

## Bible Study: Daniel

Author: Daniel

Audience: Jewish captives in Babylon

Date: ca. 605-538 BC

Location: Babylon

Theme: God's power over all things

Genre: apocalyptic prophecy

Languages: Daniel 1:1–2:4a & 8–12 are Hebrew; Daniel 2:4b–7:28 is Aramaic

Lessons:

God's faithfulness toward His people

God's authority over Gentile nations

God's redemptive plan for Israel

### Outline

Daniel's faithfulness in Babylon (Dan 1)

Nebuchadnezzar's forgotten dream (Dan 2)

Nebuchadnezzar's golden image (Dan 3)

God humbles Nebuchadnezzar (Dan 4)

Belshazzar's feast (Dan 5)

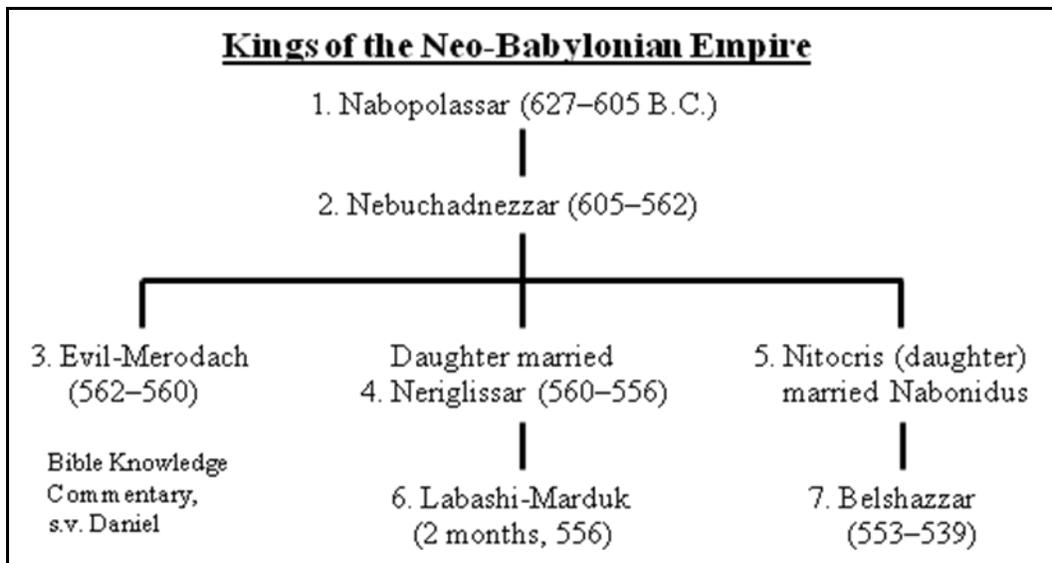
Daniel in the lion's den (Dan 6)

Daniel's vision of the 4 beasts (Dan 7)

Daniel's vision of the ram and goat (Dan 8)

Daniel's vision of the 70 weeks (Dan 9-12:3)

Conclusion (Dan 12:4-13)



## Bible Study: Daniel

### Observation

1:1 Nebuchadnezzar besieged Jerusalem in the third year of Jehoiakim, king of Judah  
1:2 Nebuchadnezzar captured Jehoiakim and took the sacred temple vessels to Shinar  
1:4 Nebuchadnezzar recruited intelligent Judean captives for training as civil servants  
1:5 Nebuchadnezzar gave them daily rations during their three years of training  
1:7 The chief commander gave Daniel, Hananiah, Mishael & Azariah Babylonian names  
1:8 Daniel refused to defile himself by the king's food or wine, requested special treatment  
1:9 God gave Daniel favor with the chief commander; He made obedience possible  
1:13 Daniel negotiated wisely, proposed a ten-day test eating only vegetables and water  
1:15 After ten days, Daniel & his friends were better looking than their peers (Torah = life)  
1:17 God also gave them knowledge and wisdom; Daniel understood visions & dreams  
1:20 At graduation, Nebuchadnezzar found them 10 times better than his own enchanters  
1:21 Daniel continued as a civil servant until the first year of Cyrus the king

### Interpretation

When did Nebuchadnezzar besiege and capture Jerusalem (1:1)?  
The year was 605 B.C.

What was significant about changing the names of the captives?

Ashpenaz wanted to assimilate the captives. He removed any mention of Israel's God from the Babylonian court. Their names indicated that they were now subjects of Babylon's gods:

Daniel = God is my Judge	Beltshazzar = Wife of Bel, protect the king (goddess)
Hananiah = Yahweh has been gracious	Shadrach = The command of Aku (a pagan god)
Mishael = Who is like God?	Meshach = Who is like Aku?
Azariah = Yahweh has helped	Abednego = Servant of Nebo (a Babylonian god)

What was wrong with the king's food?

"Probably most of the meat items on the menu were taken from animals sacrificed to the patron gods of Babylon (Marduk, Nebo, and Ishtar, for example), and no doubt the wine from the king's table (v.5) had first been part of the libation to these deities. Therefore even those portions of food and drink not inherently unclean had been tainted by contact with pagan cultic usage."  
Expositor's Bible Commentary, s.v. Daniel 1:3-5. See also Ex 34:12-16, 1Cor 10:19-21.

When did Cyrus become king?

Cyrus the Persian conquered Babylon in 539 B.C. (65 years after Daniel's exile began).

### Application

An example to follow: Resisting assimilation by the world (1Pet 2:11, Rev 18:2)

A sin to avoid: Participating in pagan feasts (Ex 34:12-16, 1Cor 10:19-21)

## Bible Study: Daniel

### Observation

- 2:1 Nebuchadnezzar had a special, disturbing dream in his second year (i.e., 604 B.C.)
- 2:2 The king summoned his magicians, conjurers, sorcerers and “Chaldeans” (occultists)
- 2:5 He demanded that they tell him the dream & the meaning or die (a clever test)
- 2:13 The Chaldeans tried to stall, so the king condemned them & Daniel to death
- 2:16 Daniel convinced the king to give him more time to declare the meaning
- 2:18 Daniel & his friends asked the God of heaven for help with this mystery
- 2:19 God revealed the mystery to Daniel in a night vision; Daniel blessed God
- 2:30 God had revealed the future to Nebuchadnezzar and explained it Daniel
- 2:33 A large statue with a gold head, silver chest, bronze belly, iron legs & clay feet
- 2:34 A stone was cut without hands (i.e., special); it smashed & destroyed the feet
- 2:35 The stone grew into a mountain, filled the whole earth, blew away the others
- 2:36 Daniel now gives God’s interpretation, explanation; He decodes the symbols
- 2:37 God gave Nebuchadnezzar this great kingdom; it was not by human effort
- 2:38 Nebuchadnezzar is the golden head, ruling the earth (i.e., the Ancient Near East)
- 2:39 Two kingdoms follow Babylon, each is successively inferior (like the metals)
- 2:40 The last one is as strong as iron, crushes the others (defeats and succeeds them)
- 2:41 The feet are divided, but they have some iron strength (the final deterioration)
- 2:42 The toes are partly strong and partly brittle (weak), like iron mixed with pottery
- 2:43 They try to unify by having children but will not adhere (diverse peoples)
- 2:44 God sets up an eternal kingdom (mountain) in the days of these kings (toes, plural)
- 2:45 God has revealed the future to the king; the interpretation is certain (God > nations)
- 2:47 Nebuchadnezzar honored Daniel, acknowledged his God as supreme (God > kings)
- 2:48 Nebuchadnezzar appointed Daniel ruler over the province of Babylon (providential)
- 2:49 Daniel appointed his 3 friends over the province; he remained at the king’s court

### Interpretation

What are the five kingdoms listed in the vision?

