



THE BOOK OF DANIEL

**Kootenai**
community
CHURCH

"He who has ears to hear, let him hear."

DANIEL

KOOTENAICHURCH.ORG

PASTOR/ELDER CORNEL RASOR

Cornel Rasor, Pastor
Kootenai Community Church

- Exo 20:2 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.
- Exo 20:7 "You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.
- Dan 8:1 In the third year of the reign of Belshazzar the king a vision appeared to me, Daniel, subsequent to the one which appeared to me previously.
- Dan 9:2 in the first year of his reign, I, Daniel, observed in the books the number of the years which was *revealed as* the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, *namely*, seventy years.
- Dan 9:20 Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God in behalf of the holy mountain of my God,
- Dan 10:2 In those days, I, Daniel, had been mourning for three entire weeks.

- Eze 14:14 even *though* these three men, Noah, Daniel and Job were in its midst, by their *own* righteousness they could *only* deliver themselves," declares the Lord GOD.
- Eze 14:20 even *though* Noah, Daniel and Job were in its midst, as I live," declares the Lord GOD, "they could not deliver either *their* son or *their* daughter. They would deliver only themselves by their righteousness."
- Eze 28:3 Behold, you are wiser than Daniel; There is no secret that is a match for you.

- Dan 8:15 When I, Daniel, had seen the vision, I sought to understand it; and behold, standing before me was one who looked like a man.
- Dan 8:27 Then I, Daniel, was exhausted and sick for days. Then I got up *again* and carried on the king's business; but I was astounded at the vision, and there was none to explain *it*.
- Dan 9:2 in the first year of his reign, I, Daniel, observed in the books the number of the years which was *revealed* as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, *namely*, seventy years.
- Dan 10:2 In those days, I, Daniel, had been mourning for three entire weeks.
- Dan 10:7 Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves.
- Dan 12:4-5 "But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase." 5 Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river.

- Dan 11:31-39 "Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation. 32 "By smooth *words* he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action. 33 "Those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder for *many* days. 34 "Now when they fall they will be granted a little help, and many will join with them in hypocrisy. 35 "Some of those who have insight will fall, in order to refine, purge and make them pure until the end time; because *it is still to come* at the appointed time. 36 "Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done. 37 "He will show no regard for the gods of his fathers or for the desire of women, nor will he show regard for any *other* god; for he will magnify himself above *them* all. 38 "But instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor *him* with gold, silver, costly stones and treasures. 39 "He will take action against the strongest of fortresses with *the help of* a foreign god; he will give great honor to those who acknowledge *him* and will cause them to rule over the many, and will parcel out land for a price.



Ancient Babylon Location

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KINGS AND EVENTS OF THE BABYLONIAN, PERSIAN, AND GREEK DYNASTIES

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|---|---|
| <ul style="list-style-type: none"> • 612 B.C. Nineveh falls to neo-Babylonian army (Nebuchadnezzar) • 608 Pharaoh Necho II marched to Carchemesh to halt expansion of neo-Babylonian power • Josiah, King of Judah, tries to stop him • Death of Josiah and assumption of throne by his son, Jehoahaz • Jehoiakim, another son of Josiah, replaced Jehoahaz on the authority of Pharaoh Necho II within 3 months • Palestine and Syria under Egyptian rule Josiah's reforms dissipate • 605 Nabopolassar sends troops to fight remaining Assyrian army and the Egyptians at Carchemesh | <ul style="list-style-type: none"> • Nebuchadnezzar chased them all the way to the plains of Palestine • Nebuchadnezzar got word of the death of his father (Nabopolassar) so he returned to Babylon to receive the crown • On the way back he takes Daniel and other members of the royal family into exile • 605 – 538 Babylon in control of Palestine, 597; 10,000 exiled to Babylon • 586 Jerusalem and the temple destroyed and large deportation • 582 Because Jewish guerilla fighters killed Gedaliah another last large deportation occurred |
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SUCCESSORS OF NEBUCHADNEZZAR

- 562 – 560 Evil-Merodach released Jehoiakim (true Messianic line) from custody
- 560 – 556 Neriglissar
- 556 Labaski-Marduk reigned
- 556 – 539 Nabonidus: Spent most of the time building a temple to the mood god, Sin. This earned enmity of the priests of Marduk. Spent the rest of his time trying to put down revolts and stabilize the kingdom. He moved to Tema and left the affairs of state to his son, Belshazzar.
- Belshazzar: Spent most of his time trying to restore order. Babylonia's great threat was Media.

Rise of Cyrus

585 - 550 Astyages was king of Media (Cyrus II was his grandson by Mandane)

550 Cyrus II, a vassal king, revolted

Nabonidus, to restore balance of power, made alliances with:

1. Egypt

2. Crecus, King of Lydia

547 Cyrus marched against Sardis (capital Lydia) and captured all of Asia Minor

539 Gobyas took Babylon without resistance (Dan. 5; Belshazzar Nabonidus' co-regent; also Gobyas possibly Darius the Mede, Dan. 5:31).

Oct. 11, 539 Cyrus entered as liberator from Nabonidus' moon goddess, Zin

CYRUS' SUCCESSORS

- | | |
|---|---|
| <ul style="list-style-type: none">• 530 Cyrus' son succeeded him (Cambyses II)• 530 – 522 Reign of Cambyses (Elephantine Papyri)• Added Egypt in 525 to the Medo-Persian Empire• 522 – 486 Darius I came to rule• He organized the Persian Empire along Cyrus' plan of satraps• He set up coinage like Lydia's• 486 – 465 Xerxes I (Esther)• Put down Egyptian revolt• Intended to invade Greece but was defeated in the Battle of Thermoply in 480 Xerxes I was assassinated in 465.• 480 Battle of Thermoply | <ul style="list-style-type: none">• 465 – 424 Artaxerxes I Longimanus (Ezra 7-10, Nehemiah, and Malachi)• Greeks continued to advance until confronted with Peloponisian Wars• Wars lasted about 20 years• During this period the Jewish community is reconstructed• 423 – 404 Darius II• Authorized the feast of unleavened bread in the Elephantine Temple• 404 – 358 Artaxerxes II• 358 – 338 Artaxerxes III• 338 – 336 Arses• 336 – 331 Darius III |
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GREECE

- 359 – 336 Philip II of Macedon built up Greece He was assassinated in 336
- 336 – 323 Alexander the Great (Philip's son)
- Routed Darius II at battle of ISUS
- He died in 323 in Babylon of a fever after conquering the eastern Mediterranean and the Near East
- Alexander's generals divided his empire at his death:
 - Cassander - Macedonia and Greece
 - Lysimicus – Thrace
 - Selects I - Syria and Babylon
 - Ptolemy - Egypt and Palestine
 - Antigonus - small part of Asia Minor

RULERS OF BABYLON

- 626 – 605 Nabopolassar dies (“Nabu, Protect the Sun”)
- 625 – 585 Cyrzares
- 605 – 562 Nebuchadnezzar II (“Nebo, Protect the Boundary”)
- 585 – 550 Astyages
- 562 – 560 Evil Merodack
- 550 Cyrus II
- 556 Labaski Marduk
- 556 – 539 Nabonidus Belshazzar
- 539 Gobiya

MEDO-PERSIAN

- 550 – 530 Cyrus II (538 Medo-Persian dominate power called Achaemenian Empire)
- 530 – 522 Cambyses II (Egypt added and Cyprus)
- 522 Gaumata or Pseudo, Smerdis (reign 6 months)
- 522 – 486 Darius I (Hystaspes)
- 486 – 465 Xerxes I (Esther's husband)
- 465 – 424 Artaxerxes I (Ezra and Nehemiah in Palestine)
- 423 - Xerxes II
- 424 – 404 Darius II Nothus
- 404 – 359 Artaxerxes II Mnemon
- 359 – 338 Artaxerxes III Ochus
- 338 – 336 Arses
- 336 – 331 Darius III Codomannus

GREEK

- 359 – 336 Philip II of Macedon
- 336 – 323 Alexander the Great
- 323 Generals divide Empire
 - Cassander – Macedonia
 - Lysimachus – Syria
 - Seleucus I - Syria and Babylon
 - Ptolemy – Egypt
 - Antigonus - Asia Minor (killed in 301 B.C.)
- The Ptolemies controlled Palestine, but in 175 - 163 control passed to the Seleucids
- 175 – 163 Antiochus IV Epiphanes, the eighth Seleucid ruler

- About 200 b.c. the *Prophets* were added to the *Law* to compose the Jewish “Bible.” Yet Daniel is not among the *Prophets*, being added to the *Sacred Writings* about a.d. 90, when the Jewish “Bible” was completed.
- The book of Daniel is not mentioned in any Jewish literature until 140 b.c, when the Sibylline Oracles (3:397-400) refer to it. In Baruch 1:15-3:3 (written about 150 B.C.) there is a prayer similar to that in Daniel 9:4 ff. The book of Daniel is also alluded to in I Maccabees 2:59 ff. (written about 125 b.c). Daniel is referred to 164 times in I Maccabees, the Sibylline Oracles, and Enoch (written about 95 b.c).
- Jesus Ben Sirach about 190 b.c, lists the great men of Jewish history (Ecclesiasticus 44.1—50:24); but among these names that of Daniel is missing.
- Words borrowed from the Babylonian, Persian, and Greek languages appear in Daniel.
- Jeremiah is mentioned as a prophet (9:2) and his writings are referred to.

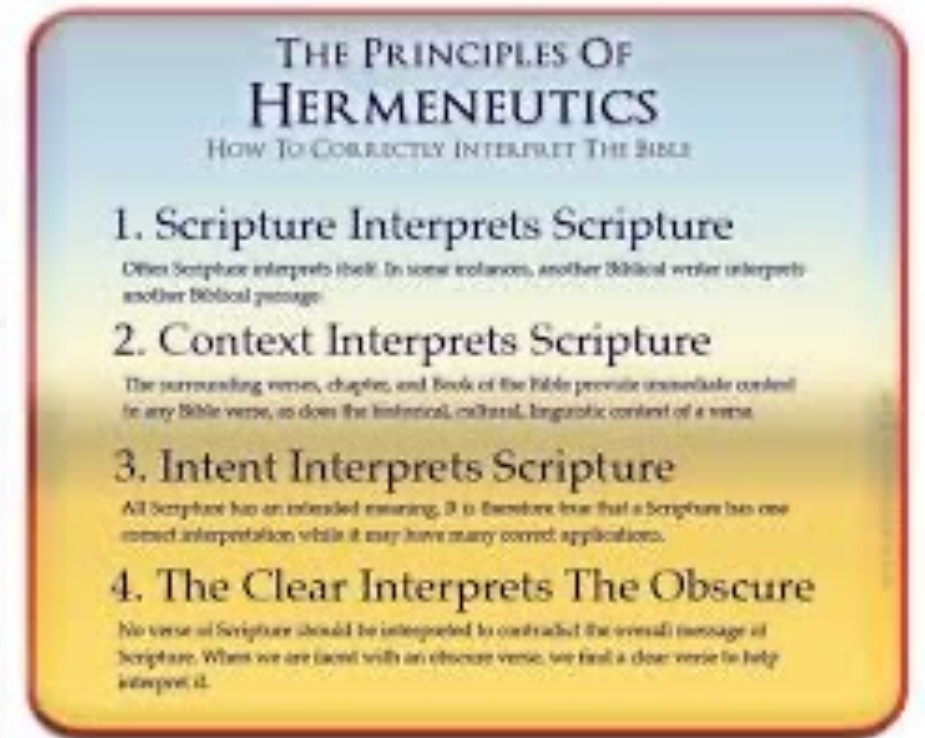
- In Jeremiah's time (also the period of Nebuchadnezzar) the Chaldeans are spoken of as a nation or people, referring to the Babylonians; but in the book of Daniel they are known as astrologers, magicians, diviners of truth.
- The book of Daniel is written partly in Aramaic, a language popular among the Jews in the second century b.c, but not at the time of Nebuchadnezzar.
- The author has an excellent view of history after the time of Alexander the Great, especially during the Maccabean struggles; but his history shows many inaccuracies during the Babylonian and Persian periods.
- The theology regarding the resurrection of the dead and ideas about angels show that the author lived at a later time than that of Nebuchadnezzar. The same may be said in regard to his concern for diet, fasting, and ritualistic prayers.
- The pattern and purpose of the book of Daniel as an apocalypse, which *reinterprets* history from the time of Nebuchadnezzar until the time of Judas Maccabeus and Antiochus IV, and written in 165 b.c, fits better into the scheme and purpose of Daniel than if the book were written in the period of Nebuchadnezzar, predicting history for the next 450 years.

- 1.rejection of its canonicity;
- 2.rejection of detailed prophecy;
- 3.rejection of miracles;
- 4.textual problems;
- 5.problems of language;
- 6.alleged historical inaccuracies.

Daniel

ah, Shadrach; to Mish
thach; and to Azariah.
Then Daniel resolve
himself with the
king, and he asked

- The four methods of biblical interpretation
- The historical - grammatical or literal method
- The tropological or moral method
- The allegorical method
- The anagogical method



1. The words of the Bible must be interpreted based on the intention of the author and not on the suppositions of the reader. The historical, grammatical, cultural basis for the text must be understood in order to get the proper interpretation.
2. Interpretation must be based upon the context of the passage in question. There is the near context of the passage, the paragraph context, the section context and even the context understanding the author themselves. A text without a context is a pretext as Walter Martin so famously said. For example, what does this sentence mean? “The draft was excessive.” Without knowing the context it could mean one of several things. For example if I said “The lack of insulation in the house resulted in a terrible influx of air from the outside. The draft was excessive.” Or, “Even though the publisher asked for just a synopsis of the proposed book, the draft was excessive.” Or, “Although the legislature had promised not to go to war, they began to put funds away in the budget just in case. Even so, everyone agreed that instituting the draft was excessive.”
In each of these cases context dictated that the content of the information supplied was completely different. This is true in Scripture as well.

3. The Bible must be interpreted literally allowing for the normal use of words and figurative language. For example, a normal method of explaining that the Word of God is perfect is found in Psalm 19:7 “The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple.” A figurative way of saying the same thing would be like comparing God’s Words to illumination. This we see in Proverbs 6:23 “For the commandment is a lamp and the teaching is light; And reproofs for discipline are the way of life.”

Often, there are obvious figures of speech such as Isa 55:12 “For you will go out with joy And be led forth with peace; The mountains and the hills will break forth into shouts of joy before you, And all the trees of the field will clap *their* hands.” Do not be tempted to make this type of delightful poetical discourse mean anything other than the obvious. The creation is a testimony to the goodness of God.

4. Use the Bible to interpret itself. When in the Old Testament, interpret the verse in question in context. Only after this is accomplished should one go to the New Testament for further insight. Some verses are very hard to understand and must be understood both in the local context and in the greater context of Scripture. For example Jim just took us through one of the most difficult to interpret passages of Scripture in Hebrews chapter 6 where it appears that one can lose their salvation. There are many clear verses teaching that one cannot lose their salvation and these must be employed in understanding such difficult texts.

5. Interpretation is not application. And so in Matthew chapter 9 for example, an historical event occurred in which Jesus was seen eating with a tax collector. He was taken to task by the Pharisees. His response to the Pharisees was a historical statement that occurred in real time. His statement rebuked them. An application for us today might be that when we hear someone or see someone doing something contrary to Scripture, we lovingly and compassionately approach them seeking either their salvation or restoration. It is not an opportunity for one upmanship and lording it over others.

a. Mat 9:11-13 When the Pharisees saw *this*, they said to His disciples, "Why is your Teacher eating with the tax collectors and sinners?" 12 But when Jesus heard *this*, He said, "*It is* not those who are healthy who need a physician, but those who are sick. 13 "But go and learn what this means: 'I DESIRE COMPASSION, AND NOT SACRIFICE,' for I did not come to call the righteous, but sinners."

6. Be careful not to misunderstand the distinctions between Israel and the church. Between the Old Testament and New Testament era and requirements. For example, the promise is to inherit the land in Palestine were given to Israel, not to the church.

7. Finally be aware of the type of literature you are in when reading the Scriptures. In the Bible you will find law, narrative, wisdom, poetry, gospel, parable, epistle, and apocalyptic literature.

- a. Christians are not under the Old Testament ceremonial law but we still are responsible to the moral law of God. This helps in understanding our responsibilities.

- b. Much of Scripture is simple narrative giving the history of the Israelites and of the church.

- c. Wisdom literature is general truths based on observations. It is not necessarily absolute. For example although Scripture says that a gentle answer turns away wrath, this normally occurs but all of us who have met people who are vicious even in the face of kindness.

d. The poetry of the Hebrews is often parallelism with certain phrases building upon one another. Psalm 24 is an excellent example of this.

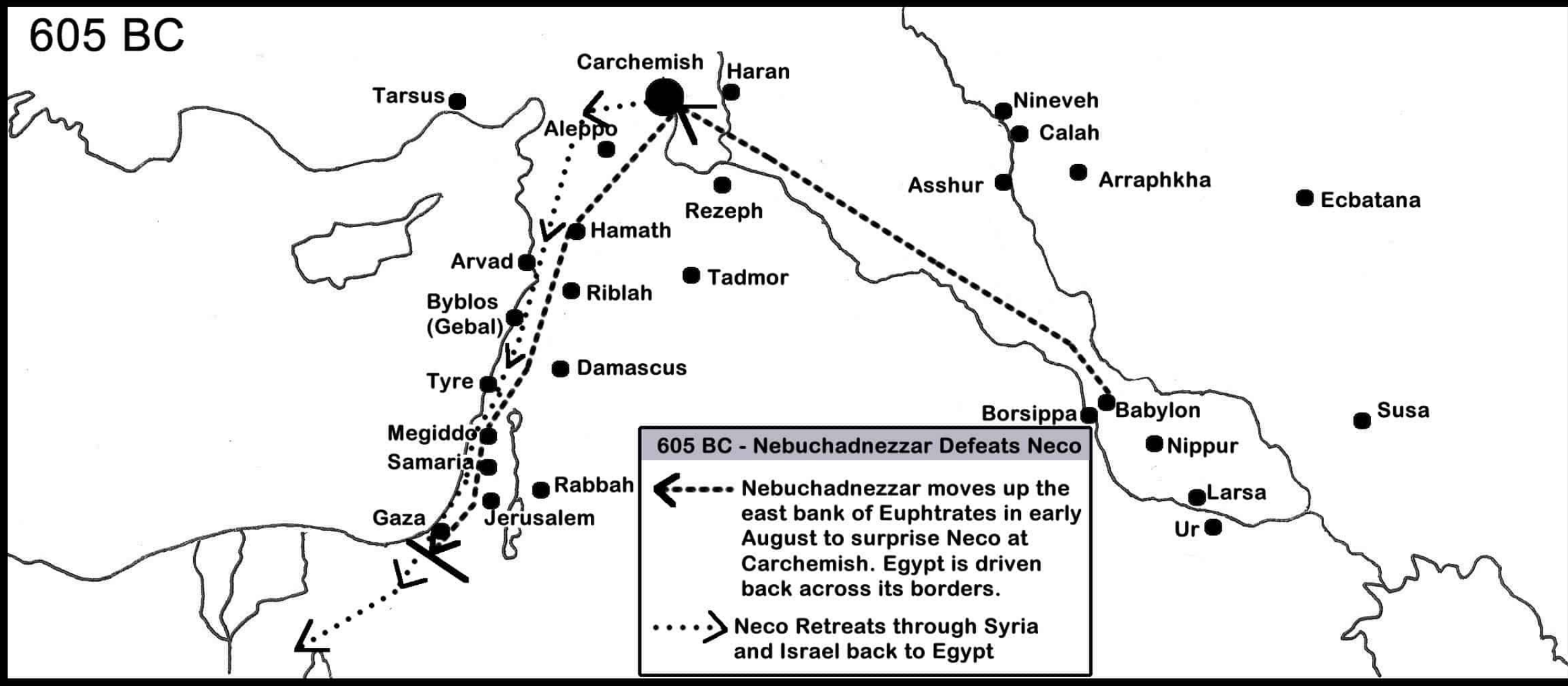
e. The Gospels in the New Testament must be understood in the context of who they were written to. Matthew was written for a Jewish audience, Mark for a Roman audience. Luke was written primarily to a Greek audience and John is more universal.

