Egypt became famous as the home of scholars and a great center of learning. It is claimed that at one time no less than 14,000 students pursued studies in conjunction with the museum and library at Alexandria. Scientific research characterized the endeavors of many scholars through the maintenance of botanical and zoological gardens by the museum and by dissection and astronomical laboratories. The distinguished mathematician Euclid taught geometry at the court of Ptolemy.

And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. (Daniel 11:6)

Ptolemy II was the son of Ptolemy I and his wife was Bernice. According to some reports, Ptolemy Philadelphus was one of the richest kings in the world of his day. He loved learning even more than did his father. He established a zoo at Alexandria and also promoted the learning of the natural sciences. He had animals in Ethiopia and South Africa captured and brought back to Alexandria. It was at his instigation that the Pentateuch was translated into Greek. This precipitated the translating activity that eventually produced the Septuagint.

This information tells of the strength of Ptolemy I Soter and of his son, Ptolemy II, Philadelphus, whose strength was greater than his father. Both father and son had a great dominion.

### **The Marriage Of The Daughter Of Egypt To The King Of Syria**

Verse 6 predicts the marriage of the daughter of Egypt to the king of Syria. The expression in the end of years means 'after a lapse of several years' (*cf.*, II Chronicles 18:2; Daniel 11:8, 13). With the passage of time, it was natural that there would be intermarriage for political reasons between Egypt and Syria. The participants were the king of the south, Ptolemy II Philadelphus and his daughter, Bernice, who was married to Antiochus II Theos, the king of the north, about 253 B.C.

The marriage was consummated at the demand of Ptolemy Philadelphus who required Antiochus to divorce his own wife, Laodicea or Laodice, in order to facilitate this marriage. His intent was to provide a basis of agreement, literally, 'to make a straightening' between the two nations. Jerome, an early church father, briefly describes this union--

...it was Seleucus, surnamed Nicanor, who first ruled over Syria. The second king was Antiochus, who was called Soter. The third was Antiochus himself, who was called *Theos*, that is the Divine. He was the one who waged numerous wars with Ptolemy Philadelphus, who was the second ruler in Egypt, and he also fought with all the Babylonians and the men of the East. And so after many years Ptolemy Philadelphus wished to have done with this vexatious struggle, and so he gave his daughter, named Bernice, in marriage to Antiochus, who had already had by a previous wife, named Laodice, two sons, namely Seleucus, surnamed Callinicus, and the other, Antiochus. And Philadelphus conducted her as far as Pelusium and bestowed countless thousands of gold and silver by way of a dowry, from which circumstance he acquired the nickname of *phernophorus* or Dowry-giver (*dotalis*). But as for Antiochus, even though he had said he would regard Bernice as his royal consort and keep Laodice in the status of a concubine, he was finally prevailed upon by his love for Laodice to restore her to the status of queen, along with her children. But she was fearful that her husband might in his fickleness restore Bernice to favor once more, and so she had him put to death by her servants with the use of poison. And she handed over Bernice and the son whom she had born by Antiochus to Icadio and Genneus, princes of Antiochus, and then set up her elder son, Seleucus Callinicus, as king in his father's place. And so this is the matter referred to in this passage, namely that after many years Ptolemy Philadelphus and Antiochus *Theos* would conclude a friendship, and the daughter of the king of the South, that is Ptolemy, would go to the king of the North, that is Antiochus in order to cement friendly relations between her father and her husband. And the text says that she will not be able to gain her end, nor shall her posterity remain upon the throne of Syria, but instead both Bernice and the men who had escorted her thither shall be put to death. And also the king, Antiochus, who had strengthened her, that is, through whom she could have obtained the mastery, was killed by his wife's poison.

The reference to 'he that begat her' is, of course, to Ptolemy II whose death precipitated the murders which followed. Similarly, Bernice was not able 'retain the power of her arm', *i.e.*, she was not able to prevail against her rival Laodice. The reference to 'neither shall he stand, nor his arm' is to Antiochus, who was poisoned.

### **Ptolemy Euergetes and Seleucus Callinicus**

But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and shall return into his own land. (Daniel 11:7-9)

The events predicted in verses 7-9 deal with Ptolemy III Euergetes (246-221 B.C.) and Seleucus II Callinicus (247 B.C.-226 B.C.). Ptolemy Euergetes, the new king of the south and the brother of Bernice, came with an army and captured Syria, seizing the fort, the port of Antioch. As the prophecy stated, Ptolemy III Euergetes is 'a branch out of her roots'. This brother of the murdered Bernice, in revenge invaded Seleucus' empire and, after seizing Seleucia and the fortified part of Antioch, overran the greater part of the king's Asiatic dominion as far as Babylon. He was victorious as predicted. Then he returned to Egypt laden with booty. The spoils which he carried into Egypt are known to have been 4000 talents of gold, 40,000 talents of silver, and 2500 idols. Polybius (ca. 208 B.C.-126 B.C.) tells of Ptolemy Euergetes' invasion of Syria and of his victory: "For Seleucia had been garrisoned by the kings of Egypt ever since the time of Ptolemy Euergetes, when that prince, owing to his indignation at the murder of Bernice, invaded Syria and seized on this town" (Polybius, *Histories* V.58).

According to Jerome, the images brought back by Ptolemy include some carried from Egypt 280 years earlier by Cambyses. It was this achievement which gained for Ptolemy III, the title of Euergetes, meaning, 'benefactor.'

This prediction further indicates that 'he shall continue more years than the king of the north.' This should be understood that he will reign more years than the king of the north. This was precisely the case; for Ptolemy III Euergetes ruled from 246 B.C.-221 B.C. while Seleucus II Callinicus reigned for less years from 247 B.C.-226 B.C.

Verse 9 should be translated: "And he shall come into the kingdom of the king of the south, but he shall return into his own land." After two years (242 B.C.), Seleucus, the king of the north, re-established his authority and marched south against Egypt, but he was defeated and compelled to return to Antioch with only a small remnant of his army (240 B.C.).

Ptolemy followed in the footstep of his father and grandfather regarding learning, particularly in the promotion of pure science. The mathematical astronomer Evastosthenes was custodian of the library at Alexandria and was encouraged in his scientific researches. He calculated the circumference of earth to be 25,000 miles by his science of shadows. Another scientist who received encouragement from Ptolemy III was Archimedes of Syracuse, the discoverer of specific gravity and the principle of the lever.

### **Struggle Between Seleucus II And Antiochus III The Great Against Ptolemy Philopator**

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the

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robbers of thy people shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. (Daniel 11:10-19)

Verses 10-19 deals with a different set of rulers over Egypt and Syria. Polybuis in his *Histories* tells of these kings--

Just about the same time Ptolemy Euergetes fell sick and died, being succeeded by Ptolemy surnamed Philopator. Seleucus, the son of the Seleucus surnamed Callinicus or Pagan, also died at this time, his brother Antiochus succeeding him in the kingdom of Syria. The same thing in fact occurred in the case of these three kings, as in that of the first successors of Alexander in the three kingdoms, Seleucus, Ptolemy, and Lysimachus, who all, as stated above, died in the 124th Olympiad, while these died in the 139th." (Polybius, *Histories* II.71)

Thus the sons of Seleucus II were Seleucus III (226 B.C.-223 B.C.), who ascended the throne and who after two years was murdered during a campaign in Asia Minor, and Antiochus III the Great (223 B.C.-187 B.C.), his brother, who succeeded to the throne and resumed war with Egypt. Antiochus III recovered the fortress of Seleucia, the province of Coele-Syria, Tyre, Ptolemais and neighboring towns. The sons of Seleucus II fulfilled the prophecy-- "But his sons shall be stirred up" (Daniel 11:10).

Then a large Egyptian army led by Ptolemy IV Philopator, aroused to furious action, marched through Judea and was met between Lebanon and the sea by Antiochus who routed it and took many Judean cities both west and east of the Jordan River. This took place in 218 B.C.

The prophecy indicates that at first, the army of Ptolemy IV would be larger than that of Antiochus III. In the spring of 219 B.C., Antiochus commanded 60,000 men and Ptolemy with 70,000 troops met for battle again at Raphia, about twenty miles southwest of Gaza. This time, Ptolemy IV proved the victor. The defeated Antiochus III retired to Antioch with the loss of 10,000 infantry and 300 cavalry. Then a peace treaty for one year was signed between the two kings. This victory would not bring Ptolemy IV a permanent triumph. Indolent and dissolute in character, he failed to follow up his advantage and concluded peace with Antiochus III.

Ptolemy IV celebrated his victory by a tour of the eastern Mediterranean provinces, including Palestine. As his father had previously done, Ptolemy IV visited Jerusalem and offered sacrifices of thanksgiving and bestowed rich gifts to the Temple. This Egyptian king was curious to know what was in the Holy of Holies and attempted to enter it but was prevented from accomplishing this. Jewish legend relates that he was struck down by paralysis. When he returned from Jerusalem, he was determined to punish the Egyptian Jews for his chagrin and humiliation by depriving them of all privileges they had heretofore enjoyed. Then the non-Jewish population that resented the Jews, because of favors the Ptolemies had showered on them, followed the example of the king and persecuted the Egyptian Jews.

The prophecy, however, continues with verse 13ff. This verse describes the events that took place twelve years after the battle of Raphia. At the death of Ptolemy IV, his



son, who was four years old, succeeded him as Ptolemy V Epiphanes. Antiochus III, returning from the resounding victories of the East which gained for him the title 'Great', set his envious eyes again on Egypt and invaded Phoenicia and Syria, capturing Gaza. Therefore, after twelve years, Antiochus III, the king of the north, set out with a greater army than before for the conquest of Egyptian territory.

The text states in verse 14 that many stood up against Ptolemy V Epiphanes the king of the south. This included the attacks by Antiochus and his ally, Philip of Macedon, as well as risings among the vassals of Egypt. Many Jews were also slain. Israel had the unhappy lot of choosing the losing side each time-- which incurred untold sufferings upon the nation. It is possible that at the time when the Ptolemaic dynasty was losing its hold upon Judea some of those who aimed at a restoration of Israel may have entertained hopes of throwing off the foreign yoke altogether and thereby of fulfilling the predictions of the prophets. Such hopes were of course doomed to disappointment.

In 200 B.C., troops were sent under a mercenary soldier named Scopas to wrest Judea from the hands of Antiochus. History relates the temporary success of this expedition and the subjugation of the Jews, a garrison being placed in Jerusalem. When Antiochus could give the matter his attention, he marched against Scopas, defeated him at the source of the Jordan River and drove him with 100,000 men to take refuge in Sidon where he besieged him and compelled him to surrender in 198 B.C. Antiochus the Great took a number of cities and finally entered Jerusalem where he was welcomed by the people.

Josephus records what the historian Polybius writes about this matter--

I will set down presently the epistles themselves which he wrote to the generals concerning them, but will first produce the testimony of Polybius of Megalopolis; for thus does he speak, in the sixteenth book of history: 'Now Scopas, the general of Ptolemy's army, went in haste to the superior parts of the country, and in the winter time overthrew the nation of the Jews.' He also saith, in the same book that 'when Scopas was conquered by Antiochus, Antiochus received Babanea, and Samaria, and Abila, and Gadara; and that, a while afterwards, there came in to him those Jews that inhabited near that temple which was called Jerusalem; concerning which, although I have more to say, and particularly concerning the presence of God about that temple, yet do I put off that history till another opportunity.' This it is which Polybius relates. (*Antiquities* XII.iii.3)

The Egyptians were not able to stand up to the onslaught of Antiochus. His military skill and might outstripped that of Ptolemy IV and thus Antiochus the Great was able to do with Ptolemy Epiphanes as he choose-- "But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed" (Daniel 11:16). The glorious land is Judea (*cf.* Daniel 8:9; Jeremiah 3:19).

Verse 17 states that Antiochus III would make up his mind to enter Ptolemy's kingdom 'with the strength of his whole kingdom.' In 197 B.C., Antiochus set out with a fleet to attack the whole coast of Cilicia, Lycia and Caria which were under Egyptian suzerainty. However, Antiochus III eventually made an agreement with Ptolemy Epiphanes. The rising power of Rome probably explains why Antiochus III decided to come to terms with Ptolemy IV.

This agreement was sealed by a royal wedding-- "and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him" (Daniel 11:17). The reference is to Cleopatra, Antiochus' daughter, whom he gave in marriage to Ptolemy in 194-193 B.C. with the promise of Coele-Syria, Phoenicia and

Judea as a dowry. It was, no doubt, Antiochus' intention to seize the first opportunity of annexing Egypt, and he relied upon his daughter's relationship with Egypt's king to help him in his ambition. But the text states that his plan would not succeed.

The historian Appian relates that Antiochus' intended war with the Romans and this may have brought about the formed alliance with Ptolemy IV--

Now, determining no longer to conceal his intended war with the Romans, he formed alliances by marriage with the neighboring kings. To Ptolemy in Egypt he sent his daughter Cleopatra, surnamed Syra, giving with her Coele-Syria as a dowry, which he had taken away from Ptolemy himself, thus flattering the young king in order to keep him quiet during the war with the Romans. To Ariarathes, king of Cappadocia, he sent his daughter Antiochus, and the remaining one to Eumenes, king of Pergamus. But the latter, seeing that Antiochus was about to engage in war with the Romans and that he wanted to form a marriage connection with him on this account, refused her. To his brothers, Attalus and Philetareus, who were surprised that he should decline marriage relationship with so great a king, who was also his neighbor and who made the first overtures, he pointed out that the coming war would be of doubtful issue at first, but that the Romans would prevail in the end by their courage and perseverance. 'If the Romans conquer,' said he, 'I shall be firmly seated in my kingdom. If Antiochus is the victor, I may expect to be stripped of all my possessions by my neighbor, or, if I am allowed to reign, to be ruled over by him.' For these reasons he rejected the proffered marriage. Appian's *Roman History: The Syrian Wars* XI.i.5.

It is amazing how secular history and sacred prophecy synchronize throughout this entire period of time.

It is interesting that the Jews liked Antiochus III much better than some of the Ptolemies. In the first part of Antiochus' control over Palestine, the Jews fared well, enjoying many privileges and favors which included the free exercise of their faith with its customs and freedom from taxes. Jewish law was given government sanction. Traders were not permitted to bring forbidden foods to the Jews in Jerusalem. Antiochus III prevailed upon thousands of Jews to settle in the cities built by him. Unfortunately, however, these favors bestowed on the Jews were not continued for long.

During this time, the Jewish Diaspora grew. In the second and first centuries B.C., Jews were found in Babylon, around Jerusalem, in Joppa, in Galilee and various parts of the country beyond the Jordan, in Phrygia and Lydia, in Hyrcania, in Egypt, and in Cyrenaica. Because of the transfer of Palestine to Syrian control, the Jewish communities in Egypt and Palestine became politically separated, a situation that was to have serious consequences for Judaism.

Verse 18 alludes to the defeat of Antiochus by the Romans, after he turned his face toward the west, *i.e.*, the coastlands and islands of Greece and Asia Minor. He was now at the height of his power and most of Asia Minor was under his control by 196 B.C. Then he seized a part of Thrace after crossing the Hellespont. By 192 B.C., Antiochus III had landed in Greece and occupied territory there. The tide began to turn in 191 B.C. when at Thermopylae, he was defeated by the Romans. The debacle came in 190 B.C. in a decisive battle near Smyrna where the Romans inflicted an ignominious defeat on his army of 80,000 men and forced him to renounce all claims in Europe and Asia Minor. The captain (prince) who stood up against him was Lucius Scipio, the Roman commander, whom Daniel regards as the instrument of Divine wrath.

It was Hannibal, the Carthaginian general, who encouraged Antiochus III to fight with the Romans; he was defeated with disastrous consequences at the battle of Smyrna (190 B.C.).

Appian gives the terms for the Roman peace with Antiochus III--

We offer him the same conditions as before, making some small additions which will be advantageous to us and conducive to his own future security. He must abandon Europe altogether and all of Asia this side of the Taurus, the boundaries to be fixed hereafter; he shall surrender all the elephants he has, and such number of ships as we may prescribe, and for the future keep no elephants and only so many ships as we allow; he shall give twenty hostages, whom the consul will select, and pay for the cost of the present war, incurred on his account, 500 Euboic talents down and 2500 more when the Senate ratifies the treaty; and 12,000 more during twelve years, each yearly installment to be delivered in Rome. He shall also surrender to us all prisoners and deserters, and to Eumenes whatever remains of the possessions he acquired by his agreement with Attalus, the father of Eumenes. If Antiochus accepts these conditions without guile we offer him peace and friendship subject to the Senate's ratification. (Appian's *Roman History: The Syrian Wars* XI.vii.38)

Antiochus III had to surrender to the Romans all the territory west of the Taurus Mountains in Asia Minor. Also he and the Syrians were required to pay a heavy indemnity, 15,000 talents, which according to the present monetary values was equivalent to more than thirty million dollars. To guarantee the payment of this indemnity, twelve high ruling members of the Syrian nobility had to be given as insurance. The wealthy house of the Seleucids suddenly found itself ruined. In order to meet the exorbitant Roman demands, Antiochus III robbed the temples of the kingdom and also the temple of the Jews in Jerusalem. Temples were known to contain deposits of gold. When Antiochus III embarked upon stealing the gold from the temples of his realms, he met with opposition and was killed while confiscating the gold of a temple in the northeastern part of his kingdom. Referring to the death of Antiochus III, the prophecy states: "Then he shall turn his face toward the front of his own land: but he shall stumble and fall, and not be found" (Daniel 11:19).

Antiochus the Great, who could have gone down in history as one of the great conquerors of the ancient world if he had been content to leave Greece alone, instead fulfilled the prophecy of verse 18 in that he had to return to his own land, defeated and broken.