The Neo-Babylonian Empire (626-539 BC), the Medo-Persian Empire (539-330 BC), the Greek Empire (330-63 BC), the Roman Empire, and the Kingdom of God, when Jesus Christ will rule during the Millennium and beyond (cf. 2 Sam 7:16, Rev 11:15, 19:11–20). The clay represents the Germanic tribes; the 10 toes are 10 kings that Christ (the Rock) will destroy at His return.

NOTE: God has decreed the destiny of nations until He establishes His kingdom on earth.

What does this suggest about voting, jury duty or military service?

### Application

A challenge to face: Living under Gentile rule until Messiah comes (Mt 10:16)

An error to avoid: Trying to establish the Kingdom now (John 18:36, 2Cor 10:3-4)

An example to follow: Daniel lived in the world without joining it (2Cor 6:14-18)

## Bible Study: Daniel

### Observation

- 3:1 The king made a golden image, 60 cubits tall & 6 cubits wide (like his dream)
- 3:1 He put it in the plain of Dura in the province of Babylon (i.e., near his capital)
- 3:3 He gathered all the officials of his kingdom to the dedication of the image
- 3:6 He required them to bow down & worship the image or die in a blazing furnace
- 3:7 Everyone bowed down & worshiped the image; this was a public loyalty test
- 3:8 Some Chaldeans brought charges against the Jews in general (i.e., disloyalty)
- 3:12 They accused Shadrach, Meshach and Abed-nego of not worshipping the image
- 3:14 Worshipping the image was connected in some way with serving Babylonian gods
- 3:15 Nebuchadnezzar was very angry but gave them a chance to obey his order
- 3:15 He boasted that no god could save them; he challenged Israel's God to save them
- 3:18 They refused to obey, even if God did not save them from the fire (obedience > death)
- 3:23 The king made the fire seven times hotter than usual, and his men threw them in
- 3:25 The king saw four men walking in the fire unharmed, the fourth looked supernatural
- 3:27 The king called them out & saw that they were unharmed by the fire (God > nature)
- 3:30 The king praised God and promoted Shadrach, Meshach and Abed-nego
- 3:30 This was the second time that God revealed Himself to Nebuchadnezzar

### Interpretation

What were the dimensions of the image (3:1)?

Based on an 18-inch cubit, it was 90 feet high and 9 feet wide, possibly an obelisk or pedestal with a statue overlaid with gold. Bible Knowledge Commentary s.v. Daniel 3:1

Where is the plain of Dura (3:1)?

Archeologists have uncovered a large square made of brick in the center of a wide plain, six miles southeast of Babylon, which may have been the base for this image. BKC, s.v. Daniel 3:1.

When did this event happen (3:1)?

"The Septuagint adds in 3:1 that this event occurred in Nebuchadnezzar's 18th year (587 BC), one year before the fall of Jerusalem (cf. 2 Kings 25:8)." BKC s.v. Daniel 3:1

### Cross references

Ex 23:2 You shall not follow the masses in doing evil...

Deut 13:6-10 Worshipping other gods is a death penalty offence

Acts 5:29 But Peter and the apostles answered, "We must obey God rather than men."

Heb 11:34 By faith, they quenched the power of fire...

### Application

An example to follow: We must obey God rather than man (Acts 4:19, 5:29)

A challenge to face: Resisting peer pressure to go along with evil (Ex 23:2)

## Bible Study: Daniel

### Observation

4:1 Nebuchadnezzar is writing a letter to his kingdom; God used him to write Scripture  
4:2 The purpose of the letter is to declare the wonders that God has done for him  
4:3 God used Nebuchadnezzar to reveal His existence and power to all nations (gospel)  
4:5 The story begins with another alarming dream, God's third revelation to the king  
4:7 The magicians, conjurers, Chaldeans and diviners could not interpret the dream  
4:9 The king tells the dream to Belteshazzar (Daniel) who was named for his god (Bel)  
4:12 The king saw a great tree with thick leaves and abundant fruit for all animals  
4:14 A supernatural being descended from heaven and ordered the tree to be cut down  
4:16 The stump is bound with iron & bronze; his mind (heart) is demented for seven years  
4:17 This is the decree of the watchers, holy ones (plural) who serve the Most High  
4:17 The purpose: to teach him that God rules over all and sets up kings as He pleases  
4:22 Daniel explained that the tree represented the king, who had become great & strong  
4:25 Nebuchadnezzar would lose his position and live like an animal for seven years  
4:26 The stump meant that his kingdom would be restored in 7 years after he repented  
4:27 Daniel urged the king to "redeem his sins" by doing right and helping the poor  
4:29 God had warned Nebuchadnezzar and waited one year before acting (patience)  
4:30 Nebuchadnezzar forgot the dream & boasted of his own greatness & power  
4:33 God took his kingdom, and he acted like an animal for 7 years (God > kings)  
4:37 His sanity & royal power returned; he praised God & gave Him the credit

### Interpretation

How can Daniel 4 be inspired Scripture if Nebuchadnezzar wrote it?

Prophets often used outside sources if they were trustworthy or useful. Moses quoted from The Book of the Wars of the Lord (Num 21:24), David's words were cited from The Book of Jasher (2Sam 1:18), the Chronicler cited the Book of the Kings of Israel and Judah (2Chr 35:27), and Paul cited pagan poets (Acts 17:28, Titus 1:12). Daniel had firsthand knowledge of these events and included Nebuchadnezzar's letter under the supervision of the Holy Spirit.

Does Daniel 4:27 imply that we can atone for our sins through good works?

No, but God does expect people to demonstrate repentance through action (Matt 3:7-8, James 2:17), and He will not forgive people who are deliberately sinning (Rom 2:13, Heb 10:26-27).

