

# **THE VISION OF DANIEL**

By Craig Paardekooper

**10** In the third year of Cyrus king of Persia, a revelation was given to Daniel (who was called Belteshazzar). Its message was true and it concerned a great war.<sup>[a]</sup> The understanding of the message came to him in a vision.

<sup>2</sup> At that time I, Daniel, mourned for three weeks. <sup>3</sup> I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over.

<sup>4</sup> On the twenty-fourth day of the first month, as I was standing on the bank of the great river, the Tigris, <sup>5</sup> I looked up and there before me was a man dressed in linen, with a belt of fine gold from Uphaz around his waist. <sup>6</sup> His body was like topaz, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude.

<sup>7</sup> I, Daniel, was the only one who saw the vision; those who were with me did not see it, but such terror overwhelmed them that they fled and hid themselves. <sup>8</sup> So I was left alone, gazing at this great vision; I had no strength left, my face turned deathly pale and I was helpless. <sup>9</sup> Then I heard him speaking, and as I listened to him, I fell into a deep sleep, my face to the ground.

<sup>10</sup> A hand touched me and set me trembling on my hands and knees. <sup>11</sup> He said, "Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you." And when he said this to me, I stood up trembling.

<sup>12</sup> Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. <sup>13</sup> But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. <sup>14</sup> Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come."

<sup>15</sup> While he was saying this to me, I bowed with my face toward the ground and was speechless. <sup>16</sup> Then one who looked like a man<sup>[b]</sup> touched my lips, and I opened my mouth and began to speak. I said to the one standing before me, "I am overcome with anguish because of the vision, my lord, and I feel very weak. <sup>17</sup> How can I, your servant, talk with you, my lord? My strength is gone and I can hardly breathe."

<sup>18</sup> Again the one who looked like a man touched me and gave me strength. <sup>19</sup> "Do not be afraid, you who are highly esteemed," he said. "Peace! Be strong now; be strong."

When he spoke to me, I was strengthened and said, "Speak, my lord, since you have given me strength."

<sup>20</sup> So he said, "Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come; <sup>21</sup> but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince.

**11** <sup>1</sup> And in the first year of Darius the Mede, I took my stand to support and protect him.)

## ***The Kings of the South and the North***

<sup>2</sup> "Now then, I tell you the truth: Three more kings will arise in Persia, and then a fourth, who will be far richer than all the others. When he has gained power by his wealth, he will stir up everyone

against the kingdom of Greece. <sup>3</sup> Then a mighty king will arise, who will rule with great power and do as he pleases. <sup>4</sup> After he has arisen, his empire will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants, nor will it have the power he exercised, because his empire will be uprooted and given to others.

<sup>5</sup> “The king of the South will become strong, but one of his commanders will become even stronger than he and will rule his own kingdom with great power. <sup>6</sup> After some years, they will become allies. The daughter of the king of the South will go to the king of the North to make an alliance, but she will not retain her power, and he and his power<sup>[a]</sup> will not last. In those days she will be betrayed, together with her royal escort and her father<sup>[b]</sup> and the one who supported her.

<sup>7</sup> “One from her family line will arise to take her place. He will attack the forces of the king of the North and enter his fortress; he will fight against them and be victorious. <sup>8</sup> He will also seize their gods, their metal images and their valuable articles of silver and gold and carry them off to Egypt. For some years he will leave the king of the North alone. <sup>9</sup> Then the king of the North will invade the realm of the king of the South but will retreat to his own country. <sup>10</sup> His sons will prepare for war and assemble a great army, which will sweep on like an irresistible flood and carry the battle as far as his fortress.

<sup>11</sup> “Then the king of the South will march out in a rage and fight against the king of the North, who will raise a large army, but it will be defeated. <sup>12</sup> When the army is carried off, the king of the South will be filled with pride and will slaughter many thousands, yet he will not remain triumphant. <sup>13</sup> For the king of the North will muster another army, larger than the first; and after several years, he will advance with a huge army fully equipped.

<sup>14</sup> “In those times many will rise against the king of the South. Those who are violent among your own people will rebel in fulfillment of the vision, but without success. <sup>15</sup> Then the king of the North will come and build up siege ramps and will capture a fortified city. The forces of the South will be powerless to resist; even their best troops will not have the strength to stand. <sup>16</sup> The invader will do as he pleases; no one will be able to stand against him. He will establish himself in the Beautiful Land and will have the power to destroy it. <sup>17</sup> He will determine to come with the might of his entire kingdom and will make an alliance with the king of the South. And he will give him a daughter in marriage in order to overthrow the kingdom, but his plans<sup>[c]</sup> will not succeed or help him. <sup>18</sup> Then he will turn his attention to the coastlands and will take many of them, but a commander will put an end to his insolence and will turn his insolence back on him. <sup>19</sup> After this, he will turn back toward the fortresses of his own country but will stumble and fall, to be seen no more.

<sup>20</sup> “His successor will send out a tax collector to maintain the royal splendor. In a few years, however, he will be destroyed, yet not in anger or in battle.

<sup>21</sup> “He will be succeeded by a contemptible person who has not been given the honor of royalty. He will invade the kingdom when its people feel secure, and he will seize it through intrigue. <sup>22</sup> Then an overwhelming army will be swept away before him; both it and a prince of the covenant will be destroyed. <sup>23</sup> After coming to an agreement with him, he will act deceitfully, and with only a few people he will rise to power. <sup>24</sup> When the richest provinces feel secure, he will invade them and will achieve what neither his fathers nor his forefathers did. He will distribute plunder, loot and wealth among his followers. He will plot the overthrow of fortresses—but only for a time.

<sup>25</sup> “With a large army he will stir up his strength and courage against the king of the South. The king of the South will wage war with a large and very powerful army, but he will not be able to stand because of the plots devised against him. <sup>26</sup> Those who eat from the king’s provisions will try to destroy him; his army will be swept away, and many will fall in battle. <sup>27</sup> The two kings, with

*their hearts bent on evil, will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed time.* <sup>28</sup> *The king of the North will return to his own country with great wealth, but his heart will be set against the holy covenant. He will take action against it and then return to his own country.*

<sup>29</sup> *“At the appointed time he will invade the South again, but this time the outcome will be different from what it was before.* <sup>30</sup> *Ships of the western coastlands will oppose him, and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant.*

<sup>31</sup> *“His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.* <sup>32</sup> *With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him.*

<sup>33</sup> *“Those who are wise will instruct many, though for a time they will fall by the sword or be burned or captured or plundered.* <sup>34</sup> *When they fall, they will receive a little help, and many who are not sincere will join them.* <sup>35</sup> *Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time.*

### ***The King Who Exalts Himself***

<sup>36</sup> *“The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place.* <sup>37</sup> *He will show no regard for the gods of his ancestors or for the one desired by women, nor will he regard any god, but will exalt himself above them all.* <sup>38</sup> *Instead of them, he will honor a god of fortresses; a god unknown to his ancestors he will honor with gold and silver, with precious stones and costly gifts.* <sup>39</sup> *He will attack the mightiest fortresses with the help of a foreign god and will greatly honor those who acknowledge him. He will make them rulers over many people and will distribute the land at a price.<sup>[d]</sup>*

<sup>40</sup> *“At the time of the end the king of the South will engage him in battle, and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships. He will invade many countries and sweep through them like a flood.* <sup>41</sup> *He will also invade the Beautiful Land. Many countries will fall, but Edom, Moab and the leaders of Ammon will be delivered from his hand.* <sup>42</sup> *He will extend his power over many countries; Egypt will not escape.* <sup>43</sup> *He will gain control of the treasures of gold and silver and all the riches of Egypt, with the Libyans and Cushites<sup>[e]</sup> in submission.* <sup>44</sup> *But reports from the east and the north will alarm him, and he will set out in a great rage to destroy and annihilate many.* <sup>45</sup> *He will pitch his royal tents between the seas at<sup>[f]</sup> the beautiful holy mountain. Yet he will come to his end, and no one will help him.*

### ***The End Times***

<sup>12</sup> *“At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered.* <sup>2</sup> *Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.* <sup>3</sup> *Those who are wise<sup>[g]</sup> will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.* <sup>4</sup> *But you, Daniel, roll up*

*and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge.”*

*<sup>5</sup> Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank. <sup>6</sup> One of them said to the man clothed in linen, who was above the waters of the river, “How long will it be before these astonishing things are fulfilled?”*

*<sup>7</sup> The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, “It will be for a time, times and half a time.<sup>(b)</sup> When the power of the holy people has been finally broken, all these things will be completed.”*

*<sup>8</sup> I heard, but I did not understand. So I asked, “My lord, what will the outcome of all this be?”*

*<sup>9</sup> He replied, “Go your way, Daniel, because the words are rolled up and sealed until the time of the end. <sup>10</sup> Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand.*

*<sup>11</sup> “From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days. <sup>12</sup> Blessed is the one who waits for and reaches the end of the 1,335 days.*

*<sup>13</sup> “As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance.”*

## **PART 2**

### **FULFILLED PROPHECIES**

## DANIELS PREDICTIONS ABOUT THE PERSIAN AND GREEK EMPIRES

Daniel lived through the 70 years of the Babylonian empire, and also the first years of the Persian empire that succeeded it.

What is interesting is that the majority of the detailed prophecy in Daniel relates to the Greek empire that succeeded the Persian empire.

30 out of 31 predictive statements related to events during the Greek Empire and afterwards.

- 1 predictive statement relates to the Persian period.
- 23 predictive statements relate to the Greek period
- 7 predictive statements relate to the Roman period

Daniel Chapter 11 describes the precise events that will take place. The table below lists each prophecy next to its fulfilment.

	Prophecy	Historical Fulfillment	Date of Fulfillment
PERSIANS	"And now I will show you the truth. Behold, three more kings shall arise in Persia; and a fourth shall be far richer than all of them; and when he has become strong through his riches, he shall stir up all against the kingdom of Greece."	The fourth king of Persia was Xerxes. He had proverbial riches. And it was Xerxes who launched an immense invasion of Greece	483-480 B.C.
ALEXANDER	"Then a mighty king shall arise, who shall rule with great dominion and do according to his will. And when he has arisen, his kingdom shall be broken and divided toward the four winds of heaven, but not by his posterity, nor according to the dominion with which he ruled; for his kingdom shall be plucked up and go to others besides these."	Alexander the Great was the first and mightiest of the kings of the Greek Empire. After his death, his kingdom was split between his four generals - none of whom were his posterity.	332 B.C.
TIME OF THE PTOLEMIES	"Then the king of the south shall be strong, but one of his princes shall be stronger than he and his dominion shall be a great dominion."	The southern part of the Greek Empire was based in Egypt. It was from the Egyptian part of the Greek Empire that the Seleucids emerged.	301 B.C.

TIME OF THE PTOLEMIES	"After some years they shall make an alliance, and the daughter of the king of the south shall come to the king of the north to make peace; but she shall not retain the	Ptolemy Philadelphus was king of the southern part of the empire (Egypt). He gave his daughter Berenice to the king of the northern part of the empire (Syria) in order to	284 B.C.
	strength of her arm, and he and his offspring shall not endure; but she shall be given up, and her attendants, her child, and he who got possession of her."	make peace. The northern king was named Antiochus Theos. Antiochus divorced his first wife and married Berenice and gave her a child. However, the first wife got revenge by having Berenice and Antiochus killed together with their child.	
TIME OF THE PTOLEMIES	"In those times a branch from her roots shall arise in his place; he shall come against the army and enter the fortress of the king of the north, and he shall deal with them and shall prevail."	Berenice's brother - Ptolemy Euergetes - organizes an army to attack the northern kingdom. He wants revenge for Berenice's death. He defeats the northern kingdom.	264 B.C.
TIME OF THE PTOLEMIES	"He shall also carry off to Egypt their gods with their molten images and with their precious vessels of silver and gold; and for some years he shall refrain from attacking the king of the north. Then the latter shall come into the realm of the king of the south but shall return into his own land."	Ptolemy Euergetes takes all the valuables of the northern kingdom back to Egypt. He brings so many valuables back to Egypt that the Egyptians name him "Euergetes" meaning "benefactor".	
TIME OF ANTIOCHUS THE GREAT	His sons shall wage war and assemble a multitude of great forces, which shall come on and overflow and pass through, and again shall carry the war as far as his fortress.	The sons of the northern king - Antiochus the Great and Seleucus Callinicus warred against the southern Kingdom for the first time. They warred against Ptolemy Philopater - Euergetes's son	219 B.C.