#### **Seleucus Philopator, The Raiser of Taxes**

"Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle" (Daniel 11:20). The Seleucid king ruling after Antiochus the Great and preceding Antiochus IV Epiphanes was Seleucus IV Philopator. He oppressed Israel through taxation. As a result of the Roman victory over his father, he was forced to pay tribute to the Romans of a thousand talents annually. To cover this large amount, Seleucus IV had to heavily tax all the lands under his domain, including special taxes from Israel. According to II Maccabees, Heliodorus, a Syrian tax collector took treasurers from the Temple at Jerusalem--

While the Holy City was inhabited in all peace and the laws were observed as perfectly as possible, through the piety of Onias the high priest and his hatred of wickedness, it came about that the kings themselves honored the Holy Place and enhanced the glory of the Temple with the most splendid offerings, even to the extent that Seleucus king of Asia defrayed from his own revenues all the expenses arising out of the sacrificial services. But a certain Simon, of the tribe of Bilgoh, on being appointed administrator of the Temple, came into conflict with the high priest over the regulation of the city markets. Unable to get the better of Onias, he went off to Apollonius of Tarsus, who at that time was military commissioner for Coele-Syria and Phoenicia, and made out to him that the Treasury in Jerusalem was groaning with untold wealth, that the amount contributed was incalculable and out of all proportion to expenditure on the

sacrifice, but that it could all be brought under the control of the king. Apollonius met the king and told him about the wealth that had been disclosed to him; whereupon the king selected Heliodorus, his canceller, and sent him with instructions to effect the removal of the reported wealth. Heliodorus lost no time in setting out, ostensibly to inspect the towns of Coele-Syria and Phoenicia, but in fact to accomplish the king's purpose. On his arrival in Jerusalem, and after a hospitable reception from the high priest and the city, he announced what had been disclosed, thus revealing the reason for his presence, and asked if this was indeed the true situation. The high priest explained that there were funds set aside for widows and orphans, with some belonging to Hyrcanus son of Tobias, a man occupying a very exalted position, and that the whole sum, in contrast to what the evil Simon had alleged, amounted to four hundred talents of silver and two hundred of gold. He added also that it was out of the question that an injustice should be done to those who had put their trust in the sanctity of the place and the inviolable majesty of a Temple venerated throughout the entire world. (II Maccabees 3:1-12; The Jerusalem Bible)

The punishment of Heliodorus came through the prayers of the Jewish people, and as a result, their priests and the Temple treasury were spared--

He had already arrived with his bodyguard near the Treasury, when the Sovereign of spirits and of every power caused so great an apparition that all who had dared to accompany Heliodorus were dumbfounded at the power of God, and were reduced to abject terror. Before their eyes appeared a horse richly caparisoned and carrying a fearsome rider. Rearing violently, it struck at Heliodorus with its forefeet. The rider was seen to be accoutered entirely in gold. Two other young men of outstanding strength and radiant beauty, magnificently apparelled, appeared to him at the same time, and taking their stand on either side of him flogged him unremittingly, inflicting stroke after stroke. Suddenly Heliodorus fell to the ground, enveloped in thick darkness. His men came to his rescue and placed him in a litter, this man who but a moment before had made his way into the Treasury, as we said above, with a great retinue and his whole bodyguard; and as they carried him away, powerless to help himself, they openly acknowledged the sovereign power of God.

While Heliodorus lay prostrate under the divine visitation, speechless and bereft of all hope of deliverance, the Jews blessed the Lord who had miraculously glorified his own Holy Place. And the Temple, which a little while before had been filled with terror and commotion, now overflowed with joy and gladness at the manifestation of the almighty Lord. Some of Heliodorus' companions quickly begged Onias to call upon the Most High, to bestow life on a man lying at the very point of death. (II Maccabees 3:24-31; The Jerusalem Bible)

Soon after Heliodorus was dispatched to plunder the Temple, Seleucus Philopator was suddenly and mysteriously removed. This explains the statement "within a few days he shall be destroyed" (Daniel 11:20). The information is reported by Appian--

Afterward, on the death of Antiochus the Great his son Seleucus succeeded him, and gave his son Demetrius as a hostage to the Romans in place of his brother Antiochus. When the latter arrived at Athens on his way home, Seleucus was assassinated as the result of a conspiracy of a certain Heliodorus, one of the court officers; but when Heliodorus sought to possess himself of the government he was driven out by Eumenes and Attalus, who installed Antiochus therein in order to secure his good-will; for reason of certain bickerings, they also had already grown suspicious of the Romans. (Appian's *Roman History: The Syrian Wars* VIII.45)

Thus Seleucus IV, who ruled for twelve years, was murdered by Heliodorus, who intended to take over the government for himself. This event set the stage for the terrible persecutions by Antiochus Epiphanes which followed.

#### **Antiochus IV Epiphanes And The Temple's Desecration**

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the



prince of the covenant. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. (Daniel 11:21-29)

Daniel 11:21-45 is a major section dealing with the Syrian ruler, Antiochus IV Epiphanes (175 B.C.-164 B.C.) who was previously alluded to as 'the little horn' of Daniel 8:9-14, 23-25. He reigned in the days of the decline of the Syrian power and the rise of Rome to the west, and only his death in 164 B.C. prevented his humiliation by Rome. From the standpoint of Scripture and the revelation by the angel to Daniel, this was the most important feature of the entire third empire of Greece. The reasons for the prominence of Antiochus IV Epiphanes were his desecration of the Jewish temple and altar, and his bitter persecution of the Jewish people.

By comparison with Seleucus IV Philopator (187 B.C.-175 B.C.), his predecessor and brother, he is described as 'a vile or contemptible person'. He gave to himself the title of Epiphanes, which means glorious-- in keeping with his desire to be regarded as a god. Appian gives the following information about his ascension to the throne: "Thus Antiochus, the son of Antiochus the Great, ascended the throne of Syria. He was called Epiphanes (the Illustrious) by the Syrians, because when the government was seized by usurpers he showed himself to be a true king" (Appian's *Roman History: The Syrian Wars* XI.45).

The expression in verse 21 "to whom they shall not give the honor of the kingdom" has reference to the fact that he seized the throne rather than obtaining it honorably. At the time his predecessor died, there were several possible candidates for the throne. Probably the most legitimate ruler would have been Demetrius, the young son of his brother Seleucus IV, who at the time was being held in Rome as a hostage by the Romans. There was also a younger son of Seleucus IV, also by the name of Antiochus, who was still a baby in Syria. Antiochus IV, the brother of Seleucus IV, was in Athens at the time of his brother's death. There he received word that his brother Seleucus had been murdered by Heliodorus, as prophesied in Daniel 11:20-- "he shall be destroyed, neither in anger, nor in battle."

Antiochus IV had been a hostage for his father in Rome for fourteen years. Before Seleucus' death at the hand of Heliodorus, he was recalled to Antioch. His brother died before he reached the capital; but with the help of the king of Pergamum, he succeeded in securing the throne despite the intrigues of his brother's assassin.

Posing as the guardian of young Antiochus who was in Syria, Antiochus IV Epiphanes proceeded to Antioch where by various intrigues, he secured the throne. This is precisely according to the prediction-- "he shall come in peaceably, and obtain the kingdom by flatteries" (Daniel 11:21).

Verse 22 refers to the military activities of Antiochus IV and to various victories over his enemies. It appears that the reference to the 'prince of the covenant' prophesies the murder of the high priest Onias III, which was ordered by Antiochus in



173 B.C. The high priest of Israel bore the title 'prince of the covenant' because he was *de facto* the head of the theocracy at that time. In Daniel 11:28 and 32, the word 'covenant' is used for the Jewish state.

Onias III was the high priest at the time that Heliodorus tried to claim the Temple treasury, but when Antiochus IV became king, Jason, the brother of Onias, usurped the high priesthood by underhanded methods. Promising the king huge sums of revenue, he was made the high priest and introduced Hellenism within the country. After three years, Jason sent Menelaus, the administrator of the Temple, to convey the money to the king. Outbidding Jason by three hundred talents of silver, the king made Menelaus the high priest. However, Menelaus found it difficult to pay the sum.

At this point, the murder of Onias the real high priest occurs. The author of II Maccabees states--

While all this was going on, it happened that the people of Tarsus and Mallus revolted, because their towns had been given as a present to Antiochus, the king's concubine. The king therefore hurried off to settle the affair, leaving Andronicus, one of his dignitaries, to act as his deputy. Thinking he had found a favorable opportunity, Menelaus abstracted a number of golden vessels from the Temple and presented them to Andronicus, and managed to sell others to Tyre and the surrounding cities. On receiving clear evidence to this effect, Onias retired to a place of sanctuary at Daphne near Antioch and then taxed him with it. There upon Menelaus, taking Andronicus aside, urged him to murder Onias. Andronicus sought out Onias and, after deceitfully reassuring him by offering him his right hand on oath, succeeded in persuading him, in spite of his lingering suspicions, to leave the sanctuary; whereupon he immediately put him to death, in defiance of all justice. The result was that not only the Jews but many of the other nations were appalled and indignant at this impious murder. (II Maccabees 4:30-35; The Jerusalem Bible)

It seems that verse 23 described his various leagues with other nations, especially with Egypt. At the time, there was a contest for power between two of Antiochus' nephews, Ptolemy VI Philometer and Ptolemy VII Euergetes (Physcon) for control of Egypt. Antiochus supported Ptolemy Philometer, but only for his own gain.

Determined to enlarge his kingdom, either by military operations or intrigue, Antiochus IV, unlike his fathers, robbed the richest places of the country under his control. He attacked his enemies when they did not expect it. The expression "he shall scatter among them the prey, and spoil, and riches" (Daniel 11:24), indicates the distribution of the wealth he had secured. The clause "he shall forecast his devices against the strongholds, even for a time" (Daniel 11:24), refers to the plans to conquer Egypt over which he aspired to rule according to I Maccabees 1:16-20--

Once Antiochus had seen his authority established, he determined to make himself king of Egypt, and the ruler of both kingdoms. He invaded Egypt in massive strength, with chariots and elephants and a great fleet. He engaged Ptolemy, king of Egypt, in battle, and Ptolemy turned back and fled before his advance, leaving many casualties. The fortified cities of the land of Egypt were captured, and Antiochus plundered the country.

The Jerusalem Bible, verses 25-28 outlines Antiochus' first campaign against Egypt. Antiochus IV made several military maneuvers against Egypt. Verse 25 states that Ptolemy IV, the king of the south, shall not stand against Antiochus IV because of his deceit. Ptolemy IV was the nephew of Antiochus IV. The Egyptian army was larger than that of the Syrian army. There is no record of the precise strength of the opposing armies nor of the treachery against the king of the south.

The expression "they that feed of the portion of his meat" denotes the pharaoh's courtiers. Apparently bad advice regarding Antiochus IV Epiphanes was offered to Ptolemy IV Philometer after the death of his mother, Cleopatra. Nevertheless,

Antiochus' army swept over the army of Ptolemy.

When Antiochus conquered Ptolemy Philopater, the Alexandrians in Egypt brought his brother Ptolemy Physcon to ascend the Egyptian throne. Thereupon, Antiochus took Philometor under his protection. On the one hand, Antiochus did this professing that he did so solely in the interest of Philometor, and on the other hand, Philometor professing that he believed in his uncle's disinterestedness. As uncle and nephew, they were friends, eating together at one table and perhaps with lies discussing policy with one another. However, the plan for the conquest of Egypt by Antiochus IV and Philometor did not remove Ptolemy Physcon from the throne. In spite of all intrigue, Antiochus IV was fulfilling prophecy on schedule. Then Antiochus returned from Egypt with great riches and began to manifest his hatred against the people of Israel and his covetousness of the wealth of the Temple.

As Antiochus IV ended his first campaign against Egypt, he turned his attention toward the country of Israel. The writer of I Maccabees tells how Antiochus Epiphanes despoiled the Temple, and persecuted Jews remaining faithful to the Law after his first campaign against Egypt--

Once Antiochus had seen his authority established, he determined to make himself king of Egypt, and the ruler of both kingdoms. He invaded Egypt in massive strength, with chariots and elephants and a great fleet. He engaged Ptolemy, king of Egypt, in battle, and Ptolemy turned back and fled before his advance, leaving many casualties. The fortified cities of the land of Egypt were captured, and Antiochus plundered the country. After his conquest of Egypt, in the year one hundred and forty-three, Antiochus turned about and advanced on Israel and Jerusalem in massive strength. Insolently breaking into the sanctuary, he removed the golden altar and the lamp-stand for the light with all its fittings, together with the table for the loaves of offerings, the libation vessels, the cups, the golden censers, the veil, the crowns, and the golden decoration on the front of the Temple, which he stripped of everything. He made off with the silver and gold and precious vessels, he discovered the secret treasurers and seized them, and removing all these, he went back to his own country, leaving the place a shambles and uttering words of extreme arrogance.

Then there was deep mourning for Israel throughout the country:

Rulers and elders groaned; girls and young men wasted away; the women's beauty suffered a change; every bridegroom took up a dirge, the bride sat grief-stricken on her marriage-bed. The very land quaked for its inhabitants and the whole House of Jacob was clothed with shame. (I Maccabees 1:16-29, The Jerusalem Bible)

It appears that Antiochus' first campaign against Egypt took place during the year 170 B.C. and his invasion of Israel described above occurred in 169 B.C. which is the year 143 of the Seleucid era.

### Antiochus' Second Campaign Against Egypt

Antiochus' second expedition against Egypt came 'at the time appointed,' *i.e.*, by God. Antiochus managed to capture Ptolemy VI Philometor, but was finally forced to evacuate Egypt because he failed to take the city of Alexandria. His success was not as great as in former expeditions, as stated: "It shall not be as the former, or as the latter" (Daniel 11:29). Thus the second expedition was not successful like the first.

The reason for the lack of success was the intervention of Rome. Antiochus' second campaign is now described--

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they

shall place the abomination that maketh desolate. (Daniel 11:30-31)

The word Chittim or Kittim is found in the Dead Sea Scrolls; it is a general name for the people and lands of the Mediterranean, especially Cyprus. Here the term, however, refers to Rome-- "For the ships of the Chittim shall come against him" (Daniel 11:30). This demanded that Antiochus, although within sight of Alexandria, withdraw his forces from Egypt. Caius Popilius Laenas was backed by the Roman navy. Polybius of Megalopolis recounts this event--

At the time when Antiochus approached Ptolemy and meant to occupy Pelusium, Caius Popilius Laenas, the Roman commander on Antiochus greeting him from a distance and then holding out his hand, handed to the king, as he had it by him, the copy of the senatus-consultum, and told him to read it first, not thinking it proper, as it seems to me, to make the conventional sign of friendship before he knew if the intentions of him who was greeting him were friendly or hostile. But when the king after reading it, said he would like to communicate with his friends about this intelligence, Popilius acted in a manner which was thought to be offensive and exceedingly arrogant. He was carrying a stick cut from a vine, and with this he drew a circle round Antiochus and told him he must remain inside this circle until he gave his decision about the contents of the letter. The king was astonished at this authoritative proceeding, but, after a few moments' hesitation, said he would do all that the Romans demanded. Upon this Popilius and his suite all grasped him by the hand and greeted him warmly. The letter ordered him to put an end at once to the war with Ptolemy. So, as a fixed number of days were allowed to him, he led his army back to Syria, deeply hurt and complaining indeed, but yielding to circumstances for the present. Popilius after arranging matters in Alexandria and exhorting the two kings there to act in common, ordering them also to send Polyaratus to Rome, sailed for Cyprus, wishing to lose no time in expelling the Syrian troops that were in the island. When they arrived finding that Ptolemy's generals had been defeated and that the affairs of Cyprus were generally in a topsy-turvy state, they soon made the Syrian army retire from the country, and waited until the troops took ship for Syria. In this way the Romans saved the kingdom of Ptolemy, which had almost been crushed out of existence: Fortune having so directed the matter of Perseus and Macedonia that when the position of Alexandria and the whole of Egypt was almost desperate, all was again set right simply owing to the fact that the fate of Perseus had been decided. For had this not been so, and had not Antiochus been certain of it, he would never, I think, have obeyed the Roman behests. (Polybius, *Histories* XXIX.27)

Not desiring a war with Rome, Antiochus, greatly displeased and disappointed, withdrew from Egypt immediately and conceded Egypt to Roman power. The fleet of Laenas sailed to Egypt after the Roman victory over Perseus of Macedon near Pydna south of Thessalonica. This battle of the Romans with Perseus of Macedon is dated by a lunar eclipse. This eclipse is dated and cited by Livy--

After the fortification of the camp was complete, Gaius Sulpicius Galbus, tribune of the soldiers with the second legion, who had been praetor the year before, summoned the soldiers to an assembly, by permission of the consul, and announced that no one should regard it as a bad omen when on the following night an eclipse of the moon would take place from the second to the fourth hour of the night. Since this occurred in the regular order of nature at certain times, said Sulpicius, it could be calculated ahead of time and foretold. Therefore just as they were not surprised-- inasmuch as both the risings and the settings of the sun and moon are well understood--when they saw the moon shining now full, now during its wane with a narrow arc, no more ought they to count it a prodigy that the moon is darkened whenever it is hidden in the shadow of the earth. On the night preceding the 4th of September, when the moon was eclipsed at the predicted hour, the Roman soldiers regarded the wisdom of Galbus as almost divine; the Macedonians took it as a dire portent, foretelling the downfall of the kingdom and the nation, and no soothsayer shook their conviction. There was uproar and wailing in the Macedonian camp until the moon emerged to shine as usual. (Livy's *Annales* XLIV.37)

Modern astronomy fixes the date for this eclipse at June 18, 168 B.C. (Gregorian calendar). This means that the ancient Roman calendar was at least seventy days ahead of time. Several days after this eclipse, the Romans defeated Perseus. Livy states that it is readily agreed that the Romans never killed so many Macedonians in any other single battle-- about twenty thousand men were slain. It was because of the defeat of Perseus that Antiochus IV Epiphanes retreated from the Romans and returned to Syria.

As a result of Antiochus' opposition from the Romans, he again turned his anger against the Jews, the people of the holy covenant. This is recorded in II Maccabees--

When the king came to hear of what had happened, he concluded that Judaea was in revolt. He therefore marched from Egypt, raging like a wild beast, and began by storming the city. He then ordered his soldiers to cut down without mercy everyone they encountered, and to butcher all who took refuge in their houses. It was a massacre of young and old, a slaughter of women and children, a butchery of virgins and infants. There were eighty thousand victims in the course of those three days, forty thousand dying by violence and as many again being sold into slavery. Not satisfied with this, he had the audacity to enter the holiest Temple in the entire world, Menelaus, that traitor to the laws and to his country, acting as his guide; with his unclean hands he seized the sacred vessels; and his impious hands swept away what other kings had presented for the advancement, the glory and the honor of the place. Antiochus, so much above himself, did not realize that the Lord was angry for the moment at the sins of the inhabitants of the city, hence his unconcern for the Holy Place. Had it not happened that they were entangled in many sins, Antiochus too, like Heliodorus when King Seleucus sent him to inspect the Treasury, would have been flogged the moment he arrived and checked in his presumption. (II Maccabees 5:11-18; The Jerusalem Bible)

After Antiochus IV returned to Syria, he had intelligence with them that forsook the holy covenant, *i.e.*, with the apostate Jews whom he would use as his agents. These were hellenizing Jews who attempted to spread Greek assimilationist tendencies among their co-religionists (*cf.*, I Maccabees 1:11 ff). The history of this period is given in I and II Maccabees.

In the process of his opposition to the Jews, Antiochus polluted the holy altar in the temple by offering a sow upon the altar and forbidding the continuance of the daily sacrifices (*cf.*, I Maccabees 1:44-54)-- "they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate" (Daniel 11:31).

The abomination of desolation can also be translated from the Hebrew as a detestable thing that causes appalment. It refers to an idol or image erected in the holy place. This event is also cited by the author of II Maccabees who writes--

Shortly afterwards, the king sent an old man from Athens to compel the Jews to abandon their ancestral customs and live no longer by the laws of God; and to profane the Temple in Jerusalem and dedicate it to Olympian Zeus, and that on Mount Gerizim to Zeus, patron of strangers, as the inhabitants had requested. The imposition of this evil was oppressive and altogether intolerable. The Temple was filled with revelling and debauchery by the pagans, who took their pleasure with prostitutes and had intercourse with women in the sacred precincts, introducing other indecencies besides. The altar of sacrifice was loaded with victims proscribed by the laws as unclean. A man might neither keep the sabbath nor observe the traditional feasts, nor so much as admit to being a Jew. People were driven by harsh compulsion to eat the sacrificial entrails at the monthly celebration of the king's birthday; and when a feast of Dionysus occurred they were forced to wear ivy wreaths and walk in the Dionysiac procession. A decree was issued at the insistence of the people of Ptolemais for the neighboring Greek cities, enforcing the same conduct on Jews there, obliging them to share in the sacrificial meals, and ordering the execution of those who would not voluntarily conform to Greek customs. So it became clear that disaster was imminent.