### Cross references

James 1:22-24 Be doers of the word, not hearers only, looking in a mirror & forgetting  
2Pet 3:9 The Lord is patient; not willing that any perish, but come to repentance  
Rom 2:13 The doers of the Law will be justified, not mere hearers

### Application

An error to avoid: Not giving God the credit or glory for our blessings (Deut 8:18)

An example to follow: Demonstrate repentance through actions (Matt 3:7-8, James 2:17)

## Bible Study: Daniel

### Observation

5:2 King Belshazzar held a party for 1000 officials; they drank from the Temple cups  
5:4 They desecrated God's sacred vessels and praised their own idolatrous gods (contempt)  
5:6 The king saw a hand appear and write on the wall; he was afraid (God's 4th revelation)  
5:8 The king asked his wise men to interpret the writing, but they couldn't (another failure)  
5:12 The queen said they should ask Daniel to interpret the writing (i.e., he isn't there)  
5:16 Belshazzar promises to make Daniel the third ruler if he can interpret the writing  
5:21 Daniel declines his reward and rehearses the story of Nebuchadnezzar's humiliation  
5:23 Daniel criticized him for knowing this yet arrogantly desecrating God's sacred cups  
5:25 Daniel interpreted the inscription on the wall: MENĒ, MENĒ, TEKĒL, UPHARSIN  
5:26 'MENĒ' = God has numbered your kingdom and put an end to it  
5:27 'TEKĒL' = you have been weighed on the scales and found deficient  
5:28 'PERĒS' = your kingdom has been divided and given to the Medes & Persians  
5:29 Belshazzar made Daniel the third ruler, clothed him in purple and a gold chain  
5:31 That night, Belshazzar was slain & Darius the Mede became king of Babylon

### Interpretation

Why did Belshazzar offer to make Daniel the third ruler (5:16)?

Nabonidus ruled Babylon from 556-539 B.C. but spent most of his time away from the capitol. He appointed his eldest son Belshazzar as coregent from 553-539 B.C., so Belshazzar could only appoint Daniel as the third highest ruler of the kingdom.

How was Daniel able to interpret the words of the inscription (5:25)?

Mene is an Aramaic noun referring to a weight of 50 shekels (a mina, equal to 1 1/4 pounds). It is from the verb menâh, "to number, to reckon." Tekel is a noun referring to a shekel (2/5 of an ounce). It is from the verb teqâl, "to weigh." Parsin is a noun meaning a half-mina (25 shekels, or about 2/3 of a pound). It is from the verb peras, "to break in two, to divide." The word on the wall was actually Ūparsîn, which means "and Parsin." BKC, s.v. Daniel 5:25.

How did the Medes and Persians conquer Babylon (5:29-31)?

The Persian army was stationed outside Babylon's walls where the river entered the city at the north and exited at the south. They diverted the water north of the city by digging a canal to a nearby lake; its level receded and the soldiers entered the city by going under the sluice gate. Once inside, the Persians conquered it without a fight because the walls were unguarded... They took Babylon on the night of the 16th of Tishri (October 12, 539 BC). BKC s.v. Dan 5:29-31.

### Cross references

Lev 10:1-3 God killed Nadab & Abihu for sacrilege; He insists on being treated as holy

Ezek 18 The soul that sins shall die; God wants sinners to repent and live, not die

Heb 10:26-27 If we go on sinning, there is no sacrifice for sin, only judgment and fire

A sin to avoid: Treating anything holy with disrespect (cf. 1Cor 11:17-34)

An error to avoid: Abusing God's patience, mercy and grace (Rom 2:5-8)

## Bible Study: Daniel

### Observation

- 6:3 King Darius planned to put Daniel over the entire kingdom (like Joseph)
- 6:4 Daniel's rivals tried to find fault against him but couldn't (blameless)
- 6:5 They plotted to use Daniel's devotion to God against him (bad move)
- 6:7 They suggested a 30-day ban on any prayer except to the king (cf. Dan 3)
- 6:9 They tricked the king into signing an order that he couldn't change later
- 6:10 Daniel went home and prayed anyway, kneeling three times a day
- 6:13 His rivals went to the king and accused him of ignoring the decree
- 6:14 The king was upset and tried all day to save Daniel but could not
- 6:17 He reluctantly cast Daniel into the lion's den and sealed it with his signet
- 6:18 He fasted and stayed awake all night (he cared deeply about Daniel)
- 6:20 He went to the den at dawn to see if God had saved Daniel (anxious)
- 6:22 Daniel replied that God's angel had saved him (like the fiery furnace)
- 6:23 The king released Daniel and found him unharmed (the fifth revelation)
- 6:24 He tossed Daniel's rivals into the den; the lions immediately killed them
- 6:25 He wrote a letter to the whole kingdom praising God (like Nebuchadnezzar)
- 6:27 He ordered everyone to respect God (better attitude than Nebuchadnezzar)
- 6:28 Like before, Daniel was successful under kings Darius and Cyrus

### Interpretation

There are many parallels in this story with other biblical characters & events.

### Cross references

- Genesis 41:41 Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."
- Philippians 2:15 so that you may be blameless and pure, children of God without fault
- Esther 1:19 ...let it be written in the laws of Persia and Media so that it cannot be repealed
- 1 Kings 8:30 "Listen to... Your people Israel, when they pray toward this place..."
- Dan 3:28 God sent His angel to deliver Shadrach, Meshach and Abed-nego...
- Dan 3:27 The king's high officials saw that the fire had no effect on these men...
- Esther 7:10 So they hanged Haman on the gallows which he had prepared for Mordecai
- Psalm 94:23 He (God) has brought back their wickedness upon them...
- Psalm 7:16 His mischief will return upon his own head...
- Dan 3:29 Nebuchadnezzar ordered anyone to respect Israel's God or die
- Dan 4:1ff Nebuchadnezzar wrote a letter praising God after his 7 year madness

### Application

- An example to follow: Commitment to daily prayer (cf. Eph 6:18, 1Th 5:17)
- A command to obey: Fear the LORD your God alone and worship Him (Deut 6:13)

## Bible Study: Daniel

### Observation

7:1 Daniel saw a vision in the first year of Belshazzar; this story is out of order  
7:3 The 4 winds stirred up the great sea and 4 different beasts came out of it  
7:4 First Beast: A lion with eagle's wings, standing on 2 feet, and a human mind (Babylon)  
7:5 Second Beast: A bear raised on one side, eating 3 ribs, devouring much meat (Persia)  
7:6 Third Beast: A leopard with 4 wings and 4 heads, given authority to rule (Greek)  
7:7 Fourth Beast: A powerful, stomping animal with large iron teeth & 10 horns (Rome)  
7:8 A small, 11th horn with eyes and a boastful mouth, uproots 3 of the 10 horns  
7:9 Thrones are set up; the Ancient of Days sits on a blazing throne with fiery wheels  
7:10 A fiery river flows from Him, myriads serve Him; the court sat & books are opened  
7:11 The 4th beast with the 11th horn is slain and the body is burned up (annihilated)  
7:12 The other 3 beasts lose their dominion but remain alive for a time (ruled by God)  
7:13 The Son of Man comes on the clouds, appears before the Ancient of Days  
7:14 He receives an eternal kingdom over all nations and languages (i.e., He is immortal)  
7:16 Daniel is alarmed and asks someone to explain the symbols, which he does  
7:18 The 4 beasts are 4 kingdoms of the earth, but the saints take over & rule forever  
7:19 Daniel wants to know more about the 4th beast with iron teeth & bronze claws  
7:20 He wants to know about the 10 horns & the 11th, which was larger than the rest  
7:22 The 11th horn attacks the saints until the Ancient of Days gives them the kingdom  
7:24 The 4th beast is a unique kingdom; the 10 horns = 10 kings, #11 subdues 3 of them  
7:25 He speaks against God, changes times & laws, wears down the saints for 3.5 years  
7:26 A heavenly court will judge and depose him; his dominion will end forever  
7:27 The saints will rule the whole world; His kingdom will rule over everyone forever  
7:28 Daniel was alarmed, but he kept the matter to himself (until he wrote this book)