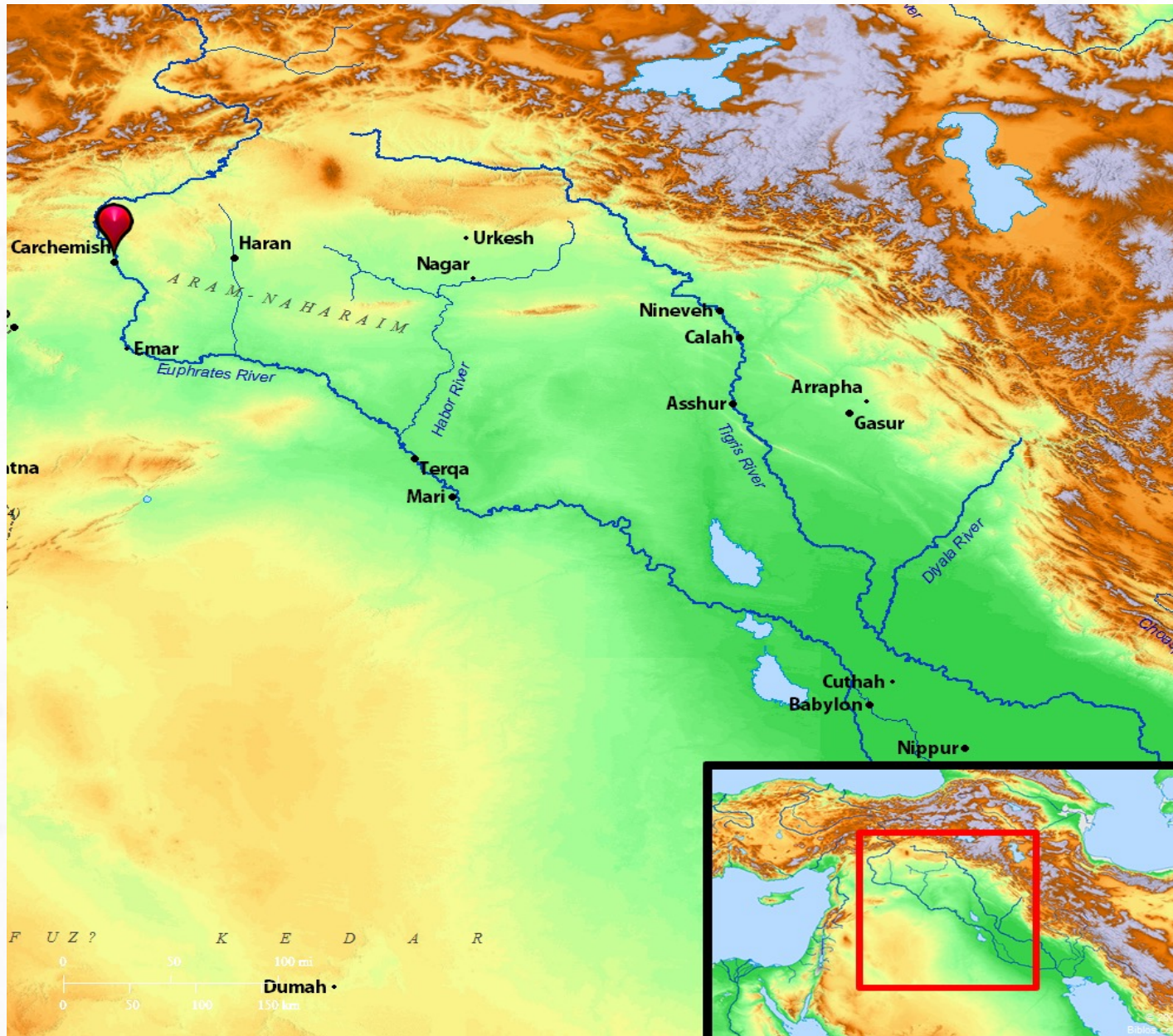
f. Parables are figurative speech used to illustrate truth. In order to properly understand them, we must investigate what prompted the parable, and then we must understand the natural meaning as taken from life in first century Palestine. Then we must look at the main point and give it our attention. Most of the time if not all, Jesus interprets the parables Himself. Look to this for proper insight.

g. Epistles are directed to churches and individuals in churches and must be understood in that light. There are promises made to individual churches that are universal and some that are specific to that church, although application can be made to us. So Paul's promise to visit the Corinthians a third time simple declaration that occurred in history. His admonition to the Corinthians to judge a particular individual in the church who was living with his father's wife was a historical event but it can also be applied today. Churches must properly govern themselves and not allow rampant sin to occur.

h. Apocalyptic literature must be understood as a combination of history, ongoing events and future events. Much care must be given in understanding this type of literature.

605 BC





612 Babylonians and Medes conquer Assyria

605 Babylonians battle Egyptians at Carchemish

605 Nebuchadnezzar becomes king of Babylon

605 The Babylonians invade Judah

605 First wave of deportation of Jews to Babylon

605 Daniel is taken captive and begins to prophesy

601 Babylonians battle Egypt, both sides suffer losses

601 Judah decides to realign itself with Egypt, Jeremiah warns

597 Jehoachin becomes king of Judah

597 Babylonians capture Jerusalem

597 Second wave of deportation to Babylon from Judah.

597 Ezekiel is taken captive to Babylon

597 Zedekiah becomes king of Judah

593 Ezekiel begins to prophesy

586 The Babylonians destroy Jerusalem and the Temple (9th of Av)

586 Jerusalem's walls and gates are burned with fire

586 Third wave of Jews deported to Babylon

586 Babylonian Exile (Galut Bavel) begins

586 End of Biblical (First Temple) Period

586 The end of the monarchy in Judah

539 The Fall of Babylon

539 Beginning of the Persian Period to 332



2Ki 24:1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant *for* three years; then he turned and rebelled against him.

2Ch 36:5-7 Jehoiakim was twenty-five years old when he became king, and he reigned eleven years in Jerusalem; and he did evil in the sight of the LORD his God. 6 Nebuchadnezzar king of Babylon came up against him and bound him with bronze *chains* to take him to Babylon. 7 Nebuchadnezzar also brought *some* of the articles of the house of the LORD to Babylon and put them in his temple at Babylon.

Dan 9:1-2 In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans— 2 in the first year of his reign, I, Daniel, observed in the books the number of the years which was revealed as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years.

Jer 25:11 'This whole land will be a desolation and a horror, and these nations will serve the king of Babylon *seventy years*.

Jer 34:12-22 Then the word of the LORD came to Jeremiah from the LORD, saying, 13 "Thus says the LORD God of Israel, 'I made a covenant with your forefathers in the day that I brought them out of the land of Egypt, from the house of bondage, saying, 14 "At the end of seven years each of you shall set free his Hebrew brother who has been sold to you and has served you six years, you shall send him out free from you; but your forefathers did not obey Me or incline their ear to Me. 15 "Although recently you had turned and done what is right in My sight, each man proclaiming release to his neighbor, and you had made a covenant before Me in the house which is called by My name. 16 "Yet you turned and profaned My name, and each man took back his male servant and each man his female servant whom you had set free according to their desire, and you brought them into subjection to be your male servants and female servants." 17 "Therefore thus says the LORD, 'You have not obeyed Me in proclaiming release each man to his brother and each man to his neighbor. Behold, I am proclaiming a release to you,' declares the LORD, 'to the sword, to the pestilence and to the famine; and I will make you a terror to all the kingdoms of the earth. 18 'I will give the men who have transgressed My covenant, who have not fulfilled the words of the covenant which they made before Me, when they cut the calf in two and passed between its parts— 19 the officials of Judah and the officials of Jerusalem, the court officers and the priests and all the people of the land who passed between the parts of the calf— 20 I will give them into the hand of their enemies and into the hand of those who seek their life. And their dead bodies will be food for the birds of the sky and the beasts of the earth. 21 'Zedekiah king of Judah and his officials I will give into the hand of their enemies and into the hand of those who seek their life, and into the hand of the army of the king of Babylon which has gone away from you. 22 'Behold, I am going to command,' declares the LORD, 'and I will bring them back to this city; and they will fight against it and take it and burn it with fire; and I will make the cities of Judah a desolation without inhabitant.'"

- 1Ki 11:5 For Solomon went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable idol of the Ammonites. (950 B.C.)
- 1Ki 12:28 So the king consulted, and made two golden calves, and he said to them, "It is too much for you to go up to Jerusalem; behold your gods, O Israel, that brought you up from the land of Egypt." (Jeroboam 915 B.C.)
- 1Ki 16:31 It came about, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he married Jezebel the daughter of Ethbaal king of the Sidonians, and went to serve Baal and worshiped him. (Ahab 860 B.C.)
- 2Ki 21:3-5 For he rebuilt the high places which Hezekiah his father had destroyed; and he erected altars for Baal and made an Asherah, as Ahab king of Israel had done, and worshiped all the host of heaven and served them. 4 He built altars in the house of the LORD, of which the LORD had said, "In Jerusalem I will put My name." 5 For he built altars for all the host of heaven in the two courts of the house of the LORD. (Manasseh 675 B.C.)
- 2Ch 28:2-3 But he walked in the ways of the kings of Israel; he also made molten images for the Baals. 3 Moreover, he burned incense in the valley of Ben-hinnom and burned his sons in fire, according to the abominations of the nations whom the LORD had driven out before the sons of Israel. (Ahaz 730 B.C.)

Daniel's dating of his exile as 605 B.C. has long been attacked as inaccurate by critics. They point out an apparent conflict between this and the statement of Jeremiah that the first year of Nebuchadnezzar king of Babylon was in the fourth year of Jehoiakim (Jer. 25: 1). This supposed chronological error is used as the first in a series of alleged proofs that Daniel is a spurious book written by one unfamiliar with the events of the captivity. There are, however, several good explanations. One explanation is that Daniel is using Babylonian reckoning (cf. the discussion in the introduction on Nabonidus and Belshazzar). It was customary for the Babylonians to consider the first year of a king's reign as the year of accession and to call the next year the first year. Finegan has demonstrated that the phrase "the first year of Nebuchadnezzar" in Jeremiah actually means "the accession year of Nebuchadnezzar" 1 in the Babylonian reckoning. Tadmor was among the first to support this solution, and the point may now be considered as well established. 2 Daniel is a most unusual case because he of all the prophets was the only one thoroughly instructed in Babylonian culture and point of view. Having spent most of his life in Babylon, it is only natural that Daniel should use a Babylonian form of chronology, and date Jehoiakim's reign from his second year. By contrast, Jeremiah would use Israel's form of reckoning that included a part of the year as the first year of Jehoiakim's reign. This simple explanation is both satisfying and adequate to explain the supposed discrepancy.

- Gen 10:8-10 Now Cush became the father of Nimrod; he became a mighty one on the earth. 9 He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD." 10 The beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.
- Gen 11:1-4 Now the whole earth used the same language and the same words. 2 It came about as they journeyed east, that they found a plain in the land of Shinar and settled there. 3 They said to one another, "Come, let us make bricks and burn *them* thoroughly." And they used brick for stone, and they used tar for mortar. 4 They said, "Come, let us build for ourselves a city, and a tower whose top *will reach* into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth."
- Zec 5:11 Then he said to me, "To build a temple for her in the land of Shinar; and when it is prepared, she will be set there on her own pedestal."











Isa 39:5-7 Then Isaiah said to Hezekiah, "Hear the word of the LORD of hosts, 6 'Behold, the days are coming when all that is in your house and all that your fathers have laid up in store to this day will be carried to Babylon; nothing will be left,' says the LORD. 7 'And some of your sons who will issue from you, whom you will beget, will be taken away, and they will become officials in the palace of the king of Babylon.'"



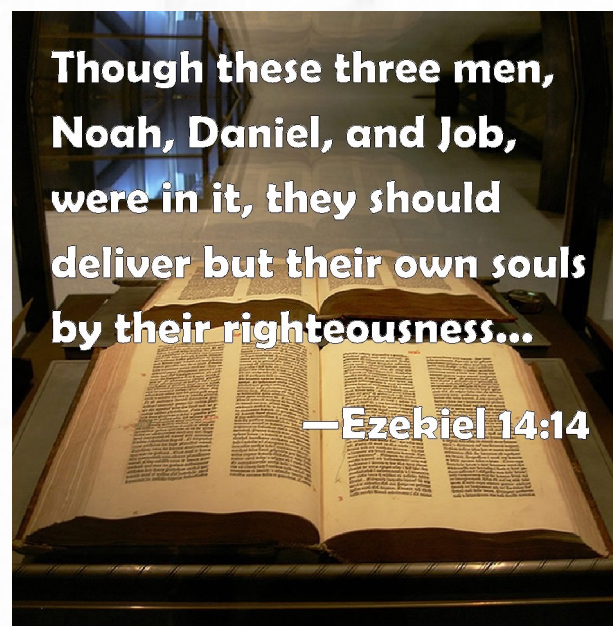
“They were only teenagers subjected to the authority of the most powerful adult ruler on earth. It appeared that their God had been humiliated. They were put under the instruction of elite but ungodly teachers, men who were regarded as the world’s top scholars – a situation that could be deadly for the faith of impressionable teens. Their education exposed them to such anti-God subjects as astrology and pagan mythology. They were placed in the enviable position of gaining favorable government posts, if they would cooperate fully with their rulers. They were afforded what many would have regarded as a great privilege – the eating of the king’s fare. With the change of names, one of the major things that had given them personal identity since birth was removed. Was their commitment to Jehovah strong enough to withstand this onslaught of pressure? One aspect of the pressure provided the specific test that would tell – namely, the giving of the king’s food to the students.

Eating the fare of the Gentile king posed a twofold problem for a Jew faithful to Jehovah. First, it contained food that God in the Mosaic law had forbidden the Jews to eat. Second, the king’s food was offered as a sacrifice to the Babylonian gods before it was eaten. To the Babylonian way of thinking, to eat that food was to participate in the worship of their gods. Thus, if a Jew were to eat the king’s fare, he would appear to have forsaken Jehovah for the worship of idols.”

					
Waw	Heh	Dalat	Gamal	Bet	Alap
					
Lamad	Kap	Yod	Tet	Khait	Zain
					
Sadeh	Peh	Eih(ain)	Simkat	Noon	Meem
					
		Taw	Sheen	Resh	Qop

Chaldeans, or Chaldees.

It appears that the Chaldeans (*Kaldai* or *Kaldi*) were in the earliest times merely one out of many Cushite tribes inhabiting the great alluvial plain known afterwards as Chaldea or Babylonia. Their special seat was probably that southern portion of the country which is found to have so late retained the name of Chaldea. In process of time, as the *Kaldi* grew in power, their name gradually prevailed over those of the other tribes inhabiting the country; and by the era of the Jewish captivity it had begun to be used generally for all the inhabitants of Babylonia. It appears that while, both in Assyria and in later Babylonia, the Shemitic type of speech prevailed for civil purposes, the ancient Cushite dialect was retained, as a learned language for scientific and religious literature. This is no doubt the "learning" and the "tongue" to which reference it made in the book of Daniel, (Daniel 1:4) The Chaldeans were really the learned class; they were priests, magicians or astronomers, and in the last of the three capacities they probably effected discoveries of great importance. In later times they seem to have degenerated into mere fortune-tellers.



Eze 14:14 even *though* these three men, Noah, Daniel and Job were in its midst, by their *own* righteousness they could *only* deliver themselves," declares the Lord GOD.

Eze 14:20 even *though* Noah, Daniel and Job were in its midst, as I live," declares the Lord GOD, "they could not deliver either *their* son or *their* daughter. They would deliver only themselves by their righteousness."

Eze 28:3 Behold, you are wiser than Daniel; There is no secret that is a match for you.



- 1Ch 3:1 Now these were the sons of David who were born to him in Hebron: the firstborn was Amnon, by Ahinoam the Jezreelitess; the second was Daniel, by Abigail the Carmelitess;
- Ezr 8:2 of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush;
- Neh 10:6 Daniel, Ginnethon, Baruch,

THE NAMES OF DANIEL AND HIS THREE COMPANIONS

**Their original
Hebrew names (1:6)**

**Their new
Babylonian names (1:7)**

Daniel:	"God is my Judge"	Belteshazzar:	"Lady protect the king"
Hananiah:	"Yahweh is gracious"	Shadrach:	"I am very fearful (of God)"
Mishael:	"Who is what God is?"	Meshach:	"I am of little account"
Azariah:	"Yahweh has helped"	Abednego:	"Servant of (the god) Nebo"

* These translations are based on Edwin Yamauchi's name identifications in "The Archaeological Background of Daniel," *Bibliotheca Sacra* 137, no. 545 (January-March 1980), 4.



“ . . . the only way we can advance in the truth is by maintaining a good conscience [cf. 1 Tim. 1:19; 1 Pet. 3:16; et al.]. Allow one thing in your life unjudged that you know to be contrary to the word of God, or that you fear is not in line with God’s will for you, and you will soon find your spiritual eyes become darkened, your spiritual susceptibilities deadened, and no real progress made in your soul, but rather a steady decline. But where there is faithfulness in separation from that which is opposed to the mind of God; where His word is allowed to sit in judgment on all your ways, you will learn that ‘the path of the just is as a shining light, which shineth brighter and brighter unto the perfect day.’ The Word will illumine each step before you as you take the one already pointed out.”

“And here Daniel’s singular constancy is observable, who after trying the matter once in vain, did not cease to pursue the same object It is a clear and serious proof of our faith, when we are not fatigued when anything adverse occurs, and never consider the way closed against us. Then if we do not retrace our steps, but try all ways, we truly show the root of piety fixed in our hearts. It might have seemed excusable in Daniel, after he had met with his first repulse; for who would not have said he had discharged his duty, and that an obstacle had prevailed over him! But; since he did not prevail with the chief prefect, he goes to his servant. Thus voluntarily to incur risk was the result of no common prudence. For this servant could not make the same objection, as we have just heard the prefect did. Without doubt he had heard of Daniel’s request, and of his repulse and denial; hence Daniel is beforehand with him, and shows how the servant may comply without the slightest danger; as if he had said, — We, indeed, did not obtain our wish from the prefect because he was afraid of his life, but I have now thought of a new scheme by which you may both gratify us and yet not become chargeable with any crime, as the whole matter will be unknown.”

“Whence then sprang this scrupulousness? because, as we said yesterday, Daniel was unwilling to accustom himself to the delicacies of the palace, which would cause him to become degenerate. He wished, therefore, to nourish his body not only frugally, but abstemiously, and not to indulge in these tastes; for although he was raised to the highest honors, he was always the same as if still among the most wretched captives. There is no occasion for seeking other reasons for this abstinence of Daniel’s. For he might have fed on ordinary bread and other less delicate food; but he was content with pulse, and was continually lamenting and nourishing in his mind the remembrance of his country, of which he would have been directly forgetful if he had been plunged into those luxuries of the palace.”

- Act 10:9-14 On the next day, as they were on their way and approaching the city, Peter went up on the housetop about the sixth hour to pray. 10 But he became hungry and was desiring to eat; but while they were making preparations, he fell into a trance; 11 and he **saw* the sky opened up, and an object like a great sheet coming down, lowered by four corners to the ground, 12 and there were in it all *kinds of* four-footed animals and crawling creatures of the earth and birds of the air. 13 A voice came to him, "Get up, Peter, kill and eat!" 14 But Peter said, "By no means, Lord, for I have never eaten anything unholy and unclean."
- 1Ti 4:1-5 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron, 3 *men* who forbid marriage *and advocate* abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. 4 For everything created by God is good, and nothing is to be rejected if it is received with gratitude; 5 for it is sanctified by means of the word of God and prayer.

- Amillennialism is the teaching that there is no literal 1000-year reign of Christ as referenced in Revelation 20. It sees the 1000-year period spoken of in Revelation 20 as figurative. Instead, it teaches that we are in the millennium now, and that at the return of Christ (1 Thess. 4:16 - 5:2) there will be the final judgment and the heavens and the earth will then be destroyed and remade (2 Pet. 3:10).
- Premillennialism is the teaching concerning the end times (eschatology). It says that there is a future millennium (1000 years as mentioned in Revelation 20) where Christ will rule and reign over the earth. At the beginning of the millennium Satan and his angels will be bound and peace will exist on the entire earth. At the end of the 1000 years Satan will be released in order to raise an army against Jesus. Jesus will destroy them, and then the final judgment will take place with the new heavens and the new earth being made.
- Postmillennialism (after the millennium) is an eschatological position within Christian theology that interprets Revelation 20 as a period in which through the preaching of the Word of God that the entire world will eventually be converted to Christianity, and this will usher in the kingdom of Christ. This is when Christ will return. It is postmillennial in that after the 1,000-year reign of Christ that the world will be converted and the final work of God will be completed. Some Postmillennialists believe the 1,000 years is literal, and others believe it is figurative.

Chapters 2– 7 form a chiastic pattern that offers encouragement and hope to the Jews in the times of the Gentiles. Beginning in 2: 4 Daniel switched from Hebrew (the language of Israel) to Aramaic (the “international” language of the day). This change in language highlights Daniel’s focus on the “times of the Gentiles” that would exist from his day until God established His messianic kingdom. chapters 2 and 7 explain the succession of four Gentile empires that would exert control over Jerusalem and the Jews until God finally establishes His kingdom. Chapters 3 and 6 warn the Jews of the persecution they would face during this period and exhort them to remain faithful to God in spite of this persecution. Chapters 4 and 5 encourage the Jewish remnant by reminding them that a time would come when even the Gentile rulers would acknowledge that the God of Israel was ruling over the nations.

NEBUCHADNEZZAR'S "SECOND YEAR" (DANIEL 2: 1)

May - June 605 B.C.: Babylonian victory over the Egyptians at Carchemish.

June - August 605 B.C.: Surrender of Jerusalem to Nebuchadnezzar, and Daniel and companions taken captive.

September 7, 605 B.C.: Nebuchadnezzar, the general of the army, made king over Babylon after the death of his father, Nabopolassar.

September 7, 605 B.C. to April 1, 604 B.C.: Nebuchadnezzar's accession year as king, and first year of Daniel's training.

April 2, 604 B.C. to March 21, 603 B.C.: First year of the reign of Nebuchadnezzar, second year of training of Daniel.