For example, there were two women charged with having circumcised their children. They were paraded publicly round the town, with their babies hung at their breasts, and then hurled over the city wall. Other people who had assembled in the caves to keep the seventh day without attracting attention were denounced to Philip and all burned together, since their consciences would not allow them to defend themselves, out of respect for the holiness of the day. (II Maccabees 6:1-11; The Jerusalem Bible)

The abomination that maketh desolate mentioned in Daniel 11:31 has an apparent double fulfillment not only to the image of Zeus Olympius, but also to that which Christ referred to in Matthew 24:15-- "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (Whoso readeth, let him understand)."

In the *Antiquities*, Josephus gives the date for the desolation of the Temple by Antiochus IV Epiphanes and then its re-dedication which took place three years later by Judas Maccabeus. Concerning this matter, Josephus writes--

When therefore the generals of Antiochus' armies had been beaten so often, Judas assembled the people together, and told them, that after these many victories which God had given them, they ought to go up to Jerusalem, and purify the temple, and offer the appointed sacrifices. But as soon as he, with the whole multitude, was come to Jerusalem, and found the temple deserted, and its gates burnt down, and plants growing in the temple of their own accord, on account of its desertion, he and those that were with him began to lament, and were quite confounded at the sight of the temple; so he chose out some of his soldiers, and gave them order to fight against those guards that were in the citadel, until he should have purified the temple. When therefore he had carefully purged it, and had brought in new vessels, the candlestick, the table [of shew-bread], and the altar [of incense], which were made of gold, he hung up the veils at the gates, and added doors to them. He also took down the altar [of burnt-offering], and built a new one of stones that he gathered together, and not of such as were hewn with iron tools. So on the five and twentieth day of the month Casleu, which the Macedonians call Apelleus, they lighted the lamps that were on the candlestick, and offered incense upon the altar [of incense], and laid the loaves upon the table [of shew-bread], and offered burnt offerings upon the new altar [of burnt-offering]. Now it so fell out, that these things were done on the very same day on which their Divine worship had fallen off, and was reduced to a profane and common use, after three year's time; for so it was, that the temple was made desolate by Antiochus, and so continued for three years. This desolation happened to the temple in the hundred forty and fifth year, on the twenty-fifth day of the month Apelleus, and on the hundred fifty and third olympiad: but it was dedicated anew, on the same day, the twenty-fifth of the month Apelleus, on the hundred and forty-eighth year, and on the hundred and fifty-fourth olympiad. And this desolation came to pass according to the prophecy of Daniel, which was given four hundred and eight years before; for he declared that the Macedonians would dissolve that worship [for some time]. (*Antiquities* XII.ii.6)

The desecration of the temple, in opposition to the Jewish faith, precipitated the Maccabean revolt which was cruelly suppressed by Antiochus with tens of thousands of Israelites perishing. The opposition of Antiochus to the Jewish faith is prophesied in Daniel 11:32, indicating how he attempted to corrupt them; however, the strong reaction of the Jewish people is indicated in the expression 'but the people that do know their God shall be strong, and do exploits.' Some of the Jews succumbed to the flattery of the king and defected from their fellow Jews as they revolted against Antiochus. It was a time of purging and separation of the true from the false, of those who were courageous from those who were fainthearted.

And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by



spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. (Daniel 11:32-35)

Those Jews, who understood by precept and example, instructed others about the times in which they were living. Yet, while Antiochus attempted to annihilate the party among the Jews that was devoted to the Lord, he succeeded only in contributing to the purifying of the saints among the Jews. This situation falls within the timeframe of "many days" (Daniel 11:33), until the Maccabees shattered the yoke of Antiochus' oppression.

The text further states that when they shall fall, "they shall be helped with a little help" (Daniel 11:34). The little help is that achieved by the Maccabees. The greatest victories won by the arm of man are only a little help. Real deliverance must come from the Lord.

According to the last part of verse 34, there were Jews who also joined the Maccabean ranks from fear of attack by the pious and not because they sincerely believed in their cause-- "But many shall cleave to them with flatteries."

Nevertheless, some of the Jews of understanding fell in this conflict. This had a refining effect upon the Jews who remained so that they were tried, purged and made white until the time of the end.

It is amazing that Daniel 11:1-35 contains approximately one hundred and thirty-five prophetic statements. These predictions are all fulfilled and constitute an impressive introduction to the events that follow.

### **Antiochus IV Epiphanes As The Willful King**

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. (Daniel 11:36-39)

It is interesting that up to the present point of verse 36, the prophecy dealing with Persia and Greece has been fulfilled minutely and with amazing accuracy. However, beginning with verse 36, commentators are not able to find precise fulfillment. That is why Ibn-Ezra identified the willful king with Constantine the Great; Rashi and Calvin understood him to represent the Roman empire as a whole; and Jerome, Theodoret, Luther, J. N. Darby among others identified him with the New Testament Antichrist. Many scholars, who believe that Daniel 11:36-45 is genuine Scripture, regard this section as future and unfulfilled. While various interpretations of Daniel 11:36-45 exist, they appear to fall within three major categories: 1) rather historical-prophetic information about Antiochus Epiphanes, 2) fiction information which does not correspond to history precisely and 3) genuine prophecy as yet unfulfilled. It is this writer's opinion that these verses are a brief recap of Antiochus Epiphanes' reign. It deals with his personality and then his military activity, which ultimately affects the Jews. His end and the end of Seleucid control coincide.

According to verse 36, Antiochus Epiphanes is an absolute monarch who shall do according to his own will. It is well established that Antiochus claimed qualities

belonging to God as manifested in the coins of his realm and in the title of Epiphanes itself, which he considered as stating that he manifested the powers of God. Epiphanes took his godhead very seriously. He was the first to assume '*Theos*' (God) on his coins, and the addition of manifest (practically incarnate) indicated his self-identification with deity. This ever-increasing obsession of godhead appears from the sequence of his coins, just as Scripture declares: "he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods" (Daniel 11:36). This, Antiochus IV did; he spoke against the God of Israel through his Hellenization, through oppression to the Jews and through the Temple's desolation. He prospered in his plans until his death and/or until this timeframe of affliction for the Jews which the Lord decreed came to an end.

Antiochus honored foreign deities rather than those of his ancestors. This statement is perhaps made in order to serve as an indirect rebuke to those apostate Jews who cast off their tradition and sought to assimilate Hellenistic culture. The goddess Tammuz seems to be intended by the expression "the desire of women" (Daniel 11:37). To the Greeks, she was known as Adonis, whose worship was popular with women (Ezekiel 8:14). Ultimately, Antiochus IV revered no deity, but was ready to plunder the treasures of temples to enrich himself.

However, according to verse 38, he showed some respect for "the God of forces." Some scholars have suggested that this is a reference to the god of war, Mars. This is a god which his fathers did not know because Mars is a Roman deity. Yet this deity, because of what he symbolizes, is honored by Antiochus Epiphanes. Antiochus is a complete materialist in contrast to his forefathers. Thus, his activities, in keeping with his complete materialism, are characterized by warfare and by honoring those who honor him.

In verse 39, it is stated that Antiochus IV raised to high office those whom he favored. The appointment of Jewish apostates to supreme offices was one of Antiochus' methods of government. This can be seen in the appointment of Jason to replace the high priest Onias and then the appointment of Menelaus as high priest to replace Jason (II Maccabees 4:7-29). Estates, which were confiscated by Antiochus, were divided and sold for personal gain.

Verses 40-45 convey information and events occurring near the end of Antiochus' life.

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. (Daniel 11:40-45)

At this time, Ptolemy VI Philometer, the king of south, came to fight his uncle. Antiochus IV responded by swooping down with a vast army and overwhelming him. Antiochus comes as a whirlwind-- with chariots, a calvary and a navy. He passed through many countries, including the glorious land, *i.e.*, Israel, in this conflict with Egypt. But he did not enter into the Trans-jordan region which included the countries of Ammon, Moab and Edom.

It appears that Ammon, Moab and Edom were enemies of Judea and joined with Antiochus IV in this attack upon the Jews. Previously, Judas Maccabeus had fought with these countries after the rededication of the Temple--

When the surrounding nations heard that the altar had been rebuilt and the sanctuary restored to what it had been before, they became very angry, and determined to destroy the whole race of Jacob living among them; they began murdering and evicting Jewish citizens.

Judas made war on the sons of Esau in Idumaea, in the region of Akkrabattene where they held the Israelites under siege. He inflicted a crushing defeat on them, and plundered them. He also remembered the wickedness of the sons of Baean who were a menace and a trap for the people with their ambushes on the roads. Having blockaded them in their towers and besieged them, he vowed them to the ban. Then he set fire to their towers and burned them down with everyone inside. Next, he crossed over to the Ammonites where he found a strong fighting force and a numerous people with Timotheus for their leader. He engaged them in many encounters, routed them and cut them to pieces. After capturing Jazer and its outlying villages, he retired to Judaea. (I Maccabees 5:1-8; The Jerusalem Bible)

It appears that Antiochus IV Epiphanes was able to conquer Egypt and was ready to invade both Libya and Ethiopia. Libya is to the west of Egypt, and is mentioned also in Nahum 3:9 as helping the Egyptians at times. Ethiopia is to the south of Egypt and is referred to as lush in Jeremiah 46:9.

Verse 44 indicates that when Antiochus made his move to conquer Libya and Ethiopia, tidings or rumors out of the east (Babylon) and out of the north (Parthia) would trouble him. It seems that the Roman army, perhaps fighting to enlarge the empire to the north and east of Israel, was ordered to stop the further advancement of Antiochus into the African continent. At once, Antiochus quickly mobilized his forces to complete their conquest and then to make a stand against the approaching Roman army in Israel. Near Jerusalem he set up the collection of tents which formed his royal headquarters between the Mediterranean and Dead Sea. Antiochus IV came to his end in Persia, when he heard of the fate of his forces which he had left in Judah to confront the Romans--

Meanwhile king Antiochus was making his way across the upper provinces; he had heard that in Persia there was a city called Elymais, renowned for its riches, its silver and gold, and its very wealthy temple containing golden armour, breastplates and weapons, left there by Alexander son of Philip, the king of Macedon, the first to reign over the Greeks. He therefore went and attempted to take the city and pillage it, but without success, since the citizens learnt of his intention, and offered him a stiff resistance, whereupon he turned about and retreated, disconsolate in the direction of Babylon. But while he was still in Persia news reached him that the armies that had invaded the land of Judah had been defeated and that Lysias in particular had advanced in massive strength, only to be forced to turn and flee before the Jews; these had been strengthened by the acquisition of arms, supplies and abundant spoils from the armies they had cut to pieces; they had overthrown the abomination he had erected over the altar in Jerusalem, and had encircled the sanctuary with high walls as in the past, and had fortified Bethzur, one of his cities. When the king heard this news he was amazed and profoundly shaken; he threw himself on his bed and fell into a lethargy from acute disappointment, because things had not turned out for him as he had planned. And there he remained for many days subject to deep and recurrent fits of melancholy, until he understood that he was dying. (I Maccabees 6:1-9; The Jerusalem Bible)

Thus Antiochus came to his end and there was none to help him as the text states. Taken as a whole, history would seem to indicate that Daniel 11:36-45 is a recap of Antiochus Epiphanes' reign.

## DANIEL CHAPTER 12 TIME TO OPEN THE SEAL

### The Conclusion Of The Scripture Of Truth

The information conveyed in the fourth vision of Daniel beginning in Chapter 10 has its climax in the final chapter of Daniel. This chapter takes us to the time of the Messianic era--

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book. And many of them that sleep in the dust of the earth, shall awake some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. (Daniel 12:1-4)

The phrase, "and there shall be a time of trouble, such as never was since there was a nation even to that same time..." is quoted by Jesus as a thing yet to be fulfilled (Matthew 24:21). He also quotes this in light of the "abomination of desolation" which Luke calls an army surrounding Jerusalem (Luke 21:20). This great distress is spoken of by Jeremiah the prophet, as occurring just before the return to the land (Jeremiah 30:7 ff.), after they have been scattered to the nations. Another catch phrase, "... shut up the words, and seal the book, even to the time of the end," is projecting this particular book (chapters 10-12) up to the time of the end. Prophecy is not understood until it is fulfilled, *i.e.*, it is sealed until the end of the prophesied activity.

Looking at history we find two periods of intense oppression for Israel. The first took place under Titus, when for four months they were starved in their city like birds in a cage. The second took place at the time of the great oppression under the rule of Hitler during and before World War II. This oppression was certainly intense and deliberate.

At that time, Daniel's own people will be spared, at least those whose names are written in the Book. "The Book" is not a new concept, for Moses argues with God, "and yet, if it pleased you to forgive this sin of theirs,... But if not, then blot me out from the book that you have written" (Exodus 32:32).

Those who lie sleeping will awake - some to life and some to disgrace and shame. It would seem this could be speaking of two events after the ministry of Jesus. The first would be the completion of His passion. At that time, many awoke from the dead. Matthew tells us--

And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. (Matthew 27:51-54).

Jesus also stressed the concept that life or death, forgiveness or condemnation



already exist while we live in this life--

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (John 3:16-19)

It is not entirely clear what the term "knowledge will increase" means. It could mean knowledge of the universe, that is scientific knowledge, or it could mean an understanding of these visions which would require a fulfillment of the vision. In either instance, we have time on our side. Scientific knowledge is increasing exponentially, and the Jews have been dispersed and returned.

#### How Long Until The Time Of The End?

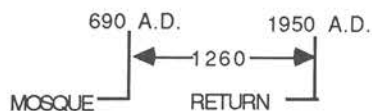
The vision is concluded and Daniel is still observing the scene by the side of the river as in chapter 10. The prophet observes two individuals, one on one side of the river and the other on the other. The river is the Hiddekel which has the modern name of Tigris (Daniel 10:4). It is at this point that several questions are asked--

And I Daniel saw, and, behold, two others stood, one on one side of the bank of the river, and the other on the other side of the bank of the river. And one said to the man clothed in linen, who was over the water of the river, When will be the end of the wonders which thou hast mentioned? And I heard the man clothed in linen, who was over the water of the river, and he lifted up his right hand and his left hand to heaven, and swore by him that lives for ever, that it should be for a time of times and half a time: when the dispersion is ended they shall know all these things. (Daniel 12:5-7, LXX)

Daniel saw a vision of three beings, two were standing beside the river and one was standing on the water, or over the river. This one was dressed in linen, and was called a "man." In contrast to the man in linen, the two men were obviously symbolically dirty for they were not appearing in linen. Neither were they capable of walking on water. They were also looking to the man who stood on the water for answers; *i.e.*, he was a man of authority. It is tempting to see two disciples with Jesus at the Jordan. It is even possible to imagine John the Baptist as one of those Daniel saw in a vision.

The man in linen was asked how long those things would take place. His answer was three and one half times, but he added a P.S. When the dispersion was over, they would know all these things. Before Israel could be returned they would have to be dispersed. Their dispersion began in A.D. 70, and continued until A.D. 1950 when the Law of Return was issued. This followed the great Holocaust under the iron cross of Hitler, probably the most horrible that any race has had to endure. Looking back from A.D. 1950, and using a day for a year analogy, we arrive at 690 A.D., the year the mosque was erected over the Temple site.

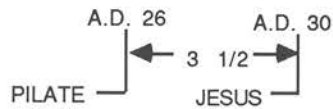
#### ILLUSTRATION XVII: 1260 Years To 1950 A.D.





Jesus also ministered for three and one half years. Pilate came to Jerusalem at the Feast of Tabernacles in A.D. 26. Exactly three and one half years later Jesus finished his work, and established the kingdom of God.

#### ILLUSTRATION XVIII: 3 1/2 Times Of Jesus



And I heard, but I understood not: and I said, O Lord, what will be the end of these things? And he said, Go, Daniel: for the words are closed and sealed up to the time of the end. Many must be tested, and thoroughly whitened, and tried with fire, and sanctified; but the transgressors shall transgress: and none of the transgressors shall understand; but the wise shall understand. And from the time of the removal of the perpetual sacrifice, when the abomination of desolation shall be set up, there shall be a thousand two hundred and ninety days. Blessed is he that waits, and comes to the thousand three hundred and thirty-five days. But go thou, and rest; for there are yet days and seasons to the fulfillment of the end; and thou shalt stand in thy lot at the end of the days. (Daniel 12:8-13, LXX)

#### Daniel's Plea For Fuller Information

After hearing the former conversation, Daniel, because of not understanding, asks the following question: "O my Lord, what shall be the end of these things?" (Daniel 12:8). Daniel did not understand the meaning of the period just indicated. Then the response to Daniel's question is: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end" (Daniel 12:9). For the present, Daniel is told that he can not understand what is beyond human comprehension. Daniel is told that the words are shut up until the predetermined time has come, *i.e.*, the time of the end. The primary purpose of the revelation, however, was to inform those who would live in the time of the end. The confirming interpretation of history and prophecy fulfilled would be necessary before the final prophecies could be understood.

Daniel is told that the time of the end will have a twofold result: 1) it will bring about the purification of the saints; and 2) it will manifest the true character of the wickedness of the human heart.

The understanding of the events of the time of the end will be possible for 'the wise' who 'shall understand,' but 'none of the wicked shall understand.' At the time of the end, this revelation will be a source of comfort and direction to those who will trust in the Lord during this period.

In verses 11 and 12, two important time spans are given by way of clarification of the duration of the time of the end. In verse 11, it is stated that a period of 1,290 days will elapse from the time that the daily sacrifice is taken away until the time of the end is consummated. In verse 12, the second time span is given to be 1335 days. At this point, these time spans will be discussed.

Daniel did not understand the vision, the vision was to be sealed until the time of the end, which would coincide with the end of time. Those who are wise (at that time) will understand.

The Abomination Of Desolation was identified earlier. Matthew's Gospel states, "So when you see the abomination of desolation of which the prophet Daniel spoke set up in the Holy place ..." (Matthew 24:15). Daniel sated, "When the abomination of desolation shall be set up" (Daniel 12:11b). Both of these seem to be the Roman army, the fourth and most abominable beast, which made Judea desolate.

We know that the Roman army surrounded Jerusalem on Passover Day, forty years to the day after Jesus died (*Wars* V.iii.1). Titus was compassionate, and gave the Jews every opportunity to surrender for a month and a half. At that time, the Jews managed to burn the ramps which the Romans had built out of the remaining trees in the area. This angered Titus who then built a wall around the city so that no one could escape (*Wars* V.x.5). All hope was now lost. The wall construction began on the first day of the third month, forty-five days after the Romans surrounded Jerusalem which was on the fifteenth day of the first month.