TIME OF ANTIOCHUS THE GREAT	Then the king of the south, moved with anger, shall come out and fight with the king of the north; and he shall raise a great multitude, but it shall be given into his hand. And when the multitude is taken his heart shall be exalted, and he shall cast down tens of thousands, but he shall not prevail."	The South fights back and wins the war. Ptolemy Philopater defeats the northern kingdom at Raphia, near Gaza.	217 B.C.
TIME OF	For the king of the north	The Northern kingdom	198 B.C.
ANTIOCHUS THE GREAT	shall again raise a multitude, greater than the former; and after some years he shall come on with a great army and abundant supplies. In those times many shall rise against the king of the south; and the men of violence among your own people shall lift themselves up in order to fulfill the vision; but they shall fail. Then the king of the north shall come and throw up siege works, and take a well-fortified city. And the forces of the south shall not stand, or even his picked troops, for there shall be no strength to stand. But he who comes against him shall do according to his will, and none shall stand before him; and he shall stand in the glorious land, and all of it shall be in his power	attacked the southern kingdom again, but this time the northern kingdom won. Antiochus the Great became master of Palestine. He defeated Ptolemy Epiphanes, the son of Ptolemy Philopater, at Panion. He was helped by Philip of Macedon, rebels in Egypt, and by Jews who helped besiege the Egyptian garrison in Jerusalem. The Jews had hoped that helping the northern kingdom would gain Palestine its independence - they were disappointed. Palestine was now under the sway of the Seleucids - it had hitherto belonged to the Ptolemies.	
TIME OF ANTIOCHUS THE GREAT	He shall set his face to come with the strength of his whole kingdom, and he shall bring terms of peace and perform them. He shall give him the daughter of women to destroy the kingdom; but it shall not stand or be to his advantage.	Antiochus the Great gave his daughter Cleopatra to the king of the southern kingdom. Antiochus's plan was to use his daughter to sabotage the southern kingdom. However, his daughter sided with the king of the south and would not carry out her father's evil plots. So his plan failed.	

TIME OF ANTIOCHUS THE GREAT	Afterwards he shall turn his face to the coastlands, and shall take many of them; but a commander shall put an end to his insolence; indeed he shall turn his insolence back upon him. Then he shall turn his face back toward the fortress of his own land; but he shall stumble and fall and not be	Antiochus the Great set about conquering the Aegean Islands bordering Italy. He was defeated by the Romans - who then imposed a tribute upon him. He returned to his own land in order to find money to pay the tribute. He attempted to plunder the Temple of Jupiter at Elymais, but was killed by	189 B.C.
	found.	the infuriated inhabitants.	
TIME OF SELEUCUS PHILOPATER	Then shall arise in his place one who shall send an exactor of tribute through the glory of the kingdom; but within a few days he shall be broken, neither in anger nor in battle.	Seleucus Philopater, son of Antiochus the Great, set about gathering the tribute to pay to Rome. He extracted much money from his subjects, and also sent his minister - Heliodorus - to plunder the Temple in Jerusalem. After a relatively short reign of 12 years he was poisoned by Heliodorus, who hoped to gain the crown thereby.	189-177 B.C.
TIME OF ANTIOCHUS EPIPHANES	In his place shall arise a contemptible person to whom the royal majesty has not been given; he shall come in without warning and shall obtain the kingdom by flatteries. Armies shall be utterly swept away before him and broken, and the prince of the covenant also. And from the time that an alliance is made with him he shall act deceitfully; and he shall become strong with a small people.	Antiochus Epiphanes, the younger son of Seleucus Philopater, over threw Heliodorus and assumed the throne. He was not the rightful heir - the title belonged to his older brother - Demetrius - who was hostage in Rome.. Antiochus also murdered his younger brother (the prince of the covenant) who also posed a challenge to the throne.	177 B.C.
TIME OF ANTIOCHUS EPIPHANES	Without warning he shall come into the richest parts of the province; and he shall do what neither his fathers nor his fathers' fathers have done, scattering among them plunder, spoil and goods. He shall devise plans against strongholds but only for a time.	Antiochus's method of ruling was to enrich himself with loot, then bestow lavish gifts upon his followers.	

TIME OF ANTIOCHUS EPIPHANES	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 wage war with an exceedingly great army; but he shall not stand, for plots have been	Antiochus Epiphanes attacked the kingdom of the south. However, he had plotted with the leaders of the army of the south. So by treachery he defeated the south, even though the army of the south was much bigger	
	devised against him. Even those who eat his rich food shall be his undoing; his army shall be swept away, and many shall fall down slain. And as for the two kings, their minds shall be bent on mischief ; they shall speak lies at the same table, but to no avail; for the end is yet to be at the time appointed.	than his army. He did not kill the king of the south, Ptolemy Philometer , but made him king at Memphis - (they ate together at the same table.) pretending he wanted to help him against Ptolemy Physcon, whom the Egyptians had made king.	
TIME OF ANTIOCHUS EPIPHANES	And he shall return to his land with great substance, but his heart shall be set against the holy covenant. And he shall work his will, and return to his own land.	Antiochus returned from Egypt in 169 B.C. with much loot. In his absence it had been rumored that he had died in the fighting. So Jason, a former high priest, had stormed Jerusalem and ousted Menelaus, the high priest installed by Antiochus. On his return, therefore, Antiochus attacked Jerusalem, slaughtered many of its inhabitants, plundered and desecrated the temple and reinstated Menelaus as high priest.	169 B.C.

<p>TIME OF ANTIOCHUS EPIPHANES</p>	<p>At the appointed time he shall return and come into the south; but it shall not be this time as it was before. For ships of Kittim will come against him, and he shall be afraid and withdraw, and shall turn back and be enraged and take action against the holy covenant. He shall turn back and give heed to those who forsake the holy covenant. Forces from him shall appear and profane the Temple and fortress, and shall take away the continual burnt offering. And they shall set up the abomination that makes desolate.</p>	<p>Antiochus decides to attack Egypt again. But Ptolemy had suspected his designs and had called on the help of Greek mercenaries and on the help of the Romans. The Romans met Antiochus at Alexandria in Egypt and ordered him to keep out of Egypt. Antiochus was forced to submit and he withdrew north seething with anger and humiliation.. He gave vent to his wrath by turning on the Jews. He sent an army which fell upon Jerusalem, slaughtering many, taking others as slaves and looting and partially destroying the city. In 167 B.C. orders were</p>	<p>167 B.C.</p>
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		<p>given that the temple ritual must be suspended, that the sacred scriptures must be destroyed, that the sabbath and other festival days be no longer observed, that the strict food laws be abolished and that the right of circumcision be discontinued.. The culminating attack on Jewish worship came in December, when an altar and probably also an image ('the abomination that makes desolate') were erected in the temple court and dedicated to the worship of OLympian Zeus.. Similar altars were set up throughout Judea and the Jews were ordered to sacrifice at them. Disobedience was rewarded with severe penalties. Jews who forsook Judaism and embraced the Greek culture were favored and honored.</p>	
THE TIME OF ANTIOCHUS EPIPHANES	<p>He shall seduce with flattery those who violate the covenant; but the people who know their God shall stand firm and take action. And those among the people who are wise shall make many understand, though they shall fall by the sword and flame, by captivity and plunder, for some days. When they fall, they shall receive a little help. And many shall join themselves to them with flattery; and some of those who are wise shall fall, to refine and cleanse them and to make them white, until the time of the end, for it is yet for the appointed time.</p>	<p>Antiochus rewarded those who violated the covenant, and punished those who held to it.</p>	

THE TIME OF ANTIOCHUS EPIPHANES	<p>And the king shall do according to his will; he shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper until the indignation is accomplished; for what is determined shall be done.</p> <p>He shall give no heed to the gods of his fathers, or to the one beloved by women; he shall not give heed to any other god, for he shall magnify himself above all. He shall honor the god of fortresses instead of these; a god whom his fathers did not know he shall honor with gold and silver, with precious stones and costly gifts."</p>	<p>Antiochus called himself "Theos Epiphanes" meaning "God Manifest".- regarding himself as the incarnate manifestation of Olympian Zeus, whom he set up as the greatest of the gods.</p> <p>Antiochus did not honor Apollo, the traditional protector of the Seleucid dynasty, but instead he raised up Olympian Zeus as the chief god of his kingdom - and he himself claimed to be Zeus.</p>	
THE TIME OF ANTIOCHUS EPIPHANES	<p>He shall deal with the strongest fortresses by the help of a foreign god; those who acknowledge him he shall magnify with honor. He shall make them rulers over many and shall divide the land for a price.</p>		
TIME OF POMPEY	<p>At the time of the end a king of the south shall attack him; but a king of the north shall rush upon him like a whirlwind, with chariots and horsemen, and with many ships; and he shall come into countries and shall overflow and pass through.</p>	<p>Having been ordered out of Egypt, Syria was attacked and finally annexed by Rome in 65 B.C.</p>	65 B.C.
TIME OF POMPEY	<p>He shall come into the glorious land. And tens of thousands shall fall, but these shall be delivered out of his hand: Edom and Moab and the main part of the Ammonites.</p>	<p>Jerusalem was taken by Pompey in 63 B.C. Pompey started a campaign against the Nabateans in 63 B.C. The Nabateans were a powerful Arab tribe which had occupied the old kingdoms of Edom to the south, Moab to</p>	63 B.C.

		the south-east and Ammon to the north-east of the Dead Sea. However Pompey did not complete this campaign. He postponed it in order that he might settle the quarrels of rival Jewish leaders. Thus the Nabateans retained their independence, and Edom, Moab and most of Ammon remained outside the Roman empire ( a small section of Ammon lay within the Roman territories of Peraea and Decapolis.)	
TIME OF POMPEY	He shall stretch out his hand against the countries, and the land of Egypt shall not escape. He shall become ruler of the treasures of gold and of silver, and all the precious things of Egypt; and the Libyans and the Ethiopians shall follow in his train.		
TIME OF POMPEY	But tidings from the east and the north shall alarm him, and he shall go forth with great fury to exterminate and utterly destroy many. And he shall pitch his palatial tents between the sea and the glorious mountain; yet he shall come to his end, with none to help him.	In 54 B.C. Crassus undertook a campaign against the Parthians; (Crassus, Pompey and Julius Caesar were the members of the First Triumvirate); but before the campaign he took over the province of Syria and pillaged it very thoroughly, also plundering the treasures of the temple in Jerusalem. He pitched his tents between the Mediterranean and Mount Zion. His campaign, however, was unsuccessful. He was killed by the Parthians.	54 B.C.
	The people of the ruler who will come will destroy the city and the sanctuary.	The people of the ruler after Crassus were the people of the Roman Empire. So Daniel is saying that the Romans will destroy the city and the Temple. It was just	

		after Crassus that the Romans installed their own rulers in Palestine - the Herodians.	
	The end will come like a flood: war will continue until the end, and desolations have been decreed. He will confirm a covenant with many for one seven, but in the middle of that seven he will put an end to sacrifice and offering. And one who causes desolation will place abominations on a wing of the temple until the end that is decreed is poured out on him	The final "seven" years is described, during which the Romans destroyed the nation of the Jews. This war lasted seven years from 66 A.D. till 73 A.D., and it was in the middle of this period (70A.D.) that the Temple was destroyed, putting a permanent end to sacrifice and offering.	66-73 A.D
TIME JESUS	OF But at that time your people - everyone whose name is found written in the book - will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.	Every Christian fled Jerusalem before the destruction in 70 A.D. and took refuge in Pella, east of the Jordan.	70 A.D

These prophecies end with the statement that –

"The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: war will continue until the end, and desolations have been decreed."