March 22, 603 B.C. to April 9, 602 B.C.: Second year of the reign of Nebuchadnezzar, third year of training of Daniel, and the year of Nebuchadnezzar's dreams



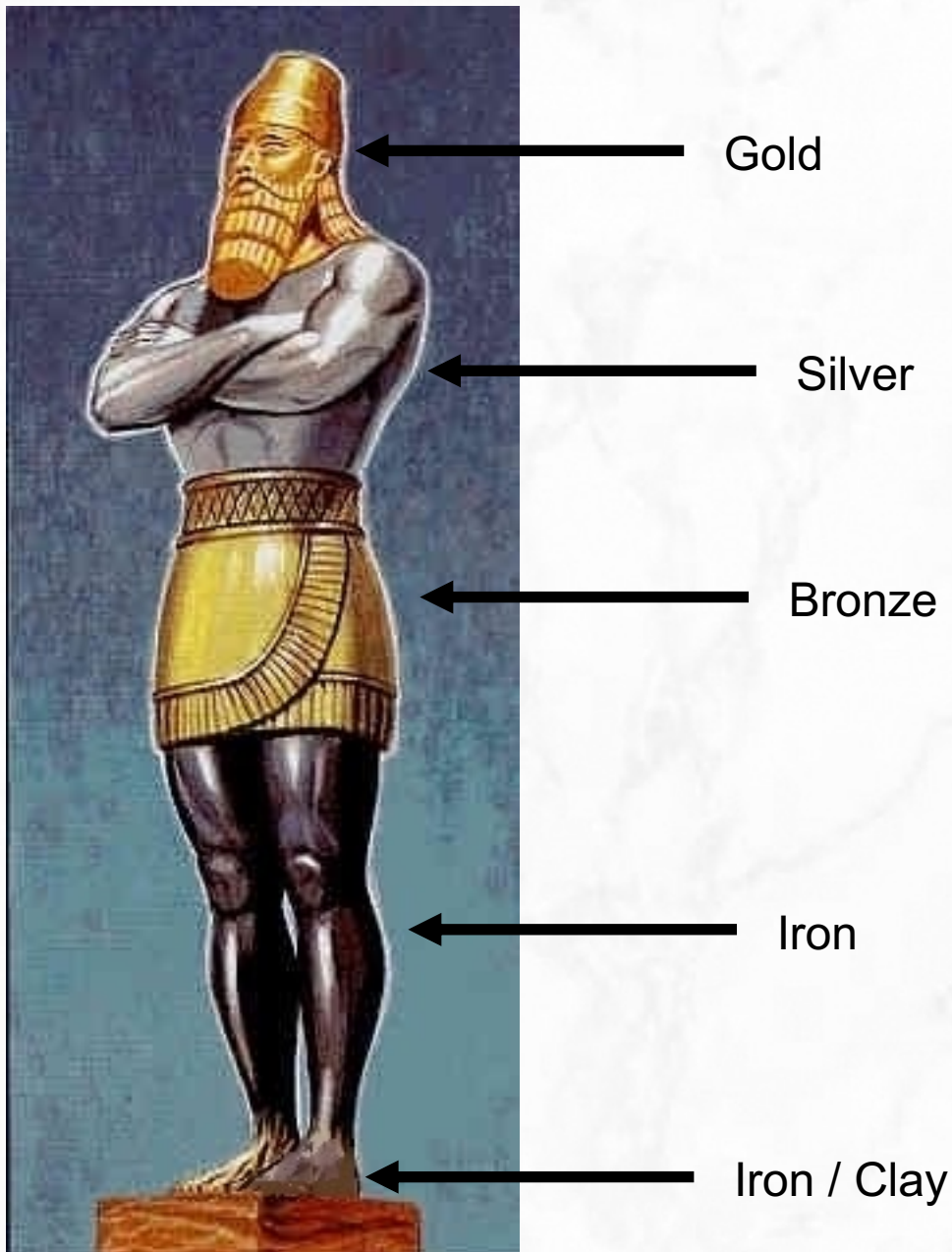
The king's accusation implied that he remembered the main facts of the dream well enough to detect any invented interpretation that the wise men might offer. It seems clear that Nebuchadnezzar was not willing to accept any easy interpretation of his dream, but wanted proof that his wise men had divine sources of information beyond the ordinary.

- Gen 49:1 Then Jacob summoned his sons and said, "Assemble yourselves that I may tell you what will befall you in the days to come.
- Hos 3:5 Afterward the sons of Israel will return and seek the LORD their God and David their king; and they will come trembling to the LORD and to His goodness in the last days.
- Isa 2:2 Now it will come about that In the last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it.
- Mic 4:1 And it will come about in the last days That the mountain of the house of the LORD Will be established as the chief of the mountains. It will be raised above the hills, And the peoples will stream to it.
- Jer 48:47 "Yet I will restore the fortunes of Moab In the latter days," declares the LORD. Thus far the judgment on Moab.
- Jer 49:39 'But it will come about in the last days That I will restore the fortunes of Elam,'" Declares the LORD.
- Jer 30:24 The fierce anger of the LORD will not turn back Until He has performed and until He has accomplished The intent of His heart; In the latter days you will understand this.

The expression is found as early as Genesis 49: 1 where Jacob predicted the future of his sons. The term is employed by Balaam in Numbers 24: 14 and Moses in Deuteronomy 4: 30 and 31: 29 in connection with the future of Israel. An examination of these prophecies indicates that the latter days include much that is now history. But with reference to the consummation in messianic times, Jeremiah used the expression a number of times to refer to the climax of the age relating to the second coming of Jesus Christ (Jer. 23: 20; 30: 24; 48: 47; 49: 39). Ezekiel identified the times of the invasion of Gog and Magog as “in the latter days” (38: 16). The expression is also found in Hosea 3: 5 and Micah 4: 1 in reference to the messianic age. On the basis of scriptural usage, it is clear that “the latter days” is an extended period of time regarded as the consummation of the prophetic purview involved in each instance. Accordingly, Culver’s definition is accurate that the expression “refers to the future of God’s dealings with mankind as to be consummated and concluded historically in the times of the Messiah.” 25 He goes on to point out that the expression always has in view the ultimate establishment of the messianic kingdom on earth, even though “the latter days” include events now history, such as the division of Israel in the Promised Land. On the basis of usage in the Old Testament, it can be concluded that the expression is larger than that of messianic times specifically, but that it always includes this element in its consummation.

- Act 2:17-21 'AND IT SHALL BE IN THE LAST DAYS,' God says, 'THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; 18 EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy. 19 'AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE. 20 'THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME. 21 'AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.'
- Joe 2:28-32 "It will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions. 29 "Even on the male and female servants I will pour out My Spirit in those days. 30 "I will display wonders in the sky and on the earth, Blood, fire and columns of smoke. 31 "The sun will be turned into darkness And the moon into blood Before the great and awesome day of the LORD comes. 32 "And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls.

- The Millennium is specifically (1) the period of time between the resurrection of the just and of the unjust, and (2) the period of Satan's imprisonment.
- The Millennium is further qualified as (1) an initial stage of the everlasting kingdom of Christ, (2) a period begun by the visible return of Christ in glory to judge and rule the nations, (3) a period closed by the final eradication of all evil from God's universe at the final judgment of the wicked, and (4) a period during which the saints of the first resurrection will be associated with Christ in His reign.
- In connection with the inauguration of the Millennium it is revealed that (1) the closing days of the present age shall witness the restoration of Israel to the land and the conversion of the nation, to be followed in the Millennium by the fulfillment of the Old Testament covenant promises distinctive to that nation, (2) a final personal Antichrist shall appear near the close of this present age who will become master of the world and will be destroyed by Christ at His coming, and (3) a period of great tribulation for Israel is to transpire under Antichrist's oppression, from which deliverance will be provided by Christ at His coming.

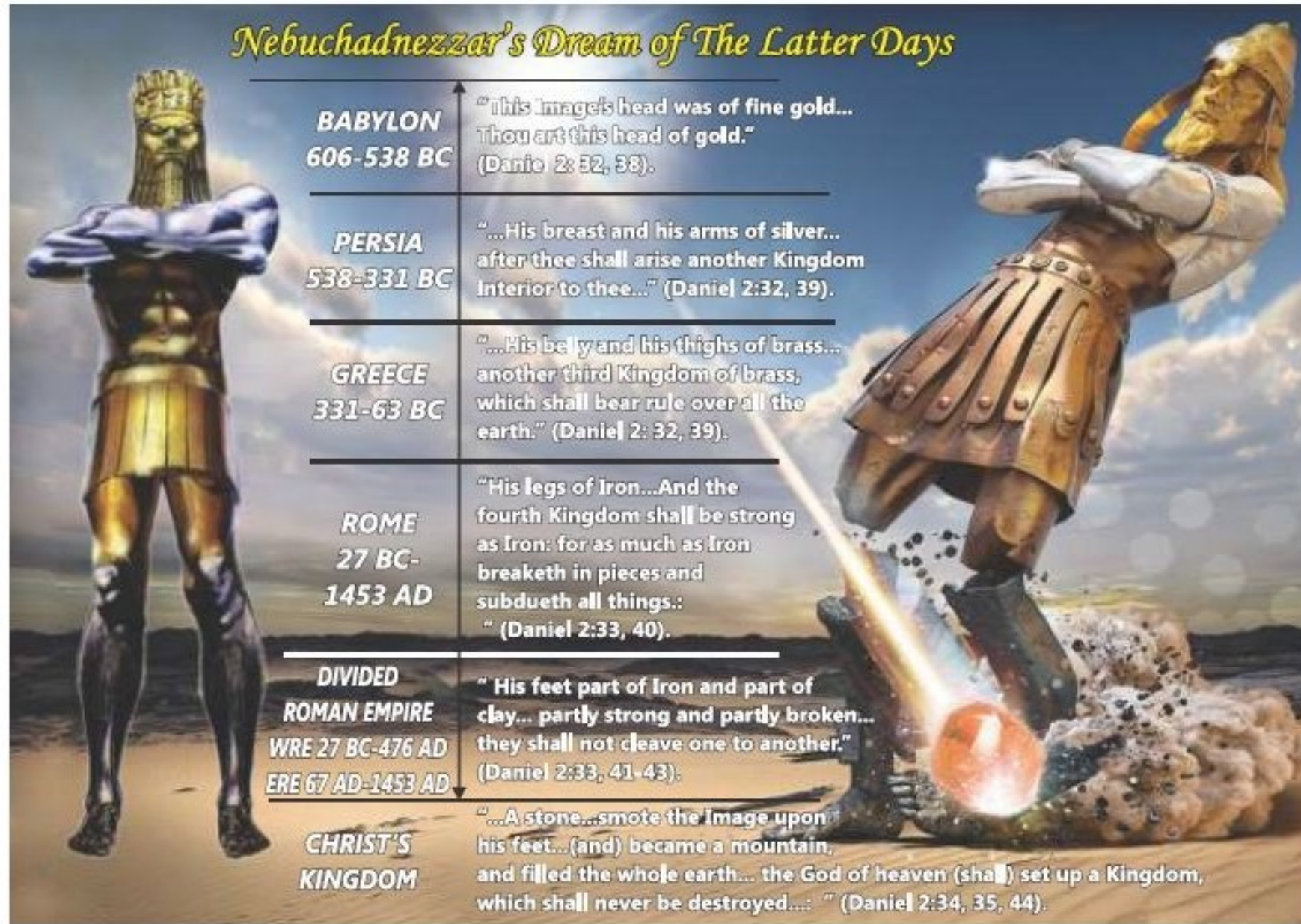


Dan 2:31-33 "You, O king, were looking and behold, there was a single great statue; that statue, which was large and of extraordinary splendor, was standing in front of you, and its appearance was awesome. 32 "The head of that statue was made of fine gold, its breast and its arms of silver, its belly and its thighs of bronze, 33 its legs of iron, its feet partly of iron and partly of clay.

Nebuchadnezzar's Dream Statue

Head	Gold	Valuable	Soft	Self-contained unit	Heavy	Smallest
Chest & arms	Silver	Less valuable	Harder	1 unit & 2 parts	Lighter	Larger
Abdomen & thighs	Bronze	Even less valuable	Even harder	1 unit & 2 different parts	Even lighter	Even larger
Lower legs	Iron	Still less valuable	Still harder	2 parts	Still lighter	Still larger
Feet & toes	Iron & clay	Least valuable	Very hard and very soft	2 parts & 10 segments	Lightest	Largest

Nebuchadnezzar's Dream of The Latter Days





- Dan 5:28 " 'PERES'—your kingdom has been divided and given over to the Medes and Persians."
- Dan 8:20-21 "The ram which you saw with the two horns represents the kings of Media and Persia. 21 "The shaggy goat represents the kingdom of Greece, and the large horn that is between his eyes is the first king.
- Dan 11:2 "And now I will tell you the truth. Behold, three more kings are going to arise in Persia. Then a fourth will gain far more riches than all of them; as soon as he becomes strong through his riches, he will arouse the whole empire against the realm of Greece.



The Medo-Persian empire is considered the most powerful of the ancient powers. At its height, during the reign of Darius I the Great, it controlled more than 2.9 million square miles (7.5 million square kilometers) of land and spanned three continents (Asia, Africa and Europe). Its control extending eastward into India and reached westward to Greece. Its capitals were Persepolis and Susa, with its kings sometimes residing in Babylon.

It is estimated that in 480 B.C. the Persian empire had 50 million people living under its control. This huge amount was roughly 44% of the world's population at the time, making it the largest world power ever in terms of population percentage.

<https://www.biblestudy.org/maps/persian-empire-at-its-height.html>

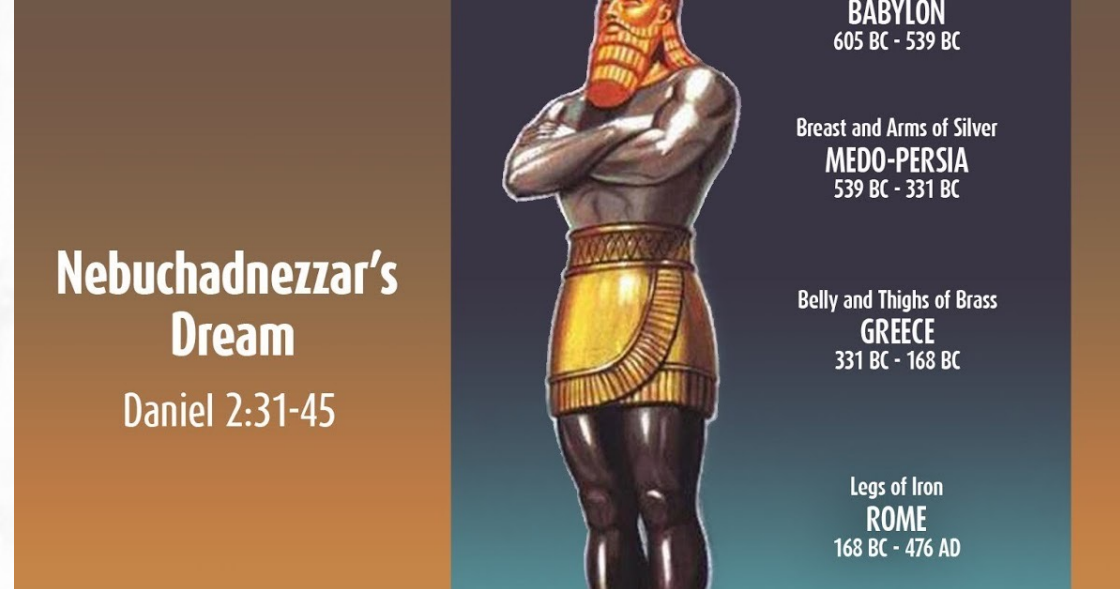


At the height of its power after the conquest of the entire Persian Empire, the empire encompassed 2.1 million square miles spanning three continents: Asia, Africa and Europe. At its greatest extent, the Greek empire included the entire ruins of the Persian Empire: modern territories of Iran, Turkey, parts of Central Asia, Pakistan, Thrace and Macedonia, much of the Black Sea coastal regions, Afghanistan, Iraq, northern Saudi Arabia, Jordan, Israel, Lebanon, Syria, and all significant population centers of ancient Egypt as far west as Libya.



At its height, the Roman empire encompassed about 1,930,000 mi.². With a more republican form of government it did not have the central control that Babylon had for much of its existence. Again, size does not imply superiority and in fact one secular website even remarked:

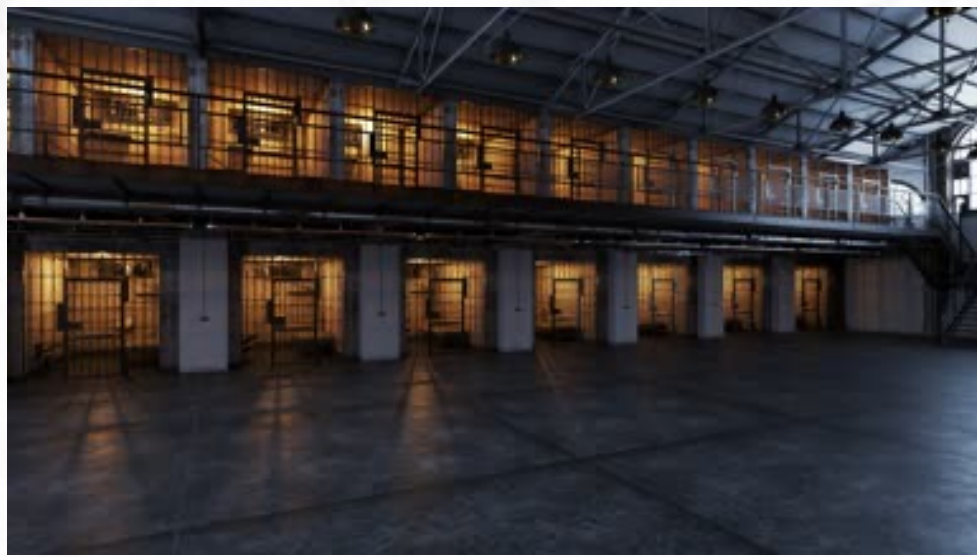
“Quantity is certainly not quality. Despite encompassing an incredible five million-plus square kilometers by 117 AD, that vast expanse surely wouldn’t be enjoyed for too much longer. As the empire expanded, the efficacy of its institutions contracted to the point that by 284 AD it was vulnerable to external attack and eventually collapsed.”



But these critics do not take into consideration that Rome already had taken the western Mediterranean and subdued Greece and parts of western Asia. While they might be expected to claim that a writer in the second century B.C. might have guessed that Rome was the fourth empire, they are unwilling to admit that even a spurious Daniel writing in the second century could refer to the Roman Empire, for it is obvious that apart from prophetic insight he could not have predicted the extent of the empire and its fall in the way Daniel prophesies.



Again, the basic difficulty is that the critics cannot admit that the fourth kingdom is Rome without attributing genuine prophecy even to a second-century Daniel. But many problems disappear when Daniel is recognized as prophecy rather than pseudo-prophecy. The revelation of chapter 2 does not give sufficient detail to identify the kingdoms completely; but when this revelation is coupled with that of chapters 7– 8, the identification becomes clear and unmistakable.



Two millennia ago, Rome gave the world ecumenical unity which the League of Nations and the United Nations organizations have sought to revive in our time. The modern attempts are not original at all (as many of our contemporaries suppose), but are revivals of the ancient Roman ideal which never since the time of Augustus Caesar has been wholly lost. It is probable that the Pax Romana (Roman peace), the peace of a well-ordered prison with plenty of iron gates, steel doors, train guards, and high walls is the best the world will ever achieve until Jesus comes.”



“Since the text does not actually tell us, probably the safest procedure is to glean the interpretation from the meaning of the metals in the three preceding kingdoms. Keil writes, “As, in the three preceding kingdoms, gold, silver, and bronze represent the material of these kingdoms, i.e. their peoples and their culture, so also in the fourth kingdom iron and clay represent the material of the kingdoms arising out of the division of this kingdom, i.e. the national elements out of which they are constituted, and which will and must mingle together in them.” While intermarriage may form an element of it, it is not necessarily the main idea. The important point is that the final form of the Roman Empire will include diverse elements, whether this refers to race, political orientation, or regional interests; and this will prevent the final form of the kingdom from having a real unity.”

The leg stage of the image has been fulfilled historically in the Roman Empire that took control of the Syrian and Egyptian remnants of Alexander's Greek empire. However, it is not necessary to assume the legs continue to point forward as this image does not correspond to the period of more than a thousand years stretching from the time of Christ to when the Roman Empire finally gasped its last. There is a simpler and yet more effective means of understanding this final portion of the image. As noted above, the upper part of the legs represented the twofold stage of the last period of the Alexandrian Empire, which especially concerned the Jews—namely, Syria and Egypt. This was two-legged because it embraced two continents, or two major geographic areas, the East and the West. The Roman Empire continued this twofold division and extended its sway over the entire Mediterranean area as well as western Asia. In ordinary history Egypt was usually grouped with Syria as belonging to the East because of the long relationship politically and commercially that tied Egypt to western Asia. By contrast Macedonia in Europe was considered the West. From the divine viewpoint, however, and especially the prophetic outlook that is symbolized in the image of Daniel, both Egypt on the continent of Africa as well as the European nations, including Macedonia, could well be considered the Western division, which eventually expanded to include the whole Mediterranean area west of Asia.