Cestius, the president of Syria, attacked the Jews when they were at the Feast of Tabernacles in A.D. 66. They left the feast to defend themselves on the Sabbath day, Tishri 19 (*Wars* II.xix.2). The sacrifice was stopped, literally fulfilling the words of Daniel. The time from the stoppage until the Roman armies came to the "Holy Place" was 1290 days. From the same stoppage until the Jews were trapped in their city with a fence was 1335 days.

#### ILLUSTRATION XIX: 1335 Days To A.D. 70



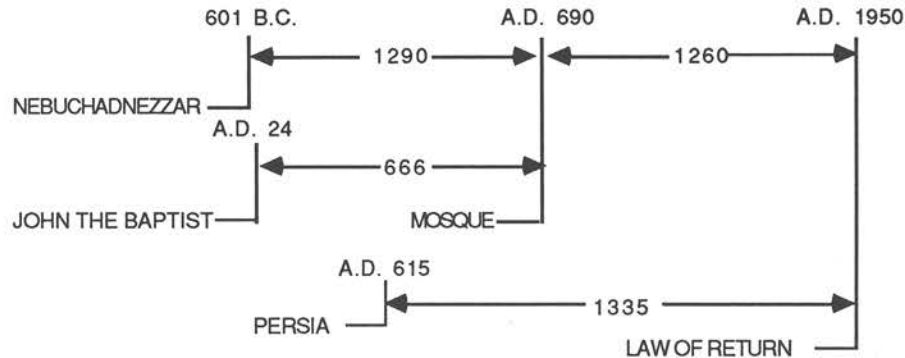
The Abomination erected over the Holy Place may have required a second fulfillment of Daniel's visions. As in other prophecies of Daniel, years were applicable as days. Daniel envisioned Nebuchadnezzar's imposition on Judea as an extinction of the "lamp" of Israel. God had promised David that there would always be a lamp, a descendant of his to rule over the Jews, "And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there" (I Kings 11:36). That changed when Jehoiakim became the subject of Nebuchadnezzar, three years before his death in 599 B.C. Moses gave instructions to Israel concerning the lamp as a sacrifice--

And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: it shall be a statute for ever unto their generations on the behalf of the children of Israel. (Exodus 27:20-21)

A messianic association between burning the lamp, the sacrifice, and the descendants of David is present.

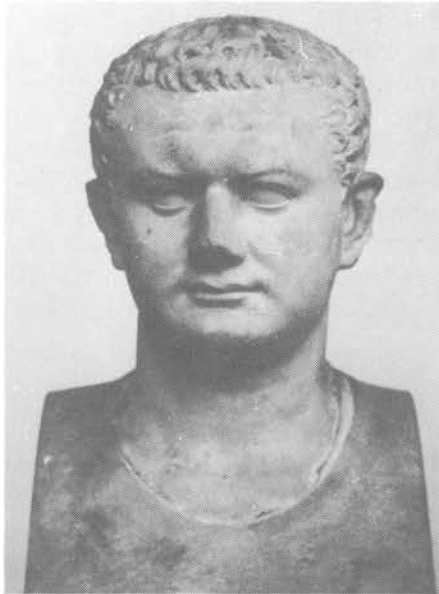
Daniel may have seen the loss of Jehoiakim's kingship as God's anger. Counting from 601 B.C., and adding 1290 years, we arrive at A.D. 690. This was the year that the Moslem mosque was erected where the most holy spot in the temple was located. 1260 years after the erection of the mosque was A.D. 1950. The "Law of Return" was passed by the Israeli parliament on July 5, 1950, the anniversary of the death of Theodor Hertzl. The Law of Return is one of the earliest and most significant of the basic laws of the State of Israel. It declares that every Jew has the right to settle in Israel as an *oleh*. An *oleh* is defined as a Jew immigrating to Israel for settlement. The Law of Return gives legislative confirmation to the age-old Jewish yearning for return to Zion, previously embodied in the Basle Porgam (1897), in Article 6 of the Mandate for Palestine (1922), and in Israel's Declaration of Independence of May 14, 1948.

ILLUSTRATION XX: 601 B.C. - A.D. 1950 Combination



In the course of the last Byzantine-Persian war, the Persian army of Chosroes II approached Jerusalem in A.D. 614 and besieged it with the help of its Jewish allies. The city wall was breached and many inhabitants were slain. Then the Persians in A.D. 615 handed the city over to the Jews, who ruled it under a leader known only by his symbolic name, Nehemiah. The Persian conquest led to the destruction of most of the churches in Jerusalem.

In the final verse of Daniel 12, the prophet is told as was Peter (John 21:18-29) that he was to die. Here death is compared to rest; in the New Testament, the death of believers is compared to sleep (I Thessalonians 4:13-14). Anticipating that Daniel would not completely understand these additional revelations, the angel informs him, "But go thou thy way till the end be" (Daniel 12:13).



Titus

The angel predicts that Daniel will 'rest', *i.e.*, die, and stand (be resurrected) in his lot or portion at the end of days-- "for thou shalt rest, and stand in thy lot at the end of days" (Daniel 12:13). At the time of the end, Daniel will be resurrected according to Daniel 12:2 and find his portion in the kingdom of God which will be the final kingdom with Jesus Christ as King of Kings and Lord of Lords (Revelation 19:16). Thus Daniel will have his blessedness when the era of eternal bliss will be inaugurated. This concluding revelation of Daniel's prophecy is a capstone on all the preceding tremendous revelations of the book. This revelation of the Scripture of truth establishes the book of Daniel as the greatest and most comprehensive prophetic chronology of the Old Testament. In lieu of the return of Israel, we can understand much of the book of Daniel, and from that conclude that his book is much more than any of the past scholarship could appreciate.

## MAKING IT BRIEF

### Chapter One

We are introduced to the details which surround the first departure of some Judeans by Nebuchadnezzar in his seventh year. Among these were Daniel and some friends. This took place in 3402/599 B.C. Daniel was selected to receive a special three-year training and he graduated with honors.

### Chapters Two and Three

The imagery of chapters two and three established the fact that four nations were to successfully rule over Israel in a way which chronologically fits the parts of the man. These nations and the corresponding parts of the man were represented by specific metals. Babylon (628-521 B.C.) was the head of gold; Persia (521-331 B.C.) was the chest and arms of silver; Greece (331-161 B.C.) was the waist and thighs of bronze; and Rome (161 B.C. - A.D. 70) was legs and feet of iron. At the time of the feet, the iron was to be mixed with clay, *i.e.*, the government was to be mixed, part Rome (iron), and part Edom (clay). During the time of the mixed government, a special "Kingdom made by God" was to come. The space of time represented by each of the nations in Daniel chapter 2 confirmed the prophetic parts of the man. The image covered a 700 year period of history from 628 B.C. to A.D. 73.

### Chapter Four

The vision was that of a tree which reached the sky. It was suddenly trimmed and then cut down. The trunk was to be left with an iron and bronze band around it since it was to be restored in the future. Then the subject reverts to Nebuchadnezzar. He was to go out among the animals and live for seven times so that everyone could learn about the true God of Israel. At the end of the seven times, Nebuchadnezzar learned that the Most High is over all men. Twelve months (one time) later, Nebuchadnezzar was boasting about his accomplishments. Suddenly he was struck with a form of madness, and was sent to live with animals for seven years. This madness took place in 577 B.C., and in 571 B.C., he returned from his madness. This second image covered a period from 571 B.C. to 1950 A.D., 2520 years, or seven times.

### Chapters Five and Six

Belshazzar died in 3427/574 B.C. He was using the cups of the Temple while praising the gods of gold, silver, bronze, iron, wood, and stone. Stone was the symbol of the true God, but all the rest were symbols of the false gods. Then the handwriting appeared on the wall. Daniel read the meaning of the writing, and told them that the kingdom was to be taken from him and given to the Medes and Persians. Daniel read the handwriting, and as a result became third in rank in the kingdom. Nebuchadnezzar was still alive at this time. That night his brother-in-law, Astyages, took the kingdom and held it for Nebuchadnezzar.

Daniel, who had done no wrong, was placed in a lion's den with a stone rolled over the cave. In the morning when Daniel's death was thought to be certain, he was found alive. The men who had falsely accused Daniel were themselves killed along with their wives and children. There are many similarities in the Jewish dispersion,

and the passion of Jesus. Pilate pronounced the death penalty on Jesus, who was found to be alive in the morning when the stone was rolled away. Six hundred years after this vision, Jesus was baptized.

## Chapter Seven

This chapter re-introduces the four nations which were to rule over the Jews, showing them as four animals. The last of the four was the most abominable, and the vision focuses on that nation. It had ten horns which were to represent ten kings. The fourth nation was Rome. The Caesars were ten in number from Julius the first through Vespasian the last who deported the Jews.

At the time of the third king, a governor, a smaller horn, one of lesser authority was to come, and at that time, God made His presence known. The governor was trying to change the Law and the times. He blasphemed God. He came for three and one half years. The Son of Man came to God and took the eternal kingdom at that time, and all nations became His subjects.

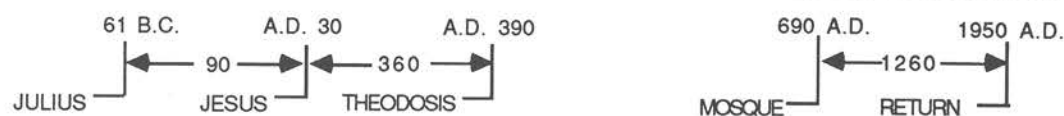
The "Son of Man" who came at the time of Tiberius, the third king, was Jesus. He ascended to the Father according to the Gospels, three and one half years after the coming of Pilate. Pilate ruled exactly three and one half years before the passion of Jesus. Pilate came to change the Law, and he tried to bring the ensigns into the Temple. The nations, or *Goiim* began to worship the God of Israel at that time.

### ILLUSTRATION XXI: 3 1/2 Times Of Jesus



It is possible that the 1260 could also be calendar years. The kingdom was to be given to the saints at the end of 1260 days/years. The Law of Return took place in A.D. 1950, and 1260 years earlier in A.D. 690, the mosque was erected in Jerusalem.

### ILLUSTRATION XXII: Season & Time ILLUSTRATION XXIII: 1260 Years To 1950 A.D.



What is meant by the beast losing its power for a season and a time? Time is 360 years, and a season of three months would be 90 years. The first of the ten kings was Julius who came to power in 3940/61 B.C. Ninety years later, 4030/A.D. 30, comes the passion of Jesus and the Kingdom of God. 360 years after that, in 4390/A.D. 390, the Christianized Roman King Theodosius first submitted to Bishop Ambrose of Milan.

## Chapter Eight

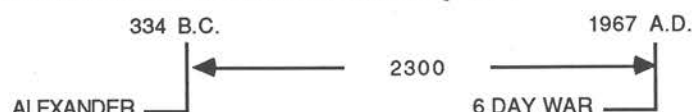
This is one of the most remarkable chapters in Daniel. It begins with a ram standing at a river with two horns. Then a second beast with one horn comes and defeats this ram. Later, an interpretation tells us that the one is the Greek and the other is the Medo-Persian nations. The Greek nation defeated the Persian nation and then went on to capture the entire world. When the king died, four kings sprouted in his place. A descendant of one of them profaned the altar and made it desolate. A



period of 2300 days of successive rises and falls of Jerusalem was to take place before the "Time of the End."

The prophesied battle took place on June 7, 334 B.C. (Sivan 28, 3667 A.M.) between Darius and Alexander the Great. Exactly 2300 years later on Sivan 28, 5967 A.M. (June 7, 1967 A.D.), the Jews took control of their Temple site again. Antiochus Epiphanes, brought the Greek domination to an end, but Hitler's holocaust brought about the end of the "Gentiles" in Jerusalem by forcing the Jewish return.

#### ILLUSTRATION XXIV: 2300 Years To The Six Day War

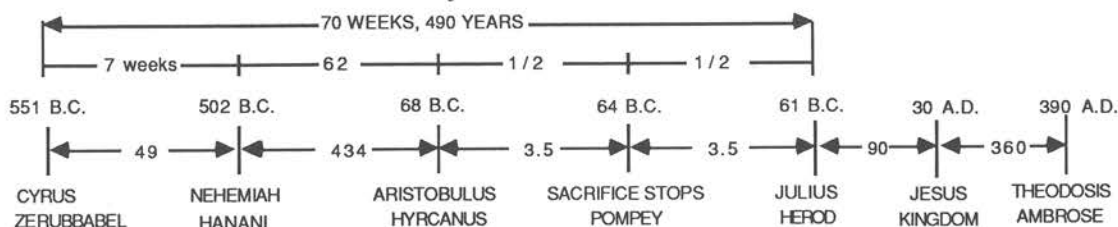


#### Chapter Nine

Daniel 9 is dated in the first year of Darius son of Ahasuerus. Daniel was concerned, for he knew the seventy years of Jeremiah were not fulfilled. The vision gives answers to Daniel's request. The answers and their interpretations follow:

- 1). 70 weeks (490 years) are decreed, from the command of Cyrus to return. 490 years from Cyrus' edict is 3940/61 B.C. when the Jews lost their kingdom to the nations of iron and clay.
- 2). Seven weeks (49 years) from the decree (3450/551 B.C.), an anointed prince was to come in a time of trouble with squares and ramparts rebuilt. Forty-nine years after Cyrus' edict, Nehemiah came to rebuild the walls of Jerusalem in 3499/502 B.C.
- 3). Sixty-two weeks after Nehemiah (434 years), an anointed one was to be cut off (Hyrcanus). A prince was to come (Pompey) whose people were to destroy the city and Temple (under Vespasian). He (Aristobulus) will negotiate, but in the midst of the week he will cause the stoppage of the sacrifice. This abomination (Roman legions from 64 B.C.) will remain on the Temple until the desolation takes place (A.D. 70).

#### ILLUSTRATION XXV: The Seventy Weeks + 450 Years



In 3933/68 B.C., Hyrcanus, the high priest king was replaced by his brother Aristobulus. Exactly three and one half years later, Pompey took Jerusalem and the Temple and stopped the sacrifice because of Aristobulus. These (seven years) ended with the loss of the Jewish government and coming of Julius Caesar and Herod Antipater. In A.D. 70, the people (Romans) of the prince (Pompey) made the Temple desolate. Jesus spoke of the desolation forthcoming in A.D. 70:

When you see the disastrous abomination of which the prophet Daniel spoke, set up in the Holy Place (let the reader understand), then those in Judea must escape to the mountains; if a man is on the housetop, he must not turn back to fetch his cloak. Alas for those with child, or with babies at the breast when those days come! Pray that you will not have to escape in winter or on the sabbath. For then there will be great distress such as, until now, since the world began, there has never been, nor ever will be again. And if that time had not been shortened, no one would have survived; but shortened that time shall be for the sake of those who are chosen. (Matthew 24:15-22)

## Chapter Ten

This chapter is opened with a three week penance by Daniel in the third year of Cyrus. At the end of the three weeks, a vision of God appears to him on Nisan 24. This vision had many of the same attributes as the visions recorded in Ezekiel 8 and Daniel 7. John saw this as Jesus, and Daniel saw it as the "Son of Man." The vision is very brief, and seems to indicate that the Greeks were to follow the Persians in their domination over the Jews. Chapter 10 is continuous through chapters 11 and 12. There should be no chapter breaks.

## Chapter Eleven

*V.1 And I in the first year of Darius [Cyrus LXX] stood to strengthen and confirm him.* Cyrus may be correct over Darius, for Cyrus is the subject of 10:1.

*V. 2 Three more kings are going to rise in Persia, a fourth will come and be higher than all the others, and when, thanks to his wealth, he has grown powerful, he will challenge the kingdoms of Greece.* The four Persian kings that were to follow Astyages were 1) Cyrus the grandson of Astyages, 2) Cambyses the son of Cyrus, 3) Smerdis who usurped the kingdom from Cambyses, and 4) Darius the Persian who took the kingdom back from Smerdis (not to be confused with Darius the Mede). The first Persian expedition against Greece was in 492 B.C., the 30th year of Darius.

*Vv. 3-4 A mighty king will rise and reign over a vast empire and do whatever he chooses. But once he has come to power his empire will be broken up and parcelled out to the four winds of heaven, though not to his descendants: it will not be ruled as he ruled it, for his sovereignty is going to be uprooted and passed on to others than his own.* Alexander the Great captured Darius the last Persian king. When Alexander died, his generals fought over the kingdom. These four are the same four representing the four heads of the leopard (Daniel 7). The struggles of these generals finally resulted in a division of the kingdom. The Seleucid dynasty ruled the land north of Israel, and the Ptolemaic dynasty ruled the land south of Israel.

*V. 5 The king of the South will grow powerful, but one of his princes will grow more powerful still with an empire greater than that of the former.* Ptolemy Soter grew very powerful, but his son, Ptolemy Philadelphus grew even more powerful. He had a great library in Alexandria, Egypt, where he commissioned the various nations under his dominion to copy their books into the Greek language. The Bible that was used for many centuries by Christians was one of those books and is known to us as the Septuagint or LXX (after the 70 who translated the Hebrew into Greek). This translation is still used by the Greeks, but has been demonstrated to contain many transcription errors.

*V. 6 Some years later these will form an alliance and, to ratify the agreement, the daughter of the king of the South will go to the king of the North. Her arm will not, however retain its strength, nor his posterity endure: she will be handed over, her escorts and her child, and he who has had authority over her. Bernice, the daughter of Philadelphus, was given in marriage to Antiochus. The original wife of Antiochus (Laodice) had been put away to make room for Bernice. Later, Laodice stirred up her friends against the king, and caused Bernice and her attendants to be put to death. Antiochus reinstated Laodice (?) who shortly poisoned him too, and brought her own son to the throne.*

*Vv. 7-9 In due time a sprig from her roots will rise in his place, will march on the defences, force the stronghold of the king of the North, and succeed in overcoming them. He will even carry off all their gods, their statues, their precious gold and silver to Egypt, and he shall continue more years than the king of the North. For some years he shall leave the king of the North in peace, but later will invade the king of the kingdom of the South, then retire to his own country. The root of Bernice was her father Philadelphus. Ptolemy Euergetes, a brother of Bernice, invaded the northern kingdom, took the royal fortress, and prevailed everywhere, carrying away 4000 talents of gold, 40,000 talents of silver, and 2500 idols and idolatrous vessels. It can be seen that his rule continued for about four more years than Seleucus II. The war stopped for a time. Later Seleucus II tried to retaliate, but was not successful. After he died, one of his sons (Seleucus III) managed to overcome Egypt's fortress at Gaza.*

*Vv. 10-12 His sons will next be on the march, mustering a host of powerful forces; and will advance, deploy, break through and march on his stronghold once again. The king of the South will fly into a rage and set out to give battle to the king of the North who will have an immense army on his side, and his army will be delivered into his hands. The army will be annihilated; he will be triumphant; he will overthrow tens of thousands; yet he will have no strength. The two sons of Seleucus II (Seleucus III and Antiochus the Great), gathered a great army to avenge themselves on the Egyptians. Two years later, Antiochus the Great led an army of 75,000 men against Ptolemy Philopator, but was defeated. The battle ended by the signing of a peace treaty between the two.*

*Vv. 13-16 The king of the North will come back, having recruited an even larger army than before, and finally, when the time comes, he will advance with a great army and plentiful supplies. In those times many will rebel against the king of the South; men of violence will rebel from your own people fulfilling the vision; but they will fail. The king of the North will then come and throw up siegeworks to capture a strongly fortified city. The forces of the South will not stand, its picked troops will not be strong enough to resist. The invader will treat him as he pleases, no one will be strong enough to resist him: he will take his stand in the Land of Splendor, destruction in his hands. Some time later, Antiochus the Great made another attempt to subdue Egypt. Apostate Jews helped in this war against Egypt; the godly refused to participate. The city of Sidon was overcome on the move southward. Then he was welcomed by the Jews, who later were to become subservient to him.*

*V. 17 He will consider conquering the entire kingdom, but will then make a treaty with him and, to overthrow the kingdom, will give him a woman's daughter; but this will not last or be to his advantage. Antiochus the Great gave his daughter Cleopatra to*

Ptolemy Epiphanes. She betrayed her father and sided in with her new husband, so the effort was in vain.