### Interpretation

The first year of Belshazzar was 553 BC, 14 years before the lion's den (539 BC)  
Dan 7 parallels Dan 2; four human kingdoms followed by the kingdom of God  
Commentators believe that the 3 ribs in the bear's mouth are Babylon, Lydia, and Egypt  
The 10 horns are 10 final, contemporary kings that match the 10 toes of Dan 2:42

### Cross References

Rev 17:15 And he said to me, "The waters... are peoples, multitudes, nations and tongues"  
2Th 2:3 ...the apostasy comes first, and the man of lawlessness is revealed  
2Th 2:8 ...whom the Lord will slay... and bring to an end by the appearance of His coming  
Matt 26:64 Jesus said... "you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN."

### Application

A challenge to face: The saints will face opposition in this age (John 16:33, 2Tim 3:12)

## Bible Study: Daniel

### Observation

8:1 Daniel has another vision in the 3rd year of Belshazzar; out of order from Dan 5  
8:2 He sees himself in Susa, which will become a major center of Persian power  
8:4 He sees a 2-horned ram charging north, south & west; the 2nd horn grows longer  
8:5 A male goat with one big horn came from the west (i.e., the region of Greece)  
8:7 The male goat flies over the earth and shatters the helpless, 2-horned ram  
8:8 The large goat horn was broken; 4 new horns came up in 4 different directions  
8:9 A small horn splits off toward the east, the south and the beautiful land (Israel)  
8:10 It causes some of the stars of the host of heaven to fall & stomps on them  
8:11 It removes the regular sacrifice, overthrows the sanctuary of the commander  
8:13 It flings the truth to the ground and tramples the host because of (their) sin  
8:14 This continues for 2300 evenings & mornings, then the holy place is restored  
8:14 The holy place will be properly restored after 2300 evenings & mornings  
8:17 Gabriel comes to explain the vision, which pertains to “the time of the end”  
8:21 The ram is Media & Persia; the goat is Greece, and the single horn is the 1st king  
8:23 The 4 horns are 4 kingdoms coming from his realm; at the end, an evil king arises  
8:24 He will have superhuman power; he will destroy mighty men and the holy people  
8:25 He uses deceit, opposes the prince of princes & is broken without human agency  
8:26 Daniel must keep the vision secret because it pertains to the distant future  
8:27 He is still working for the king, but his duties are undefined, perhaps reduced

### Interpretation

How do scholars interpret Dan 8?

Dan 8:1 The third year of Belshazzar was about 550 BC; the text shifts to Hebrew  
Dan 8:3 The horn that grew up later was Persia, which outstripped Media (EBC)  
Dan 8:7 Alexander crushed Persia at Granicus (334), Issus (333), and Arbela (331)  
Dan 8:9 Antiochus IV Epiphanes successfully invaded Egypt, Parthia and Jerusalem  
Dan 8:10 Israel became like the stars (Deut 1:10), the hosts of Yahweh (Ex 12:41)  
Dan 8:11 Antiochus desecrated the temple on December 16, 167 BC (BKC)  
Dan 8:11 The daily burnt offering occurred each evening & morning (Num 28:3-8)  
Dan 8:14 The 1,150 evenings and 1,150 mornings comes out to 3 years and 55 days  
Dan 8:14 Judah Maccabee rededicated the temple on December 14, 164 BC (EBC)  
Dan 8:25 Antiochus died of a disease in 164 or 163 BC (i.e., not by human hands)  
Dan 8:26 Daniel may have written this in Hebrew, not Aramaic, to keep it secret  
See also Appendix A below

### Cross References

Matt 7:6 Do not give what is holy to dogs, and do not throw your pearls before swine

### Application

An example to follow: Some truth is not meant for unbelievers (Matt 7:6, Matt 13:13)

A challenge to face: God punishes His people if they sin (Rev 2:18-23, 3:14-19)

## Bible Study: Daniel

### Observation

9:1 This vision occurred in the first year of Darius, the son of Xerxes (i.e., 539 BC)  
9:2 Daniel recognized Jeremiah as a prophet; the 70 years of exile were almost over  
9:5 He fasted and prayed to the Lord God, confessing the sins of his people  
9:11 All the curses in the Torah had come to pass; Daniel knew the Scriptures  
9:13 Daniel complained that the people had not yet repented, listened to His truth  
9:15 He acknowledged their sin, asked God to turn His wrath away from Jerusalem  
9:19 He pleaded with God to act for the sake of His mercy and His reputation  
9:23 Gabriel suddenly appeared again (8:17) in a vision to give Daniel understanding  
9:24 Seventy “weeks” (sevens) have been decreed for Israel and the holy city (Jerusalem)  
9:24 This will (1) finish the transgression, (2) make an end of sin (God’s plan of salvation)  
9:24 It will (3) make atonement for iniquity, (4) bring in everlasting righteousness  
9:24 It will (5) seal up vision and prophecy, (6) anoint the most holy (Kingdom of God)  
9:25 There will be 7+62 weeks from the decree to restore Jerusalem to the anointed leader  
9:26 The anointed leader will be cut off (killed) after the 62 weeks and have nothing  
9:26 The people of the prince who is to come (Rome) will destroy the city & sanctuary  
9:26 The city will suffer war and desolation from that time until the end (Millennium)  
9:27 He (the Roman prince) will make a covenant with many for one (final, 70th) week  
9:27 He will stop sacrifices & offerings in the middle of the week (i.e., after 3.5 years)  
9:27 He will make desolate via overspreading abominations until the consummation

### Interpretation

When was the decree to restore Jerusalem (9:25)?

There are four candidates: the decree of Cyrus in 538 BC to restore the temple, the decree of Darius I in 520 BC to restore the temple, the decree of Artaxerxes in 458 BC to Ezra, and the decree of Artaxerxes in 444 BC to Nehemiah. None of them match the 7 + 62 heptads, which implies a break in the count; however, there are 69 heptads from the decree given to Ezra to the baptism of Jesus (ca. 26 AD) and about 62 heptads from Nehemiah to the birth of Jesus.