The image portrays the divine viewpoint, which anticipated the rise of the Roman Empire and its geographic inclusion of the East and the West. This was recognized ultimately in the political division of the East and West by Emperor Valentinian I in A.D. 364. Although Daniel does not deal with the interadvent age as such, it still is true that at the time of Christ's first advent, Rome already was geographically spread over the East and the West. Prophetically it indicates that at the time of the end Rome again will involve both the East and the West. The meaning of the two legs, therefore, is geographic rather than a matter of nationalities. A comparison of the extension of the various empires will reveal that the Babylonian Empire and the Medo-Persian Empire extended principally over western Asia, although Egypt was also conquered. In the Alexandrian Empire, the Western division began to take real form and power was divided between Syria and Egypt. The Roman Empire embraced a much wider territory in which the Western division became fully as strong as the Eastern, and this seems to be portrayed by the two legs. This political and geographic situation continued to the time of Christ; and if Daniel's vision ended here only to pick up the situation again at the end of the age, it would be understandable that the two legs would be seen as equal.

Rev 19:11-21 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. 12 His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. 13 He is clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS." 17 Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God, 18 so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great." 19 And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army. 20 And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. 21 And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.

- Amillennialism is the teaching that there is no literal 1000-year reign of Christ as referenced in Revelation 20. It sees the 1000-year period spoken of in Revelation 20 as figurative. Instead, it teaches that we are in the millennium now, and that at the return of Christ (1 Thess. 4:16 - 5:2) there will be the final judgment and the heavens and the earth will then be destroyed and remade (2 Pet. 3:10).
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- Postmillennialism (after the millennium) is an eschatological position within Christian theology that interprets Revelation 20 as a period in which through the preaching of the Word of God that the entire world will eventually be converted to Christianity, and this will usher in the kingdom of Christ. This is when Christ will return. It is postmillennial in that after the 1,000-year reign of Christ that the world will be converted and the final work of God will be completed. Some Postmillennialists believe the 1,000 years is literal, and others believe it is figurative.

- Zec 14:4 In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south.
- Jer 23:5-8 "Behold, the days are coming," declares the LORD, "When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. 6 "In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, 'The LORD our righteousness.' 7 "Therefore behold, the days are coming," declares the LORD, "when they will no longer say, 'As the LORD lives, who brought up the sons of Israel from the land of Egypt,' 8 but, 'As the LORD lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them.' Then they will live on their own soil."

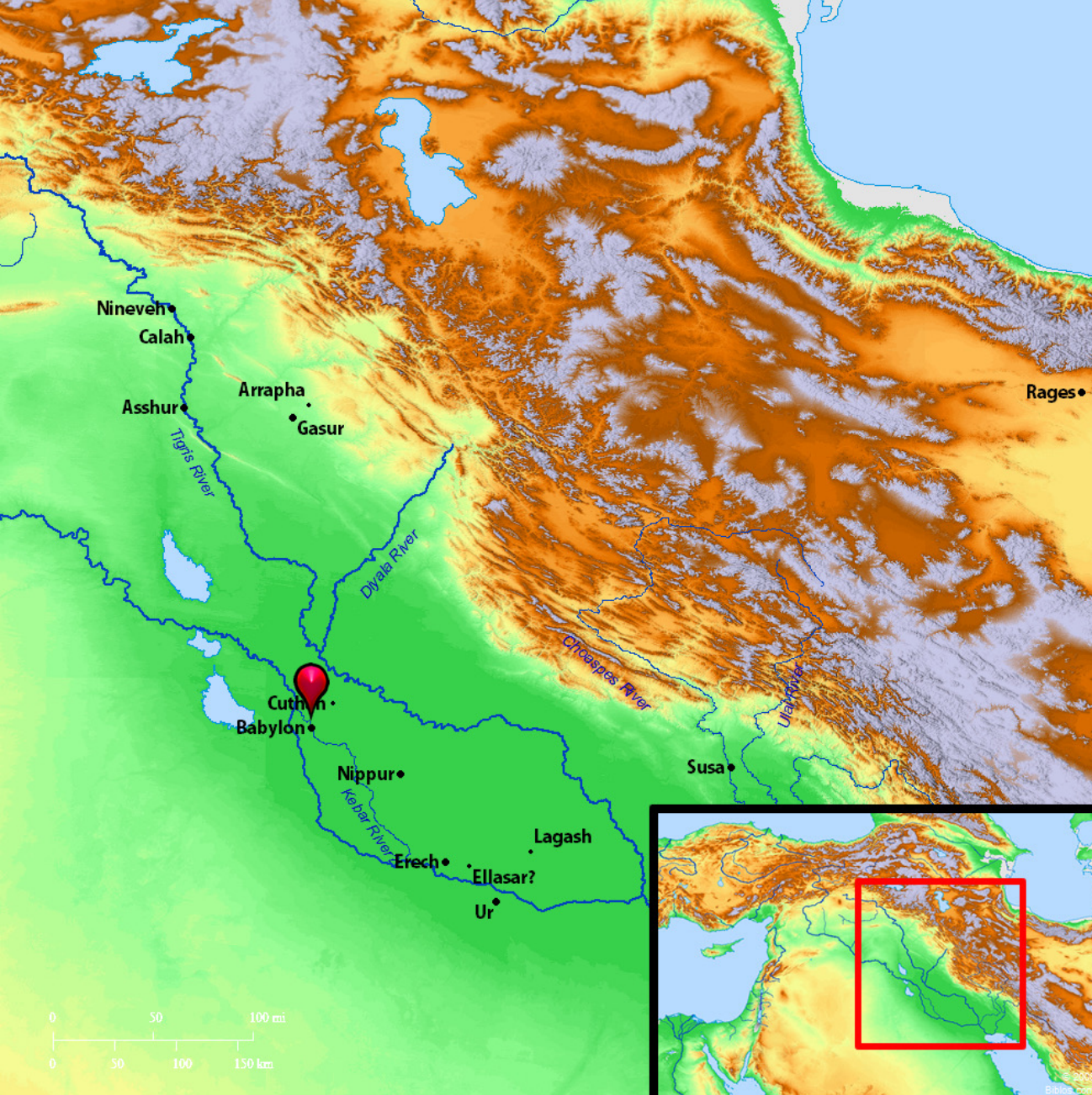
Dan 3:1-5 Nebuchadnezzar the king made an image of gold, the height of which was sixty cubits and its width six cubits; he set it up on the plain of Dura in the province of Babylon. 2 Then Nebuchadnezzar the king sent word to assemble the satraps, the prefects and the governors, the counselors, the treasurers, the judges, the magistrates and all the rulers of the provinces to come to the dedication of the image that Nebuchadnezzar the king had set up. 3 Then the satraps, the prefects and the governors, the counselors, the treasurers, the judges, the magistrates and all the rulers of the provinces were assembled for the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. 4 Then the herald loudly proclaimed: "To you the command is given, O peoples, nations and men of every language, 5 that at the moment you hear the sound of the horn, flute, lyre, trigon, psaltery, bagpipe and all kinds of music, you are to fall down and worship the golden image that Nebuchadnezzar the king has set up.



Representation of Nebuchadnezzar's statue 90' tall



Statue of Jesus in Rio De Janeiro 98' tall.



DURAdu'-ra (dura'): The name of the plain on which Nebuchadnezzar, king of Babylon, set up the great golden image which all his subjects were ordered to worship (Daniel 3:1). Oppert placed it to the Southeast of Babylon, near a small river and mounds bearing the name of Douair or Duair, where, also, was what seemed to be the base of a great statue (Exped. scientifique en Mesopotamie, I, 238). Others have believed that name to indicate a portion of the actual site of Babylon within the great wall (duru) of the city-perhaps the rampart designated dur Su-anna, "the rampart (of the city) Lofty-defense," a name of Babylon.

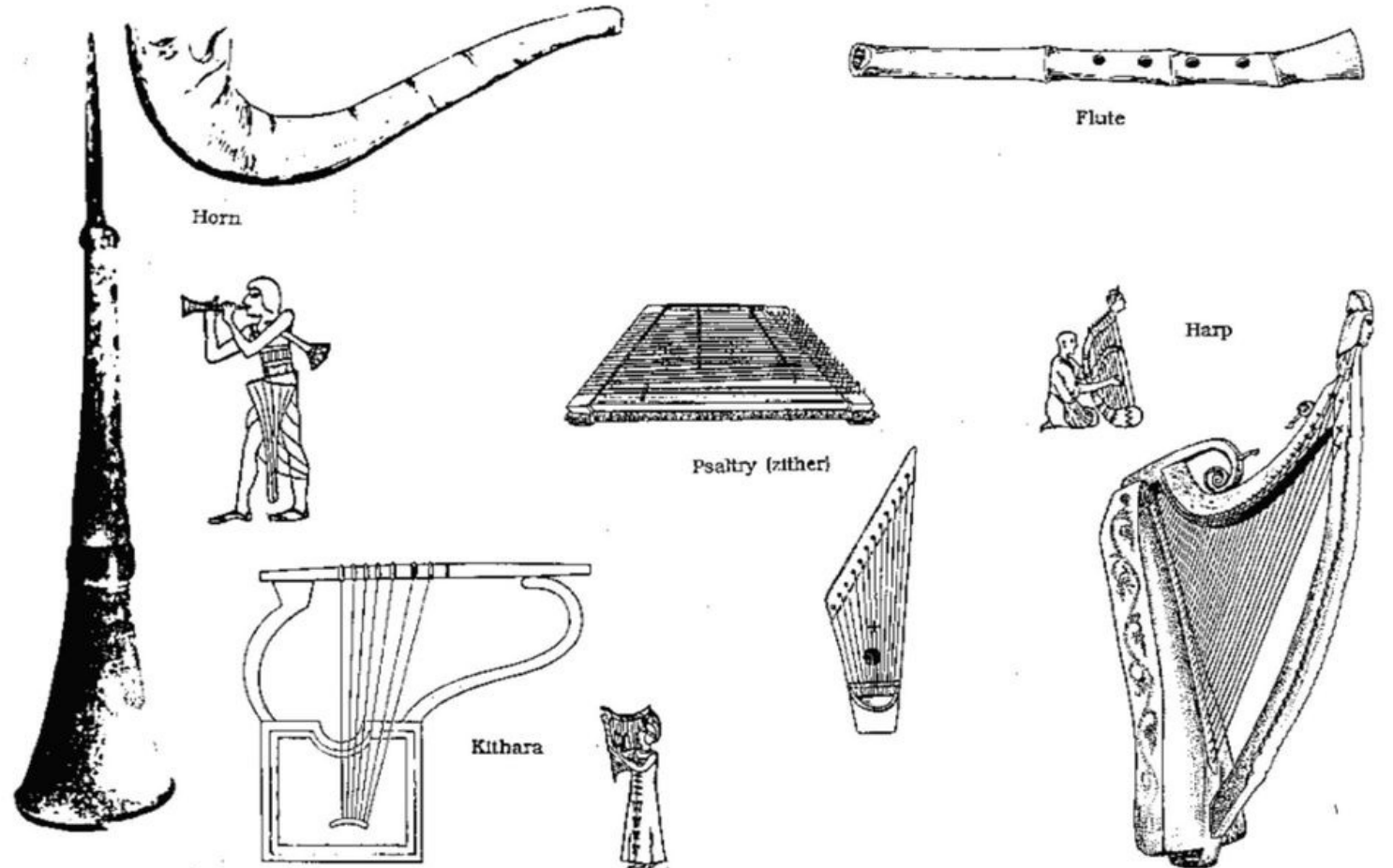
THE MUSICAL INSTRUMENTS OF DANIEL 3

English Standard Version	New English Bible	Jerusalem Bible	New International Version
Horn	Horn	Horn	Horn
Pipe	Pipe	Pipe	Flute
Lyre	Zither	Lyre	Zither
Trigon	Triangle	Trigon	Lyre
Harp	Dulcimer	Harp	Harp
Bagpipe	Music	Bagpipe	Pipes

* Adapted from Charles Dyer, "The Musical Instruments in Daniel 3," *Bibliotheca Sacra* 147 (October–December 1990), 428. Reprinted by permission.

MUSICAL INSTRUMENTS IN DANIEL 3

— Dr. Charles H. Dyer



**'Because of them a curse will be used by
all the exiles from Judah who are in
Babylon, saying, "May the LORD make you
like Zedekiah and like Ahab, whom the
king of Babylon roasted in the fire,
— Jeremiah 29:22 (NASB®)**

Jer 29:21-23 "Thus says the LORD of hosts, the God of Israel, concerning Ahab the son of Kolaiah and concerning Zedekiah the son of Maaseiah, who are prophesying to you falsely in My name, 'Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he will slay them before your eyes. 22 'Because of them a curse will be used by all the exiles from Judah who are in Babylon, saying, "May the LORD make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire, 23 because they have acted foolishly in Israel, and have committed adultery with their neighbors' wives and have spoken words in My name falsely, which I did not command them; and I am He who knows and am a witness," declares the LORD."

Dan 3:15 "Now if you are ready, at the moment you hear the sound of the horn, flute, lyre, trigon, psaltery and bagpipe and all kinds of music, to fall down and worship the image that I have made, *very well*. But if you do not worship, you will immediately be cast into the midst of a furnace of blazing fire; and what god is there who can deliver you out of my hands?"



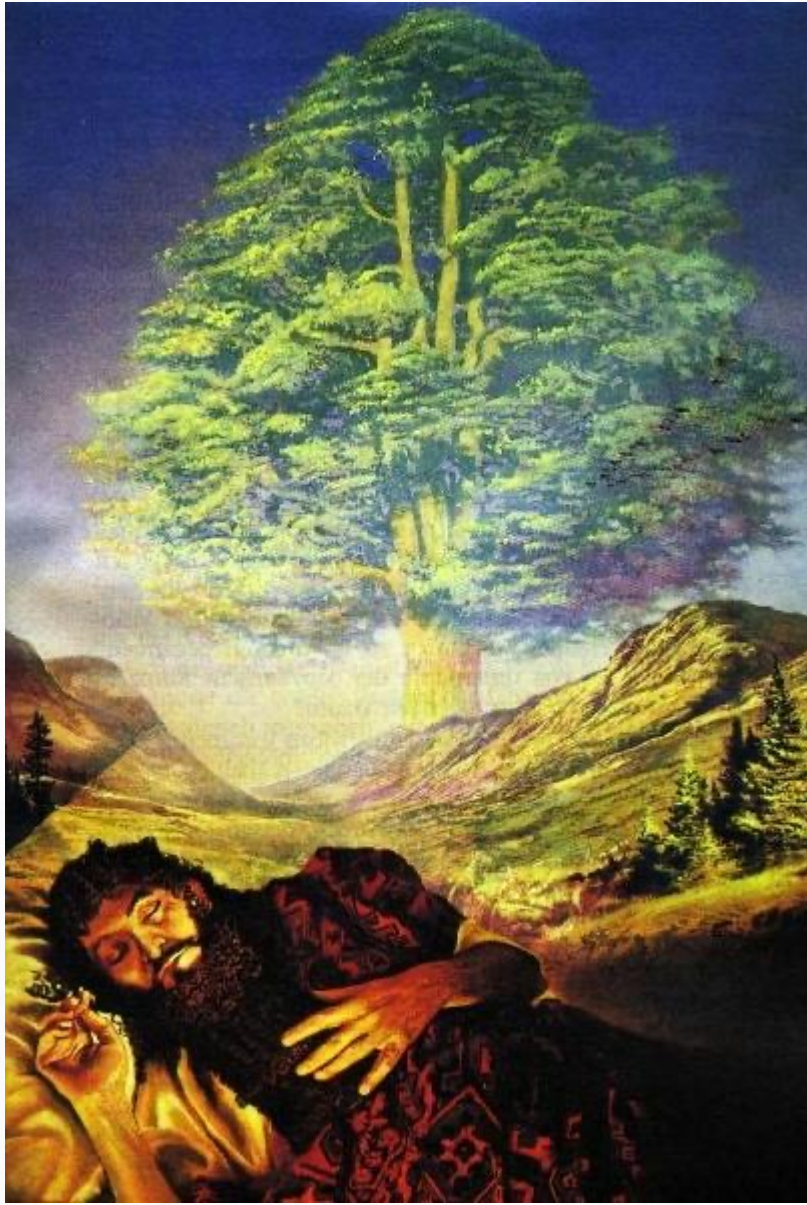
“This historical incident seems to have prophetic significance as well. In the coming Tribulation a Gentile ruler (7:8) will demand for himself the worship that belongs to God (2 Thes. 2:4; Rev. 13:8). Any who refuse to acknowledge his right to receive worship will be killed (Rev. 13:15). Assuming political and religious power, he will oppress Israel (Rev. 13:7). Most of the people in the world, including many in Israel, will submit to and worship him. But a small remnant in Israel, like the three in Daniel’s day, will refuse. Many who will not worship the Antichrist will be severely punished; some will be martyred for their faithfulness to Jesus Christ. But a few will be delivered from those persecutions by the Lord Jesus Christ at His second coming [cf. Zech. 13:8; Rev. 12:10-17].

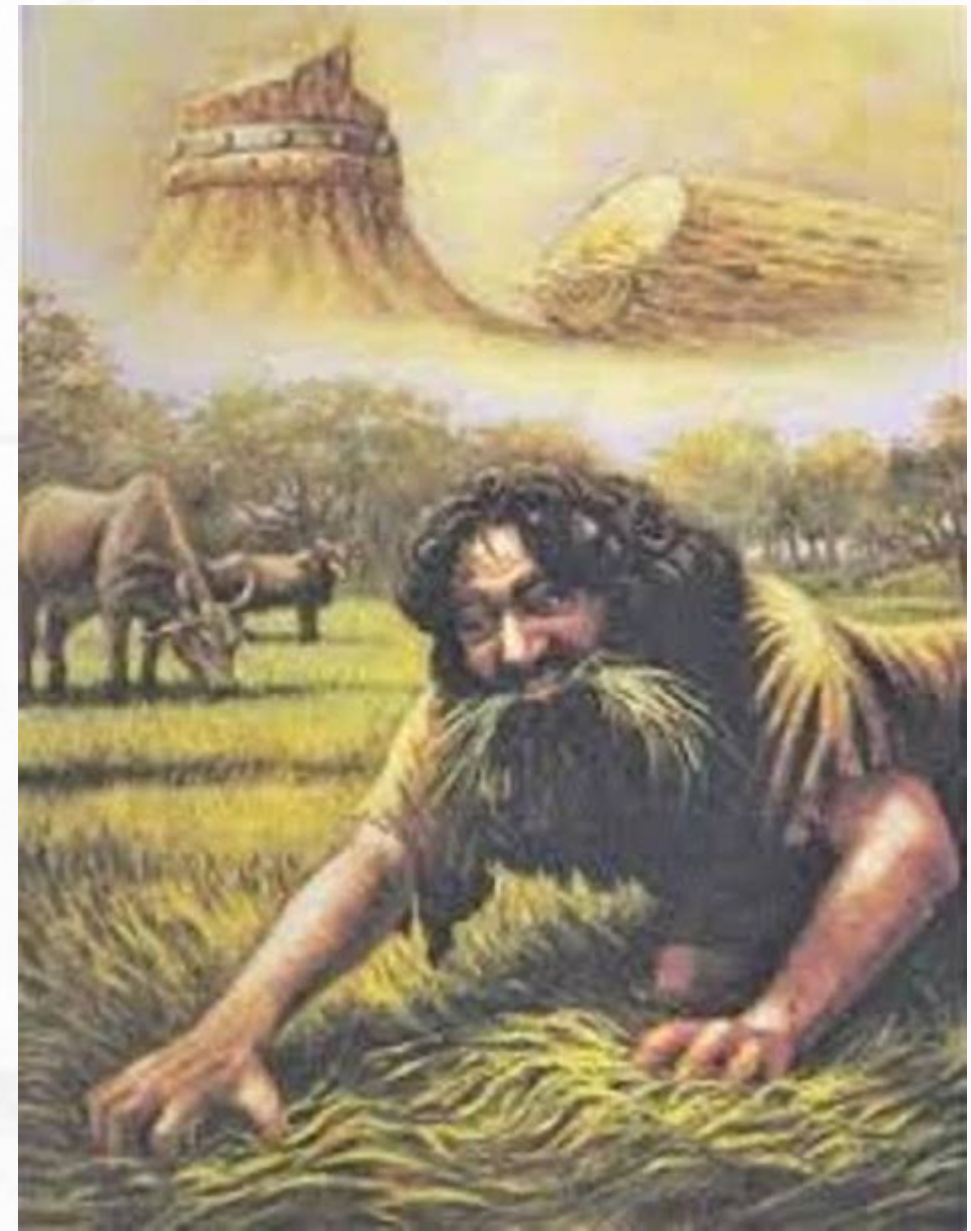
“In the forthcoming Tribulation period God will do for this believing remnant what He did for Daniel’s three companions. They withstood the decree of the king, and though they were not exempted from suffering and oppression they were delivered out of it by the God they trusted.”

Structurally, chapter 4 is parallel to chapter 5 and sits at the center of the chiasm formed in the Aramaic section of the book. chapters 2 and 7 highlight the certain coming of God's kingdom following the rise of four successive Gentile powers. chapters 3 and 6 focus on the need for God's people to remain faithful despite opposition and persecution as they await His kingdom. And chapters 4 and 5— featuring the kings God identifies as the starting (2: 37– 38) and ending (5: 30– 31) kings of the first Gentile empire— serve as reminders that even Gentile rulers will eventually acknowledge that ultimate power and control over nations rests with the God of heaven.



Examples can be found of the Assyrian kings Shalmaneser III (858– 824 B.C.) and Esarhaddon (680– 669 B.C.) issuing statements in which they claimed to be “king of the world.” And Ashurbanipal claimed the title “king of the world, king of Assyria, king of (all) four rims (of the earth).” On the Cyrus cylinder the king who conquered Babylon said of himself, “I am Cyrus, king of the world, great king, legitimate king, king of Babylon, king of Sumer and Akkad, king of the four rims (of the earth)....”