*V. 18 He will next turn to the islands and conquer many of them, but a magistrate will put a stop to his outrages in such a way that he will be unable to repay outrage for outrage. He captured the Aegean Sea, and crossed Hellespont with the intention of subduing Greece. By this time, Greece had become allied with Rome. He was defeated at Magnesia, 381/190 B.C.*

*V. 19 He will then turn to the stronghold of his own country, but will tumble and fall, never to be seen again. Antiochus the Great returned to plunder the temple of Jupiter in Elymais. The angry population killed him and his soldiers.*

*V. 20 In his place will rise a man who will send an extortioner to spoil the Royal Splendor; in a few days he will be shattered though neither publicly nor in battle. Seleucus Philopator tried to raise tribute money to pay Rome. In the process, he sent Heliodorus to plunder the temple in Jerusalem, but was soon after slain by Heliodorus.*

*Vv. 21-24 In his place will rise a wretch: he will not be given royal honors, but will insinuate himself into them in his time and gain possession of the kingdom by intrigue. Armies will be utterly routed and crushed by him, the prince of the covenant too. Still conspiring, he will go from treachery to treachery, ever growing stronger despite his following. In his own time he will invade the richest provinces, acting as his fathers' fathers never acted, distributing plunder, spoil and wealth among them, plotting his stratagems against fortresses for a time. Antiochus Epiphanes, mentioned also in chapter 8, is now covered in much greater detail. He was not the lawful heir, for he was the brother of Seleucus IV (Philopator). He obtained the government by intrigue, and by making a league with the Jews in Egypt. He later broke his covenant, and overcame the Jews. He displaced the high priest Onias, a prince of the covenant, and was determined to make himself king of both Egypt as well as the kingdom of the Seleucids. He defeated Ptolemy VI in a battle, and then attacked Judea, where he removed the golden altar, the golden lampstand, and everything else from the temple (the above is a summary of things to be covered in great detail below).*

*Vv. 25-26 He will rouse his strength and heart against the king of the South with a great army. The king of the South will march to war with a huge and powerful army, but will offer no resistance, since he will be outwitted by trickery. Those who shared his food will ruin him; his army will be swept away, many will fall in the slaughter. The sons and servants of Ptolemy VI betrayed him, and he was defeated by Antiochus Epiphanes.*

*Vv. 27-28 The two kings, seated at one table, hearts bent on evil, will tell their lies, but they will not have their way, for the appointed time is still to come. He will, greatly enriched, return to his own country, his heart set against the holy covenant; he will take action, and next return to his own country. Ptolemy VI was captured by Antiochus, who then pretended to make terms in his own favor. Ptolemy agreed, knowing full well that he was plotting at the same time against Antiochus. Antiochus returned with the spoils of Egypt to his own land. On the way through Judea, he killed about 40,000 people and sold about as many as slaves. They had heard that Antiochus*



was killed, and were celebrating the event, thinking that the appointed time for his death had come.

*V. 29 In due time he will make his way southward again, but this time the outcome will not be as before. The ships of Kittim (Rome) will oppose him and he will be worsted.* Antiochus decided to return to Egypt, but as he was only four miles from Alexandria, he found the Roman ships, and was forced to retreat. His personality could not stand this. A commentator of the day remarked that his name Epiphanes (meaning splendid) should have one letter changed to become Epimanes (meaning the mad man).

*Vv. 30-35 He will retire and take furious action against the holy covenant and as before will favor those who forsake that holy covenant. Forces will come and profane the sanctuary and citadel; they will abolish the perpetual sacrifice and install the disastrous abomination there. Those who break the covenant he will corrupt by his flatteries but the people who are learned will instruct many; for some days, however, they will be brought down by the sword and flame, by captivity and plundering, and thus purged, purified, and made white- until the time of the End for the appointed time is still to come.* Antiochus took his anger out on the Jews. As he passed through the land, he removed all the treasure from the temple, including the utensils used for the service in the temple. He installed the statue of Zeus or Jupiter over the altar. He burned a pig on the altar and killed anyone caught circumcising their children. All books of the Law that were found were burned. Those Jews who followed his commands were given special privileges. A family of priests who had just completed their cycle of duty, rose to resist, and as a result became an army in hiding. This family became known as the "Maccabees," or were the "Hasmoneans." This was not the time of the end of the Jews. This suffering was brought upon the people so that they would be purged, and would again be humbled before the Lord. Personal pleasure and wealth had become their god. We can, if we will, learn from history how dangerous it is to take our God for granted. He admonishes nations and peoples today, just as he did in those times. The good in this case are forced to suffer along with the bad, but have the satisfaction of knowing their outcome. The bad are condemned to suffering and loss without hope, or are humbled to return again to God and away from their excesses.

*Vv. 36-45* are a summary, or re-cap of the events which were a part of Antiochus Epiphanes' activities as king.

## Chapter Twelve

An overall summary of the course of history is given first. It speaks of a time of great distress, unparalleled since the creation of the earth. At that time Daniel's people (the Jews) will be spared whose names are written in the Book. Some, but not all, will arise from the dead at that time, and will go to eternal bliss or hell. The learned will understand, but not until the time of the end (verses 1-4). Since all do not rise, it would seem that it is not speaking of the time of the end when all rise from the dead. Since some are spared from the distress, it would also seem that more time will take place before the time of the end. This parallels the words of Jesus quoted previously in the commentary of chapter 9.

A second vision shows two witnesses at a river along with a man who is dressed in white. They ask the one in white how long these things will take place. He answered, "A time and two times, and a half time and when he shall have



accomplished to scatter the power of the holy people is finished." A second prophecy is made that the book will remain closed until the time of the end, at which time, only those who are wise in matters of the Lord will understand. Then another time element is introduced. "From the time that the daily sacrifice is taken away, and the abomination which makes desolate is set up, there shall be 1290 days; but blessed is he who waits for 1335 days..."

Israel suffered the most severe persecution, and their scattering began in A.D. 70, hence it would seem that this evidence makes one historical period A.D. 70. The man in white speaks of the end of the persecution of Israel and the end of the 1260 days. It is possible that the one in white at the river is the "Son of Man" who could be Jesus at His baptism, when the Spirit of God descended on Him (John 1:29-34). He compared His ministry to the 3 1/2 year famine of Elijah at that time (Luke 4:25). He was the only man who ever lived that could appear in a spiritual "white" garment, for He was without sin. When he died, many arose from the dead and appeared among men (Matthew 27:51). The thief on the cross repented and was told, "Today you will be with me in paradise" (Luke 23:43). Finally, He had a caption above his cross, "Jesus King of the Jews". He became king of the Jews exactly 1260 days after Pilate came to Jerusalem at the Feast of Tabernacles in A.D. 26.

#### ILLUSTRATION XXVI: 1260 Days Of Jesus



The second pair of day periods might be speaking of the Roman war. In A.D. 66, at the end of the Feast of Tabernacles, the Jewish war began. Exactly 1290 days later at Passover of A.D. 70, the Roman armies surrounded Jerusalem as Jesus predicted. Thirty-five days later, the Romans had finished their walls, and the fate of the people was sealed.

#### ILLUSTRATION XXVII: 1335 Days Of A.D. 70



Israel has been officially allowed the right to return since A.D. 1950. Looking back from that year, we arrive at A.D. 690, the year the Mosque of Omar was erected over the Temple.

Nebuchadnezzar first made Jehoiakim his subject in 3400/601 B.C., when we might say the sacrifice was stopped (II Kings 24:1). Two years later, in 3402/599 B.C., he took some of the furnishings of the Temple and Daniel into exile (Daniel 1:1, II Chronicles 36:7). Counting 1290 years from that 601 B.C., we again arrive at the year 4690/A.D. 690, the year the Mosque was finished over the Temple site. The erection of the Mosque was ironically 666 years after John began to preach the Kingdom of God in A.D. 24. 1335 years before A.D. 1950, is the year a Jewish government was established in Jerusalem under the Persians in A.D. 615. This prophecy seems to have been speaking of the contingency of Jews left in Palestine during the diaspora.

## CONCLUSION

When I wrote the preface to this book, I suggested the concept that the Bible, especially Daniel, was a book which could withstand historical-critical investigation. The challenge offered by Bertrand Russell was accepted. It is appropriate to assume that all religions cannot be correct, therefore they all ought to be open to investigation.

It is now my intention to demonstrate that Daniel was a prophet who not only foretold events but also predicted when they would happen. I would encourage and challenge other religions to seek such prophets in their holy books. All the chapters in Daniel will be summarized and discussed in their original seven-book form.

### Introduction (Daniel Chapter 1)

The author wrote in Hebrew, and was aware of several things:

- 1) Nebuchadnezzar deported Jehoiakim after a three year subjection
- 2) Part of the Temple furnishings were taken to Babylon
- 3) The dating for the book of Daniel is referenced from that deportation
- 4) The writer knew how long Daniel stayed in Babylon

### Book I (Daniel Chapter 2-3, see page 49)

The author knew that Nebuchadnezzar had his dreams in his second year over Egypt, which Jeremiah and Josephus inform us was year twenty-three (582 B.C.). The date that the statue was constructed is preserved in the LXX as year eighteen (3:1). The exile of Jehoiakim (582 B.C.) was the second year over Egypt.

The statue was the image of a Babylonian god which bore in its arms the cut off tree and grass eating animals of Nebuchadnezzar's dreams. Each proportion of the man fits the chronology of the four nations: Babylon, Medo-Persia, Greece and Rome, but does not fit the liberal view of Babylon, Media, Persia, Greece. The last four nation construct is incorrect, for Media never existed as a nation after Babylon. Cyrus overcame Astyages in 551 B.C. while Nabunaid was king of Babylon.

We now examine the proportions of the statue which Daniel claims to fit the nation Babylon and those which follow:

1) **The head** represents the first nation, Babylon. There are two points which fall at the correct level, the eyes match the date for the blinding of King Zedekiah, and the mouth matches the level for the edict of Cyrus. The two extremes of the head form an equation for the balance of the body.

- a) The eyes were 40 years below the head
- b) The mouth was 77 years below the head
- c) The edict of Cyrus was 30 years before Persia
- d) The end of Belshazzar came 107 years below the head

Could these round numbers which contain the Biblical prime numbers 1, 3, 4, and 7 be an accident?

2) **The Chest** ends exactly at the waist. The waist is the exact point in time when the Persian empire ended and the Grecian empire started.

- a) How did Daniel know that the chest was 178% larger than the head?
- b) Is it an accident that two arms = two nations with ten fingers for ten kings?

3) **The Thighs** end at the knee, exactly when the Jews made an alliance with Rome after Antiochus Epiphanes died.

- a) Was it an accident that the Seleucid era started at the fork in the man's legs?
- b) Was it coincidental that the Seleucids and Ptolemies were two "legs" of the Greek empire to rule the Jews?

4) **The Legs and Feet** end when Rome captured Jerusalem in A.D. 70. Rome was a republic until the first triumvirate in 61 B.C. By then, the Jews had been invaded and were totally controlled by Julius the first Roman Caesar and Antipater, the first of the Herods from Edom. Jesus' passion took place at the ankles when a small stone was to strike the man and establish a kingdom of God. The tenth king (Vespasian) deported the Jews.

- a) How was Daniel to know that the Romans would exist longer than Babylon by 215%?
- b) How was he to know two nations would rule over the Jews at those last days, one from the land of "Edom" which means "red earth," and the other from the fourth nation represented by iron?
- c) How did he know that a kingdom of God would be established at the feet?
- d) Why was the Christian Church formed at the feet?
- e) Why did Christ call himself the stone that the Jews rejected?
- f) Has the Christian Church grown to fill the entire earth?

If Daniel received no messages from God, it would be out of the question for him to know about the politics at the legs and feet, not to mention the growth of the Christian Church which is still going on 2000 years later!

5) **The Man** was made of the four metals which Greek and Roman mythology used in the same declining order. The metals were in the correct relationship to each nation who used them. The total height of the man was 700 years, a perfect number in Biblical terms. The colossus was like an angel, yet like a man-- a Christ type. He held the two items which were pertinent to Nebuchadnezzar's dreams, a cut off tree and a grass eating animal (see chapter 4).

It is impossible to find a "Median" empire on the man as the higher critics would propose. If it was, the concept that Daniel was writing history would be discredited, for there is no body part that fits, yet this is the very thing Daniel proposes.

The perfect proportion of this man, the coming of Jesus as the stone, and the deportation of Israel at the feet, all demolish the popular fundamentalist view of this man as well. The fundamentalist view would make the man a grotesque creature with extremely long legs compared to his body, and would require a restored Roman nation with ten kings among other things. This concept on eschatology was popularized by John Darby in the nineteenth century and must be rejected now that there is a proper understanding of exact chronology.

#### Book II (Daniel Chapter 4)

This chapter is a public confession of Nebuchadnezzar to his subjects. He relates his reasons for this confession by going back to the beginning of the story, which he dates to the seventeenth year, when he had a dream. He is making his proclamation after a series of events-- first, he had the dream; second, he became arrogant; and third, he became an animal for seven years. We might ask, how did Daniel know about someone keeping his kingdom for Nebuchadnezzar? What message was he trying to communicate to those at the time of Antiochus Epiphanes? Would he look ridiculous

speaking about real places and dates if those around him knew they were history? If these books were written as temporary relief at the time of Antiochus Epiphanes, why were they retained as sacred prophecy? Has anyone ever received any benefit, spiritual or physical from a recitation of many numbers?

- 1) How would pseudo Daniel know that it would be one time (360 years) between the end of Babylon and the end of Greece?
- 2) How would he know it would be one time (360 years) between the end of Persia and the kingdom of God? Are these two identical numbers an accident?
- 3) How did he know that the tree would be cut off at the time of the kingdom of God and the Roman dispersion?
- 4) How did he know that the Jews would return in exactly seven times (2520 years) after Nebuchadnezzar was returned?

On the one hand, we have shown how the vision of the man obliterates the views of the higher critics as well as the views of those who have been taken in by Darbyism or Millerism. The 360 year increments are like synchronous harmonies which in turn validate secular chronology. In no instance could these harmonies be found if the dates were not already there. This argument also holds for the 2520 years.

### Book III (Daniel Chapters 5-6)

These chapters speak of the death of a Babylonian king named Belshazzar, and the accession of a Median king named Darius. At the time of the event, Nebuchadnezzar and his wife were still alive. The event is accurately dated by Josephus, which shows that Darius came to power the same year as Astyages, hence they are the same man. Daniel dates Nebuchadnezzar's dreams, and the year of his return, proving that Belshazzar is not the son of a remote Syrian named Nabonidus, but is in fact, the son of Nebuchadnezzar.

- 1) How did pseudo Daniel know about these two kings, Darius and Belshazzar?
- 2) How did he accurately date the events which took place?
- 3) How did he know the queen mother and Nebuchadnezzar were still alive?
- 4) How did he know about the usurpation of the kingdom?
- 5) How did he know Daniel was third in command?

### Book IV (Daniel Chapter 7)

Chapter 7 is most remarkable. It speaks of the four nations as four animals, but is most concerned about the fourth animal. The stage is set for ten Roman kings, and one Roman governor who comes at the time of the third king. Then a vision of God with all His power and glory takes His appropriate place. The Son of Man ascends to Him and recovers the eternal kingdom of God. This takes place when the governor has had authority for three and a half years. The third king is Tiberius, the Roman governor is Pontius Pilate.

- 1) How would Daniel know Julius (#1), Tiberius (#3), and Vespasian (#10)?
- 2) How would he know about Pontius Pilate and his 3 1/2 years?
- 3) How would he know about "The Son of Man" ascending on clouds?
- 4) How would he know about an eternal kingdom coming then?

This chronology fits perfectly into the history of the Jews from the first Persian king to the first Roman king. The idea that the little horn is some future anti-Christ is inconsistent with all of the other predictions, such as the cutting of the tree, the bearing of fruit, the kingdom of God, the son of man ascending in the clouds to the One Ancient of Age, the small stone, the ankles on the man, *etc., etc.*

The last nation is given a lease of life for two prophetic numbers, a season (90

years) and a time (360). Julius Caesar came when Israel lost her government in 61 B.C. + 90 = A.D. 30 when Jesus ascended to the One Ancient of Age. The second lease of life was 360 years following Jesus' accession. In A.D. 390, Emperor Theodosius paid penance for the first time to the head of the Roman Church, Bishop Ambrose.

- 1) How did pseudo Daniel know about the two leases on life for Rome?
- 2) How did he know when to date them?
- 3) Why did he consider Jesus an authority over Rome?
- 4) How did he know that Pilate would have a judgment seat?
- 5) How did he know that Pilate would judge the Most High?
- 6) How did he know Pilate would come at the third king?

#### Book V (Daniel Chapter 8)

This chapter is concerned with the Greeks. The first king defeated the last Persian king at a river. Then a period of 2300 years follows, which ends when the "sanctuary and host" are no longer trampled under foot. The first Greek king was Alexander the Great, who defeated Darius at a river on June 7, 334 B.C. Jewish (the second battle) armies recaptured the temple site on June 7, 1967 A.D., exactly 2300 years to the day after the first battle. The last Greek king was ousted in the same month, thereby ending the "Time of the Greeks."

- 1) A pseudo Daniel would have known about the battle of Alexander, but how could he have known about the Jewish Six Day War?
- 2) There are 840,000 days in that period of time. This is 120,000 weeks. Could these round numbers be coincidence?
- 3) Why would pseudo Daniel revert to Hebrew for the balance of his books? The real Daniel was justified as a result of a change in administrative politics.
- 4) What vision could have been so sickening to pseudo Daniel? Is it not likely that the real Daniel saw some of the Roman and/or the German Holocaust?

#### Book VI (Daniel Chapter 9)

Like chapter 8, chapter 9 has a definite starting date. The edict for the return of the Jews came from Cyrus in 551 B.C. Forty-nine years later, Nehemiah came in a time of trouble. At the end of 434 years, Aristobulus and Hyrcanus negotiated for the prestigious rank of High priest and king. Hyrcanus was cut off for 3 1/2 years when (because of the actions of Aristobulus) Pompey stopped the sacrifice. The Roman army remained as a military force in Palestine until A.D. 70 when Jerusalem was destroyed. The seventy weeks (490 years) ended in 61 B.C. when the first Roman king came to power.