See also Appendix B

### Cross references

Jer 29:10 God promised to bring Israel back after 70 years of exile in Babylon

Deut 28:15ff If you do not obey the Lord...all these curses will come on you...

Dan 12:9 He said, “...these words are concealed and sealed up until the end time”

Matt 24:15 Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand)

### Application

A challenge to face: Someday, Christians will face the abomination of desolation

An example to follow: Fasting and praying about the sins of the nation

## Bible Study: Daniel

### Observation

10:1 Daniel had another vision in the third year of Cyrus about a great conflict  
10:2 Daniel had mourned for 3 weeks; he had avoided meat & wine (an exception)  
10:6 He saw a glowing individual dressed in linen with a golden belt (angelic figure)  
10:9 He alone saw the vision; he fainted into a trance, while his companions fled  
10:12 A messenger encouraged Daniel; he had come to give Daniel understanding  
10:13 The prince of the kingdom of Persia had opposed this messenger for 21 days  
10:13 Michael, one of the head princes, had helped him against the kings of Persia  
10:14 The vision revealed what would happen to Daniel's people in the latter days  
10:17 Daniel was left speechless, felt overwhelmed by the entire experience  
10:19 The messenger, with a human appearance, encouraged Daniel again  
10:20 He was going to fight the prince of Persia; the prince of Greece was coming  
10:21 He was going to reveal what was inscribed in the "writing of truth"  
10:21 He referred to Michael as "your prince" (i.e., the prince of Daniel's people)

### Interpretation

What was the third year of Cyrus (10:1)?

Expositor's Bible Commentary places this around 535/534 BC, while the Bible Knowledge Commentary puts it at 536 BC. Both dates are after Persia conquered Babylon.

What does chrysolite look like (10:6)?

Chrysolite (*tarsis*) "represents a yellow or golden shade of beryl" EBC s.v. Dan 10:4-6.

Who was "the prince of the Persian kingdom" (10:13)?

Apparently, he was "the satanic agent assigned to the sponsorship and control of the Persian realm" EBC s.v. Dan 10:12-14.

### Cross References

Luke 18:1 Jesus said that believers should always pray and not give up (10:2,13)

Rev 1:13-15 Jesus appeared to John like the messenger Daniel saw (10:5-6)

Eph 6:12 There are "spiritual forces of evil in heavenly realms" (10:13)

John 14:30 Jesus referred to the Devil as "the ruler of this world" (10:20)

Ezek 28:12 God referred to the Devil as "the king of Tyre" (10:20)

### Application

An example to follow: Persistence in prayer

Observation

- 11:1 The messenger from chapter 10 continues; he had protected Darius the Mede  
11:2 Four more Persian kings will arise; the last will oppose the kingdom of Greece  
11:3 A mighty king will arise, be very successful, and do whatever he wants  
11:4 His kingdom will be broken into four pieces but not for his descendants  
11:5 The king of the South will grow strong, but one of his generals will be greater  
11:6 The king of the North will marry a princess from the South; the alliance will fail  
11:7 A relative of that princess will defeat the king of the North, enter his fortress  
11:8 He will plunder the idols and treasures of the North, then cease for a time  
11:9 The king of the North will enter the territory of the king of the South, then return  
11:10 His sons will raise a great army; one of them will attack the southern fortress

Interpretation

Who were the kings listed in the prophecy of Daniel 11?

Dan 11:2 The three kings after Cyrus were Cambyses (529-523), Pseudo-Smerdis (523-522) and Darius the Persian (522-485). Xerxes (485-464 BC) was the king who invaded Greece.

Dan 11:3 The mighty king was Alexander the Great, who conquered Persia by 331 BC, extended his rule as far as the Indus River valley (327 BC), and died at Babylon in 323 BC.

Dan 11:4 His son (Alexander IV), born of the Persian princess Roxana, was murdered in 310 BC. Thus, he had no descendants to succeed him (Dan 8:8). Alexander's four generals divided his kingdom into (1) Antipater and his son Cassander got Macedonia-Greece, (2) Lysimachus took Thrace-Asia Minor, (3) Seleucus Nicator ruled over the rest of Asia except for lower Syria and Palestine, and (4) Ptolemy, son of Lagus, took Egypt and Palestine.

Dan 11:5 The king of the South was Ptolemy I (Soter), son of Lagus. One of his generals, Seleucus Nicator, surpassed him and became ruler of Asia (see Appendix C).

Dan 11:6 Antiochus II (Theos) divorced his wife Laodice to marry Berenice, the daughter of Ptolemy II (Philadelphus), but Laodice poisoned Antiochus, Berenice, and her infant son.

Dan 11:7 Ptolemy III (Euergetes), the brother of Berenice, raised a large army, pillaged the Seleucid capital of Antioch and invaded its eastern domains as far as Bactria.

Dan 11:8 He seized their idols and riches, made a peace treaty with Seleucus II in 240 BC

Dan 11:9 Seleucus II made a successful foray into the Ptolemaic territory of northern Syria and Phoenicia, probably in the 230s.

Dan 11:10 His sons, Seleucus III (Soter) and Antiochus III, raised armies and waged wars.

## Bible Study: Daniel

### Observation

11:11 The king of the North will attack with a large army, but king of the South will win  
11:13 After several years, the king of the North will raise a larger army and go South  
11:14 Some of the Jews will rebel against the king of the South but without success  
11:15 The king of the North will capture a fortified city, utterly defeat the king of the South  
11:16 He will establish himself in the Beautiful Land and will have the power to destroy it  
11:17 The Northern king will give his daughter to the Southern king, as a trap, but fail  
11:18 He will attack the coastlands with some success, but a commander will stop him  
11:19 He will return home after this humiliation, stumble and permanently fall  
11:20 His successor will send out an oppressor; he too will fall, but not in anger or battle  
11:21 A despicable person will seize the kingdom by intrigue but without royal honor

### Interpretation

Dan 11:11 Antiochus III launched an expedition against Phoenicia and Palestine (219-218 BC) but was soundly beaten by the smaller army of Ptolemy IV at the Battle of Raphia.

Dan 11:13 He invaded Phoenicia and Palestine again in 202 BC & captured the fortress of Gaza.

Dan 11:14 The powerful Egyptian commander Scopas launched a counteroffensive and punished the rebellious leaders in Jerusalem and Judah who favored Antiochus.

Dan 11:15 Scopas lost the Battle of Panium in 200 BC and retreated to fortress city of Sidon, where he finally surrendered to Antiochus.

Dan 11:16 Antiochus permanently acquired the Holy Land & entered Jerusalem in 198 BC.

Dan 11:17 In 195 BC, Antiochus gave his daughter Cleopatra to Ptolemy V, who was only 12, so he could control Egypt, but Cleopatra sided with Ptolemy.

Dan 11:18 In 196 BC, after capturing several coastal cities in Asia Minor, Antiochus crossed the Aegean and conquered much of Thrace until the Romans drove him out in 191; they followed Antiochus into Asia Minor, where 30,000 Romans defeated his army of 70,000 at Magnesia.