Cuneiform cylinder: inscription of Nebuchadnezzar II describing the construction of the outer city wall of Babylon

ca. 604–562 B.C.

"I built a strong wall that cannot be shaken with bitumen and baked bricks... I laid its foundation on the breast of the netherworld, and I built its top as high as a mountain."



Public Domain





Title

Object: The East India House
Inscription

Description

Stone tablet; engraved
cuneiform inscription; 10 +
(obv) 72 (rev) 60-65 ll per col;
side and edges 65 + 19 ll.

Authority

Ruler: [Nebuchadnezzar II](#)

Cultures/periods

[Neo-Babylonian Dynasty](#)



A reconstruction of ancient Babylon, with the Etemenaki (stepped ziggurat) in the center, and the Esagila (Temple of Marduk) to the right of it. Image Credit: J.R. Casals / <https://www.artstation.com/artwork/25NVv> / Used by permission of the artist

Kings of the Babylonian Empire

[Jeremiah 34:2](#) - Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

List of Babylonian Kings from 625 BC to 542 BC	
King of Babylon	Period of Reign (Approx)
Nabopolassar	625-605 BC
Nabu-kudurri-usur II (Nebuchadnezzar)	605-562 BC
Amel-Marduk (Evil-merodach)	561-560 BC
Nergal-shar-usur (Neriglissar)	559-556 BC
Labashi-Marduk	556-556 BC
Nabu-naid (Nabonidus)	555-539 BC
Bel-sharra-usur (Belshazzar)	552-542 BC

SUCCESSORS OF NEBUCHADNEZZAR

562 - 560 Evil-Merodach (Amel-Marduk) released Jehoiakim (true Messianic line) from custody

560 - 556 Neriglissar

556 - Labaski-Marduk reigned

556 - 539 Nabonidus:

Spent most of the time building a temple to the moon god, Sin. This earned enmity of the priests of Marduk.

Spent the rest of his time trying to put down revolts and stabilize the kingdom.

He moved to Tema and left the affairs of state to his son, Belshazzar

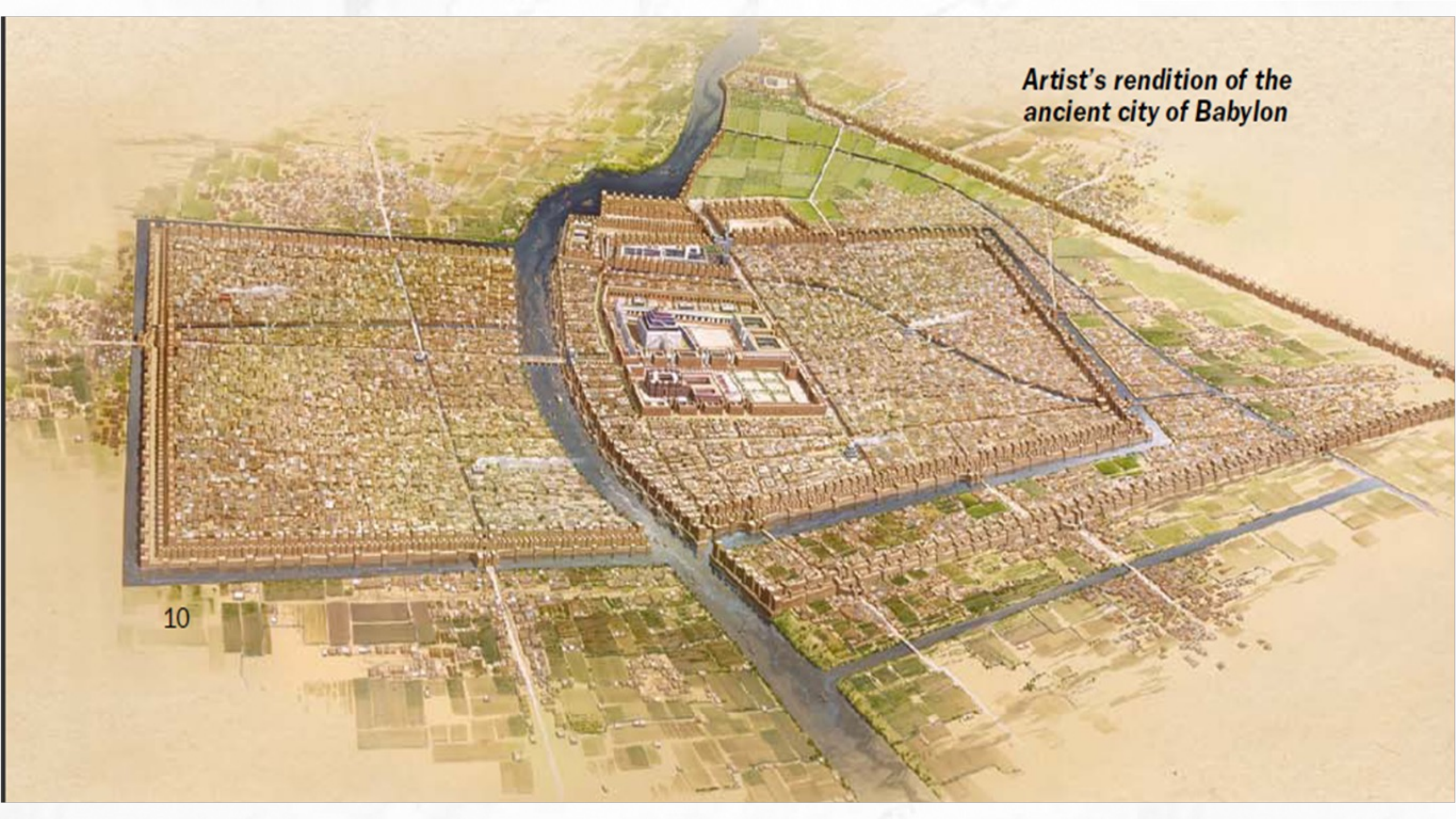
Belshazzar:

Spent most of his time trying to restore order. Babylonia's great threat was Media.

KINGS OF THE NEO-BABYLONIAN EMPIRE



**Artist's rendition of the
ancient city of Babylon**





מֵנָּה מֵנָּה תֵּקֵל וּפְרָסִין

Mene mene tekel upharsin

P T M M
R Q N N
S L ' '
N



Likely version of the handwriting on the wall, right to left and top down.

Location of the province of Gutium around 550 BC

“Babylon was conquered by Ugbaru, the governor of Gutium, who led the army of Cyrus and entered the city of Babylon on the night of Belshazzar’s feast.”





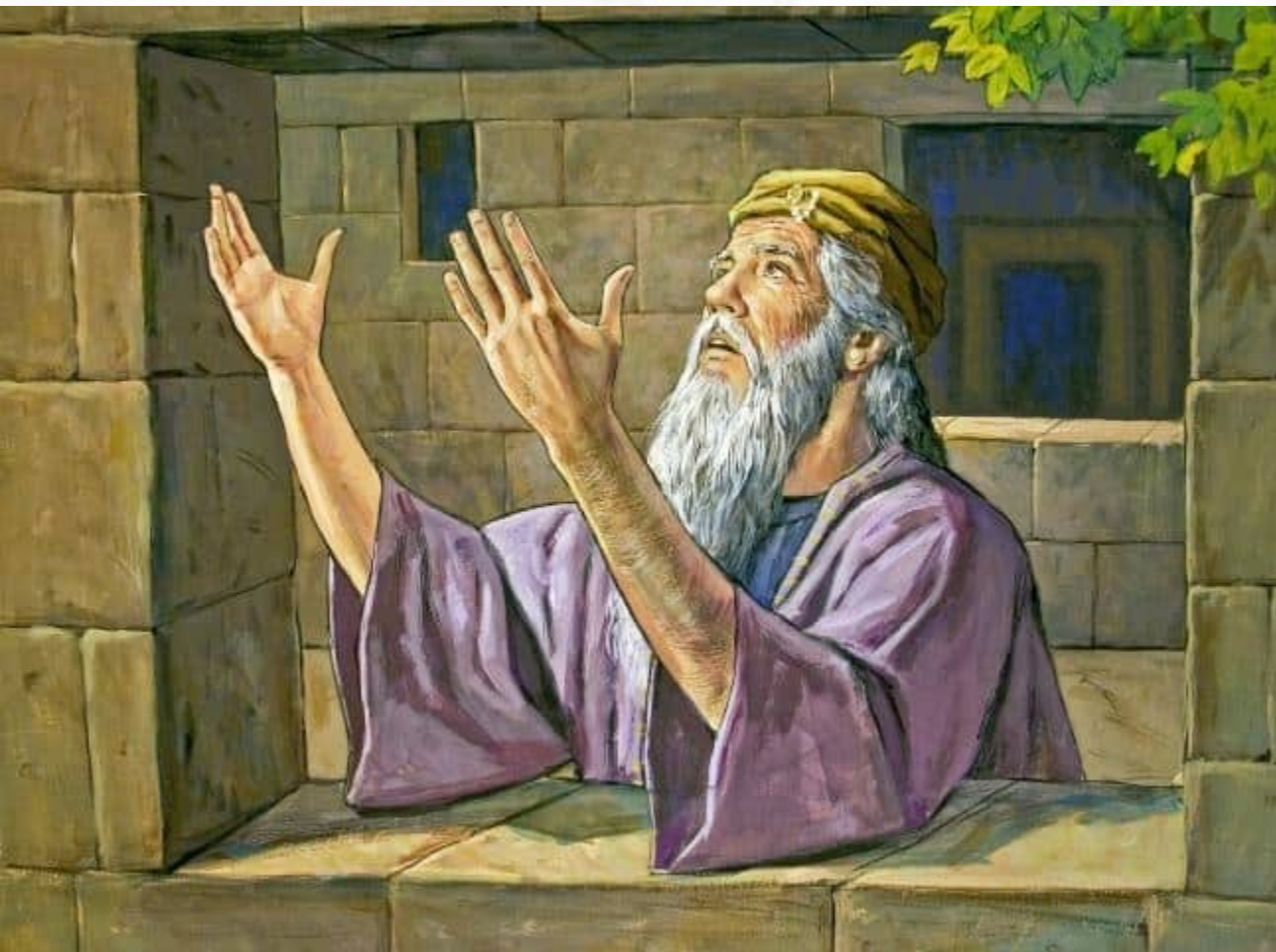
Chiastic Structure of Daniel 6

- **A** Introduction: Daniel's success vv. 1-3
- **B** Darius signs an injunction and Daniel takes his stand vv. 4-10
- **C** Daniel's colleagues plan his death vv. 11-15
- **D** Darius hopes for Daniel's deliverance vv. 16-18
- **D'** Darius witnesses Daniel's deliverance vv. 19-23
- **C'** Daniel's colleagues meet their death v. 24
- **B'** Darius signs a decree and takes his stand vv. 25-27
- **A'** Conclusion: Daniel's success v. 28

Goldingay, John E. *Daniel*. Word Biblical Commentaries series. Dallas: Word Books, 1989. p. 124

Medo-Persian Empire – 2.9 million square miles, 3 Continents. Stretching from India to Greece.





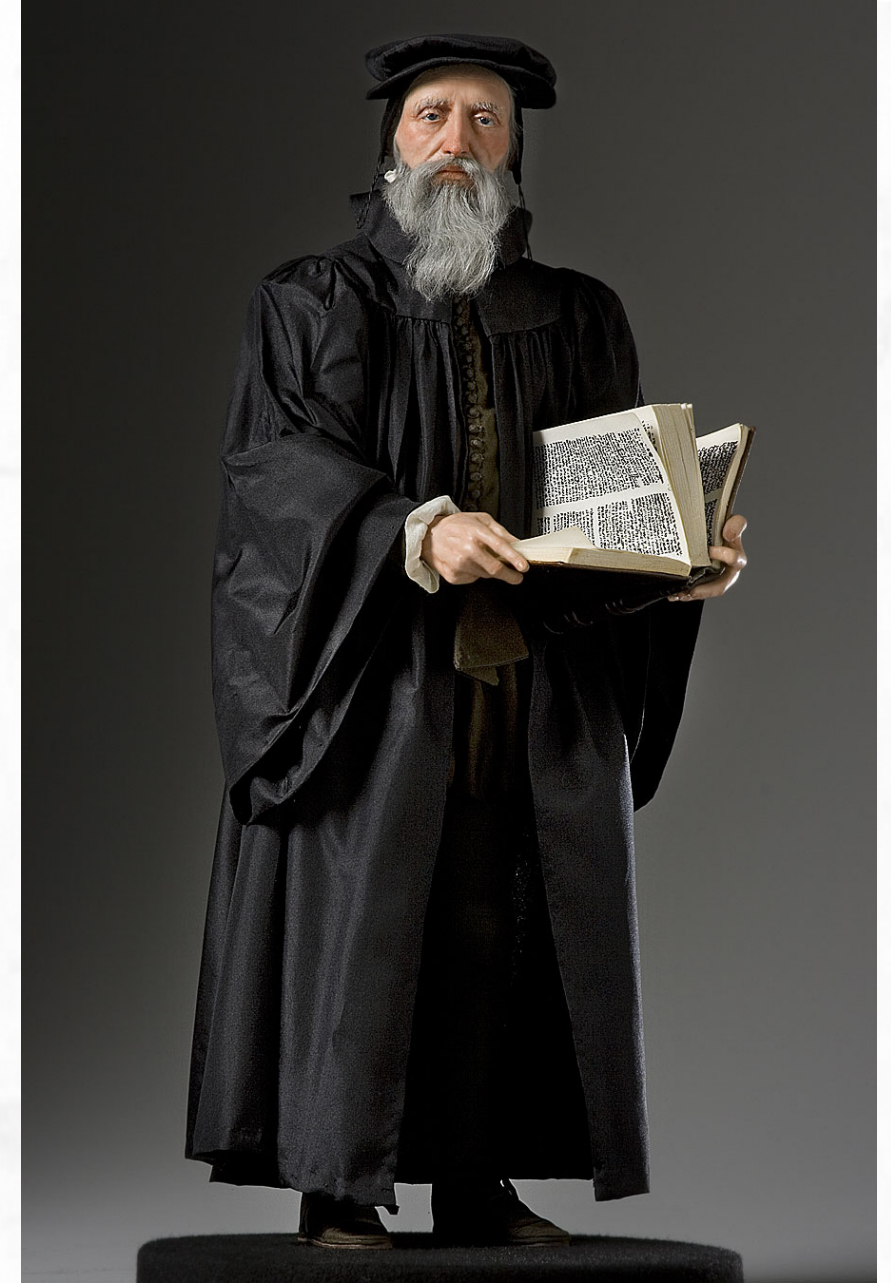
- 2Ch 6:21 "Listen to the supplications of Your servant and of Your people Israel when they pray toward this place; hear from Your dwelling place, from heaven; hear and forgive.
- 2Ch 6:34-39 "When Your people go out to battle against their enemies, by whatever way You shall send them, and they pray to You toward this city which You have chosen and the house which I have built for Your name, 35 then hear from heaven their prayer and their supplication, and maintain their cause. 36 "When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them away captive to a land far off or near, 37 if they take thought in the land where they are taken captive, and repent and make supplication to You in the land of their captivity, saying, 'We have sinned, we have committed iniquity and have acted wickedly'; 38 if they return to You with all their heart and with all their soul in the land of their captivity, where they have been taken captive, and pray toward their land which You have given to their fathers and the city which You have chosen, and toward the house which I have built for Your name, 39 then hear from heaven, from Your dwelling place, their prayer and supplications, and maintain their cause and forgive Your people who have sinned against You.



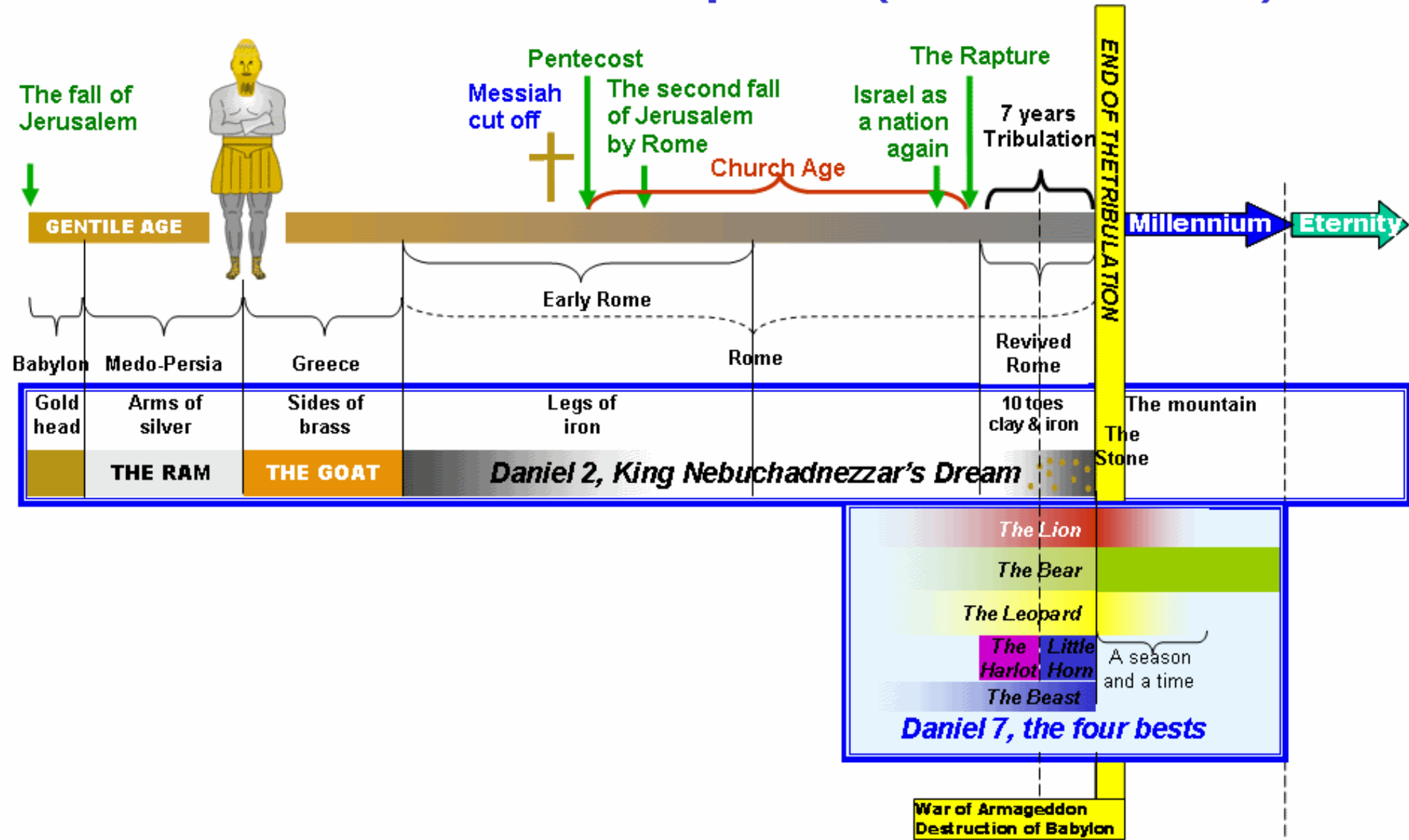
- Isa 45:5 "I am the LORD, and there is no other; Besides Me there is no God. I will gird you, though you have not known Me;
- Isa 45:22 "Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other.
- Isa 46:9 "Remember the former things long past, For I am God, and there is no other; *I am* God, and there is no one like Me,
- Joe 2:27 "Thus you will know that I am in the midst of Israel, And that I am the LORD your God, And there is no other; And My people will never be put to shame.
- Deu 4:35 "To you it was shown that you might know that the LORD, He is God; there is no other besides Him.
- 1Ki 8:60 so that all the peoples of the earth may know that the LORD is God; there is no one else.