"The people of the ruler who will come" means the people of the Roman Empire. It was just after Crassus that Rome installed its own ruler as king in Palestine - Herod.

The final "seven" describes the seven year war during which the Romans destroyed the Jews. This war lasted from 66 A.D. till 73 A.D. Half way through this period the Temple was destroyed (70 A.D.) putting a permanent end to sacrifice and offering.

Before the siege of Jerusalem in 70 A.D. all of the Christians, having observed the warnings of Jesus, had fled Jerusalem and took refuge in the city of Pella east of the Jordan. So they were delivered from the tribulation that was to come. Daniel chapter 12, that at the time of the end there will be a resurrection of the dead (30A.D.), a gathering up of the elect (66 A.D. onwards when Christians were gathered out of Jerusalem) and the power of the Holy people will be finally broken (70 A.D.)



## **DIVIDING THE PROPHECY INTO ACTS**

In viewing these prophecies it may help to divide events into distinct acts.

### **ACT 1 – DEATH OF ALEXANDER and DIVISION OF THE KINGDOM**

When Alexander the Great died, Alexander's kingdom was divided into 4 parts, but was not given to his posterity (332 B.C.)

The two most prominent kingdoms were the Kingdom of the South based in Egypt, and the Kingdom of the North based in Syria.

### **ACT 2 - THE CAUSE OF THE WAR (284 B.C.)**

Daughter of King of South (Berenice) marries King of North. But the ex-wife seeks revenge. The King of North is killed, as is also the daughter of South and their child.

### **ACT 2 - REVENGE OF THE SOUTH (264 B.C.)**

Berenices brother wants revenge for the murder of his sister and their child, so he goes to war against the Northern Kingdom, and defeats them and carries off all the gold and silver back to the Southern kingdom

### **ACT 3 - NORTH ATTACKS SOUTH**

Antiochus the Great attacks south but fails (219-217 B.C.)

Attacks south again and wins (198 B.C.)

Antiochus gives his daughter to the South to act as a saboteur, but the scheme fails when she sides with the King of the North.

### **ACT 4 – TRIBUTE (189 B.C.)**

Antiochus attacks the coastlands of the Aegean but is stopped by the Romans and ordered to pay tribute. He returns to his homeland to gather tribute, but is killed by an incensed mob after looting a sacred site. His Son collects tribute. Dies from poisoning.

### **ACT 5 - ANTIOCHUS EPIPHANES – TREACHERY**

Antiochus Epiphanes is not the rightful heir, but rises to power through treachery and deceit. He kills his younger brother who challenges him for kingship.

Antiochus Epiphanes's method of ruling was bestowing riches upon followers.

He defeats army of south by treachery – bribing the commanders of the Southern Kingdom. The Kings of North and South eat at same table but plan against each other. Antiochus returns to north with great wealth.

### **ACT 6 JEWISH REBELLION (169 B.C.)**

While Antiochus was in Egypt, it was rumored that he had been killed. The Jews took this opportunity to rebel against Antiochus's regime by deposing his officials. Antiochus returns, kills many and plunders the Temple. (On the eve of the Jewish rebellion was when the Sign of the Son of Man appeared)

### **ACT 7 DESECRATION (167 B.C.)**

Antiochus attacks South again, but is repelled by the Greeks and Romans.

He vents his rage against the Holy Covenant, profanes the Temple, and suspends the Temple sacrifices. He seduces with bribes and flattery those who violate the covenant. He exalts himself above every God.

**The Jewish War 1:32** He also spoiled the temple, and put a stop to the constant practice of offering a daily sacrifice of expiation, for three years and six months.

### **ACT 8 THE TIME OF THE END – ROMANS OCCUPY PALESTINE (66 B.C.)**

The Time of the End begins with the Roman occupation of Palestine. This began in 63 B.C. and lasted until 70 A.D., when the Romans destroyed Jerusalem and its temple.

66 B.C. Pompey occupies Palestine.

63 B.C. Jerusalem taken by Pompey but Edom, Moab and Ammon spared

54 B.C, Crassus goes to war against the Parthians in the north east – but is killed while camped between the sea and Mount Zion

### **ACT 9 THE END – ROMANS DESTROY CITY AND SANCTUARY (66 A.D. – 70 A.D.)**

66 A.D The Romans lay siege to Jerusalem, putting an end to sacrifice and offering

Every Christian (all those whose names are found written in the book) are delivered from the destruction – because they heed Christ's warnings, and flee Jerusalem before the destruction begins.

The work of Christ is fulfilled. Multitudes of those killed are resurrected from that time onwards

– some to everlasting life and others to everlasting contempt

70 A.D. The city and sanctuary are completely destroyed by the Romans. Power of the Holy People finally broken.

*Antiquities of the Jews 10:272-276 Daniel wrote that he saw these visions in the plain of Susa; .....And indeed it so came to pass, that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision, and what he wrote many years before they came to pass. In the very same manner Daniel also wrote concerning the Roman government, and that our country should be made desolate by them.*

## **PART 3**

### **JEREMIAH'S SEVENTY**

## JEREMIAH'S PROPHECY

In 626 B.C. the prophet Jeremiah began his ministry. For 40 years he preached a message of coming judgment – urging the people to repent.

Jeremiah prophesied that the Jews would be taken captive by the Babylonians and put under their power for 70 years.

*"Therefore the LORD Almighty says this: 'Because you have not listened to my words, I will summon all the peoples of the north and my servant Nebuchadnezzar king of Babylon,' declares the LORD, 'and I will bring them against this land and its inhabitants and against all the surrounding nations. I will completely destroy them and make them an object of horror and scorn, and an everlasting ruin. I will banish from them the sounds of joy and gladness, the voices of bride and bridegroom, the sound of millstones and the light of the lamp. This whole country will become a desolate wasteland, and **these nations will serve the king of Babylon for seventy years. But when the seventy years are fulfilled**, I will punish the king of Babylon and his nation, the land of the Babylonians, for their guilt,' declares the LORD, 'and will make it desolate forever. I will bring upon that land all the things I have spoken against it, all that is written in this book and prophesied by Jeremiah against all the nations. They themselves will be enslaved by many nations and great kings. I will repay them according to their deeds and the work of their hands.'"*

JEREMIAH 25 v 7-14

*"When seventy years are completed for Babylon, I will come to you and fulfill my gracious promise to bring you back to this place."*

JEREMIAH 29 v 10

It is a remarkable fact of history that Jeremiah's prophecy was fulfilled exactly.

*"He (Nebuchadnezzar) carried into exile to Babylon the remnant (of the Jews) who escaped the sword, and they became servants of him and his sons until the kingdom of Persia came to power. The land enjoyed its sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the LORD spoken by Jeremiah."*

2 CHRONICLES 36 v 22

## **FULFILLMENT OF THE SEVENTY YEARS**

Let us take a closer look at this prophecy.. The prophecy of the seventy years of captivity was fulfilled in 4 different ways.

### **1) The Period of Babylonian Power**

This is the period during which the Jews and western Asiatic peoples in general came under the sway of the Babylonian power. This period began with the defeat of the Assyrians and Egyptians at the siege of Harran. The New Babylonian Chronicle describes this event as occurring in the 17th year of Nabopolassar, ie 607 B.C. With the defeat of the Egyptians and Assyrians in 607 B.C., the domination of the peoples of Syria and Palestine passed from Egypt to Babylon. Jehoiakim (the king of the Jews) was reduced to a vassal king.

This assumption of Babylonian authority over all western Asia is confirmed by Jeremiah as dating from the accession year of Jehoiakim - 607 B.C. Jehoiakim served the Babylonian king for three years and then rebelled against him; consequently Nebuchadnezzar sent an army against Jerusalem. The date of this attack is the 3rd year of Jehoiakim.

So, the fall of Babylon and the tragic crash of the Babylonian Empire occurred in 537 B.C. - exactly 70 years after Babylon assumed power over Palestine.

### **2) The Desolation of the Temple**

The Temple was burnt to the ground in 585 B.C. The Book of Ezra 6 v 15 informs us that the rebuilding of the Temple, after the Jews had returned from the Babylonian exile, was completed in the end (12th month) of the 6th year of Darius king of Persia. The reign of Darius, as given in Ptolemy's Canon is completely confirmed by the contract tablet datings and is also astronomically fixed by two independent eclipse records relative to two separate lunar eclipses, hence indisputable. The first year of Darius began in Spring 521 B.C. and finished in Spring 520 B.C., hence the 6th year ended in Spring 515 B.C. and no authority disputes this date.

Now, from the cessation of Divine Services and the destruction of the Temple in 585 B.C. to the time the Temple was rebuilt and Divine Services recommenced in 515 B.C. was an interval of precisely 70 years - and the 70 year desolation was therefore fulfilled to the letter.

### **3) The Captivity of the Jews**

The first batch of Jews to be removed from the Land of Judah to Babylon were those taken in the 3rd year of the reign of Jehoiakim - 604 B.C.

Now, the first batch of Jews to come back from Babylon returned in the first year of Cyrus, as recorded in the first two chapters of Ezra. The first year of Cyrus as direct king of Babylon was his 3rd year as emperor - commencing March 534 B.C. and ending March 533 B.C. It was during this very year that the first return of Jewish captives from Babylon took place.

This was precisely 70 years after the first batch of Jews were taken to Babylon in 604-603 B.C.

#### 4) Divine Indignation

During this period God expressly declares His righteous indignation against the Jews. Both the beginning and end of this chronological band are clearly defined in the Scriptures.

The 8th chapter of Ezekiel informs us that in the 6th year of Jehoiachin's captivity the wickedness of the House of Judah had reached such a pitch that it provoked God's righteous indignation and He declared

*"Therefore will I also deal in fury; mine eyes shall not spare, neither will I have pity" and He withdrew His Shekinah Glory from the Most Holy in the Temple"*

(ie He withdrew His protecting "presence" from their midst.)

The 6th year of Jehoiachin's exile began March 590 B.C. The period of Divine Indignation on the Jews began in the 6th month (Elul) of the 6th year, that is in autumn 590 B.C.

Zechariah chapter 1 reveals the termination of that period of Divine Indignation. In verses 2 and 3, God declares

*"The LORD hath been sore displeased with your fathers. Therefore say unto them, Thus sayeth the LORD of Hosts."*

Verse 1 states that this was uttered in the eighth month (Bul) of the 2nd year of Darius, ie in autumn 520 B.C., exactly 70 years after the provocation of Divine Indignation in autumn 590 B.C. And verse 12 definitely draws attention to the fact that the indignation had lasted 70 years.

*"Then the angel of the LORD answered and said, 'O LORD of Hosts, how long will thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three score and ten years?'"*

To which the Divine reply came,

*"Therefore, thus sayeth the LORD: 'I am returning to Jerusalem with mercies: my house shall be built in it,' sayeth the LORD of Hosts, 'and a line shall be stretched forth upon Jerusalem.'"*

*"'For I,' saith the LORD, 'will be unto her a wall of fire round about and will be the glory in the midst of her.'"*

## WHY DID THE CAPTIVITY LAST 70 YEARS?

In the time of Moses, one thousand years before the Jewish Captivity, God gave the following laws to the Jews. Moses wrote these laws down

*"At the end of every seven years you must cancel debts. This is how it is to be done: Every creditor shall cancel the loan he made to his fellow Israelite. He shall not require payment from his fellow Israelite or brother, because the LORD's time for cancelling debts has been proclaimed. If a fellow Hebrew, a man or woman, sells himself to you and serves you six years, in the seventh year you must let him go free."*

DEUTERONOMY 15 v 1-12

*"If you buy a Hebrew servant he is to serve you for 6 years but in the seventh year he shall go free, without paying anything."*

EXODUS 21 v 2

As if the Sabbath Year law wasn't clear enough, God also instituted a Year of Jubilee. Every seven sabbaths of years - or seven times seven years, a special year of ATONEMENT was to be proclaimed throughout the Land. It was a special year of LIBERTY when each person was to return home to his family and property.