Dan 11:19 A mob killed Antiochus when he tried to pillage the temple of Bel in Elymais.

Dan 11:20 His oldest son, Seleucus IV (Philopator), sent the tax collector Heliodorus to plunder the Temple in Jerusalem, but he had a terrifying vision of angels attacking him, so he returned empty-handed (cf. 2 Macc 3:7-40). Heliodorus later poisoned Seleucus.

Dan 11:21 Antiochus IV (Epiphanes), the brother of Seleucus IV, used manipulation and bribes to become regent in 175 BC and prevent his nephew Demetrius I from becoming king.

## Bible Study: Daniel

### Observation

- 11:22 He will defeat a massive army and destroy a prince of the covenant
- 11:23 He will make a deceptive deal and rise to power with few people
- 11:24 He will invade the richest provinces and achieve great success for a time
- 11:25 He will defeat a powerful army of the king of the South by plots, schemes
- 11:26 He will sweep away the army of the king of the South
- 11:27 Both kings will sit at the same table lying to each other but come to nothing
- 11:28 He will return home with great plunder and take action against the holy covenant
- 11:29 He will try to invade the South again but without the former success
- 11:30 Ships from Kittim will stop him; he will return home and oppose the holy covenant
- 11:31 The king of the North will desecrate the sanctuary and cut off the daily sacrifice

### Interpretation

Dan 11:22 He defeated the large, well equipped army of Ptolemy VI (Philometor) and deposed the Jewish High Priest Onias III in exchange for a bribe from a younger member of the high priestly family named Jason.

Dan 11:23 In 172 BC, Menelaus offered Antiochus a larger bribe and took Jason's place as High Priest; he rose to power with the help of relatively few supporters.

Dan 11:24 His armies plundered the eastern provinces as far as Bactria (north of Afghanistan).

Dan 11:25 In 170 BC, Ptolemy VI tried to invade Syria, but Antiochus IV decisively defeated him and seized Pelusium, the Egyptian frontier city; Ptolemy's great army did not make him invincible because "of the plots devised against him" by Antiochus and his agents in Egypt.

Dan 11:26 Antiochus swept away Egyptian opposition and captured the northern half of Egypt as far as Memphis (about 15 miles south of Cairo).

Dan 11:27 Antiochus made an alliance with Philometor aimed at uniting the two kingdoms under his own authority; the two kings sat at the same table under a treaty of friendship, but both were plotting against each other.

Dan 11:28 He returned home with great wealth but stopped in Jerusalem to desecrate the temple.

Dan 11:29 Antiochus invaded Egypt again in 168 BC but with his earlier success.

Dan 11:30 He was preparing to besiege Alexandria when the Roman fleet arrived and forced him to withdraw; he marched into Jerusalem, suppressed a revolt against him led by the deposed High Priest Jason, and massacred 80,000 men, women, and children (2 Macc 5:11-14).

Dan 11:31 On December 16 167 BC (BKC), Antiochus pillaged the temple in Jerusalem, erected an altar to Zeus and offered a pig on it (cf. Matt 24:15; Mark 13:14).

Observation

11:32 He will entice people to forsake the covenant, but the godly will resist him  
11:33 The godly will instruct many but fall by the sword & trials for many days  
11:34 They will receive help when they fall, but some will join them with hypocrisy  
11:35 They will fall in order to refine, purge and purify them until the appointed time  
11:36 The king will exalt himself above every god and prosper until his time is up  
11:37 He will magnify himself above every god and show no regard for them  
11:38 He will honor a god of fortresses, which his fathers did not know  
11:39 He will attack the strongest fortresses, give his supporters authority and land

Interpretation

Dan 11:32 He outlawed the Torah and promoted the apostate Jews who helped him; in 166 BC, a loyal priest named Mattathias and his five sons began the Maccabean revolt.

Dan 11:33 The godly loyalists suffered severe persecution and martyrdom.

Dan 11:34 Some, like the Hasidim Movement, joined the Maccabees out of loyalty to the Torah, others joined out of fear of reprisals against the Hellenistic collaborators when the Maccabees kept winning battle after battle against the Seleucid armies.

Dan 11:35 In 161 BC, at the battle of Mount Azotus, the Seleucids defeated the much smaller army led by Judah Maccabee, who chose to die bravely in battle rather than save his life through a strategic retreat (1 Macc 9:1-19). Then, the Seleucid commander Bacchides did his best to wipe out the remaining patriots and their leaders. At the time appointed (1150 days in Daniel 8:14), the Maccabees liberated Jerusalem and restored the daily sacrifice in late 164 BC (BKC).

Dan 11:36 The following verses do not fit Antiochus; they deal with a final, egotistical king who will succeed until “the indignation is finished” at the time of the end (Daniel 8:19, 9:27).

Dan 11:37 Antiochus worshipped the traditional Greek gods and built an altar to Zeus in the temple; the Antichrist will insist that all worship him (2Th 2:4). Some commentators speculate that “the desire of women” is an allusion to Tammuz or Adonis, the object of a special cult practiced by women since the second millennium BC.

Dan 11:38 Antiochus didn’t honor a god of fortresses, but the Antichrist will. The ancient Roman Empire valued military strength above all else, and it will again in the future.

Dan 11:39 Antiochus promoted the worship of Zeus and rewarded apostate Jews who joined him, but Zeus was not a foreign god for Antiochus. The Antichrist will attack powerful fortresses with great success because Satan, the god of this world, will help him (Rev 13:4).

## Bible Study: Daniel

### Observation

11:40 He will attack the king of the South and invade countries at the end time (future)  
11:41 He will occupy Israel and other nations, but Edom, Moab & Ammon will escape  
11:43 He will attack other countries, occupy Egypt and threaten Libya & Ethiopia  
11:44 He will receive troubling reports from the East and North, go forth to annihilate  
11:45 He will establish his command post between the seas and the holy mountain  
11:45 He will come to his end and no one will help him

### Interpretation

Dan 11:40 This prophecy refers to the end time, the conclusion of the 70 weeks prophecy. The wars between the Ptolemies of Egypt and the Seleucids of Syria foreshadowed a final conflict with the Antichrist during the Great Tribulation. EBC notes that the Roman Emperor Elegabalus and the cousin who succeeded him, Severus Alexander, were either Syrian or Phoenician, thus connecting the Roman Empire with the king of the North.

At the end time, the king of the South will attack the king of the North, who will counter attack with overwhelming power; apparently, an Arab coalition will attack Israel or another ally of the Antichrist, who will then move his forces into the region and invade many countries.

Dan 11:41 The Antichrist will occupy Israel (the Beautiful Land) and other countries but not Jordan. When Jerusalem fell in 70 AD, Jewish Christians found refuge in the Jordanian city of Pella. Could this foreshadow a future refuge for Christians during the Tribulation?

Dan 11:43 The Antichrist will invade many countries who may be allied with the king of the South; he will occupy Egypt and pacify Libya and the Cushites (Sudan not Ethiopia).