- 1) The pseudo Daniel would have known the termination of the first 49 years.
- 2) How could Daniel have known about the negotiations of Hyrcanus and Aristobulus which came 100 years after him?
- 3) How could he have guessed that 61 B.C. would end the 490 years?
- 4) How could he have known the Roman people who came then would destroy and make desolate Jerusalem?
- 5) How could he have known the sacrifice would be stopped?
- 6) How could he have known the Jews would lose their government, when at the time of Antiochus Epiphanes they hardly had one?

The seventy weeks prophecy involves four contact dates after the edict. Assuming that the return of Nehemiah was known, there remain three dates with matching historical happenings. For all practical purposes it would be impossible to guess even one. The important thing worthy of note is the fact that the years are not random years, but each



date is a multiple of the unit seven which frequently appears in the pages of Scripture.

### Book VII (Daniel Chapters 10-12)

Chapters 10-12 are dated the third year of Cyrus, the same year that Zerubbabel is beginning to build the temple. Daniel tells us that the first king of Persia would be richer than those who came before, and that he would stir up the Greeks. We know that this was Darius I, so pseudo Daniel could have been writing history. It would seem absurd though, to try to tell your allies about something past as though it would yet come to pass! Daniel then introduces the first Greek king, his death, and the division of his kingdom. Then he tells about a series of kings, battles, marriages and deaths for the next 170 years. These events could be history written as prophecy, but how ridiculous it would have sounded to familiar ears! Who would be such a fool as to write American history for two hundred years and try to sell it to the public as prophecy?

Chapter 12 is a continuation of chapters 10-11, therefore the author would seem to want this chapter to follow chapter 11. If chapter 11 ends with the death of Antiochus Epiphanes, then chapter 12 would be after 161 B.C. Two men appear on the banks of a river, while one in white seems to be standing on the water. He predicts an end to the suffering after 3 1/2 times. This prophecy precisely dates the ministry of Jesus, the Roman war, the erection of the mosque over the Temple, the Law of Return, and the Persian occupation of the Holy Land.

- 1) How could a pseudo Daniel know that a perfect man would stand on water?
- 2) How could he know about an abomination of desolation at the temple?
- 3) How could he have any ideas about the numbers involved?
- 4) Why did the Jews of Jesus day accept Daniel as a prophet?

If, on the other hand, the Daniel who wrote these prophecies was not a true prophet, think of the odds he would be working against in making these predictions.

### The Wrap-up

The Conviction that it is important to believe this or that, even if a free inquiry would not support the belief, is one which is common to almost all religions and which inspires all systems of state education. The consequence is that the minds of the young are stunted and are filled with fanatical hostility both to those who have other fanaticisms, and even more virulently, to those who object to all fanaticisms. A habit of basing convictions upon evidence, and of giving to them only that degree of certainty which the evidence warrants, would, if it became general, cure most of the ills from which the world is suffering. (Russell, *Why I Am Not A Christian*, p. vi.)

It is important to believe "this or that" without free inquiry from time to time. For example, we can believe that we will recover from a common cold in due time. We can also believe that a windy day will eventually become calm. Perhaps we could classify these two examples as unimportant, since they play such an insignificant role in the unfolding of events. Religion is more like politics, for both subjects stimulate the emotion of fear or love in the individual. As a result of the tension involved, it is difficult, if not impossible, to be calm while the process of free inquiry is working. The arguments are not always between religions, but are also between religious and non-religious people. Men like Bertrand Russell may argue for free inquiry, but they are also very closed if their position fails, as the title of his book *Why I Am Not A Christian* reveals. Look at the questions that should be important to the subject at hand, and let us deal with them in the manner he suggests. His contention deals with the subject "Is there a God?" Free inquiry should contribute at least partially to that argument. The second question should be "Who is He?" The first question would

serve to reduce the tension between honest men who are atheists or theists. The second question would deal with the arguments which separate religious belief systems. In all honesty, men should establish some basic principles before they enter into the process of dialogue on this delicate subject.

- 1) They should be open to the evidence set forth by their opponents.
- 2) They should be willing to respect the evidence even if it is not in their favor.
- 3) They should part as friends.

### Is There A God?

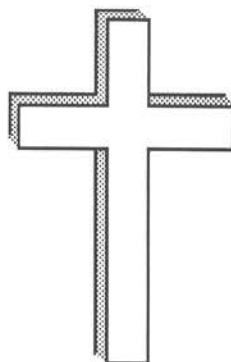
The strongest arguments for the True God are Biblical chronology and prophetic fulfillment. Is there any other Holy Writing which shows man's chronology extending back to Creation week?

### Who Is God?

The God of the Jews, Yahweh of the Old Testament, prompted the prophets to write. We know this is true because their writings are coming true even today as Israel returns. Daniel proves without question that Jesus was the Messiah who came as the Son of Man in A.D. 30; also:

- 1) Has anyone found a better fulfillment for the 2300 years?
- 2) Has anyone found a better chronology for the proportionate man?
- 3) Has anyone found a more perfect fit for the 490 years?
- 4) Has anyone found a better fit for the tree and its related times?
- 5) Has anyone found a better fit for the 1260, 1390 and 1335 times?
- 6) Has Scriptural chronology given proof that Jesus was the "Son of Man" who was elevated as king of the eternal kingdom?
- 7) Can any other religious holy book defend its authenticity or its God via prophetic chronology?

E. W. Faulstich



## APPENDIX A: THE FRAMEWORK OF BIBLE CHRONOLOGY

"Think over the years, down the ages" (Deuteronomy 32:7, Jerusalem Bible)

### ILLUSTRATION I: Survey Of Bible Chronology

Luther recognized that Bible chronology contained design. Each of the major patriarchs were born near a 1000 year increment from Creation. Therefore, he concluded that Adam should have the first 1000 years, Noah the second, Abraham the third, David the fourth, and Jesus the fifth.

Bible chronology begins at Creation and continues until the time of Nebuchadnezzar, 3413 years later. Then, because the chronology of Israel stopped, God gave prophetic insight to Daniel. Nebuchadnezzar had a vision of a man (Daniel 2) which predicted four nations which would rule over Israel. The first was Babylon. That proportion was the head and was gold. In Greek mythology, it represented the first and best age of the world in which Saturn ruled and mankind lived in a state of idyllic peace, prosperity and happiness. The second proportion of the man was silver chest and arms. In Greek and Roman mythology, the second age of the world, in which Zeus, or Jupiter ruled. This state of mankind was inferior to that of the earlier Golden age, but superior to that of any age that followed. The third portion of the man was hips and thighs of bronze. In classical mythology, the age of Neptune followed the gold and silver ages of Saturn and Jupiter, and was characterized by violence and warfare. The legs and feet of the man were of iron. In classical mythology, the last and worst age of the world is characterized by selfishness, wickedness and oppression. At the time of the feet, clay was mixed with iron, and a stone struck the man which initiated a Kingdom of God. The end of the man occurred at A.D. 70 when the tenth king (Vespasian) dispersed Israel.

The vision of the man was from a Babylonian god as illustrated. The proportions of the man fit perfectly the periods of the four kingdoms. God used the symbols of the Greek and Roman mythology in proper sequence on the Babylonian god to show man the futility of false gods. Nebuchadnezzar's visions took place at the eyes, and Cyrus' edict at the mouth of the colossus. The man projects a perfect chronological frame which is made absolute by pagan chronology and is validated with computers and astronomy. This man becomes the launching platform for the second vision of Nebuchadnezzar, the vision of the tree.

The tree of Nebuchadnezzar's second vision continued Daniel's frame of chronology after A.D. 30. The starting point for the tree is the metals used on the man. The tree had metal bands on the trunk, chronologically synchronized to the man. Nebuchadnezzar's "times" became relevant for absolutely dating the ends of certain kingdoms. One time (360 years) after Babylon came Rome, and one time after Greece came the "Kingdom of God." Paul tells us that some of the Jews were being saved into that kingdom, and part were cut off until a full measure of Gentiles had been saved. Then the rest of Israel would be saved. Those who did not accept the Messiah were driven out among the animals, which Daniel used for nations. This period of 2520 years ended in A.D. 1950. A second period ended in A.D. 2000.

Daniel gave at least one more timespan which covered a 2300 year period from Alexander's battle with Darius till the time the "host" took the temple. The first event took place on June 7, 334 B.C., and the second, the "time of the end" took place on June 7, A.D. 1967.

From these examples, we can see that God, the author of history, gave us all of history accurately until the time of the end. The world cannot be any older than 6000 years by A.D. 2000.



### ILLUSTRATION II: Pre-Flood Patriarchs And Seniority

Bible chronology can be simple to a novice, yet complex to a professional. The basic outline of chronology is simple, yet, as one begins to research more intensely, problems arise; such as seemingly conflicting statements, and apparently "rounded numbers."

The Bible catalogues time in relation to another significant point in history. Adam's time is counted in relation to Creation. His son Seth's time is given in relation to the 130th year of Adam. Seth's son Enosh is given in relation to the 105th year of Seth, *etc.* The birth dates of the patriarchs from Adam through Joseph are used as reference points, since they lived to such great ages.

The death dates are also listed for each individual. These have a special function also. They establish an efficient "double entry" system which helps to keep the copyist from error. A man remained the father and head of the house until he died, then the eldest son remained the patriarch until he died, *etc.* Josephus speaks of these deaths as follows: "Seth begat Enos in his two [one] hundred and fifth year; who, when he had lived nine hundred and twelve years, delivered the government to Cainan his son" (*Antiquities* I.iii.4).

These periods of "government" have Messianic significance. As we progress, it will become apparent that the genealogies and the kingdom motif end with the coming of Christ.

After the patriarchs, chronology is accomplished by referencing to significant events, such as the date of the Exodus. It is continued in straight forward dead reckoning until the first year of Evil Merodoch.

Pre-flood chronology is best validated by precise astronomical analysis. We learn from Genesis that Creation began on the first day of the week, in the evening, and that the first month of the year was the same month as Passover (Exodus 12:1). God created the heavens and the earth (outer stars and earth) on the first day. It was not out of chaos (Isaiah 45:18), rather he created them in an orderly manner. There was an evening (12 hours) and a morning (12 hours). He separated the land from the water on the second day, and proclaimed it good. The third day, vegetation was created, and God pronounced it good for the second time.

On the fourth day, precisely when the first day of spring was taking place, God created the sun, moon and planets. It was Wednesday, March 21/22, 4001 B.C. On the following day, God created the fish and fowl. At 6 a.m. of this Thursday, five planets were in a 343° geocentric alignment, perhaps confirming Isaiah's statement, "Who made these stars if not he who drills them like an army, calling each one by name?" (Isaiah 40:46, Jerusalem Bible).

Man was created on Friday, along with the animals. At two in the afternoon of that day the moon was in conjunction with the sun. On the following day, God instructed Adam and gave the "law" to him, and at sunset on that day, Adam saw the first new moon in the sky. God sanctified that Saturday and made it holy.

Man's 365 day calendar began thirty days after Creation began, April 18. This calendar was not astronomical in any way, except for 24 hour days.

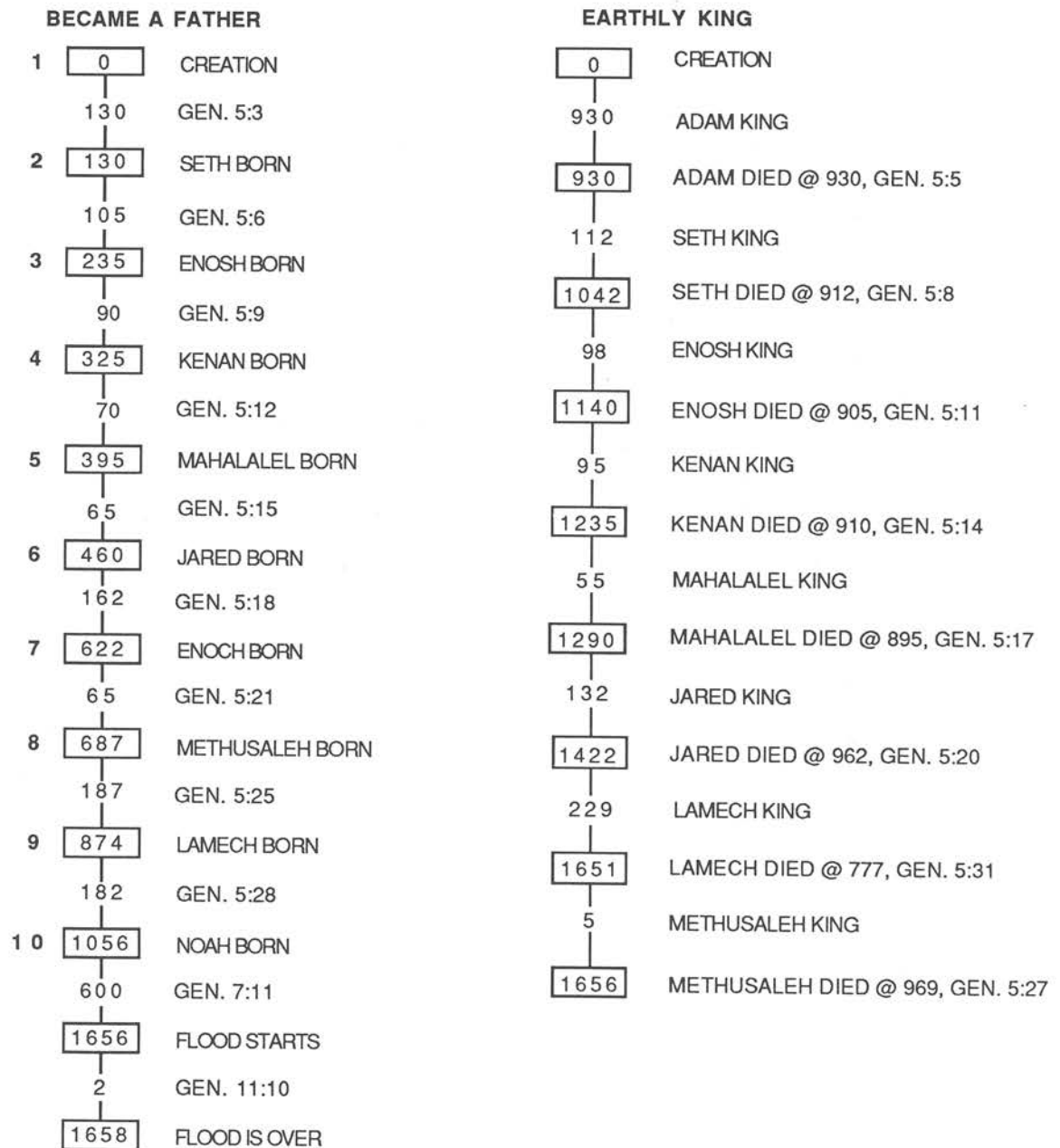
The solar calendar (365.242199 days) was regulated on the vernal equinox, Wednesday, March 21, 4001 B.C.

The lunar calendar originated on Sunday, Abib 1, the first day of the completed universe, March 25, 4001 B.C.

The Sirius or stellar calendar began near the summer solstice, June 17, 4001 B.C. This calendar is a 365.25 day calendar.



## ILLUSTRATION II, PRE-FLOOD PATRIARCHS



**ILLUSTRATION III: Post-Flood Patriarchs And Seniority**

The first post-flood patriarch, Arphaxad, was born two years after the end of the flood. His son Salah is then referenced to the 35th year of Arphaxad, *etc.* The birth dates of men are used as reference points, all the way from Arphaxad to the birth of Jacob.

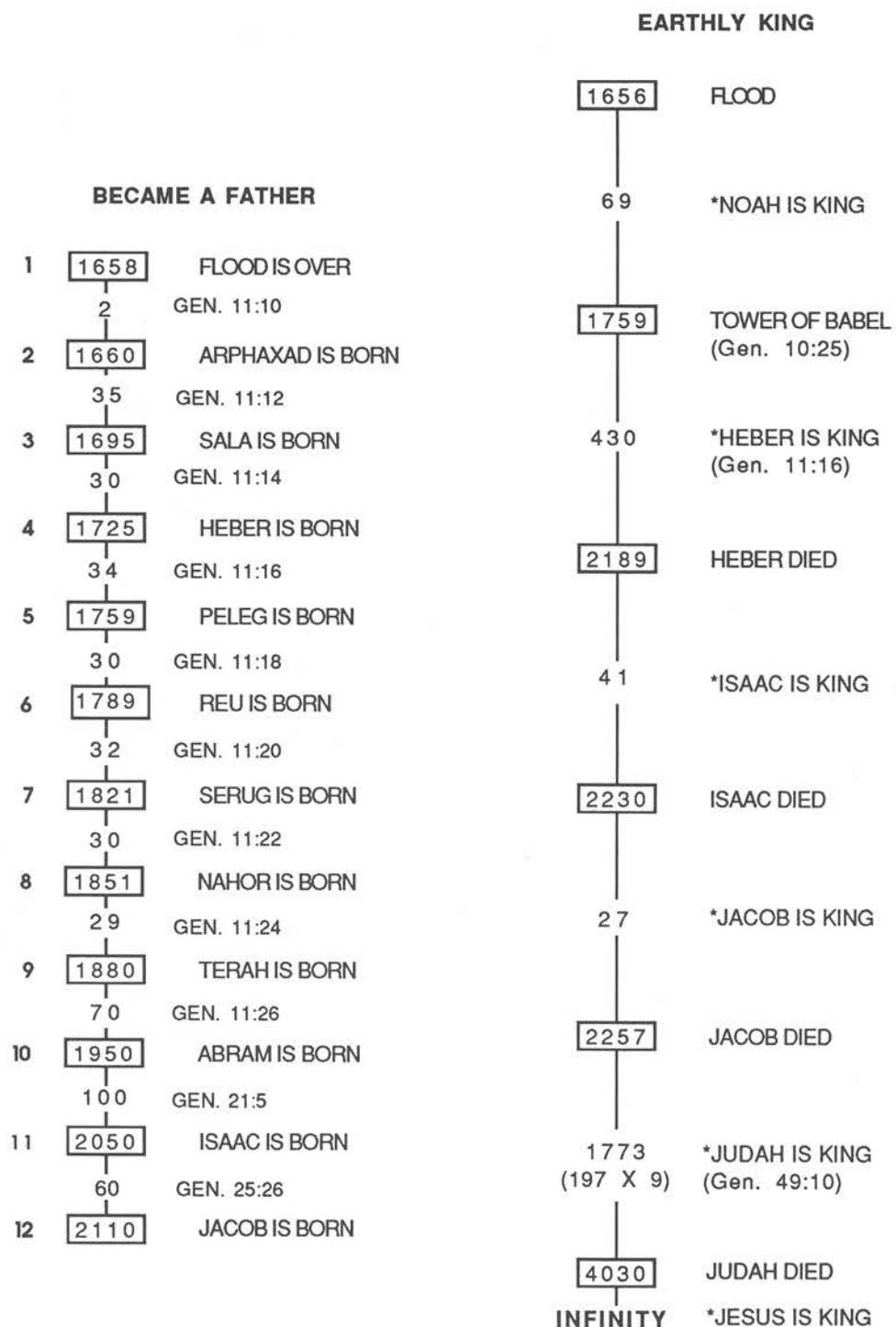
FLOOD		ELAM		ASSUR	ARPHAXAD
Year 1656	Year 1657	Year 1658	Year 1659	Year 1660	
Flood counting 2 years		Two years after the Flood			
Shem was born 100 years before Arphaxad in 1560 A.M.					