For the profane think they discharge their duty to the true God, if they do not openly despise him, but assign him some place or other; and, especially, if they prefer him to all idols, they think they have satisfied God. But this is all futile; for unless they abolish all superstitions, God by no means obtains his right, since he allows of no equals. Hence this passage by no means proves any true and serious piety in King Darius; but it implies simply his being deeply moved by the miracle, and his celebrating through all the regions subject to him the name and glory of the God of Israel. Finally, as this was a special impulse on King Darius, so it did not proceed beyond a particular effect; he acknowledged God's power and goodness on all sides; but he seized upon that specimen which was placed directly before his eyes. Hence he did not continue to acknowledge the God of Israel by devoting himself to true and sincere piety; but, as I have said, he wished him to be conspicuously superior to other gods, but not to be the only God. But God rejects this modified worship; and thus there is no reason for praising King Darius. – John Calvin



Timeline of Daniel Chapter 7 (alternate view)



HEAD OF GOLD
KINGDOM OF BABYLON

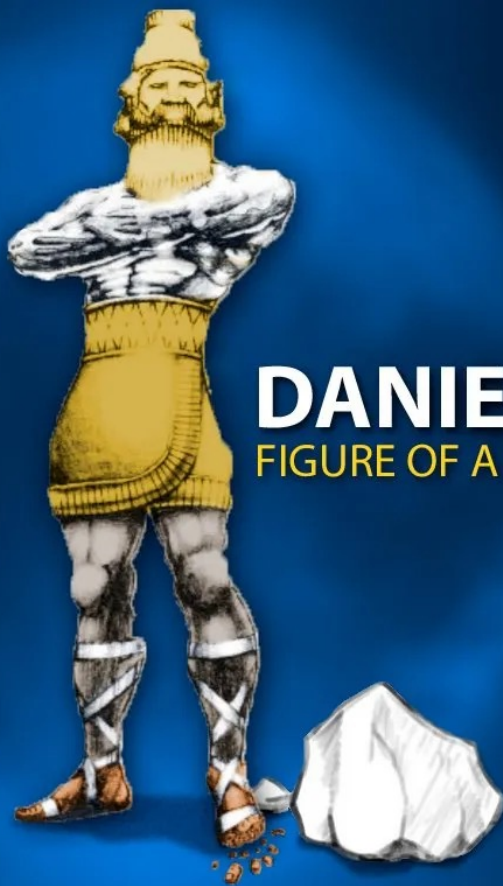
**CHEST & ARMS
OF SILVER**
KINGDOM OF MEDES
& PERSIANS

**BELLY & THIGHS
OF BRONZE**
KINGDOM OF
ANCIENT GREECE

LEGS OF IRON
KINGDOM OF
ANCIENT ROME

**FEET OF IRON
& CLAY**
KINGDOM OF
RESTORED ROME

CRUSHING ROCK
KINGDOM OF GOD

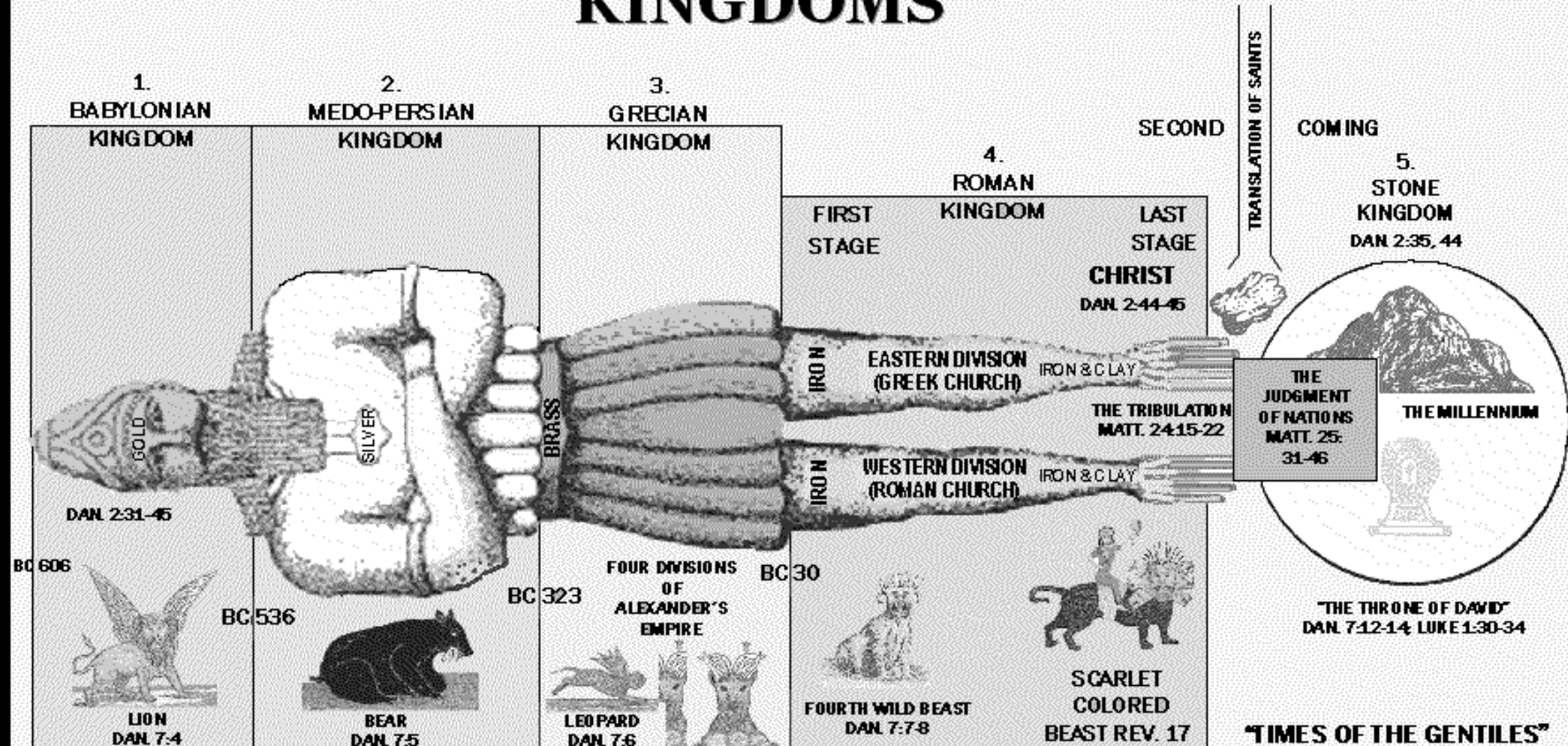


DANIEL 2

FIGURE OF A MAN



FIVE GREAT WORLD-WIDE KINGDOMS



ORIGINAL DRAWING COPYRIGHTED BY CLARENCE LARKIN –
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Prophecies in the book of Revelation written late in the first century also anticipate as future the fulfillment of parallel prophecies in Daniel. For example, Revelation 13 parallels the final stage of Daniel's fourth empire. This could not, therefore, refer to events fulfilled in the second century B.C. Daniel 9: 26 announces that the Messiah will be cut off and the city of Jerusalem destroyed— events that occurred in the Roman period. The Jewish historian Josephus believed that Daniel had predicted the rise of Rome, and the Roman destruction of Jerusalem (cf. Dan. 9: 26). “in the same manner Daniel also wrote concerning the Roman government, and that our country should be made desolate by them.” 5 The author of the apocryphal book 2 Esdras, who lived near the close of the first century A.D., clearly identified the fourth kingdom of Daniel's vision as the Roman Empire (2 Esd. 12: 11– 12). To these arguments may be added the details of the second, third, and fourth empires throughout the book of Daniel, which harmonize precisely with the Medo-Persian, Greek, and Roman Empires. The alternate views of the critics can be held only if Daniel's prophecy be considered in factual error in several places, since the details of the prophecies do not really coincide with the critics' theories. For these reasons, conservative scholars have held firmly to the traditional identification of the four empires in chapter 7 of Daniel, which mirror those of chapter 2.



- Isa 17:12-13 Alas, the uproar of many peoples Who roar like the roaring of the seas, And the rumbling of nations Who rush on like the rumbling of mighty waters! 13 The nations rumble on like the rumbling of many waters, But He will rebuke them and they will flee far away, And be chased like chaff in the mountains before the wind, Or like whirling dust before a gale.
- Rev 17:1 Then one of the seven angels who had the seven bowls came and spoke with me, saying, "Come here, I will show you the judgment of the great harlot who sits on many waters,
- Rev 17:15 And he *said to me, "The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues.



Dan 7:4 "The first *was* like a lion and had *the* wings of an eagle. I kept looking until its wings were plucked, and it was lifted up from the ground and made to stand on two feet like a man; a human mind also was given to it.





- Jer 4:7 "A lion has gone up from his thicket, And a destroyer of nations has set out; He has gone out from his place To make your land a waste. Your cities will be ruins Without inhabitant.
- Jer 49:19 "Behold, one will come up like a lion from the thickets of the Jordan against a perennially watered pasture; for in an instant I will make him run away from it, and whoever is chosen I shall appoint over it. For who is like Me, and who will summon Me *into court*? And who then is the shepherd who can stand against Me?"
- Jer 50:17 "Israel is a scattered flock, the lions have driven *them* away. The first one *who* devoured him was the king of Assyria, and this last one *who* has broken his bones is Nebuchadnezzar king of Babylon.
- Jer 50:44 "Behold, one will come up like a lion from the thicket of the Jordan to a perennially watered pasture; for in an instant I will make them run away from it, and whoever is chosen I will appoint over it. For who is like Me, and who will summon Me *into court*? And who then is the shepherd who can stand before Me?"
- Jer 49:22 Behold, He will mount up and swoop like an eagle and spread out His wings against Bozrah; and the hearts of the mighty men of Edom in that day will be like the heart of a woman in labor.
- Lam 4:19 Our pursuers were swifter Than the eagles of the sky; They chased us on the mountains, They waited in ambush for us in the wilderness.
- Eze 17:3 saying, 'Thus says the Lord GOD, "A great eagle with great wings, long pinions and a full plumage of many colors came to Lebanon and took away the top of the cedar.
- Hab 1:8 "Their horses are swifter than leopards And keener than wolves in the evening. Their horsemen come galloping, Their horsemen come from afar; They fly like an eagle swooping *down* to devour.



"Get up, eat much flesh." ~ Daniel 7:5

Dan 7:5 "And behold, another beast, a second one, resembling a bear. And it was raised up on one side, and three ribs *were* in its mouth between its teeth; and thus they said to it, 'Arise, devour much meat!'

- Hdt. 1.130 Thus Astyages was deposed from his sovereignty after a reign of thirty-five years: and the Medes had to bow down before the Persians because of Astyages' cruelty. They had ruled all Asia beyond the Halys for one hundred and twenty-eight years, from which must be subtracted the time when the Scythians held sway. At a later time they repented of what they now did, and rebelled against Darius; but they were defeated in battle and brought back into subjection. But now, in Astyages' time, Cyrus and the Persians rose in revolt against the Medes, and from this time ruled Asia. As for Astyages, Cyrus did him no further harm, and kept him in his own house until Astyages died.
- Hdt. 1.191 Whether someone advised him in his difficulty, or whether he perceived for himself what to do, I do not know, but he did the following. He posted his army at the place where the river goes into the city, and another part of it behind the city, where the river comes out of the city, and told his men to enter the city by the channel of the Euphrates when they saw it to be fordable. Having disposed them and given this command, he himself marched away with those of his army who could not fight; and when he came to the lake, Cyrus dealt with it and with the river just as had the Babylonian queen: drawing off the river by a canal into the lake, which was a marsh, he made the stream sink until its former channel could be forded. When this happened, the Persians who were posted with this objective made their way into Babylon by the channel of the Euphrates, which had now sunk to a depth of about the middle of a man's thigh. Now if the Babylonians had known beforehand or learned what Cyrus was up to, they would have let the Persians enter the city and have destroyed them utterly; for then they would have shut all the gates that opened on the river and mounted the walls that ran along the river banks, and so caught their enemies in a trap. But as it was, the Persians took them unawares, and because of the great size of the city (those who dwell there say) those in the outer parts of it were overcome, but the inhabitants of the middle part knew nothing of it; all this time they were dancing and celebrating a holiday which happened to fall then, until they learned the truth only too well.

Dan 7:6 "After this I kept looking, and behold, another one, like a leopard, which had on its back four wings of a bird; the beast also had four heads, and dominion was given to it.



Legend:

- Macedon before Philip II (336 BC)
- Conquests of Philip II (336-335 BC)
- Conquests of Alexander the Great (335-323 BC)
- Territories dependent on Alexander
- Routes of Alexander
- Cities founded by Alexander
- Sieges

Routes of Alexander's generals:

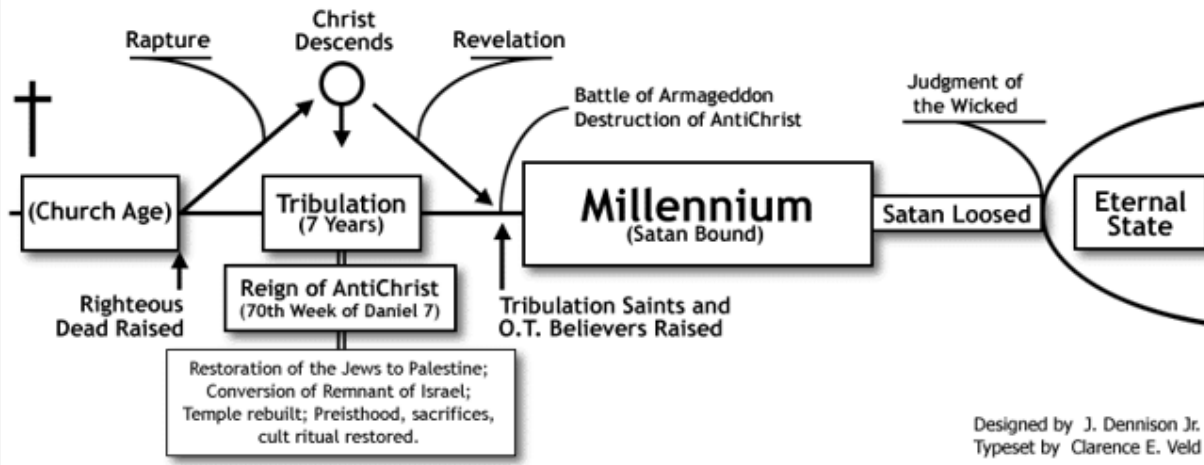
- Parmonion
- Krateros
- Hephaistion
- Nearchos

Greek colonisation before Alexander:

- Greek mother cities
- Greek colonies

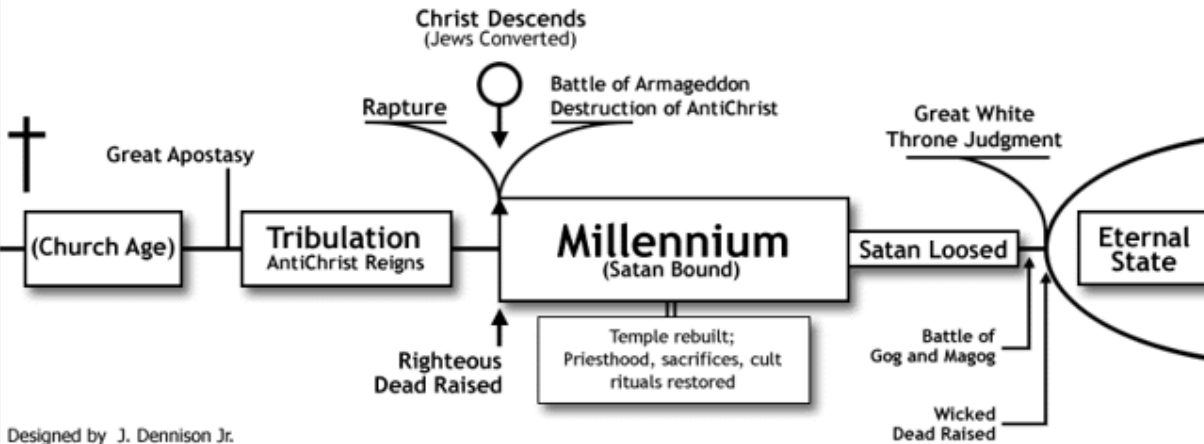
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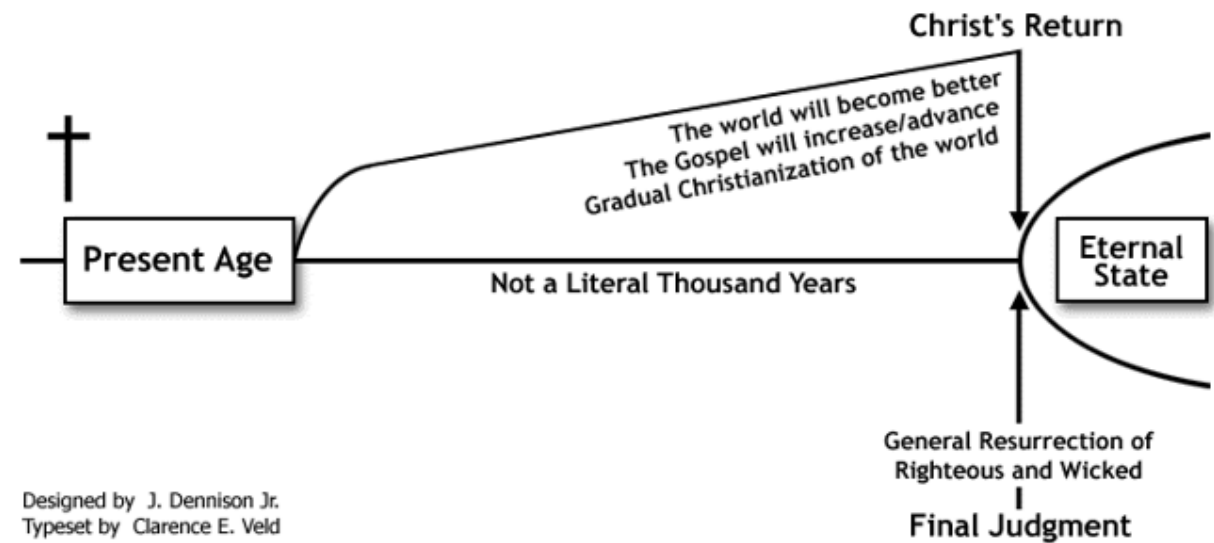
Dispensational Premillennialism

Use of chart graciously provided by James T. Dennison



Historical Premillennialism

Use of chart graciously provided by James T. Dennison



Postmillennialism

Use of chart graciously provided by James T. Dennison



Amillennialism

(perhaps better termed Nunc-Millennialism or Inaugurated Millennialism)

Use of chart graciously provided by James T. Dennison



Dan 7:7 "After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns.

Judgments that have already occurred:

The judgment of Adam and Eve (Genesis 3:14–24).

The judgment of the antediluvian world (Genesis 7:17–24).

The judgment at the Tower of Babel (Genesis 11:5–9).

The judgment of Egypt and their gods (Exodus 7—12).

The judgment of believers' sins (Isaiah 53:4–8).

Judgments occurring now in the church age:

Self-evaluation (1 Corinthians 11:28).

Divine discipline (Hebrews 12:5–11).



Judgments to occur in the future:

The judgments of the tribulation period (Revelation 6—16).

The judgment seat of Christ (2 Corinthians 5:10).

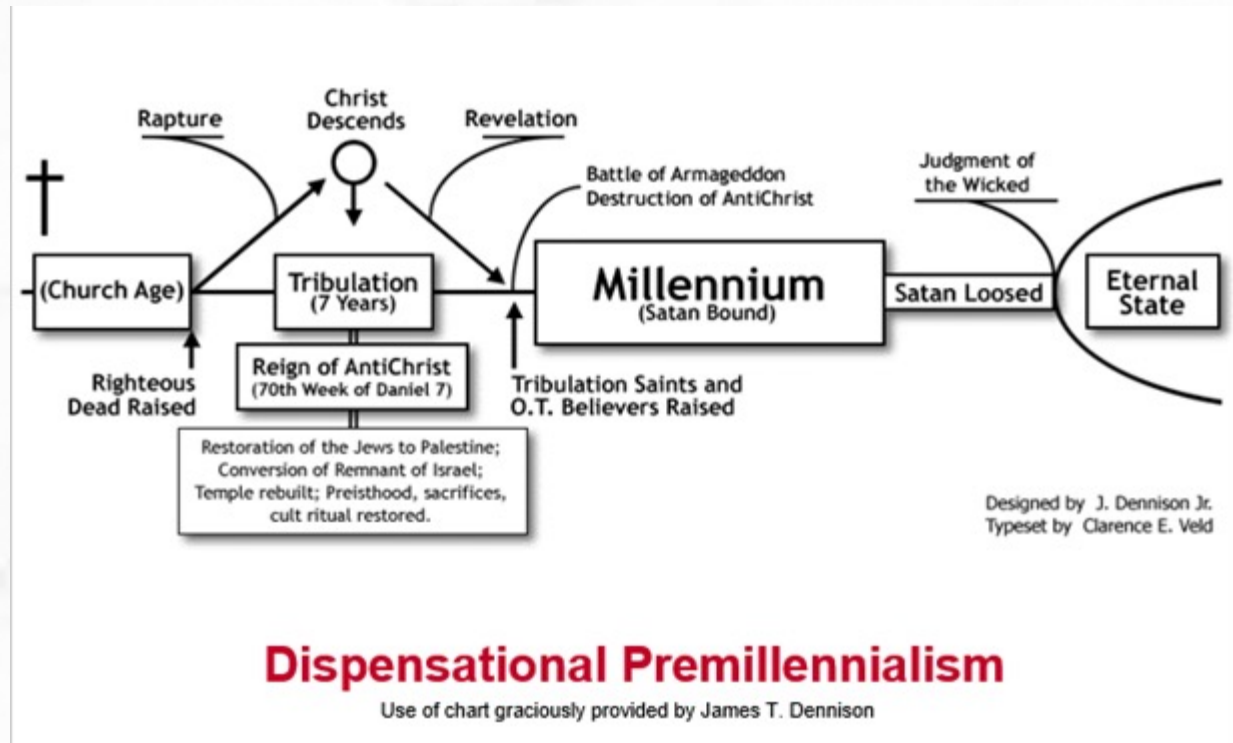
The judgment of the nations (Matthew 25:31–46).

The judgment of angels (1 Corinthians 6:2–3).

The Great White Throne Judgment (Revelation 20:11–15).

End Times Timeline

1. The rapture of the church.
2. The rise of the Antichrist.
3. The tribulation.
4. The Battle of Gog and Magog.
5. The abomination of desolation.
6. The Battle of Armageddon.
7. The judgment of the nations.
8. The binding of Satan
9. The Millennial Kingdom.
10. The last battle.
11. The Great White Throne Judgment
12. The new creation.