Dan 11:44 The Antichrist will hear alarming reports from the North and East, possibly the coming of Oriental rulers and others to challenge him (Rev 16:12-14). He will withdraw his forces from Egypt to annihilate them.

Dan 11:45 He will establish his command post “between the sea(s) and the beautiful Holy Mountain.” The Hebrew term is “waters” (mayim), which refers to a particular sea, most likely the Mediterranean. The holy mountain is Mount Moriah, temple mount in Jerusalem. John pinpoints the location in Revelation 16:16 as Armageddon (i.e., har-Megiddo, “the mountain of Megiddo”). Human armies will attack Jerusalem when Jesus Christ returns to the Mount of Olives, but the Antichrist will be destroyed (cf. Zech 14, Rev 19).

### Application

An example to follow: Resisting the forces of deception and evil (11:32-33, 2Cor 10:3-6)  
A challenge to face: The possibility of martyrdom (11:35, Mark 8:34-36, Matt 24:9-14)

Observation

12:1 Michael is a great prince who guards Israel, he will arise when the Antichrist falls  
12:1 There will be worldwide distress like no other time in history (the Great Tribulation)  
12:1 Israel will be rescued from tribulation, everyone whose name is written in “the book”  
12:2 Daniel compares death with sleep; many will rise from the dead to everlasting life  
12:2 The rest will rise at another, undefined time to disgrace and everlasting contempt  
12:3 Those who lead many to righteous will shine like stars forever (glorification)  
12:4 The messenger ordered Daniel to conceal and seal this message until the end time  
12:4 At the end time: (1) many will be rushing around, and (2) knowledge will increase  
12:7 The end of these events will come after a time, times and half a time (3.5 years)  
12:7 During this time, enemies will shatter the holy people (those sanctified by God)  
12:9 This message is concealed and sealed until the end time (i.e., a future revelation)  
12:10 Many will repent and suffer hardship during the tribulation (purified and refined)  
12:10 None of the wicked will understand, which implies that the righteous have insight  
12:11 The abolishing of the daily sacrifice starts a time period that is 1290 days long  
12:11 This is 30 days longer than the 3.5 years (1260 days) that shatter the holy people  
12:12 There is a great blessing for those who faithfully keep waiting for 1335 days  
12:12 This is 75 days longer than the 3.5 years (1260 days) that shatter the holy people  
12:13 Daniel would rest (die) and rise again to an allotted portion at the end of the age

Interpretation

Who is Michael (12:1)?

Michael is an archangel who has authority over an angelic army that will fight against Satan’s forces and cast them out of heaven (Jude 1:9, Rev 12:7ff). Unlike the demons who have power over Gentile nations (Dan 10:12-13), Michael is the angelic guardian of Israel (Dan 10:21, 12:1) who will arise at the end time when Israel is delivered from the Great Tribulation.

What is the time of distress (12:1)?

This is “the Day of the Lord” that occurs at the end of the Great Tribulation, when Jesus returns and God pours out His wrath on the world (Rev 16). The plagues are so severe that all life on earth would die if God didn’t stop this (Matt 24:22).

What is the book of deliverance (12:1)?

God records the names of the righteous, Israelites and Gentiles, in “the book of life” which is the official register of those who will be saved from eternal damnation in the lake of fire and enter the New Jerusalem (cf. Ex 32:32, Ps 69:28, Php 4:3, Rev 3:5, 13:8, 17:8, 20:12-15, 21:27).

Do people go to heaven or hell when they die (12:2)?

No, the dead are unconscious in the grave awaiting the resurrection (Eccl 9:5, 10, John 5:28-29). Jesus will resurrect the righteous to eternal life when He returns to establish the Millennium (1Cor 15:22-23, 1Th 4:16-17, Rev 20:4-6). The second resurrection occurs after the Millennium when Jesus will judge the dead and incinerate the wicked in the lake of fire (Rev 20:11-15). No one has ascended to the third heaven except for Jesus Christ (John 3:13, Act 2:34).

## Bible Study: Daniel

How long is a time, times and half a time (12:7)?

A “time” (moed) is a year, and the total is 3.5 years. The Antichrist will make a treaty for one heptad (7 years), but in the middle (3.5 years), he will cut off the daily sacrifice and set up the abomination of desolation (Dan 9:27). Then, the Gentiles will trample the holy city under foot for 42 months, the two witnesses will prophesy for 1260 days, God will protect the saints (pictured as a woman) from the dragon, and the Beast will have authority to act for 42 months (Rev 11:2-3, 12:14-17, 13:5).

What is the significance of the 1260, 1290 & 1335 days (12:11-12)?

No one knows for sure because the prophecy is sealed, but the 1260 days mark the length of time that the Beast has power to wage war on the saints, therefore the 1290 days refer to subsequent events (i.e., the Day of the Lord, when the 7 angels pour out the 7 last plagues). The 1335 days mark the end of the 70 weeks and the start of something really good (i.e., the Millennium).

Daniel and Jesus seem to suggest that there will be two distinct times when the daily sacrifice will stop and an abomination of desolation is set up (8:12-14, 12:11, Matt 24:15). History suggests that the Maccabees fulfilled the prophecy of the 1150 days.

### Hypothetical Chronology of End Time Events

Day 0001: The 7-year treaty with the Antichrist begins (1 heptad = 2520 days)

Day 1185: The daily sacrifice stops, the Great Tribulation begins

Day 2445: Babylon destroyed, Day of the Lord begins (1185+1260)

Day 2475: Armageddon, Beast & False Prophet killed (1185+1260+30)

Day 2520: The Millennium begins (1185+1260+30+45)

### Cross References

Rev 20:4-6 The first resurrection occurs at the start of the Millennium, eternal life (12:2)

Rev 20:11-15 The second resurrection occurs at the end of the Millennium, judgement (12:2)

1John 3:2 When Jesus appears, we will be like Him, see Him as He is – glorified (12:3)

Rev 1:12-16 Head & hair white like snow, eyes like fire, feet like glowing bronze (12:3)

1Cor 2:14 A carnal man can't accept the things of God, they are foolishness to him (12:10)

Ps 111:10 A good understanding have all those who do His commandments (12:10)

Matt 24:15 When you (believers) see the abomination of desolation – future (12:11)

Matt 24:13 The one who endures to the end will be saved (12:12)

1Cor 15:50ff flesh and blood cannot inherit the kingdom of God... (12:13)

### Application

A verse to memorize: The 1st and 2nd resurrection, soul sleep, eternal life (12:2-3)

A condition to meet: Those who lead many to righteousness will shine forever (12:3)

A verse to memorize: Signs of the End Times: mass transportation & knowledge (12:4)

Appendix A: Antiquities of the Jews, Book 11, Chapter 8

1. ABOUT this time it was that Philip, king of Macedon, was treacherously assaulted and slain at Egae by Pausanias, the son of Cerastes, who was derived from the family of Oreste, and his son Alexander succeeded him in the kingdom; who, passing over the Hellespont, overcame the generals of Darius's army in a battle fought at Granicum. So he marched over Lydia, and subdued Ionia, and overran Caria, and fell upon the places of Pamphylia, as has been related elsewhere.