*"Count off seven Sabbaths of years - seven times seven years - so that the seven Sabbaths of years amount to a period of 49 years. Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. Consecrate the 50th year and proclaim liberty throughout the land to all it's inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan."*

LEVITICUS 25 v 8

God's laws indicate that after a period of "seven", debts are to be forgiven and slaves are to be freed and allowed to return home. How appropriate, therefore, that after 70 years of captivity and enslavement to the Babylonians, the Jews were set free and allowed to return to their homeland.

God deliberately set the duration of the captivity as 70 years because such a period was in accordance with the Sabbath Year Law - a law that the Jews had repeatedly broken. The Jews were also meant to allow the land itself to rest every seventh year. This ,too, the Jews had disobeyed.

One thousand years earlier, in the time of Moses, God had told the Jews what would happen to them if they continued to disobey Him.

*"I will turn your cities into ruins and lay waste your sanctuaries, and I will take no delight in the pleasing aroma of your offerings. I will lay waste your land, so that your enemies who live there will be appalled. I will scatter you among the nations and will draw out my sword and pursue you. Your land will be laid waste, and your cities will lie in ruins. Then the land will enjoy it's Sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy it's Sabbaths."*



*All the time that it lies desolate, the land will have the rest it did not have during the Sabbaths you lived in it."*

LEVITICUS 26 v 31-35

Here, God makes it very clear that the duration of the future Captivity (scattered among the nations) is to be related to the Sabbath Year Law - and the length of the period of Captivity is to equate to a great Sabbath for the land. 2 Chronicles confirms this.

*"The land enjoyed it's Sabbath rests; all the time of it's desolation it rested, until the seventy years were completed in fulfillment of the word of the LORD spoken by Jeremiah."*

2 CHRONICLES 36 v 21

## **PART 4**

### **DANIEL'S SEVENTY SEVENS**

## DANIEL PRAYS FOR THE END OF JEREMIAH'S 70 YEARS

Jeremiah had prophesied that the Babylonian Captivity would last 70 years. As this time drew to completion, Daniel prayed to God that He would remember His promise to free the Israelites and allow them to return to their homeland.

As you will see, Daniel's prophecy of Seventy Sevens commenced in the same year that Jeremiah's prophecy of seventy years ended. One followed on in unbroken succession from the other.

*9 In the first year of Darius son of Xerxes<sup>[a]</sup> (a Mede by descent), who was made ruler over the Babylonian<sup>[b]</sup> kingdom—<sup>2</sup> in the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years. <sup>3</sup> So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes....*

*15 "Now, Lord our God, who brought your people out of Egypt with a mighty hand and who made for yourself a name that endures to this day, we have sinned, we have done wrong. <sup>16</sup> Lord, in keeping with all your righteous acts, turn away your anger and your wrath from Jerusalem, your city, your holy hill. Our sins and the iniquities of our ancestors have made Jerusalem and your people an object of scorn to all those around us.*

*17 "Now, our God, hear the prayers and petitions of your servant. For your sake, Lord, look with favor on your desolate sanctuary. <sup>18</sup> Give ear, our God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy. <sup>19</sup> Lord, listen! Lord, forgive! Lord, hear and act! For your sake, my God, do not delay, because your city and your people bear your Name.*

As you will see, the answer came immediately.

## A PROPHECY OF SEVENTY "SEVENS"

*20 While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD my God for his holy hill—<sup>21</sup> while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. <sup>22</sup> He instructed me and said to me, "Daniel, I have now come to give you insight and understanding. <sup>23</sup> As soon as you began to pray, a word went out, which I have come to tell you, for you are highly esteemed. Therefore, consider the word and understand the vision:*

*24 "Seventy 'sevens'<sup>[c]</sup> are decreed for your people and your holy city to finish<sup>[d]</sup> transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place.<sup>[e]</sup>*

*<sup>25</sup> “Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until an anointed one,<sup>[f]</sup> a prince, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. <sup>26</sup> After the sixty-two ‘sevens,’ the anointed one will be put to death and will have nothing.<sup>[g]</sup> The people of the prince who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. <sup>27</sup> He will confirm a covenant with many for one ‘seven.’<sup>[h]</sup> In the middle of the ‘seven’<sup>[i]</sup> he will put an end to sacrifice and offering. And at the temple<sup>[j]</sup> he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.<sup>[k]</sup>”<sup>[l]</sup>*

Daniel 9 prophesied that there will be a period of 69 “sevens” (69 x 7 = 483 years) from the issuing of the decree to rebuild Jerusalem, until the ruler comes – and that it will be the people of this ruler who destroy the city and the sanctuary.

We have seen that Daniel Chapter 11 describes events from the reign of Cyrus, that began in 537 B.C., until the arrival of the Romans with the reign of Pompey and Crassus, ending with the death of Crassus in 54 B.C. This is also a period of exactly 483 years.

The duration of these two periods is an exact match.

As we will see, the decree to rebuild Jerusalem that commences the period in Daniel 9 was issued by Cyrus. Similarly, Daniel 11 begins with the reign of Cyrus.

It follows that Daniel 11 is a detailed description of the events taking place during the 69 “sevens” of Daniel 9.

## **THE DECREE TO REBUILD JERUSALEM**

According to the prophecy, the period of 69 “sevens” begins with the issuing of a decree to rebuild Jerusalem. It was famously Cyrus who decreed that the Temple of Jerusalem be rebuilt. The prophecy of Isaiah makes this clear. This occurred in 537 B.C.

The prophet Isaiah had prophesied the name of the man who would bring the captivity to an end - CYRUS. This was prophesied more than 100 years before CYRUS was even born.

It was prophesied that Cyrus would allow the Jews to return to their homeland and would issue a decree authorizing the rebuilding of their Temple at Jerusalem.

*"This is what the LORD says - your Redeemer, who formed you out of the womb:....who says of Jerusalem, "It shall be inhabited," of the towns of Judah, "They shall be built", and of their ruins, "I will restore them", who says to the watery deep, "Be dry and I will dry up your streams", who says of Cyrus, "He is my shepherd and will accomplish all that I please; he will say to Jerusalem, "Let it be rebuilt", and of the Temple, "Let it's foundations be laid."*

ISAIAH 44 v 24-28

*"This is what the LORD says to his anointed, to Cyrus, whose right hand I take hold of to subdue nations before him and to strip kings of their armour, to open doors before him so that gates will not be shut: I will go before you and will level the mountains; I*

*will break down gates of bronze and cut through bars of iron. I will give you the treasures of darkness, riches stored in secret places, so that you may know that I am the LORD, the God of Israel, **who calls you by name**. For the sake of Jacob my servant, of Israel my chosen, I call you by name and bestow on you a title of honour, though you do not acknowledge me. I am the LORD, and there is no other; apart from me there is no God. I will strengthen you, though you have not acknowledged me, so that from the rising of the Sun to the place of it's setting men may know there is none besides me. I am the LORD, and there is no other. I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things..."*

ISAIAH 45 v 1-7

*"This is what the LORD says - the Holy One of Israel, and it's maker: Concerning things to come,.....**I will raise up Cyrus in my righteousness: I will make all his ways straight. He will rebuild my city and set my exiles free, but not for a price or reward, says the LORD Almighty.**"*

ISAIAH 45 v 11-13

The ministry of the prophet Isaiah lasted until about 690 B.C. so these prophecies were all made before that date. Cyrus was born 607 B.C. at the earliest - almost 100 years after the prophecies were written.

## TESTIMONY OF CYRUS HIMSELF TO ISAIAH'S PROPHECY

We find recorded in the history of Josephus that Cyrus wrote throughout all his dominions that -

*"God Almighty hath appointed me to be king of the habitable earth," and that "He indeed foretold my name by the prophets, and **that I should build him a house at Jerusalem which is in the country of Judea.**"*

Josephus goes on to say that, when Cyrus had read the words of the prophet Isaiah,

*"He called for the most eminent Jews in Babylon and said to them, that he gave them leave to go back to their country and **to rebuild their city Jerusalem and the Temple of God.**"*

Josephus also gives a copy of the letter written by Cyrus to the governors that were in Syria, which letter begins as follows:

*"King Cyrus to Sisinnus and Sathrabuzanes, sendeth greetings. I have given leave to as many of the Jews that dwell in my country as please to do so **to return to their own country, and to rebuild the city, and to rebuild the Temple of God at Jerusalem on the same place where it was before.**"*

JOSEPHUS - ANTIQUITIES Bk XI, Chapter 1 see 1 & 3

So Daniel's prophecy of seventy "sevens" began in the same year that Jeremiah's prophecy of seventy years of captivity was completed. One followed in uninterrupted sequence after the other. Cyrus's reign began in 537, B.C., the very year the Captivity ended.

## **THE PEOPLE WHO WILL DESTROY THE CITY AND SANCTUARY**

Daniel 9 prophesied that there will be a period of 69 "sevens" ( $69 \times 7 = 483$  years) from the issuing of the decree to rebuild Jerusalem, until the ruler comes – and that it will be the people of this ruler who destroy the city and the sanctuary.

Well, it was the Romans who destroyed the city and the sanctuary in 70 A.D. The Romans began their occupation and rule over Palestine with the Triumvirate – Pompey, Crassus and Julius Caesar.

Daniel Chapter 11 ends with a description of the arrival of the Romans – outlining events in the reign of Pompey, and Crassus's death in 54 B.C.. Daniel 12 describes the final destruction of the city and sanctuary at the hands of the Romans. So the prophecies in Daniel 11 "book-mark" both the beginning of Roman occupation over Israel, and the end.

### **Exact Timing**

From 537 B.C. to 54 B.C. is exactly 483 years =  $69 \times 7$  years. So the Romans arrived right on time.

It is extraordinary that Daniel gives the exact length of time from the decree to rebuild Jerusalem until the arrival of the Romans – the people who would destroy the city and sanctuary and bring the power of the holy people to an end..

### **Seventy Seven and Apocalypses**

We have seen in Daniel how the God's angels decreed seventy sevens for Israel until its final destruction. We have also seen how Jeremiah had prophesied that the Babylonian Captivity would last 70 years, and how Daniel's seventy sevens follow on in uninterrupted sequence immediately after the 70 years of Babylonian Captivity had come to an end.

## **Part 5**

### **DANIEL'S BEASTS**

## **The Beasts of Daniel 8**

Daniel 8 describes the Persian kingdom and Greek kingdom, and it says that from the Greek kingdom a little horn emerges. Daniel 8 provides the following information about the little horn

- The little horn emerges from one of the 4 kingdoms into which the Greek empire divides.
- It grows towards the south and east, and towards the beautiful land
- It emerges in the latter part of this kingdom
- It takes away the daily sacrifice, and the sanctuary is thrown down
- After 2300 days the sanctuary is reconsecrated.

This vision undoubtedly concerns the rise of Antiochus IV Epiphanes and the Maccabean Revolt during the 2nd cent. BC. The time period is pin pointed by verses 20 - 21.