The Bible tells us, "And unto Eber were born two sons: the name of one was Peleg; for in his time was the earth divided ..." (Genesis 10:25). Josephus, speaking of the same event says, "Heber begat Joctan and Phaleg; he was called Phaleg, because he was born at the dispersion of the nations to their several countries, for Phaleg, among the Hebrews, signifies division" (*Antiquities* I.vi.4). The sum of the nations listed in Genesis 10 are 70. The sum of the children who went to Egypt with Jacob were also 70 (Genesis 46:27). Moses, connecting the two, said, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel" (Deuteronomy 32:8). Some would also see this as a continental division, which if true, might have helped to divide the nations. I am not at all certain about that, simply because I was not there.

Noah was the patriarch until the tower of Babel at the birth of Peleg. Peleg's father, Heber, was the patriarch long after the birth of Abraham, hence Abraham was called the "Hebrew". Heber was patriarch for 430 years, the same duration as the sojourning of the children of Israel. He died about the time that Jacob got married. Isaac became the patriarch for 41 years until his death in 2230, then Israel and his sons were the patriarchs for 1800 years until the death of Christ in 4030. When Jacob died, he transferred the kingdom to Judah. "The Scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Genesis 49:10). The "people" are all people, all races. This is further proof that Jesus was the promised Messiah. Christ arose from the dead and became the Eternal Patriarch (Matthew 21:43). In Him there is no more death, and no more patriarchs. The kingdom of God was given to a *people*, not a *race* (Daniel 2:44-45). You see the significance of genealogies, and the perfect way God has used them to show design in the history of His Son Jesus Christ. There is no longer any genealogical records, also giving evidence to a perfect fulfillment of Christ in history.

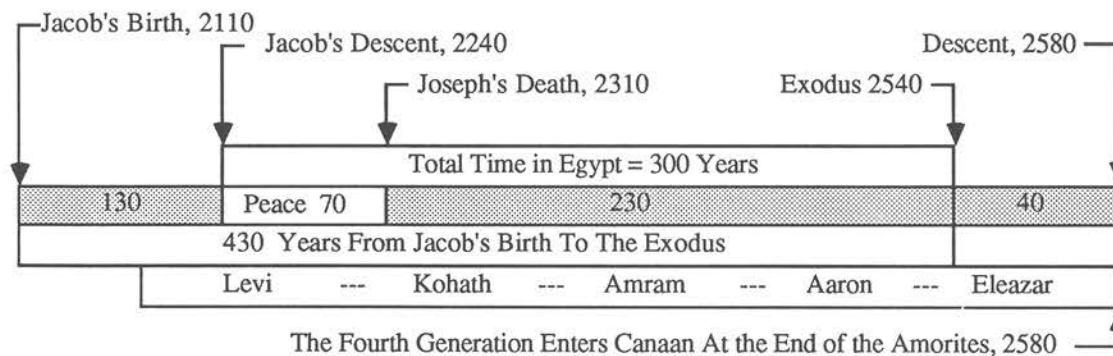
Noah was obviously the tenth patriarch after Creation, and Abraham was the tenth patriarch after the flood. This repetitious design strengthens the idea that there are no missing names in the genealogies as some scholars propose. Their argument would posit that these numbers have been "rounded" off. An in depth study shows they are accurate, which alters that idea and replaces it with the concept that God is controlling the history of nations and kings. Speaking of the Word of the Lord, Isaiah said, "Search in the book of Yahweh, and read, not one of these is missing; for his mouth has ordained it, and his spirit has brought them together" (Isaiah 34:16, Jerusalem Bible). Moses, speaking of his own writing said, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deuteronomy 4:2). Finally, Jesus said, "Do not imagine that I am going to accuse you before the Father; you place your hopes on Moses, and Moses will be your accuser. If you really believed him you would believe me too, since it was I that he was writing about" (John 5:45-47).

## ILLUSTRATION III, THE POST-FLOOD PATRIARCHS



**ILLUSTRATION IV: Chronology From Jacob To The Babylonian Captivity**

Jacob's birth is used as a common reference point for the children of Israel corporately for 430 years, until the date of the Exodus. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt" (Exodus 12:40-41). It is important to show that the text does say that they spent 430 years to the day, therefore it cannot be speaking of Jacob's sons, for they came at different times. It must be speaking of Jacob himself, from his birth, when he still had all his sons "in his loins" (Genesis 46:26).



■ Shaded area represents 400 years of oppression

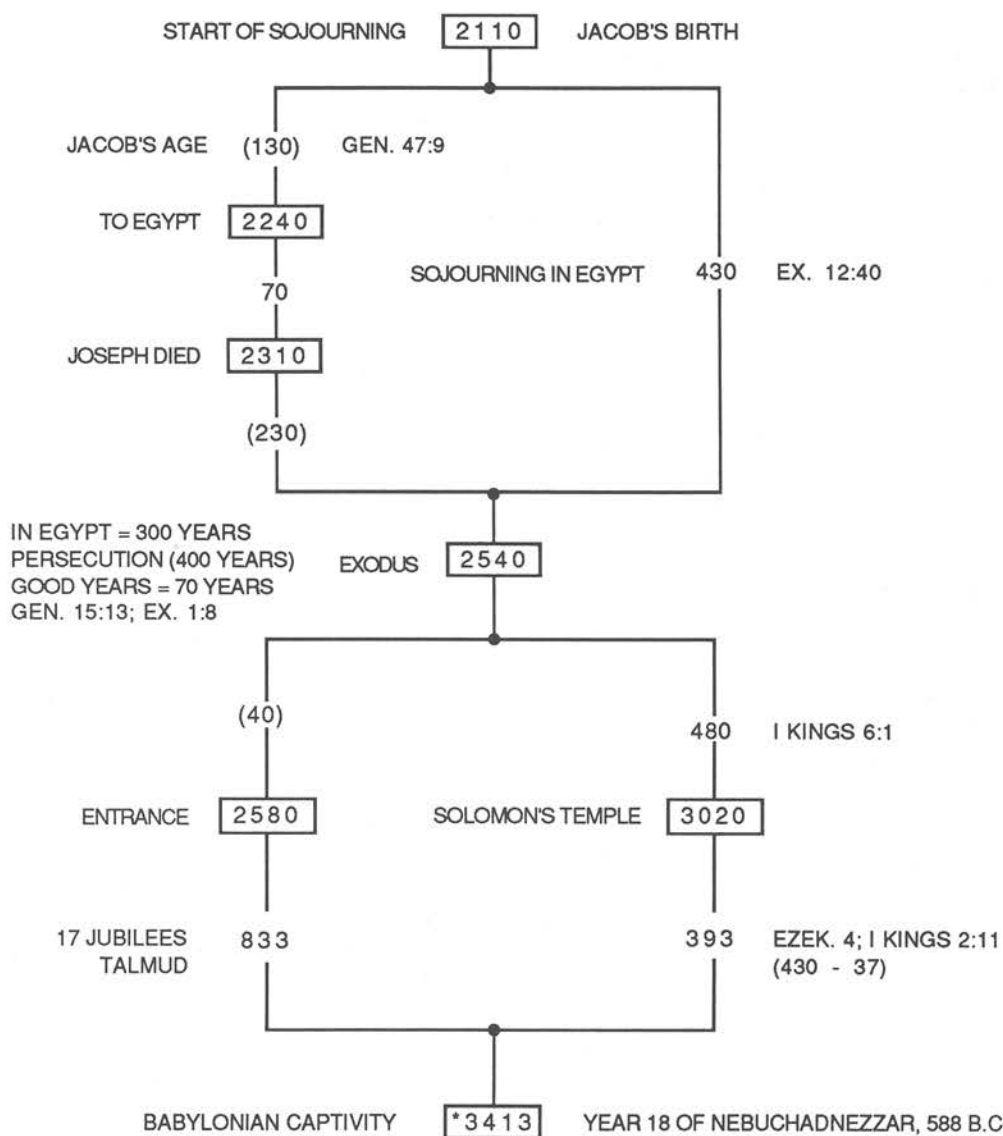
The 400 year period of persecution mentioned by Abram is shown also (Genesis 15:13). Jacob first told the pharaoh that he had been on a pilgrimage for all of his 130 years during which time he had been persecuted (Genesis 47:9). Then, until the death of Joseph, things looked good for 70 years until a new king came to Egypt and began the persecution of the people. For 230 years, Israel again was under persecution. This did not end at the Exodus, but continued on for another 40 years in the wilderness, for a total of 400 years. Then they were given the land. The 70 good years under Joseph were equal to the 70 bad years they spent in Babylon.

The Exodus took place 480 years before the building of the Temple of Solomon. Solomon built the Temple in his fourth year, 37 years after David had made Jerusalem the official city (I Kings 6:1).

Jerusalem was destroyed 430 years after David subdued her, according to the prophecy of Ezekiel (390 + 40) (Ezra 4). It is difficult to construct the chronology for the period of the kings, and so Scripture has preserved this "double entry." The building of the Temple took place in the 37th year after David captured Jerusalem, hence 393 years from the building of the Temple until the destruction of the Temple.

The end of the Temple is also confirmed by a Talmudic reference, which says it took place 833 years (17 Jubilees) after Joshua entered the land.

### ILLUSTRATION IV: CHRONOLOGY FROM JACOB TO THE BABYLONIAN CAPTIVITY



✓ The date of the Exodus is astronomically determined by two readings of the Law on the Sabbath day, the second being a Sabbath year, and by the worship of the calf on the Egyptian New Year's Day.

✓ The destruction by Nebuchadnezzar is astronomically fixed at 588 B.C. by a Sabbath day, a priestly section, and a Sabbath year.

✓ CONCLUSION: 3413 A.M. = 588 B.C., therefore, Creation = 4001 B.C. (588 + 3413).

NOTE: subtract A.M. dates from 4001 to find B.C. dates.

( ) Years when Israel was under persecution.

\*ASTRONOMICALLY FIXED DATES



#### ILLUSTRATION V: Nebuchadnezzar's Golden Rule

The Jews called the accession year of a king year one, if it was not their own king. The accession year of their own king was not year one, but year zero. An example of this is the first deportation of Israel in the seventh year of Nebuchadnezzar which is called the eighth (II Kings 24:12). This deportation took place when Jeconiah had reigned three months and ten days (II Chronicles 36:9), not called one year, but would be understood to be "in the first year."

There is one exception to this rule in Scripture, an appendix added to Jeremiah (52:28ff). This is not in the LXX and it dates by accession reckoning, whereas the earlier portion of Jeremiah did not. In that epilogue, the deportation is said to have taken place on the seventh year of Nebuchadnezzar. The final verse which concerns the release of Jehoiakin is a P.S. taken verbatim from II Kings 25:27.

Ezekiel dated his writings from Jeconiah's deportation, which was Nebuchadnezzar's seventh year in 3402 A.M. He probably was the author of II Kings 25:27: "In the 37th year of Jehoiakin, king of Judah, in the twelfth month, on the 27th day of the month, Evil Merodach, king of Babylon, in the year he came on the throne, pardoned Jehoiakin king of Judah and released him from prison." ( $3402 + 37$  [36, 'in the'] = 3438 A.M.)

\*Nebuchadnezzar defeated Egypt, and made the final deportation of the Jews in his 23rd year (Jeremiah 52:28). Two years later, Nebuchadnezzar had a dream of a man, which he promptly constructed in 3420/581 B.C. (Daniel 2:1). Josephus dates chapter 8 of Daniel (the third of Belshazzar) 408 years before the Temple was profaned by Antiochus Epiphanes ( $167 + 408 = 575$  B.C./3426 A.M.).

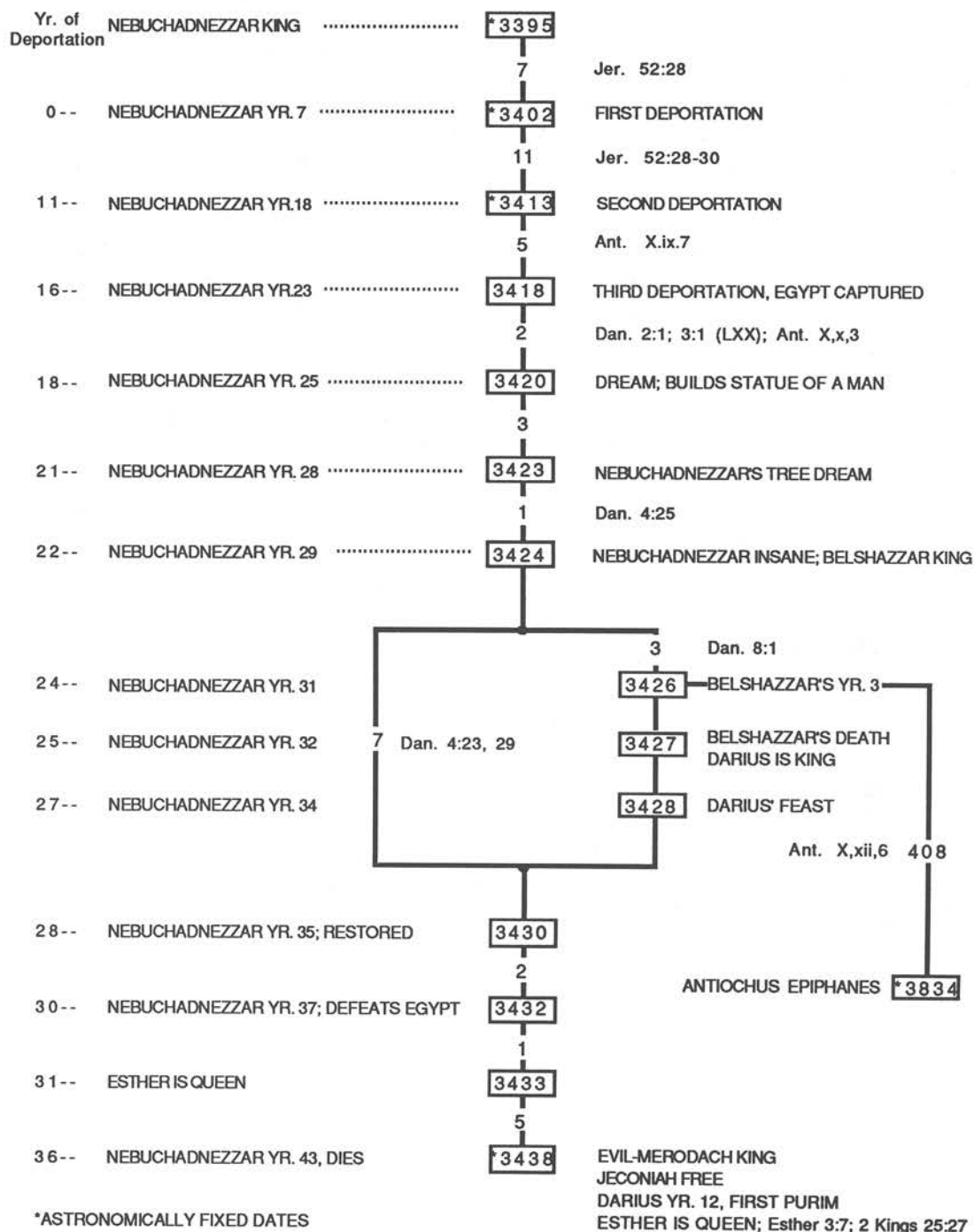
If the third year of Belshazzar is 575, then the first year is 577/3424, the year Nebuchadnezzar became insane. He became insane one year after his boasting, in 578 B.C./3423. 574 B.C. happens to be the second year of Darius the Mede which is astronomically verified, and is year four of Belshazzar (Daniel 5:30-6:1). The first Purim took place on Adar 13, year 12 of Astyages, a Saturday. This evidence requires 563/3438. His accession year would be twelve years earlier in 3426/575. A fragment was found which told of a battle between Nebuchadnezzar and Egypt in his thirty-seventh year. This would substantiate that even more was given him after he returned from his madness and confessed the true God two years earlier. His kingdom was returned 600 years before Jesus' kingdom was returned. His kingdom began 600 years before Jesus was born king of the Jews. We see therefore, that Astyages is Darius.

Darius the Mede had a great 180 day feast in his third year (3428/573 B.C.). Hence Belshazzar was killed one year earlier. ( $3428 - 1 = 3427/574$  B.C.).

The 12th year of Darius was the first Feast of Purim. It also was the first year of Evil Merodoch. The influence of Esther over Darius the Mede resulted in the release of Jeconiah. Esther was deported at the time of Jeconiah in 3402 A.M. (Esther 2:6). If she was a baby at that time, she would be 36 years old at the first Purim (3438/563), and Darius would be 73 years old. She could not have been the wife of Xerxes, as modern scholarship demands, for she would have to be 125 years old at the first Purim!

The dilemma of the unfound Darius and Belshazzar may no longer be a dilemma thanks to the scientific use of computers and computer technology. These tools have helped to make major breakthroughs in finding several dates which many scholars would have considered a hopeless cause. The software was developed at the Chronology-History Research Institute and is available from Chronology Books.