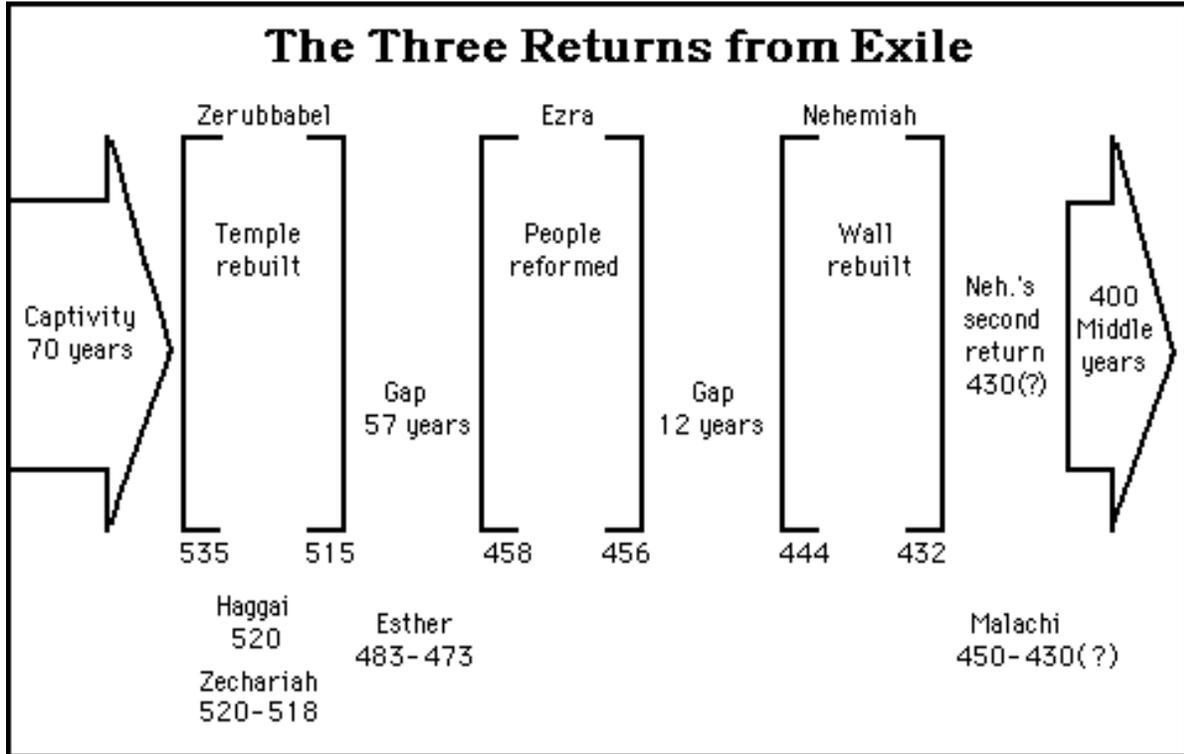
3. About this time it was that Darius heard how Alexander had passed over the Hellespont, and had beaten his lieutenants in the battle at Granicum, and was proceeding further; whereupon he gathered together an army of horse and foot, and determined that he would meet the Macedonians before they should assault and conquer all Asia. So he passed over the river Euphrates, and came over Taurus, the Cilician mountain, and at Issus of Cilicia he waited for the enemy, as ready there to give him battle.... But the event proved otherwise than they expected; for the king joined battle with the Macedonians, and was beaten, and lost a great part of his army. His mother also, and his wife and children, were taken captives, and he fled into Persia. So Alexander came into Syria, and took Damascus; and when he had obtained Sidon, he besieged Tyre, when he sent [an] epistle to the Jewish high priest, to send him some auxiliaries, and to supply his army with provisions; and that what presents he formerly sent to Darius, he would now send to him, and choose the friendship of the Macedonians, and that he should never repent of so doing. But the high priest answered the messengers that he had given his oath to Darius not to bear arms against him; and he said that he would not transgress this while Darius was in the land of the living. Upon hearing this answer, Alexander was very angry; and though he determined not to leave Tyre, which was just ready to be taken, yet as soon as he had taken it, he threatened that he would make an expedition against the Jewish high priest, and through him teach all men to whom they must keep their oaths. So when he had, with a good deal of pains during the siege, taken Tyre, and had settled its affairs, he came to the city of Gaza, and besieged both the city and him that was governor of the garrison, whose name was Babemeses.

4.... Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; and Jaddua the high priest, when he heard that, was in an agony, and under terror, as not knowing how he should meet the Macedonians, since the king was displeased at his foregoing disobedience. He therefore ordained that the people should make supplications, and should join with him in offering sacrifice to God, whom he besought to protect that nation, and to deliver them from the perils that were coming upon them; whereupon God warned him in a dream, which came upon him after he had offered sacrifice, that he should take courage, and adorn the city, and open the gates; that the rest should appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent. Upon which, when he rose from his sleep, he greatly rejoiced, and declared to all the warning he had received from God. According to which dream he acted entirely, and so waited for the coming of the king.

5. And when he understood that [Alexander] was not far from the city, he went out in procession, with the priests and the multitude of the citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name,

translated into Greek, signifies a prospect, for you have thence a prospect both of Jerusalem and of the temple. And when the Phoenicians and the Chaldeans that followed him thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, "I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, 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 conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind." And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city. And when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed 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 bid them ask what favors 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. And when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, heed to do hereafter what they desired....

Appendix B: The Post-Exilic Period



Cited in Expositor's Bible Commentary, Vol 1, page 652

**The Ptolemies and the Seleucids in Daniel 11:5–35**

<u>Ptolemies</u>		<u>Seleucids</u>	
(Kings “of the South,” Egypt)		(Kings “of the North,” Syria)	
11:5	Ptolemy I Soter (323–285 BC)	11:5	Seleucus I Nicator (312–281 BC) Antiochus I Soter (281–262)
11:6	Ptolemy II Philadelphus (285–246)	11:6	Antiochus II Theos (262–246)
11:7–8	Ptolemy III Euergetes (246–221)	11:7–9	Seleucus II Callinicus (246–227)
		11:10	Seleucus III Soter (227–223)
11:11–12, 14–15	Ptolemy IV Philopator (221–204)	11:10–11, 13, 15–19	Antiochus III the Great (223–187)
11:17	Ptolemy V Epiphanes (204–181)		
		11:20	Seleucus IV Philopater (187–176)
11:25	Ptolemy VI Philometer (181–145)	11:21–32	Antiochus IV Epiphanes (175–163)

Based on “The Book of Daniel,” in Bible Knowledge Commentary, p. 1367