## **The Greek Kingdom Identified**

*"20 The ram which thou sawest having two horns are the kings of Media and Persia. 21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." KJV*

We can then apply this to the previous vs. 3-14 and know that the ram with two horns (two kings) was Mede and Persian empire, with the greater horn as Cyrus and the lesser horn as Darius (Gubaru) the Mede. (2) (3)

## **Alexander the Great**

The vision of the goat with the strong horn (vs. 5) was Alexander the Great who conquered the Mede-Persian empire, and became the 3rd empire of Daniel's vision in chap. 2, and chap. 11. Dan. 8:8 tells of the death of Alexander: "when he was strong, the great horn was broken", and the division of the Greek empire into four smaller ones.

## **Splitting up into 4 Dynasties**

The four generals who split Alexander's kingdom are known from history as Seleucus 1 Nicator (the Seleucid dynasty), Ptolemy 1 Soter (the Ptolemaic dynasty), Cassander, and Lysimachus. They were split the kingdom by the four directions - the four winds of heaven: east, west, north, and south. (4)

## **The Seleucid Dynasty**

Of these four lesser kingdoms, the Seleucid dynasty took over the south and east, toward the pleasant land (vs. 9, Israel) in the Eastern Mediterranean regions . The Seleucid dynasty was constantly battling with the Ptolemaic dynasty for control of the Levant / Palestine. (5).

## **Antiochus Epiphanes**

The prince that magnified himself (vs. 11) was Antiochus IV Epiphanes who reigned in the later days of the Seleucid dynasty. He claimed to be god, hence his name – Epiphanes. The Jews called Antiochus Epimanes - the mad man. (7). He suspended the Temple Sacrifice for 3 years – and sought to abolish the laws and the times (Passover, Atonement, circumcision, worship etc). He died but not by human hands – eaten by worms.



The termination of this prophecy with the end of the Seleucid Empire is parallel to the focus of Daniel chapter 11 on the same period – terminating with the arrival of the Romans, and the end of the Seleucid rule. Similarly, Daniel 9 focuses on the same period.

You have probably noticed that I am tackling each chapter of Daniel in reverse order.

First I looked at the very detailed prophecies of Daniel chapter 11, then the less detailed prophecies of chapter 9. Finally I looked at the even less detailed prophecies of Daniel 8.

The reason I did this is because Daniel's prophecies are like a telescope. They progressively zoom in with more and more detail. So we can use the more detailed prophecies presented latter on to better understand the less detailed ones presented earlier on.

Two events that appear conflated or confusing when viewed from afar, become distinct and clear when zoomed in.

Sources:

- 1) The Maccabean Revolt - [here](#)
- 2) Daniel's Prophecy of Antiochus Epiphanes - [here](#)
- 3) Belshazzar & Darius the Mede - [here](#)
- 4) Kingdoms of the Successors of Alexander - [here](#)

Excerpt: " The kingdom of Cassander (circa 358–297 BC), consisted of Macedonia, most of Greece, and parts of Thrace. The kingdom of Lysimachus (circa 361–281 BC), included Lydia, Ionia, Phrygia, and other parts of present-day Turkey. The kingdom of Seleucus (died 281 BC; later the Seleucid Empire), comprised present-day Iran, Iraq, Syria, and parts of Central Asia. The kingdom of Ptolemy I (died 283 BC) included Egypt and neighboring regions."

- 5) Palestine in the Hellenistic Age - [here](#)
- 6) Chronology of Seleucid Rulers and Their Impact on Jerusalem - [here](#)
- 7) Antiochus Epiphanes - [here](#)
- 8) Antiochus Epiphanes - [here](#)
- 9) The Prophecy of Daniel 8 - [ApologeticsPress](#)

## **PART 6**

### **IMPACT OF PROPHECY ROYAL CONVERSIONS**

Daniel's activities were not done in a corner. Daniel was well known to his contemporaries, and had a profound impact upon the empires under which he served, and even an impact upon empires that succeeded these. In this section I will provide the testimonies of the kings of each of the empires.

## NEBUCHADNEZZAR'S TESTIMONY

### Daniel was in the Court of the king for 70 years

Daniel was renowned for his knowledge and understanding, and for his ability to understand visions and dreams. For this reason Daniel and his three friends were appointed as advisors to King Nebuchadnezzar, and they remained in the king's service until the first year of King Cyrus – a period of 70 years.

### Nebuchadnezzar's Dream of the Statue of Gold, Silver, Bronze and Iron

After Daniel had revealed and interpreted King Nebuchadnezzar's dream of the statue of gold, silver, bronze and iron, King Nebuchadnezzar "fell prostrate before Daniel and paid him honour and ordered that an offering and incense be presented to him. The king said to Daniel,

*"Surely your God is the God of gods and the Lord of kings and a revealer of mysteries, for you were able to reveal this mystery"*

Then the king placed Daniel in a high position and lavished many gifts upon him. He made him ruler over the entire province of Babylon and placed him in charge of all its wise men. Moreover, at Daniel's request the king appointed Shadrach, Meshach and Abednego chief ministers over the province of Babylon, while Daniel himself remained at the royal court.

### Nebuchadnezzar's Egotistical Response

Nebuchadnezzar's response to the dream of the statue of gold, silver, bronze and iron was to let it go to his head. After all the dream had said he (Nebuchadnezzar) was the head of gold. As impressed as Nebuchadnezzar was with Daniel's interpretation of the dream, we read next that he created a huge golden statue of himself, and ordered people to worship it or be put to death. This policy caused three of Daniel's friends to be thrown into a furnace for refusing to worship the statue. When Shadrach, Meshach and Abednego survived the fiery furnace, Nebuchadnezzar said,

*"Praise be the God of Shadrach, Meshach and Abednego, who has sent his angel and rescued his servants! They trusted in him and defied the king's command and were willing to give up their lives rather than serve or worship any god except their own God.*

*There for I decree that the people of any nation or language who say anything against the God of Shadrach, Meshach and Abednego be cut into pieces and their houses be turned into piles of rubble, for no other god can save in this way."*

Then the king promoted Shadrach, Meshach and Abednego in the province of Babylon.

### Nebuchadnezzar's Affliction for Seven Years

However, God punished Nebuchadnezzar for building the golden statue and for ordering people to worship it. He had also attempted to put to death Daniel's three friends – all for his own glory. So God sent Nebuchadnezzar another dream. Daniel interpreted it. This time the interpretation was that Nebuchadnezzar would be driven from society, and made him live like an animal for 7 years.

A year passed by, then as Nebuchadnezzar was glorying in his greatness for having built and constructed Babylon, he heard a voice from heaven declaring the beginning of his affliction.

A record of the Greek geographer Megasthenes (350-290 B.C.) tells of Nebuchadnezzar summarising what looks like one of Daniel's prophecies, then disappearing, so his son had to take over being king. Eusebius quotes Abydenus, a Greek historian, who quoted Megasthenes, a Greek geographer

*"It is moreover related by the Chaldeans (Babylonians), as he (Nebuchadnezzar) went up into his palace he was possessed by some god; and he cried out and said:*

*"Oh Babylonians, I, Nabûcodrosorus, foretell to you a calamity which must shortly come to pass, which neither Belus my ancestor, nor Queen Beltis, have power to persuade the Fates to avert. A Persian mule shall come, and by the assistance of your gods shall impose upon you the yoke of slavery; the author of which shall be a Mede, in whom the Assyrians glory.*

*O would that before he gave up my citizens some Charybdis or sea might swallow him up utterly out of sight; or that, turning in other directions, he might be carried across the desert, where there are neither cities nor foot of man, but where wild beasts have pasture and birds their haunts, that he might wander alone among rocks and ravines; and that, before he took such thoughts into his mind, I myself had found a better end." He after uttering this prediction had immediately disappeared, and his son Amil-marudokos became king.'"*

[Nebuchadnezzar's Insanity—What Was It? \(earlychurchhistory.org\)](http://earlychurchhistory.org)

[The Madness of King Nebuchadnezzar | Bible Reading Archeology](#)

[King Nebuchadnezzar's Madness Confirmed By Archaeology – Mark Tabata](#)

[New light on Nebuchadnezzar's madness | Daniel returned to Jerusalem as governor Nehemiah \(wordpress.com\)](#)

Nebuchadnezzar uttered these words from his palace; he disappeared from public view immediately following his pronouncement; and he spoke in the first person. The reference to Evil-merodach affords a plausible scenario for what happened to the kingdom while Nebuchadnezzar was incapacitated – his son took it over until his father's sanity was restored.

Babylonian inscriptions reveal more about Nebuchadnezzar's malady – he withdrew from society, saw no value any longer in his previous life and activities – he no longer governed, or built new edifices, he no longer cared about the treasures he had accumulated.

*"His life appeared of no value to him. And the Babylonian courtiers speak bad council to Evil-merodach (they speak against Nebuchadnezzar to his son). Then He (Nebuchadnezzar) gives an entirely different order (he gave conflicting commands). He does not heed the word from his lips (spontaneous utterances). He does not show love to son and daughter (withdrawn). Family and clan do not exist. His attention was not directed towards promoting the welfare of Esagil and Babylon"*

The Bible says that 7 years later, upon the restoration of his sanity, Nebuchadnezzar praised God saying –

*His kingdom is an eternal kingdom; his dominion endures from generation to generation....All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the people's of the earth. No one can hold back his hand...Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble."*

Upon his death, his son – Evil-merodach - came to power and immediately set Jehoiachin king of Judah free from prison, and gave him a seat above the seats of the kings who were with him in Babylon. Jehoiachin dined at the king's table, and a regular allowance was given him by the king, according to his needs, as long as he lived.

However, after 2 years Evil-merodach was assassinated. There followed 5 more years of political instability during which an usurper reigned, then his son, who was also assassinated.

Finally Nabonidus came to power.

## TESTIMONY OF NABONIDUS

### Nabonidus's Affliction for Seven Years

Nabonidus was the last king of Babylon, before its conquest by Cyrus. The Prayer of Nabonidus is the title of an Aramaic document found among the Dead Sea Scrolls. The text is fragmentary, but enough of the writing remains to reconstruct the basic details of the story. Nabonidus, writing in the first person, says that he suffered from a bad skin disease that God decreed for him. But God forgave his sins and healed him. For seven years, he had his skin disease while he was worshipping his gods of gold, silver, bronze and iron. A Jewish diviner then urged him to give in writing praise and honor to "the name of the Most High God"

*"The prayer of Nabonidus is a legendary account preserved in the Aramaic language and describes the suffering and healing of the Babylonian king Nabonidus . In the prayer of Nabonidus , the recovery from the disease that has been imposed is traced back to the recognition of the God of the Jews as the highest and only God. The text is only preserved in fragments of a single manuscript, which was found by Bedouins in 1952 in cave 4 near Khirbet Qumran on the Dead Sea together with numerous other scrolls . Today it is owned by the Israel Museum "*

[Prayer of Nabonidus \(second.wiki\)](#)

Here is an outline of the prayer of Nabonidus

<sup>1</sup>The words of the p[ra]yer which Nabonidus, the king of [Baby]lon, the [great] king, prayed [when he was smitten] <sup>2</sup>with a bad disease by the decree of G[o]d in Teima. [I, Nabonidus, with a bad disease] <sup>3</sup>was smitten for seven years and sin[ce] G[od] set [his face on me, he healed me] <sup>4</sup>and as for my sin, he remitted it. A diviner (he was a Jew fr[om among the exiles) came to me and said]: <sup>5</sup>"Pro[cla]im and write to give honour and exal[tatio]n to the name of G[od Most High," and I wrote as follows]: <sup>6</sup>"I was smitten by a b[ad] disease in Teima [by the decree of the Most High God]. <sup>7</sup>For seven years [I] was praying [to] the gods of silver and gold [bronze, iron], <sup>8</sup>wood, stone, clay, since [I though]t that th[ey were] gods . . . <sup>9</sup>] which [ . . .

[\(99+\) Nebuchadnezzar's Madness \(Daniel 4:30\): Reminiscence of a Historical Event or a Legend? | Takayoshi Oshima - Academia.edu](#)

So Nabonidus too had a religious experience.