THE END OF THE WORLD AS WE KNOW IT

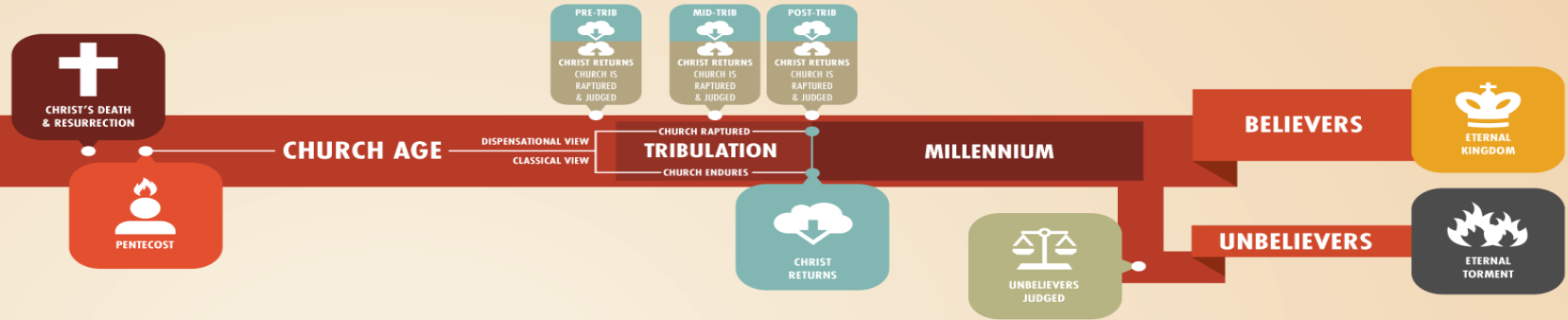
VIEWS OF THE END TIMES

PREMILLENNIALISM

Premillennialism is the belief that the Second Coming of Christ occurs before the millennium, which is a literal 1000 years.

Premillennialists believe that believers will be caught up (raptured) into heaven at the end of the church age before a time of great tribulation on the earth. They will then return with Christ to rule with Him for a 1000 years after which unbelievers are judged and the eternal kingdom is set up.

Premillennial theologians have historically been divided on whether the church will go through a time of great tribulation or whether the church will be raptured from the earth before the tribulation. Dispensationalists have also differed on the timing of the rapture believing it to occur before, in the middle, or at the end of the period of tribulation.



POSTMILLENNIALISM

Postmillennialism is the belief that the Second Coming of Christ occurs after the millennium.

Some that take this position believe the millennium is a literal 1000 years while others believe it is a figurative concept referring to the entire New Testament age.

Postmillennialism teaches that the forces of Satan will gradually be defeated by the expansion of the Kingdom of God throughout history up until the Second Coming of Christ.

The view that the tribulation has already taken place is the Preterist position. The view that the entire church age is in tribulation is the historist view.



AMILLENNIALISM

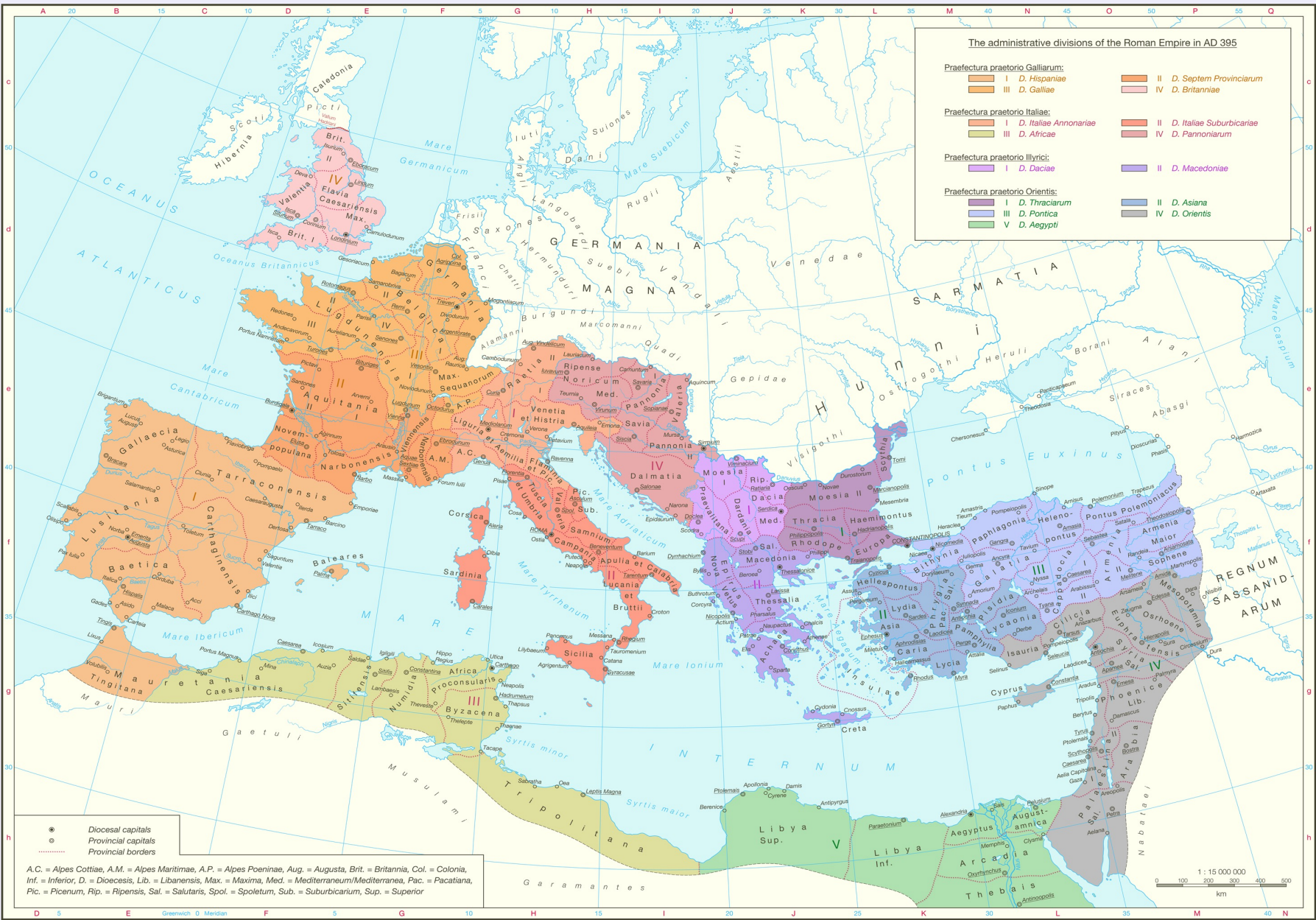
Amillennialism is the belief that there is not a literal 1000 year reign of Christ on the earth but that His Second Coming occurs at the end of history.

The millennium is purely spiritual in nature and at the end of the church age, Christ will return in final judgment and establish a permanent physical reign.

The Preterist view believes the tribulation has already taken place while the classical position views the tribulation and anti-christ as symbolic in the book of Revelation.



The Roman Empire, AD 395



Roman Empire after A.D. 395, indicating the Greek or Byzantine Empire in the east and the Latin Empire in the west. The empires are further broken into Dioceses, including Dacia, Thracia, Macedonia, Creta, Pontus, Asia, Cyprus, Oriens, and Aegyptus in the Byzantine Empire, and Illyricum, Italia, Gallia, Britannia, Hispania, and northern Africa in the Latin Empire. Non-Roman areas and peoples are also shown, including the Empire of the Huns, Armenia, Persia, Alemanni with the Saxons, English, Franks, and Burgundians, and Marcomanni with the Vandals. Important cities of the time are also shown, including the capital cities of Rome and Constantinople, and Consentia, Carthage, Hippo, Carthago nova, Pollentia, Chalons, Augusta Treverorum, Eburacum, Marianople, Thessalonica, Antioch, and Alexandria.

- Luk 4:18-19 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, (19) TO PROCLAIM THE FAVORABLE YEAR OF THE LORD."
- Isa 61:1-2 The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; (2) To proclaim the favorable year of the LORD **And the day of vengeance of our God; To comfort all who mourn,**



Rev 13:5-7 There was given to him a mouth speaking arrogant words and blasphemies, and authority to act for forty-two months was given to him. (6) And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven. (7) It was also given to him to make war with the saints and to overcome them, and authority over every tribe and people and tongue and nation was given to him.

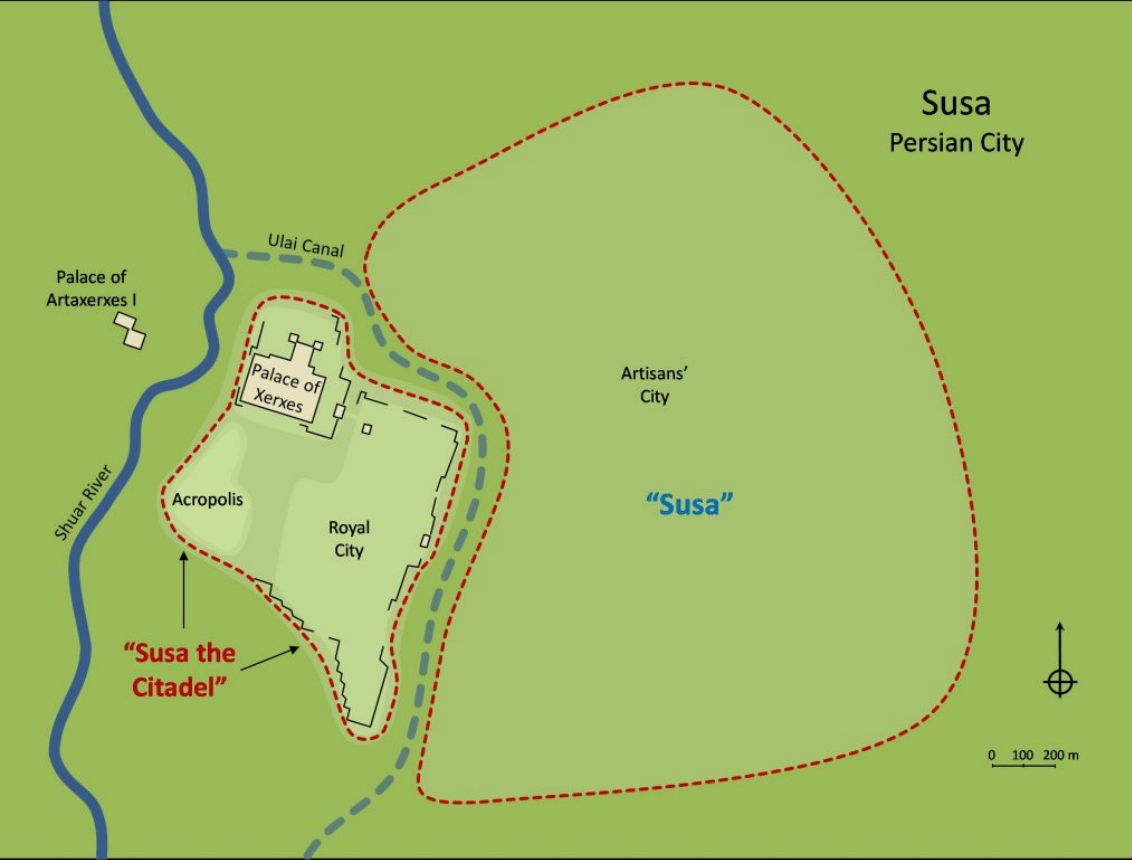
Dan 7:25 'He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time.

Rev 20:4 Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years.

- Mat 24:21 "For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.
- Mat 24:22 "Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.
- 2Ti 3:1 But realize this, that in the last days difficult times will come.
- Mat 24:6 "You will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end.
- Mat 24:7 "For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes.
- Rev 20:1 Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand.
- Rev 20:2 And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years;
- Rev 20:3 and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.
- Mat 24:37 "For the coming of the Son of Man will be just like the days of Noah.
- 2Pe 3:8 But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.
- 2Pe 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.
- 2Pe 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.
- Luk 21:11 and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven.

The Roman Empire in 117 AD





Persian Capital

The city of Susa was occupied continuously from the late 5th millennium BC to the 13th century AD. In earlier centuries it served as the capital city of the Elamites, and it later became the administrative capital of the Persian empire under Darius I.



Rasul Sadeghi Amjadi
HiPersia.com/en

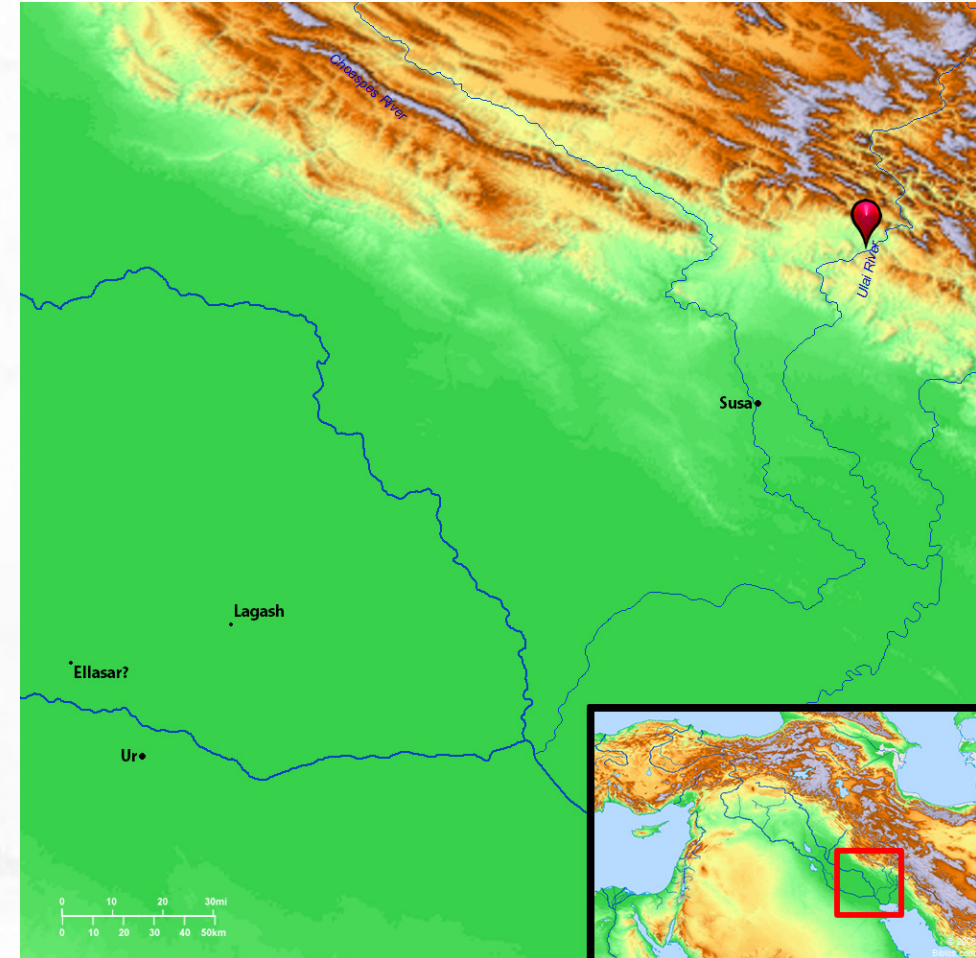
Palace of Darius in Susa (Apadana Palace)



Elam was a region in the Near East corresponding to the modern-day provinces of Ilam and Khuzestan in southern Iran (though it also included part of modern-day southern Iraq) whose civilization spanned thousands of years from c. 3200 - c. 539 BCE.

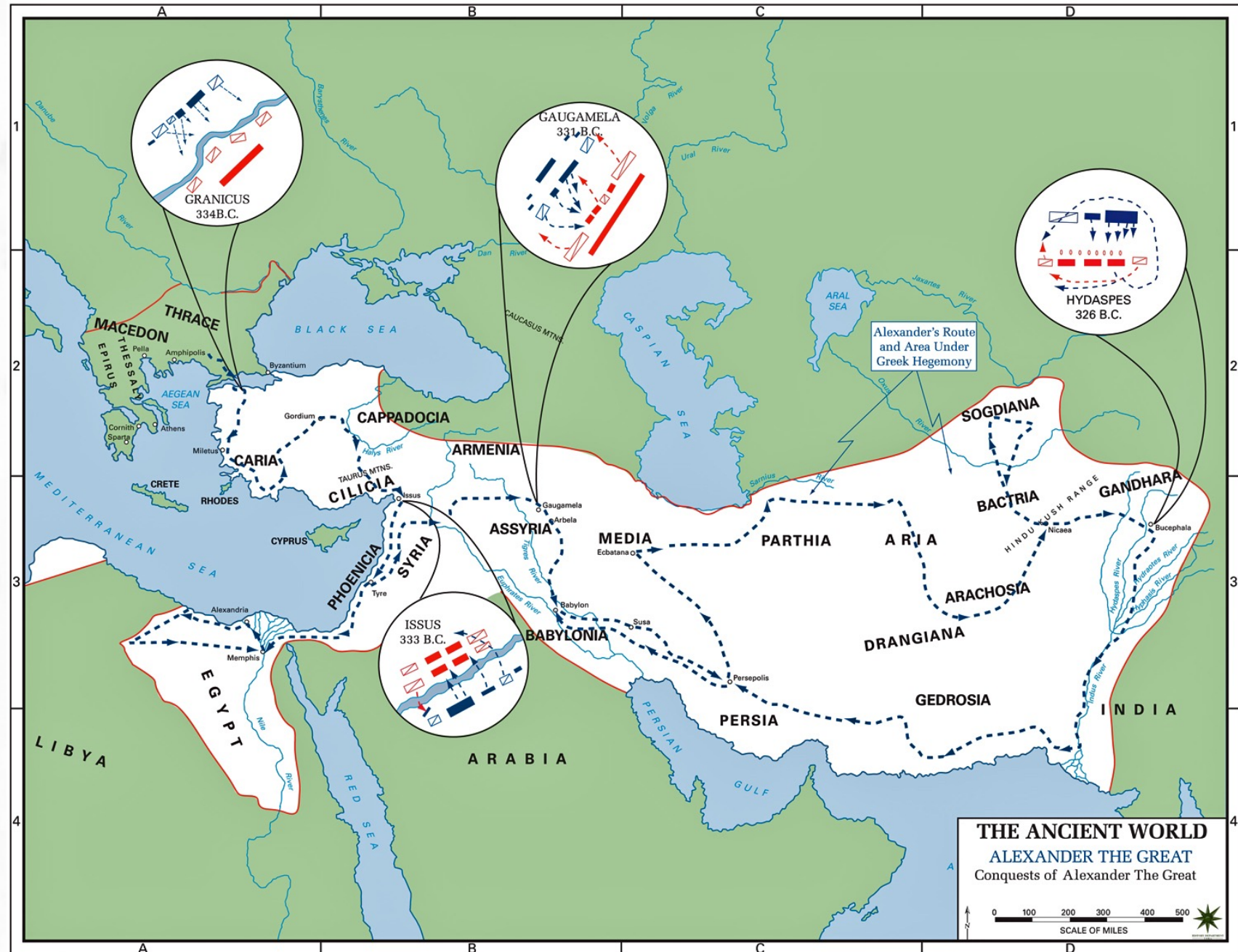
The name comes from the Akkadian and Sumerian for “highlands” or “high country” while the Elamites referred to their land as Haltami (or Haltamti) which seems to have had the same meaning. The Bible (Genesis 10:22) claims the region is named for Elam, son of Shem, son of Noah

The Dez River corresponds to the ancient Coprates River and the Karun to the Choaspes.