## ILLUSTRATION V: NEBUCHADNEZZAR'S GOLDEN RULE



**ILLUSTRATION VI: Prophetic Chronology - Babylonian Captivity To Roman Captivity**

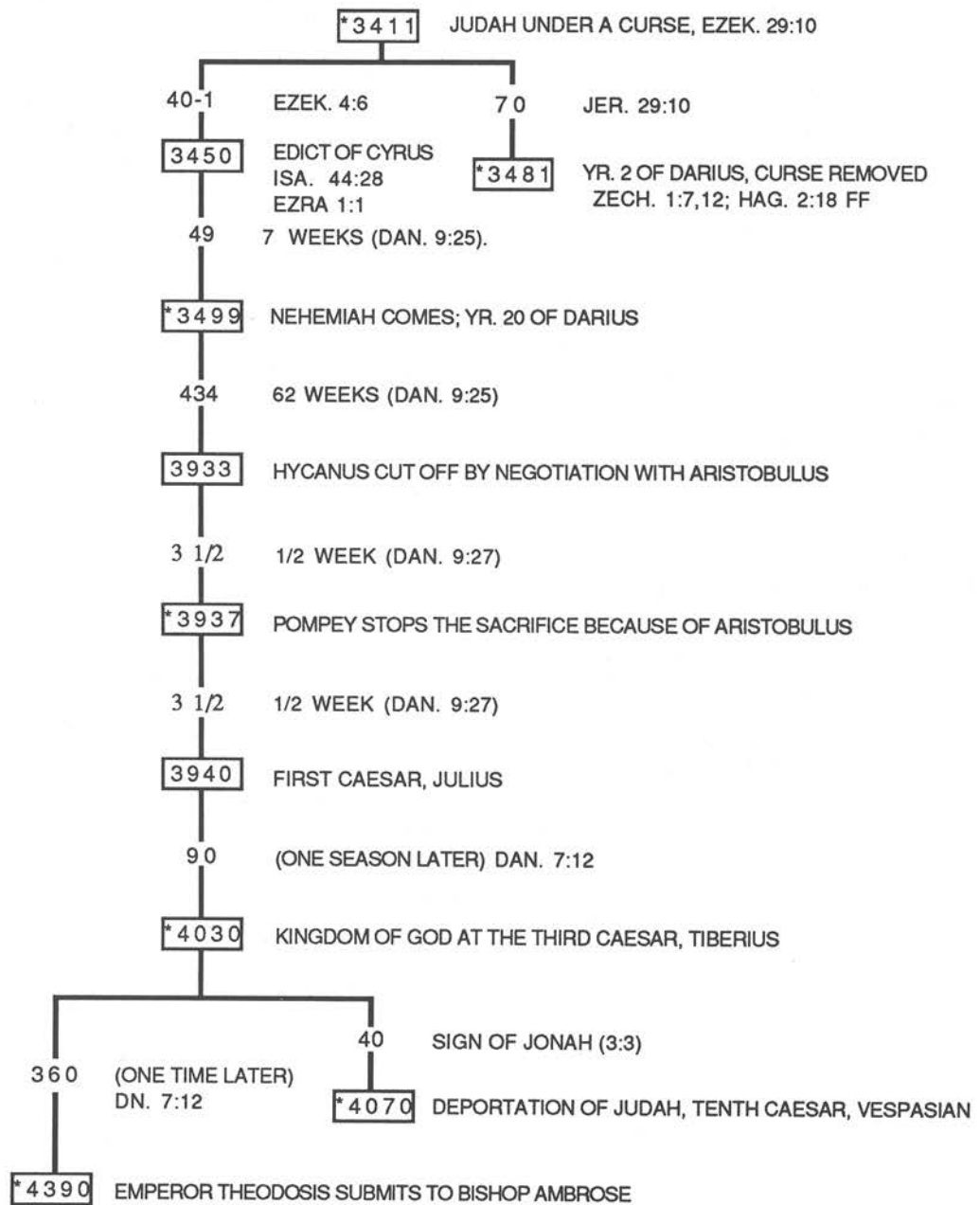
Chronology for certain periods in the Bible is very difficult to reconstruct. One of the periods is the Hebrew Kings. Fortunately, however, Ezekiel gave us a 430 year timespan to insure correctness. A second was the period of the Judges. The writer of I Kings records a 480 year period to span the judges and wilderness wandering.

It becomes even more difficult to trace the history of the Jews after they lost their prophets in the fifth century B.C. God must have anticipated this problem, and so he gave visions to Daniel to show how and when He was going to deal with Israel, the other nations, the Kingdom of God, and the time of the end. If the history of the Jews had continued up to Christ, the arguments for Christ as the Messiah may look contrived. The Jewish records and prophets stopped five hundred years before the Messiah came, and most Jews rejected Him; clear proof that God's predictive prophecy was of His own doing. We are left to use pagan chronology to prove that the prophet Daniel was inspired of God.

The Ezra 1 edict of Cyrus came in his first year, 551 B.C. (3450). Seven weeks (49 years) later Nehemiah came in the twentieth year of Darius. (For dating of this event, see Appendix B, Ezra-Nehemiah and the Elephantine Letters From Egypt.) Hyrcanus the high priest King was negotiated (with pressure) out of office sixty-two weeks (434 years) after that. One half week (3 1/2 years) after that, Pompey, the Roman prince of the people who would destroy the city came. He entered the temple and stopped the sacrifice. One half week (3 1/2 years) following, Julius, the first of the ten emperors came to power. Daniel predicted this in chapter 7. Parts of it were reflected in chapter 2, especially the details about the iron-clay (Roman-Edomite) kings who were to rule at that time. Chapter 2 also gave a vision of a kingdom of God, which came. Chapter 7 went further and dated the "Son of Man's" coming ninety years after the first king (Julius Caesar in 61 B.C.), *i.e.*, in A.D. 30. Jesus died and arose then. Chapter 7 goes on to tell us that the pagan Rome would be given a lease of life in relation to the Kingdom of God for a season and a time (90 + 360) or 450 years. Emperor Theodosius was the first mighty Roman emperor to submit to a leader in the Christian Church, 450 years after the first Emperor, Julius.

Jonah was a prophet in his own right, too. He gave a 40-day warning to Nineveh. The Assyrians repented because the sun went dark at noon. Jesus gave the Jews of His day the same sign. The sun went dark at noon, and He remained for forty days after His resurrection. Exactly forty years after His death, the Romans surrounded Jerusalem in response to his prediction.

# ILLUSTRATION VI: PROPHETIC CHRONOLOGY, BABYLONIAN CAPTIVITY-ROMAN CAPTIVITY



\*ASTRONOMICALLY FIXED DATES

## APPENDIX B

### LETTERS FROM ELEPHANTINE EGYPT, DATING EZRA-NEHEMIAH

It should be noted that the book of Ezra-Nehemiah was originally one book in Hebrew. When past chronologists have tried to place Ezekiel into the chronology of the Persian Empire, anachronisms arose. Letters from a colony of Jews in Elephantine Egypt have helped to resolve the dilemma. These letters are double dated in the Egyptian and the Jewish calendar systems. This double dating insures an exact date. The earliest dated letters were written at the time of Xerxes, the son of Darius. Earlier letters were not dated, but were written at the time of Darius. This would have to be Darius of Ezra-Nehemiah. The correspondents were ancestors of those who wrote the dated letters. A radical deviation from standard chronology results, placing all of the activities of Ezra-Nehemiah under Darius I.

In Ezra 6:14, the name Artaxerxes could be translated as a throne title for Darius--"According to the commandment of Cyrus, and Darius, even Artaxerxes king of Persia." Note that Ezra 6:15 places the completion of the second Temple in the sixth year of Darius. This event is followed with the celebration of Passover in the following year (Ezra 6:19). It is during this year, the seventh of Artaxerxes who is Darius I, that Ezra comes to Jerusalem (Ezra 7:1-10). This chronology of Darius I continues throughout Ezra and into the timeframe of Nehemiah, who goes to Jerusalem in the twentieth year of Artaxerxes (Darius I) (Nehemiah 2:1-8).

#### **A. King Darius I (521-485 B.C.)**

(First year # is Babylonian reckoning, which is one year less than Jewish reckoning)

<b>Yr./Yr.</b>	<b>Date</b>	<b>Event</b>
1/2	3481/520 B.C. =	Haggai & Zechariah prophesy - Temple resumed (Ezra 5:1-2)
4/5	3484/517 B.C. =	<u>Letters C21-C22</u> From Hananiah in Jerusalem to Yedoniah in Egypt, giving their authority to celebrate the Passover, 5 Darius
5/6	3485/515 B.C. =	Temple completed on Adar 3, Wednesday, dedicated on Saturday (Ezra 6:15)
6/7	3486/515 B.C. =	Passover celebrated (Ezra 6:19-22) Ezra came to start the Temple service (Ezra 7:1-8).
16/17	3496/505 B.C.	<u>Letter C30-31</u> Letter to Bigvai (Ezra 2:12) and Jonathan the priest (Neh. 12:22), 20 Marcheswan (October 23), 17 Darius
17/18	3497/504 B.C.	<u>Letter C32</u> Response from Bigvai and Delaiah (Ezra 2:60, Neh. 7:62), not dated
19/20	3499/502 B.C.	Kislev 1 (Nov. 11) Hananiah came to Nehemiah (Neh. 1:2)
20/21	3500/501 B.C.	Nisan 1 (April 7) Nehemiah gets permission to go (Neh. 2:1). Spartan and Ionian Revolt in Persia
30/31	3510/491 B.C.	Elul 25 (Sept 25) The walls were finished (Neh. 6:15) on a Sabbath year (Neh. 5:1f)
		<u>Letter C16</u> Arsames and Nephayou leaders in Egypt.
31/32	3511/490 B.C.	Nehemiah goes to Babylon at the time of the Battle of Marathon (Neh. 5:14)
36/37	3516/485 B.C.	Nehemiah returns from Babylon at the death of Darius (Neh. 13:6)



Letter C17 Marcheswan 19 (Nov. 11), Epiphi 7

This letter is dated year 37 of Artaxerxes, at the accession of Xerxes, proving beyond doubt that Artaxerxes was an alternative name for Darius I.

B. King Xerxes (485-464 B.C.)

Yr 15 471 B.C. C5 Date given: 18 Elul, 28 Pahons  
 Date found: September 7, 471 B.C., Sunday, Pachom 28  
 Key characters: Zadok the author, Mahseiah b. Yedoniah is recipient

C. King Artaxerxes I (464-423 B.C.)

0/1 464 B.C. C6 Date given: 18 [19] Kislev, 7 Thoth, year 21 [22] of Xerxes,  
 [0] accession of Artaxerxes  
 Date found: 18 December, 464 B.C., Saturday, Thoth 7  
 Key characters: Dargman the author, Mahseiah b. Yedoniah is recipient

The death of Xerxes is often given as 465 B.C. based on an interpretation of an astronomical text found in Babylon. A notation is made concerning his death at a place between two eclipses in the same year. It is thought that this mandates his death in August of 465. It is possible that this was a later entry. It would be difficult to argue against all these correct double dated texts which were not copied or entered at a late date in history. We have seen the same error on the Seleucid text concerning Nebuchadnezzar's 37th year.

5/6 460 B.C. C8 Date given: 21 Kislev, 1 Mesore  
 [4] Date found: November 6, 460 B.C., Thursday, Mesore 1 [year 5, not 6]  
 Key characters: Mahseiah b. Yedoniah author to Miphtahiah his daughter

13/14 451 B.C. K1 Date given: 20 Sivan, 25 Phanemoth  
 [13] Date found: July 1, 451 B.C., Saturday, 25 Phanemoth  
 Key characters: Mahseiah b. Yedoniah witness

15/16 449 B.C. K2 Date given: 18 [Tammuz], [3] Pharmouthi  
 [15] Date found: July 6, 449 B.C., Sunday, 3 Pharmouthi  
 Key characters: Ananiah b. Azariah and Meshullam b. Zakkur

18/19 446 B.C. C13 Date given: 3 Kislev, 10 Mesore  
 [18] Date found: November 12, 446 B.C., Saturday, Mesore 11  
 Key characters: Mahseiah b. Yedoniah author to Miphtahiah his daughter

25/26 440 B.C. C14 Date given: 14 Ab [Elul], 19 Pachons  
 [24] Date found: August 21, 440 B.C., Monday, Pachons 19  
 Key characters: Pi' the author, Mibtahiah, daughter of Mahseiah

27/28 437 B.C. K3 Date given: 7 Elul [Tishri], 9 Paoni  
 [27] Date found: September 10, 437 B.C., Thursday, Paoni 10  
 Key characters: Ananiah b. Azariah, Bagazust b. Bzw

30/31 434 B.C. K4 Date given: 25 Tishri, 25 Epiphi  
 [30] Date found: October 25, 434 B.C., Wednesday

Key characters: Ananiah b. Azariah, Bagazust

- 37/38 427 B.C. K5 Date given: 20 Sivan, 7 Phamenoth  
 [37] Date found: June 6, 427 B.C., Thursday [6 Phamenoth]  
 Key characters: Meshullam b. Zakkur, Haggai, Micaiah b. Ahio

**D. King Darius II (423-404 B.C.)**

- 2/3 420 B.C. K6 Date given: 8 Tammuz, 8 Pharmouthi  
 [3] Date found: July 6, 420 B.C., Monday [year 4]  
 Key characters: Anani b. Azariah
- 3/4 420 B.C. C20 Date given: Elul [Payni]  
 [3] Date found: September 420 B.C.  
 Key characters: Yedoniah and Mahseiah are sons of Ashor b. Zeho
- 7/8 416 B.C. K8 Date given: 6 Tishri, 22 Payoni  
 [7] Date found: September 17, 416 B.C., Tuesday  
 Key characters: Widrang commander of Syene, Yedoniah
- 8/9 416 B.C. C25 Date given: 3 Kislev [Tebeth], 12 Thoth, year 9 of Darius, but also  
 [7] year 8. A double dated text as Nehemiah 1:1 and 2:1. Perhaps Darius  
 ascended the throne between September and December  
 Date found: December 11, 416 B.C., Wednesday  
 Key characters: Yedoniah b. Uriah the author, to Yedoniah and Mehseiah  
 sons of Nathan whose mother was Mibtahiah
- 13/14 410 B.C. C28 Date given: 24 Shebat, 9 Athyr. This text is also dated by a  
 [13] double date, year 13, year 14 of Darius  
 Date found: February 5, 410 B.C., Tuesday  
 Key characters: Mahseiah and Yedoniah, sons of Nathan

**E. Artaxerxes II (404 - 358 B.C.)**

- 0/1 404 B.C. K9 Date given: 24 Marcheswan, 29 Mesore  
 [0] Date found: November 19, 404 B.C., Wednesday  
 Key characters: Anani b. Azariah
- 2/3 402 B.C. K10 Date given: 20 Adar, 8 Koihak  
 [2] Date found: March 4, 402 B.C., Thursday  
 Key characters: Anani b. Azariah
- 3/4 401 B.C. K12 Date given: [Kislev 4], 12 Thoth  
 [3] Date found: November 26, 401 B.C., Sunday  
 Key characters: Anani b. Azariah

**F. Artaxerxes III (358-337 B.C.)**

- 8/9 C10 Date given: 7 Kislev, 4 Thoth, year 9 of Artaxerxes  
 [7] Date found: December 4, 415 B.C., Thursday, Thoth 5, yr. 9 Darius II  
 Date found: November 18, 351 B.C., Friday, Thoth 4, yr. 8, Artaxerxes  
 Key characters: Ya'uhan the author to Meshullam b. Zaccur

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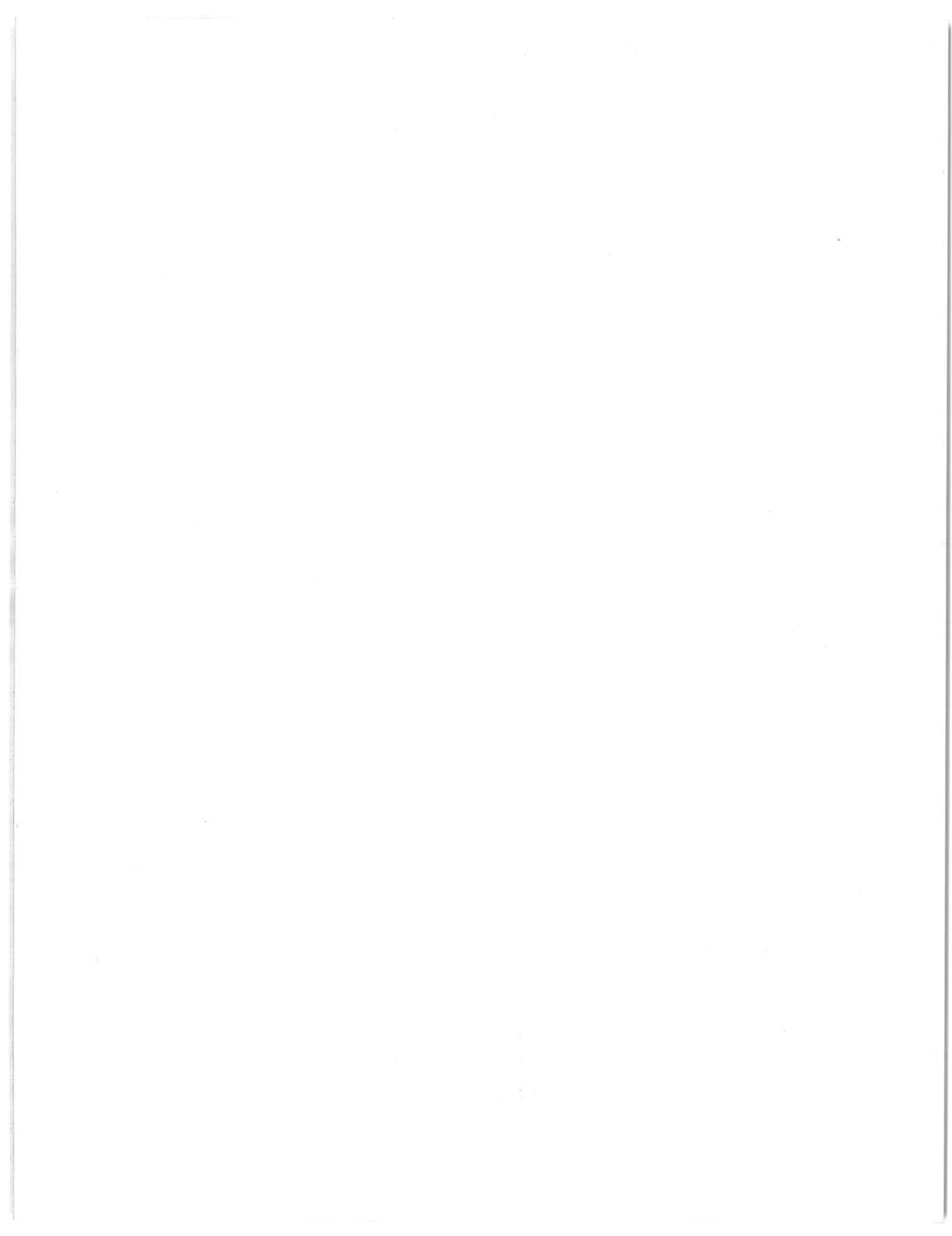
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# HISTORY, HARMONY AND DANIEL

## A Computerized Validation Of Prophecy

Each religion of the world is a mere philosophy unless it can withstand historical criticism. Every believer has been taught a faith which was either founded by God or by man. Bertrand Russell, in a book entitled, *Why I Am Not A Christian*, writes:

The Conviction that it is important to believe this or that, even if a free inquiry would not support the belief, is one which is common to almost all religions and which inspires all systems of state education. The consequence is that the minds of the young are stunted and are filled with fanatical hostility both to those who have other fanaticisms, and even more virulently, to those who object to all fanaticisms. A habit of basing convictions upon evidence, and of giving to them only that degree of certainty which the evidence warrants, would, if it became general, cure most of the ills from which the world is suffering. (p. vi)

Mr. Russell has offered a legitimate challenge to all believers. It is only logical that man should question Christianity, or for that matter any religion which cannot demonstrate its validity. Many atheistic communists or secular humanists boldly issue challenges of this sort to the theists of the world, especially if those theists insist that proof of their religion is not necessary.

It is time for someone to squarely accept Mr. Russell's challenge. The Christian faith is the only faith which can subject its Holy Book to free inquiry. The Bible is a book which claims that God predicted events before they happened, and also gave dates and times for their occurrence. The book of Daniel contains many such predictive statements, some of which have been fulfilled in our lifetime. It is the most dynamic living proof of the Christian's claim to a true religion and a True God. It is my hope that this book will serve to open hearts and minds to the Biblical evidence for truth. It is my prayer that others will also take up the challenge of free inquiry, and share the Truth of the Bible with others.

E. W. Paulstich

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