While Nabonidus was away, his son Belshazzar ruled as co-regent in Babylon, in the same way that Evil-merodach had ruled in the absence of his father Nebuchadnezzar.

Belshazzar did not receive any revelations directly until the day of his death when a hand appeared and wrote on the wall a message announcing his death.

During Belshazzar's reign Daniel had two further visions, one in the first year of Belshazzar's reign, and the other in Belshazzar's third year - but because these were not shared with the Babylonian king, they were not intended for him.

## TESTIMONY OF DARIUS THE MEDE

Babylon was conquered by a confederacy of the Medes and Persians, and a Median king named Darius was appointed by Cyrus the Persian as ruler over Babylon. Darius retained his title as king, despite the fact that he was subordinate to Cyrus.

Following Daniel's rescue from the lion's den, Darius issued a decree.

*<sup>25</sup> Then King Darius wrote to all the nations and peoples of every language in all the earth:*

*"May you prosper greatly!*

*<sup>26</sup> "I issue a decree that in every part of my kingdom people must fear and reverence the God of Daniel.*

*"For he is the living God  
and he endures forever;  
his kingdom will not be destroyed,  
his dominion will never end.*

*<sup>27</sup> He rescues and he saves;  
he performs signs and wonders  
in the heavens and on the earth.  
He has rescued Daniel  
from the power of the lions."*

*<sup>28</sup> So Daniel prospered during the reign of Darius and the reign of Cyrus<sup>[b]</sup> the Persian.*

So, here we have the conversion experience of king Darius.

## TESTIMONY OF CYRUS

We find recorded in the history of Josephus that Cyrus wrote throughout all his dominions that -

*"God Almighty hath appointed me to be king of the habitable earth," and that "He indeed foretold my name by the prophets, and that I should build him a house at Jerusalem which is in the country of Judea."*

2 Chronicles 36 v 23 says this,

<sup>22</sup> In the first year of Cyrus king of Persia, in order to fulfil the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing:

<sup>23</sup> “This is what Cyrus king of Persia says:

“**The LORD, the God of heaven, has given me all the kingdoms of the earth** and he has appointed me to build a temple for him at Jerusalem in Judah. Any of his people among you may go up, and may the LORD their God be with them.”

Ezra 1 says this,

<sup>1</sup> In the first year of Cyrus king of Persia, in order to fulfil the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing:

<sup>2</sup> “This is what Cyrus king of Persia says:

“**The LORD, the God of heaven, has given me all the kingdoms of the earth** and he has appointed me to build a temple for him at Jerusalem in Judah. <sup>3</sup> Any of his people among you may go up to Jerusalem in Judah and build the temple of the LORD, the God of Israel, the God who is in Jerusalem, and may their God be with them. <sup>4</sup> And in any locality where survivors may now be living, **the people are to provide them with silver and gold, with goods and livestock, and with freewill offerings** for the temple of God in Jerusalem.”

<sup>5</sup> Then the family heads of Judah and Benjamin, and the priests and Levites—everyone whose heart God had moved—prepared to go up and build the house of the LORD in Jerusalem. <sup>6</sup> **All their neighbours assisted them with articles of silver and gold, with goods and livestock, and with valuable gifts, in addition to all the freewill offerings.**

<sup>7</sup> Moreover, King Cyrus **brought out the articles belonging to the temple of the LORD, which Nebuchadnezzar had carried away from Jerusalem and had placed in the temple of his god.**<sup>[a]</sup> <sup>8</sup> Cyrus king of Persia had them brought by Mithredath the treasurer, who counted them out to Sheshbazzar the prince of Judah.

<sup>9</sup> This was the inventory:



gold dishes	30
silver dishes	1,000
silver pans <sup>[b]</sup>	29
<sup>10</sup> gold bowls	30
matching silver bowls	410
other articles	1,000

<sup>11</sup> In all, there were 5,400 articles of gold and of silver. Sheshbazzar brought all these along with the exiles when they came up from Babylon to Jerusalem.

We can see that Cyrus ascribed his conquests and appointment as ruler to Almighty God. And these weren't just empty words. He ordered gold and silver to be given to all of the Jewish survivors, and returned to them all the gold and silver that had been taken from the Temple by Nebuchadnezzar.

It is easy to just set people free – but to enrich them with gold and silver – and to return such a huge horde of treasures shows reverence.

This brings to mind what happened when Abraham departed from Egypt with his wife Sarah. He left with great wealth because God had afflicted Pharaoh's household and made Pharaoh fear God. Similarly, when the Israelites departed from Egypt at the time of the Exodus, the Egyptians gave them much gold and silver. Cyrus is doing the same.

Cyrus might have been aware of Daniel through reports from Darius, and also those reports found in the Babylonian records. But there is a more profound reason for his respect.

Cyrus himself provides the reason –

*"God Almighty hath appointed me to be king of the habitable earth," and that "He indeed foretold my name by the prophets, and that I should build him a house at Jerusalem which is in the country of Judea."*

Josephus

These prophecies, that foretold Cyrus's name, are found in the Book of Isaiah, written more than 100 years before Cyrus was even born.

Isaiah had prophesied the name of the man who would bring the captivity to an end. It was prophesied that Cyrus would allow the Jews to return to their homeland and would issue a decree authorizing the rebuilding of their Temple at Jerusalem.

*"This is what the LORD says - your Redeemer, who formed you out of the womb:....who says of Jerusalem, "It shall be inhabited," of the towns of Judah, "They shall be built", and of their ruins, "I will restore them", who says to the watery deep, "Be dry and I will dry up your streams", who says of Cyrus, "He is my shepherd and will accomplish all that I please; he will say to Jerusalem, "Let it be rebuilt", and of the Temple, "Let it's foundations be laid."*

## ISAIAH 44 v 24-28

*"This is what the LORD says to his anointed, to Cyrus, whose right hand I take hold of to subdue nations before him and to strip kings of their armour, to open doors before him so that gates will not be shut: I will go before you and will level the mountains; I will break down gates of bronze and cut through bars of iron. I will give you the treasures of darkness, riches stored in secret places, so that you may know that I am the LORD, the God of Israel, **who calls you by name**. For the sake of Jacob my servant, of Israel my chosen, I call you by name and bestow on you a title of honour, though you do not acknowledge me. I am the LORD, and there is no other; apart from me there is no God. I will strengthen you, though you have not acknowledged me, so that from the rising of the Sun to the place of its setting men may know there is none besides me. I am the LORD, and there is no other. I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things..."*

## ISAIAH 45 v 1-7

*"This is what the LORD says - the Holy One of Israel, and its maker: Concerning things to come,.....**I will raise up Cyrus in my righteousness: I will make all his ways straight. He will rebuild my city and set my exiles free, but not for a price or reward, says the LORD Almighty.**"*

## ISAIAH 45 v 11-13

Note also here the phrase –

*"who says to the watery deep, **"Be dry and I will dry up your streams"**",*

Cyrus of Persia conquered Babylon by diverting the Euphrates that flowed through the city. They were able to march into Babylon on the dry river bed and capture the city !

Based on this testimony we might expect that there would be a religious revolution in Persia – a movement away from polytheism to the worship of a single Most High God. Did this happen ?

## **Cyrus Introduced Monotheism as the State Religion and Purged His Empire of Other Gods**

Cyrus reformed religion in Persia. He made monotheism the state religion, and there was a very strong push against polytheism.

*"Prior to the Achaemenid period, the daivas were also commonly worshipped. The Achaemenid kings made it a state policy to destroy their shrines and vilify them. Old Persian daiva occurs twice in Xerxes I's daiva inscription (XPh, early 5th century BCE). This trilingual text also includes one reference to a daivadana ("house of the daivas"), generally interpreted to be a reference to a shrine or sanctuary. In his inscription, Xerxes I records that "by the favor of Ahura Mazda I destroyed that establishment of the daivas and I proclaimed, 'The daivas thou shalt not worship!'"<sup>[7]</sup>*

[Ancient Iranian religion - Wikipedia](#)

So the Achaemenid kings (the first of whom was Cyrus the Great) enforced monotheism.

This monotheism existed alongside polytheism prior to Cyrus. But monotheism became the dominant form of religion from Cyrus onwards. Cyrus began a process of religious reform that purged away worship of any other god, and only looked to the one Most High God.

### **Cyrus Part of Isaiah's Polemic Against Idolatry**

Curiously, Isaiah chapter 44, where Cyrus's name is mentioned, is the singular chapter in the entire Bible where God presents his polemic against idolatry –

*"This is what the LORD says—  
Israel's King and Redeemer, the LORD Almighty:  
I am the first and I am the last;  
apart from me there is no God.  
7 Who then is like me? Let him proclaim it.  
Let him declare and lay out before me  
what has happened since I established my ancient people,  
and what is yet to come—  
yes, let them foretell what will come.  
8 Do not tremble, do not be afraid.  
Did I not proclaim this and foretell it long ago?  
You are my witnesses. Is there any God besides me?  
No, there is no other Rock; I know not one."  
9 All who make idols are nothing,  
and the things they treasure are worthless.  
Those who would speak up for them are blind;  
they are ignorant, to their own shame.  
10 Who shapes a god and casts an idol,  
which can profit nothing?  
11 People who do that will be put to shame;  
such craftsmen are only human beings.  
Let them all come together and take their stand;  
they will be brought down to terror and shame.  
12 The blacksmith takes a tool  
and works with it in the coals;  
he shapes an idol with hammers,  
he forges it with the might of his arm.  
He gets hungry and loses his strength;  
he drinks no water and grows faint.  
13 The carpenter measures with a line  
and makes an outline with a marker;  
he roughs it out with chisels  
and marks it with compasses.  
He shapes it in human form,  
human form in all its glory,  
that it may dwell in a shrine.  
14 He cut down cedars,  
or perhaps took a cypress or oak.*

*He let it grow among the trees of the forest,  
 or planted a pine, and the rain made it grow.*  
<sup>15</sup> *It is used as fuel for burning;  
 some of it he takes and warms himself,  
 he kindles a fire and bakes bread.*  
*But he also fashions a god and worships it;  
 he makes an idol and bows down to it.*  
<sup>16</sup> *Half of the wood he burns in the fire;  
 over it he prepares his meal,  
 he roasts his meat and eats his fill.*  
*He also warms himself and says,  
 "Ah! I am warm; I see the fire."*  
<sup>17</sup> *From the rest he makes a god, his idol;  
 he bows down to it and worships.*  
*He prays to it and says,  
 "Save me! You are my god!"*  
<sup>18</sup> *They know nothing, they understand nothing;  
 their eyes are plastered over so they cannot see,  
 and their minds closed so they cannot understand.*  
<sup>19</sup> *No one stops to think,  
 no one has the knowledge or understanding to say,  
 "Half of it I used for fuel;  
 I even baked bread over its coals,  
 I roasted meat and I ate.*  
*Shall I make a detestable thing from what is left?  
 Shall I bow down to a block of wood?"*  
<sup>20</sup> *Such a person feeds on ashes; a deluded heart misleads him;  
 he cannot save himself, or say,  
 "Is not this thing in my right hand a lie?"*

Immediately after this passage we find –

*"This is what the LORD says—  
 your Redeemer, **who formed you in the womb:**  
 I am the LORD,  
 the Maker of all things,  
 who stretches out the heavens,  
 who spreads out the earth by myself,*  
<sup>25</sup> ***who foils the signs of false prophets  
 and makes fools of diviners,  
 who overthrows the learning of the wise  
 and turns it into nonsense,***  
<sup>26</sup> ***who carries out the words of his servants  
 and fulfils the predictions of his messengers,***

Notice that this passage is referring to Daniel who foiled the other diviners in the court of Nebuchadnezzar, and made fools of them, and was renowned for being wise. It was Daniel who received the prophecy foretelling events from Cyrus until the Roman empire. Immediately following this passage is the passage about Cyrus !

*who says of Jerusalem, 'It shall be inhabited,'  
of the towns of Judah, 'They shall be rebuilt,'  
and of their ruins, 'I will restore them,'  
27 who says to the watery deep, 'Be dry,  
and I will dry up your streams,'  
28 who says of Cyrus, 'He is my shepherd  
and will accomplish all that I please;  
he will say of Jerusalem, "Let it be rebuilt,"  
and of the temple, "Let its foundations be laid."'*

## **Two Men Before Their Time**

Only twice in the whole Bible does God predict the proper name of a person before they are born. In both cases God also predicts the specific events surrounding these two people, and the specific things they will do. The first name is JOSIAH. The second name is that of CYRUS. Both have an interesting connection to the events of the Captivity.

### **Josiah**

During the reigns of king Saul, king David and king Solomon, Israel was a united kingdom. However, after the reign of king Solomon ended (in 977 B.C.) Israel became divided into 2 separate kingdoms - the Northern Kingdom with it's capital at Samaria, and the Kingdom of Judah with it's capital at Jerusalem. The first king of the Northern Kingdom was named Jeroboam, and the first king of the Southern Kingdom of Judah was named Rehoboam.

### **Division of the Kingdom After Solomon**

- First King of Northern Kingdom King is Jeroboam – The capital at Samaria
- First King of Southern Kingdom is Rehoboam – The capital at Jerusalem

Initially, there was still only one religion, the worship of YHWH, and the centre of this religion was at the Temple of Jerusalem . However, Jeroboam was worried because he believed that if his people continued to worship at Jerusalem they would return to serving Rehoboam. So to avoid this Jeroboam set about creating a new religion with a new centre of worship - so his people would no longer have to go to Jerusalem. So Jeroboam made 2 gold calves, and set one up at Bethel and the other up at Dan. He established a new religion with new idols, new shrines, new priests, new festivals.

Then a prophet from Judah came to the shrine at Bethel while king Jeroboam was worshipping there.

*By the word of the LORD a man of God came from Judah to Bethel as Jeroboam was standing at the altar to make an offering. The man of God cried out against the altar by the word of the LORD:*

*"O altar, altar! This is what the LORD says: "A son named Josiah will be born to the house of David. On you he will sacrifice the priests of the high places who now make offerings here, and human bones will be burnt on you."*

*That same day the man of God gave a sign: "This is the sign the LORD has declared: the altar will be split apart and the ashes on it will be poured out."*

*When king Jeroboam heard what the man of God cried out against the altar at Bethel, he stretched out his hand from the altar and said, "Seize him!". But the hand he stretched out towards the man shrivelled up, so that he could not pull it back. Also the altar was split apart and its ashes poured out according to the sign given by the man of God by the word of the LORD.*

*Then the king said to the man of God, "Intercede with the LORD your God and pray for me that my hand may be restored." So the man of God interceded with the LORD, and the king's hand was restored and became as it was before.*

#### 1 KINGS 13 v 1-6

This prophecy achieved a remarkable fulfilment 339 years later when for the first time a king named JOSIAH became king of Judah in 638 B.C.. When Josiah was 8 years old he became king, and he reigned at Jerusalem for 31 years, until 607 B.C.. In the 18th year of Josiah's reign (620 B.C.) Josiah's officials discovered the Book of the Law - and Josiah read it and realized how much Israel had disobeyed God's laws. He humbled himself before the LORD, and became determined to purge Israel of idolatry.

Josiah sent his officials to the prophetess Huldah in Jerusalem to enquire of her what the discovery of the Book of the Law meant. She gave them this prophecy -

*"This is what the LORD says: I am going to bring disaster on this place and its people, according to everything written in the Book the king of Judah has read. Because they have forsaken me and burned incense to other gods and provoked me to anger by all the idols their hands have made, my anger will burn against this place and will not be quenched."*

*"This is what the LORD, the God of Israel says concerning the words you heard: Because your heart was responsive and you humbled yourself before the LORD when you heard what I have spoken against this place and its people, that they would become accursed and laid waste, and because you tore your robes and wept in my presence, I have heard you declares the LORD. Therefore I will gather you to your fathers, and you will be buried in peace. Your eyes will not see all the disaster I am going to bring on this place."*

#### 2 KINGS Chapter 22

King Josiah carried out a complete purge of idolatry both in the Kingdom of Judah and in the Northern Kingdom. It was the greatest purge that Israel had ever seen and would ever see. He removed all the idols from the Temple of Jerusalem and burned them outside Jerusalem. He also destroyed all the "high places" or altars throughout all of Israel where worship of the idols took place and slaughtered all the idolatrous priests. At Bethel people had been buried near to the

altars (buried on holy ground they believed). Josiah dug up these bodies and burned them on the altars, thus fulfilling the prophecies made 339 years earlier.

2 Kings chapter 23 describes the purge of Josiah. Similarly Cyrus carried out a complete purge of idolatry both in the kingdom of the Medes and the Persians.

### **Symmetry in Prophecies of Josiah and Cyrus**

The prophecy about Josiah was given at the very beginning of the period of idolatry, when the first king of the Northern Kingdom, Jeroboam, set up idols. And its fulfilment was timed to coincide with the very end of the period of idolatry – Josiah reigned until 607 B.C. – until the very year that the Captivity began.

So we see a kind of symmetry here. The timing is not random. Its fulfilment was intended to coincide with the start of the captivity. This seems to convey a message – that the captivity was because of idolatry.

### **God Provides Proof that He is Not an Idol**

In the polemic against idolatry in Isaiah 44, God argues that He is the only true God (not an idol) because of His ability to foretell the future – but also because He is the Creator -

*“he who made you, who formed you in the womb, and who will help you”*

ISAIAH 44 v 2

And again, referring to Cyrus, Isaiah 44 says

*“This is what the Lord says – your Redeemer, who formed you in the womb..”*

ISAIAH 44 v 24

So by providing the names of Josiah and Cyrus before they were born, God is showing that He “formed them in the womb” – that He is the Creator (and so is not an idol).

Perhaps God forms each of us in the womb – each of us coming into the world with a form, a name and a mission/purpose that are God-given?

### **Timing of Cyrus Not Random**

And just as Josiah reigned up until the year of the captivity – so also Cyrus reigned from the year that the captivity ended. These are the only two people mentioned by name before their birth and they frame the beginning and end of the captivity. Also, just as Josiah purged away idolatry to return to monotheism, so also Cyrus did the same !

By naming them, God shows that He is not an idol, and He gives them the same mission - to destroy idolatry – and sets them 70 years apart - at the start and end of the period of chastisement for idolatry.

## **In summary,**

Josiah and Cyrus are the only two people in the Bible named before their birth. Josiah frames the period of idolatry because the giving of Josiah's prophecy marks the beginning of the period of idolatry, and the fulfilment of Josiah's prophecy marks the end of the period of idolatry, and the beginning of the Captivity.

- Josiah purges idolatry to return to monotheism
- Josiah's reign marks the beginning the period of Captivity (a captivity imposed because of idolatry)
- Cyrus's reign marks the end of the period of Captivity
- Cyrus purges idolatry to return to monotheism.

## **Reasons for Captivity**

Ezekiel 20 v 12-21 states that the two reasons for the seventy years of captivity were idolatry and sabbath breaking.

[Bible Study Guides - Why Did the Babylonian Captivity Happen to God's Professed People? - Steps to Life](#)

[3 Things We Should Know about the Babylonian Captivity - Bible Study \(crosswalk.com\)](#)

[What the Bible says about Captivity, Penalty for Sabbath Breaking \(bibletools.org\)](#)

The Sabbath was instituted as a recognition that the Creator is our God, rather than worshipping the creation or what we make with our hands. So ignoring the Sabbath is the first sign of idolatry.

So it is curious that Josiah and Cyrus, the only two people who are named before their birth, happen to be two rulers 70 years apart, who lived at the beginning and end of the captivity, and who both carried out a purge against idolatry.



## WHAT DOES DANIEL TELL US ABOUT OUR CURRENT SITUATION

1. The kingdom of god will supplant all the worldly kingdoms .
2. God is in control and determines the rise and fall of each kingdom
3. Kingdoms whose fate was determined by God are
  - Egyptian
  - Canaanite
  - Assyrian
  - Israel
  - Babylonian
  - Persian
  - Greek
  - Roman

4 . The time of tribulation will last 3.5 years

5. The meticulous precision in the fulfilment of these prophecies indicates that the beings who spoke to Daniel had access to a record of future events - they refer to this as **The Book Of Truth** - meaning the book of what IS and what WILL BE.

Hence in this book are found the names of those who will be saved. It is a book of the past, present and future.

(This indicates that heaven is a place of incredible knowledge - a vast library of information and science)

(This also indicates that nothing is hidden from God. Elected leaders should take notice - nothing can be done in secret . Every action will be accounted for)

6. Daniel portrays a hierarchy of beings, with angels having power over nations and God having power over angels. Some of these angels support the will of God, and others oppose it.

7. However YHWH is not a prince (angel) but rather is the Creator God above all the angels. He demonstrates this by -

- his control over all the other nations, setting their rise and fall
- the final establishment of the kingdom of god
- the conquest of death shown through Jesus Christ

## **SO WHAT ABOUT THE NEW WORLD ORDER?**

... it will last a mere 3.5 years.

And we can celebrate the fact that soon afterwards will arrive the kingdom of God and the reign of Christ on earth

This will be accompanied by a restoration of ourselves and our environment and a huge flourishing of science and knowledge . Lifespans will be restored to pre-flood levels . You could not ask or dream of a better future.

In the mean time we must hold out against compliance, hold out against compromise with the NWO, fight for the preservation of the Truth and the Good, and encourage others to do the same.

## **APPENDIX A**

### **DATING OF THE BOOK OF DANIEL**

## DATING THE BOOK OF DANIEL

Daniel lived contemporary with both Jeremiah and Ezekiel, and is mentioned twice in the Book of Ezekiel.

14:12 The word of the LORD came again to me, saying, 14:13 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: 14:14 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.

EZEK 14 v 12

Ezekiel finished writing his book in about 520 B.C. since the last event he describes in the Book of Ezekiel is the return of the Holy Spirit on that date. However, the book tells us that God spoke these words to Ezekiel between 590B.C. when the Spirit departed, and 586 B.C. when Jerusalem fell.

In the quote above, Ezekiel is drawing our attention to three men renowned for their righteousness all of whom are found in our Scriptures. It is certain that these three persons were either Israelites or Patriarchs, since it would not make sense for God to draw attention to the righteousness of other nations who followed other gods and other commandments, especially given the circumstances (being captive amongst foreigners). Daniel is placed on a level with the greatest of the Patriarchs Noah and Job.

Righteousness is ascribed to him, as we find in the Book of Daniel, where Daniel is said to be highly esteemed by God, devoutly prayerful, and mindful of the laws of idolatry and purity. The deliverance of three men through their righteousness is a clear allusion to the story of the three friends of Daniel in the fiery furnace.

28:1 The word of the LORD came again unto me, saying, 28:2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: 28:3 **Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:**28:4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: 28:5 By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: 28:6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; 28:7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

EZEK 28 v 1

Here the WISDOM of Daniel is referred to, as well as Daniel's ability to understand secrets (i.e. interpret riddles and dreams). These are the very qualities portrayed of Daniel in the Book of Daniel. This is done in the very context of the Prince of Tyre setting himself up as an idol - exactly what Nebuchadnezzar did.

It is therefore certain that during the earliest days of the Persian Empire, Daniel was already regarded as a prophet. It is also certain that as early as 590 B.C. God spoke to Ezekiel about the righteousness and wisdom of Daniel, and He spoke in such a way as to expect Ezekiel to understand the reference to Daniel.

## **DANIEL FOUND IN BABYLONIAN RECORDS**

### **Name :**

There is a man named *Innin-šar-usur* in the archives of Erech. The “ININ” part of his name is The goddess of Uruk, who was known by many names in the Neo-Babylonian times. When one substitutes one of her names, “Belti-\*”, for “INNIN”, his name then becomes Belteshazzar, which is the name Daniel was given when he got to Babylon.

### **Date :**

The records of Innin-šarru-ušur are from the time of Nebuchadnezzar through Nabonidus.

### **Location :**

These records were found in Erech (Uruk), a major city of the Neo-Babylonian Empire. It is reasonable that Daniel would have done business in this city over the course of the nearly 70 years he was in Babylon.

### **Relatives :**

*Innin-šar-usur* shares a grandfather with a person who can be shown to be Shadrach, one of Daniel's known friends

There is no other contradictory information known about this man that prevents him from being Daniel, and he has four positive, identifying characteristics that match Daniel. Therefore, until other information proves otherwise, this man could be the Daniel of the Bible, recorded as his Babylonian name of Belteshazzar.

[\(99+\) Finding Belteshazzar, the Daniel of the Bible | Shelley Helzerman Houser - Academia.edu](#)

## LANGUAGE OF BOOK OF DANIEL

That Daniel lived during the time of Ezekiel is also evident from the languages in which the Book of Daniel is written. The scrolls of Daniel are written partly in Hebrew and partly in Aramaic, and the Aramaic is not at all the Aramaic of the other documents of the Maccabean period, but the eastern Aramaic of the sixth century BC.

This Aramaic is very similar to the Aramaic found in 5<sup>th</sup> Century Elephantine papyri, and also in the Book of Ezra. The Aramaic is official Aramaic which predates the Aramaic of Greek times.

The Hebrew too is classical Hebrew, not the Hebrew of the Maccabean period.

Scattered throughout the text are Persian and Assyro-Babylonian words, all dating to the period of captivity, and prior to the Greek empire.

### Frequency of foreign words

Era	Language	Number of words found in Daniel
Canaanite	Aramaic	Very similar to Ezra and 5th Century Elephantine Papyri
Assyrian- Babylonian 742-537 B.C.	Assyrian/Babylonian	7+ : all proper names are in Assyria-Babylonian
Persian Empire 537-333 B.C.	Old Persian	21 : all 21 words are Old Persian (pre Greek conquest)
Greek Empire 333-67 B.C.	Greek	3
Nabatean Kingdom 50 B.C.	Arabic, Latin, Egyptian	0

See : <https://www.andrews.edu/library/car/cardigital/Periodicals/AUSS/1981-3/1981-3-03.pdf>

## THE CLOSING OF THE OLD TESTAMENT CANON

The Old Testament Canon was closed in 424 B.C. and from that time on there was no further prophecy. The ancient synagogue believed that after the prophet Malachi there was no prophetic voice for 400 years until the voice of John the Baptist. The Book of Daniel has always been part of the Old Testament Canon, therefore it must predate 424 B.C.

A recurring sadness in *1 Maccabees* is that "there is no prophet in the land"! The dying priest Mattathias in *1 Maccabees 2:49-70* used the example of Daniel and his three companions to rally his sons to be found faithful to the God of Israel. He appealed to the voice of a past prophet because there was no living "Daniel the prophet" in the land then. If Daniel was written in the inter-testament period he was "no prophet"! The fact is he was a prophet because he wrote and spoke before God silenced His prophets in the 400 years leading up to John the Baptist's grand announcement in the wilderness.

## SHOWN TO ALEXANDER

In his *Antiquities of the Jews*, Book XI, chapter 8, Josephus tells us a gripping story of how during the siege of Tyre the Greek conqueror Alexander the Great asked the Jews for provisions for his army. Jaddua, the high priest, refused Alexander's request. The reason he gave was that the Jews had sworn allegiance to the Persian king, Darius. Once Alexander had overcome Tyre, he furiously marched on Jerusalem to teach the Jews a lesson.

It seems Jaddua the high priest had been told by God in a dream what the Jews must do. All the priests dressed in white. Jaddua put on his high priestly garb, a scarlet robe, the breastplate and the golden mitre. Followed by the procession of the priests in white, and singing the songs of Zion, the Jews went out to greet Alexander on his white steed with his fierce and unstoppable army. According to Josephus, Jaddua showed Alexander the prophecies of Daniel, as read in chapter 8:1-8 and 15-22. These are passages that prophesied of Alexander's arrival and invincibility on the world stage. Apparently, Alexander was so overcome that he offered sacrifices and worshipped the God of the Jews.

The salient point is that this happened around 330 BC. Alexander destroyed every city in Syria allied to Darius, with the sole exception of Jerusalem. Indeed, Alexander not only spared Jerusalem and its Temple, but highly favored it.. Josephus informs us of a very reasonable explanation: The impression made upon him by the reading of Daniel the prophet. Alexander was floored as he realized he was the star of this supernatural prediction written generations before his arrival!

Alexander, angry with the Jews who refused to give him their allegiance, was going to Jerusalem to punish them and make them an example. When he arrived, however, a procession of priests, which he had foreseen in a dream, met him. In this dream, God had promised him victory, and for this reason he spared the Jews. Josephus adds that the priests showed Alexander the prophecies in Daniel concerning a Greek conquering the Persian Empire. This pleased Alexander, and he treated the Jews with kindness.

What we know of Alexander is very compatible with this account -

- Alexander marched through that area on his way to Egypt - capturing every city as he went
- During his siege of Gaza, Alexander would have had to secure the submission of Jerusalem which occupied a threatening position in regard to his communications.

- Alexander did visit Jerusalem in 333 A.D.
- Alexander came to punish the Jews
- Alexander mysteriously changed to treating the Jews with kindness
- Alexander was a romantic and much given to oracles, omens and the like

The Jews were terrified of Alexander, and they naturally wanted to avert punishment. At the same time the Jews would be very aware that Alexander had fulfilled the prophecy of the Greeks defeating the Persians. Under these circumstances it is VERY likely that the Jews would have shown these prophecies to Alexander because this would flatter Alexander and also show Alexander that the Jews were God's chosen.

Alexander's arrival at Jerusalem would have been a very high profile event for the Jews - and certainly would have been recorded in the history in some detail. Similarly, the showing of Daniel's prophecies to Alexander would have changed the policy of Alexander towards the Jews - and so this too would be a central event in the political life of the nation.

## IN THE SEPTUAGINT

The five books of Moses were translated into Greek by the Ptolemies about 250 B.C. All 39 books of the Old Testament were translated into Greek by 150 B.C and were in wide circulation in the synagogues.

This Greek translation was called the Septuagint. The inclusion of the Book of Daniel in the Septuagint, shows that it must have predated the time of the Seleucids and the Maccabees. Consequently it would have a date of at least 200 B.C. if not earlier.

## IN THE QUMRAN COMMUNITY

The Qumran community was known as the Essenes. They comprised Jews who had withdrawn into the desert during the Greek occupation of Judah. The date of the founding of the Qumran community is given in one of their most central texts - referred to by scholars as *the Zadokite Fragments or the Damascus Document*.

The text begins by declaring that in ancient times, Israel went astray. As a result, God "hid His face" and allowed the destruction of the First Temple (586 B.C.) Yet a remnant of the defeated people remained, and it was they who ultimately formed the sect. There then follows -

"And in the period of wrath, **three hundred and ninety years** after He had handed it (the Temple) over to Nebuchadnezzar king of Babylonia, He remembered them (Israel) and caused to grow from Israel and Aaron the root of a plant (ie the sect) (Zadokite Fragments 1 v 5-7)



If we calculate from the dating for the destruction of the First Temple, we arrive at 196 B.C. for the founding of the sect. The text of the Zadokite Fragments then tells about a period of confusion followed by the rise of the sect's leader, the Teacher of Righteousness:

"Then they understood their transgression and knew that they were guilty. They were like blind men groping on the road for twenty years. Then God paid attention to their deeds for they sought Him whole-heartedly, and He set up for them a Teacher of Righteousness to direct them in the way of His heart"

It appears that during the initial period of 20 years the sect was leaderless and even formless until the Teacher of Righteousness established his leadership over it (176 B.C.). Only with the teacher's emergence and his assumption of control did sectarian teachings and a distinctive way of life take shape. The Teacher of Righteousness assumed leadership of the sect and introduced his teachings; at that time or shortly thereafter the sect moved to its site in the wilderness at Qumran.

Much of their scrolls contain portions of the Old Testament. *The Qumran community held Daniel's work in such high regard as to refer to him as "Daniel the prophet", a title bestowed on him in a florilegium found in 4Q.* Given the date when the Essene community began, it is reasonable to say that what they had is a fair representation of the canon passed down by the previous century. (300-200 B.C.)) .This practically takes their canon back to the time of the prophets. With the exception of Esther, they had all the books we have in our Hebrew canon today.

The Qumran community itself was in existence from 196 B.C.. Hence Daniel would be regarded as canonical from this earlier time at least. To be accepted as canonical, Daniel must have predated 196 B.C. by at least a century. In short - "The discovery of manuscripts of Daniel at Qumran dating from the Maccabean period renders it highly improbable that the book was composed during the time of the Maccabees." Daniel must be much older.

## REFERENCED BY THE MACCABEES

The existence of the Book of Daniel at the very beginning of the Maccabean Period is confirmed by the First Book of Maccabees.. In the First Book of Maccabees, Mattathias, father of the Maccabean brothers, encourages his sons in the revolt against Antiochus Epiphanes by recalling to them the deeds of their fathers. In I Maccabees2 he is quoted as saying -

"Ananias, Azarias, and Misael, by believing, were saved out of the flame. Daniel for his innocency was saved from the mouth of lions."

Mattathias died in 166 B.C. so Daniel must date from before the time of the Maccabees.

Furthermore, the context seems to indicate that Mattathias was referring to an event far in the past. Also, the context of the reference seems to indicate that the author considered Daniel canonical.

1 Maccabees actually mentions the abomination of desolation being set up upon the altar.

*1 Maccabees 1:54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;*

## **ACKNOWLEDGED BY JESUS**

Jesus calls Daniel "the prophet" (Matthew 24:15) – so He regarded Daniel as a real prophet, and the Book of Daniel as a truthful account.

## **REFERENCED BY JOSEPHUS**

### *Antiquities of the Jews 12:319-326*

*So on the five and twentieth day of the month of Chisleu, which the Macedonians call Apellaios, they lit the lamps that were on the lampstand, and offered incense upon the altar [of incense], and laid the loaves upon the table [of showbread], and offered burnt offerings upon the new altar [of burnt offering].<sup>320</sup> Now it so happened, that these things were done on the very same day on which their divine worship had stopped, 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 of Apellaios, and on the hundred fifty and third Olympiad: but it was dedicated anew, on the same day, the twenty-fifth of the month of Apellaios, 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 stop that worship [for some time] ..... And from that time to this we celebrate this festival, and call it Lights .*

### *Antiquities of the Jews 10:272-276*

*Daniel wrote that he saw these visions in the plain of Susa; and he has informed us that God interpreted the appearance of this vision after the following manner..... and that from among them there should arise a certain king that should overcome our nation and their laws, and should take away their political government, and should spoil the temple, and forbid the sacrifices to be offered for three years' time." And indeed it so came to pass, that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision, and what he wrote many years before they came to pass. In the very same manner Daniel also wrote concerning the Roman government, and that our country should be made desolate by them.*

### **The Jewish War 1:32**

He also spoiled the temple, and put a stop to the constant practice of offering a daily sacrifice of expiation, for three years and six months.

***Antiquities of the Jews 10:272-276***

*Daniel wrote that he saw these visions in the plain of Susa; .....And indeed it so came to pass, that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision, and what he wrote many years before they came to pass. In the very same manner Daniel also wrote concerning the Roman government, and that our country should be made desolate by them.*