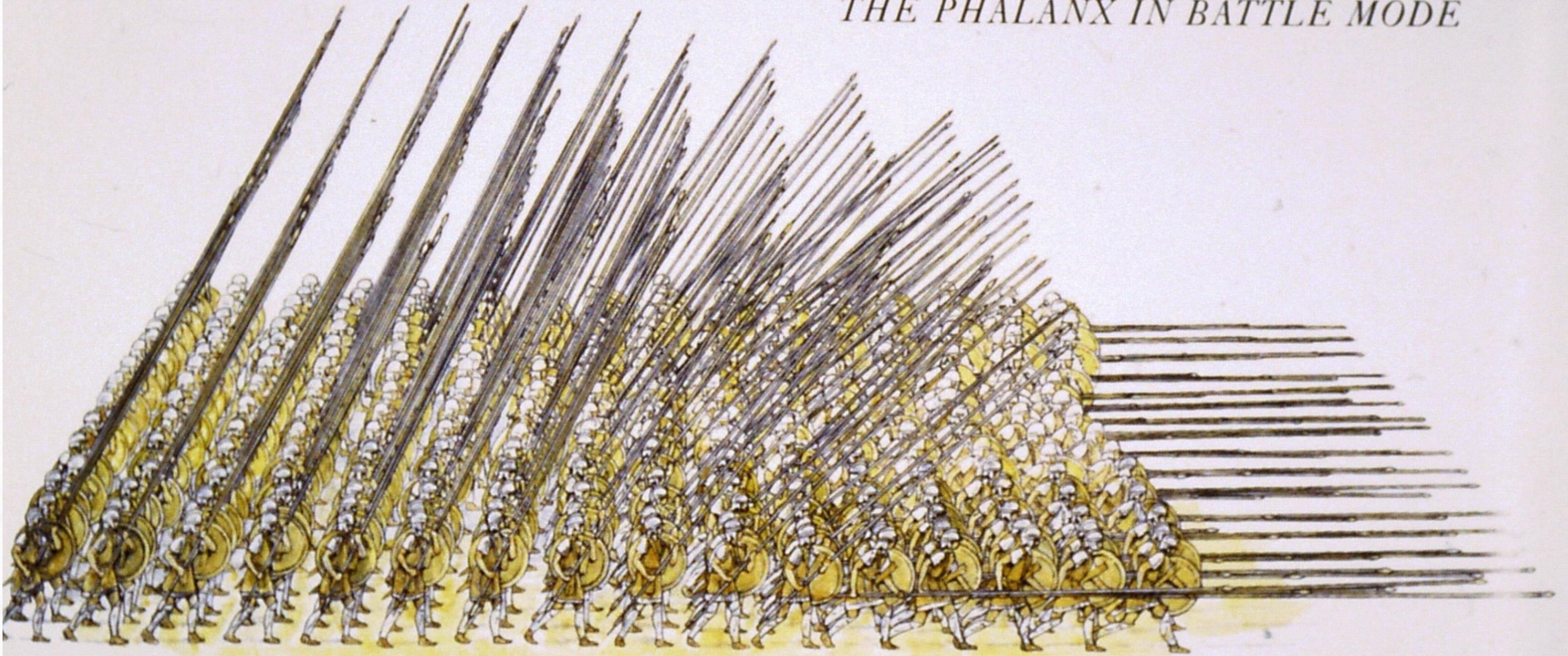






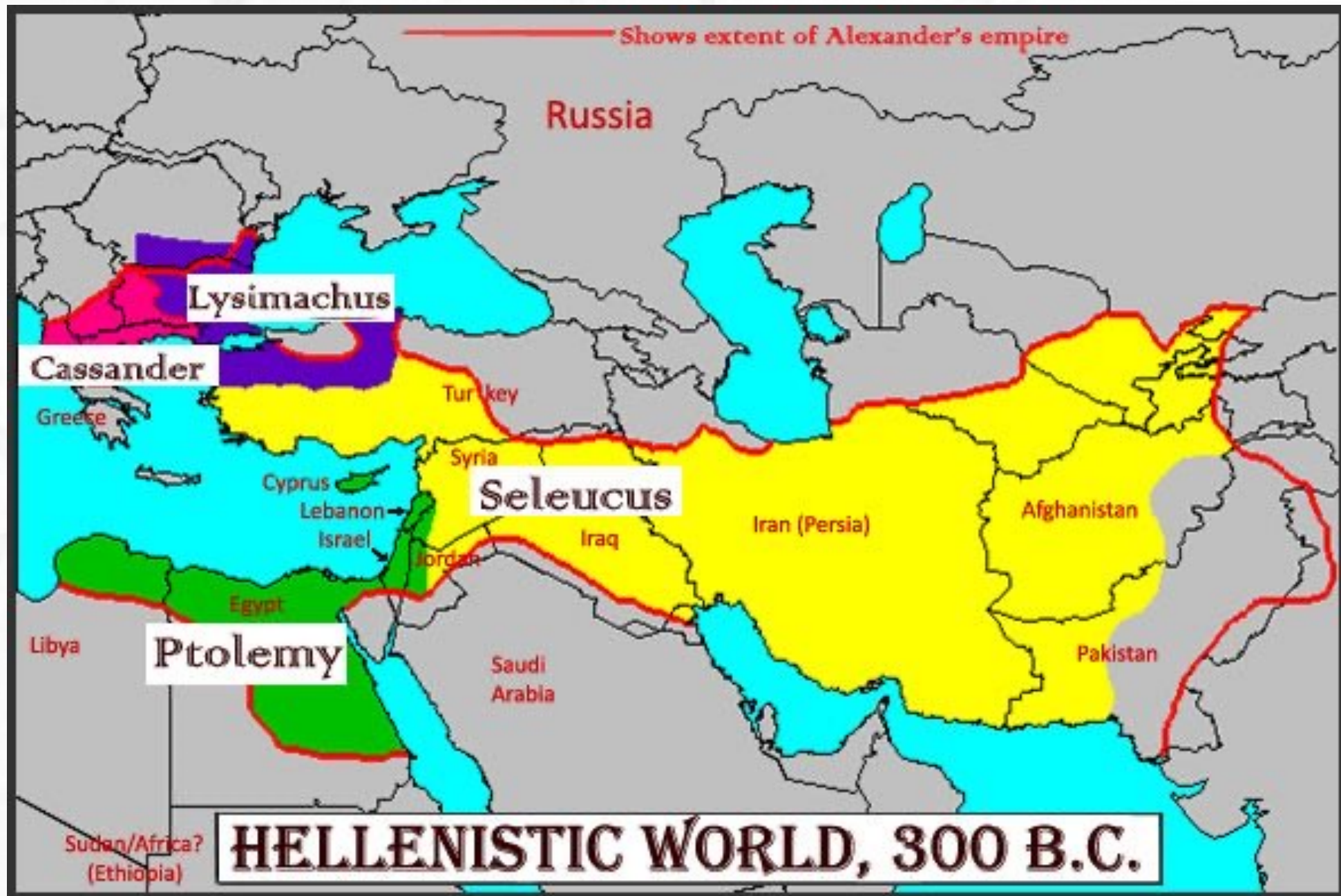


THE PHALANX IN BATTLE MODE



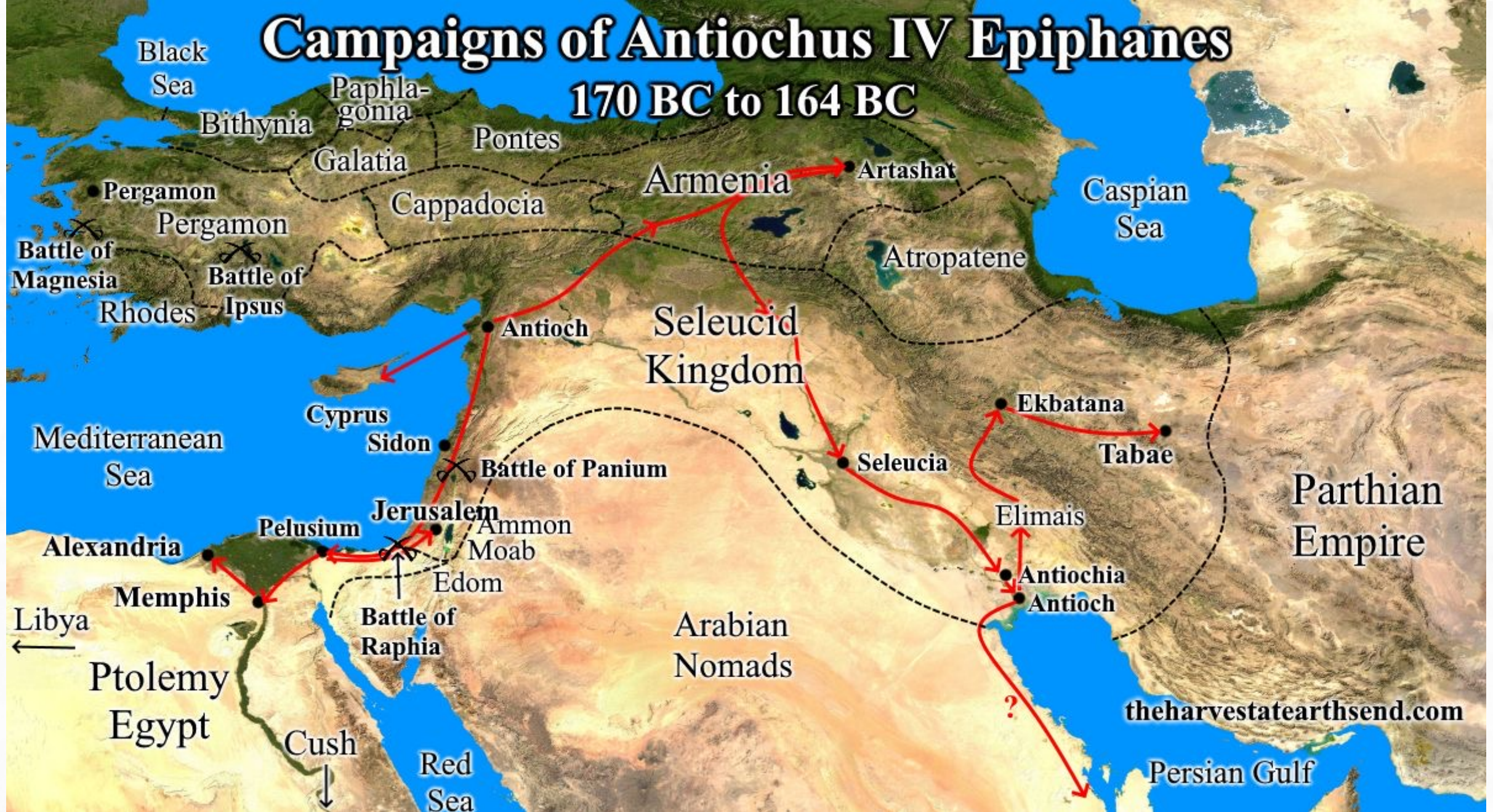
Each footmen was armed with a 13 to 20-foot-long pike called a *sarissa*. Carried in both hands and held four-fifths of the way down the shaft, the *sarissa*'s extreme length made up for the infantrymen's light body armor.

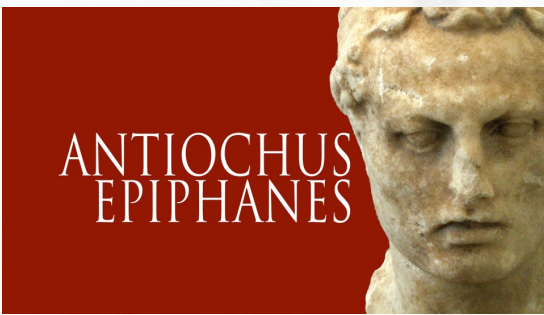
In addition, each soldier carried a small *pelta* shield strapped on his left arm.



Campaigns of Antiochus IV Epiphanes

170 BC to 164 BC





- 1Ma 1:16-19 Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms. 17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, 18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. 19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof.
- 1Ma 3:31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.
- 1Ma 3:37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.
- 1Ma 6:1-4 About that time king Antiochus traveling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold; 2 And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there. 3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof, 4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.



- Dan 11:16 "But he who comes against him will do as he pleases, and no one will be able to withstand him; he will also stay for a time in the Beautiful Land, with destruction in his hand.
- Dan 11:41 "He will also enter the Beautiful Land, and many countries will fall; but these will be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon.
- Dan 11:45 "He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him.
- Jer 3:19 "Then I said, 'How I would set you among My sons And give you a pleasant land, The most beautiful inheritance of the nations!' And I said, 'You shall call Me, My Father, And not turn away from following Me.'
- Eze 20:6 on that day I swore to them, to bring them out from the land of Egypt into a land that I had selected for them, flowing with milk and honey, which is the glory of all lands.
- Zec 7:14 "but I scattered them with a storm wind among all the nations whom they have not known. Thus the land is desolated behind them so that no one went back and forth, for they made the pleasant land desolate."

Chronological Order of the Books of the Old Testament

- Genesis (concurrent with the Book of Job)
- Exodus and Leviticus
- Number and Deuteronomy
- Joshua
- Judges and Ruth
- 1 Samuel and 2 Samuel
- Concurrent with 1 and 2 Samuel are woven 1 Chronicles and Psalms, as well as the prophets Amos and Hosea
- Concurrent with some of 1 Chronicles and 2 Chronicles are Proverbs, Ecclesiastes, and Song of Solomon
- With 2 Chronicles are 1 and 2 Kings
- Concurrent with 1 Kings are Joel, Micah, Isaiah, Zephaniah, Habakkuk, and Jeremiah
- Concurrent with 2 Kings are Lamentations, Jonah, Nahum, and Obadiah
- **Then come Israel's 70 years of exile to Babylon, and the books of Daniel and Ezekiel**
- Then comes Ezra (and Esther, at the end of Ezra)
- Then Nehemiah
- Concurrent with Ezra and Nehemiah are the books Haggai, Zechariah, and Malachi

1Ma 1:7-10 ⁷And after Alexander had reigned twelve years, he died. ⁸Then his officers began to rule, each in his own place. ⁹They all put on crowns after his death, and so did their sons after them for many years; and they caused many evils on the earth. ¹⁰From them came forth a sinful root, Antiochus Epiphanes, son of Antiochus the king; he had been a hostage in Rome. He began to reign in the one hundred and thirty-seventh year of the kingdom of the Greeks...

After the death of Alexander, four kings took his place who were then succeeded by various rulers, one of which was Antiochus Epiphanes.

- 1Ma 1:20-21 20 After subduing Egypt, Antiochus returned in the one hundred and forty-third year. He went up against Israel and came to Jerusalem with a strong force. 21 He arrogantly entered the sanctuary and took the golden altar, the lampstand for the light, and all its utensils.

The Seleucid Era began in the spring of 311 BC as the Jews reckoned it (the Greeks began their SE dates six months earlier, in the fall of 312 BC), over a century after Herodotus' death. The Jews used the SE calendar during the Maccabean period. We get the date for Antiochus' "abomination of desolation" from 1 Macc. 1:54, 59

- 1Ma 1:29-38 29 Two years later the king sent to the cities of Judah a chief collector of tribute, and he came to Jerusalem with a large force. 30 Deceitfully he spoke peaceable words to them, and they believed him; but he suddenly fell upon the city, dealt it a severe blow, and destroyed many people of Israel. 31 He plundered the city, burned it with fire, and tore down its houses and its surrounding walls. 32 And they took captive the women and children, and seized the cattle. 33 Then they fortified the city of David with a great strong wall and strong towers, and it became their citadel. 34 And they stationed there a sinful people, lawless men. These strengthened their position; 35 they stored up arms and food, and collecting the spoils of Jerusalem they stored them there, and became a great snare. 36 It became an ambush against the sanctuary, an evil adversary of Israel continually. 37 On every side of the sanctuary they shed innocent blood; they even defiled the sanctuary. 38 Because of them the residents of Jerusalem fled; she became a dwelling of strangers; she became strange to her offspring, and her children forsook her.

Two years then passed, after which we learn that “a chief collector of tribute” arrived in Jerusalem with a large force in 145 SE. He wreaked havoc around the temple, posting troops in the city and defiling the sanctuary. This would necessarily have caused “the regular” to cease, since offerings could never be given if the holy place was defiled by the entry of unclean Gentiles. The result was that “her sanctuary became desolate” at that time and the people forsook worshiping there. *This* is when we should understand the *ha-tamiyd* offerings were interrupted. However, the exact date this began, as far as I can tell, is nowhere given in the histories.

- 1Ma 1:41-59 41 Then the king wrote to his whole kingdom that all should be one people, 42 and that each should give up his customs. 43 All the Gentiles accepted the command of the king. Many even from Israel gladly adopted his religion; they sacrificed to idols and profaned the sabbath. 44 And the king sent letters by messengers to Jerusalem and the cities of Judah; he directed them to follow customs strange to the land, 45 to forbid burnt offerings and sacrifices and drink offerings in the sanctuary, to profane sabbaths and feasts, 46 to defile the sanctuary and the priests, 47 to build altars and sacred precincts and shrines for idols, to sacrifice swine and unclean animals, 48 and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane, 49 so that they should forget the law and change all the ordinances. 50 "And whoever does not obey the command of the king shall die." 51 In such words he wrote to his whole kingdom. And he appointed inspectors over all the people and commanded the cities of Judah to offer sacrifice, city by city. 52 Many of the people, every one who forsook the law, joined them, and they did evil in the land; 53 they drove Israel into hiding in every place of refuge they had. 54 Now on the fifteenth day of Chislev, in the one hundred and forty-fifth year, they erected a desolating sacrilege upon the altar of burnt offering. They also built altars in the surrounding cities of Judah, 55 and burned incense at the doors of the houses and in the streets. 56 The books of the law which they found they tore to pieces and burned with fire. 57 Where the book of the covenant was found in the possession of any one, or if any one adhered to the law, the decree of the king condemned him to death. 58 They kept using violence against Israel, against those found month after month in the cities. 59 And on the twenty-fifth day of the month they offered sacrifice on the altar which was upon the altar of burnt offering.

Shortly after this official letters arrived, which decreed that burnt offerings were to cease and altars replaced by pagan altars on which unclean animals were to be sacrificed. "Inspectors" were appointed to ensure compliance with Antiochus' diktat. The result was that they "erected a desolating sacrilege upon the altar of burnt offering." "The regular" *ha-tamiyd*, however, had already been stopped earlier by "a chief collector of tribute." So we have the cessation of "the regular" sometime prior to the desecration of the altar, a desecration triggered by erecting a pagan altar on it, which was first used ten days after it was set up.

Three 354-day years and one or two 30-day intercalary months after this, the Maccabees were victorious over the Seleucid forces and rebuilt the altar, rededicated it, and resumed "the regular" once again. This fulfilled the prophecy of Daniel 8:14.

The Indignation of Yahweh with the Jews Throughout History.

- Conquest and subjugation by Assyria 740BC
 - Isa 10:5 Woe to Assyria, the rod of My anger And the staff in whose hands is My indignation,
 - Isa 10:25 "For in a very little while My indignation against you will be spent and My anger will be directed to their destruction."
- Conquest and captivity by Babylon 597BC
 - Lam 2:6 And He has violently treated His tabernacle like a garden booth; He has destroyed His appointed meeting place. The LORD has caused to be forgotten The appointed feast and sabbath in Zion, And He has despised king and priest In the indignation of His anger.
 - Zec 1:12 Then the angel of the LORD said, "O LORD of hosts, how long will You have no compassion for Jerusalem and the cities of Judah, with which You have been indignant these seventy years?"
- Continuation through the time of the tribulation and the antichrist
 - Dan 11:36 "Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done."

- Book 12, Chapter 5 HOW, UPON THE QUARRELS ONE AGAINST ANOTHER ABOUT THE HIGH PRIESTHOOD ANTIOCHUS MADE AN EXPEDITION AGAINST JERUSALEM, TOOK THE CITY AND PILLAGED THE TEMPLES. AND DISTRESSED THE JEWS' AS ALSO HOW MANY OF THE JEWS FORSOOK THE LAWS OF THEIR COUNTRY; AND HOW THE SAMARITANS FOLLOWED THE CUSTOMS OF THE GREEKS AND NAMED THEIR TEMPLE AT MOUNT GERIZZIM THE TEMPLE OF JUPITER HELLENIUS.
1. ABOUT this time, upon the death of Onias the high priest, they gave the high priesthood to Jesus his brother; for that son which Onias left [or Onias IV.] was yet but an infant; and, in its proper place, we will inform the reader of all the circumstances that befell this child. But this Jesus, who was the brother of Onias, was deprived of the high priesthood by the king, who was angry with him, and gave it to his younger brother, whose name also was Onias; for Simon had these three sons, to each of which the priesthood came, as we have already informed the reader. This Jesus changed his name to Jason, but Onias was called Menelaus. Now as the former high priest, Jesus, raised a sedition against Menelaus, who was ordained after him, the multitude were divided between them both. And the sons of Tobias took the part of Menelaus, but the greater part of the people assisted Jason; and by that means Menelaus and the sons of Tobias were distressed, and retired to Antiochus, and informed him that they were desirous to leave the laws of their country, and the Jewish way of living according to them, and to follow the king's laws, and the Grecian way of living. Wherefore they desired his permission to build them a Gymnasium at Jerusalem. (15) And when he had given them leave, they also hid the circumcision of their genitals, that even when they were naked they might appear to be Greeks. Accordingly, they left off all the customs that belonged to their own country, and imitated the practices of the other nations.

- 2Ma 4:7-16 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest, 8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents: 9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians. 10 Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish fashion. 11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law: 12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat. 13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest; 14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth; 15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all. 16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

- 1Ma 1:29-31 And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude, 30 And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. 31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.
- 1Ma 1:24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.
- 1Ma 1:37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:
- 1Ma 1:57-64 And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death. 58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. 59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God. 60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised. 61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. 62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. 63 Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. 64 And there was very great wrath upon Israel.
- 2Ma 5:11-14 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms, 12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses. 13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants. 14 And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.
- 2Ma 5:23-26 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews. 24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort: 25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves. 26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.



Little Horn of Chapter 7

1. Would come from Rome (fourth kingdom).
2. Would be an 11th horn, rooting up three of 10 horns.
3. Would persecute God's people for 42 months or 3 ½ years



Little Horn of Chapter 8

1. Would come from Greece (third kingdom).
2. Would be a 5th horn, coming out of one of four horns
3. Would persecute God's people for 2,300 evening/mornings or around three years.



Jeremiah Prophesies the Babylonian Captivity

- Jer 25:8-13 "Therefore thus says the LORD of hosts, 'Because you have not obeyed My words, 9 behold, I will send and take all the families of the north,' declares the LORD, 'and I will send to Nebuchadnezzar king of Babylon, My servant, and will bring them against this land and against its inhabitants and against all these nations round about; and I will utterly destroy them and make them a horror and a hissing, and an everlasting desolation. 10 'Moreover, I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. 11 'This whole land will be a desolation and a horror, and these nations will serve the king of Babylon seventy years. 12 'Then it will be when seventy years are completed I will punish the king of Babylon and that nation,' declares the LORD, 'for their iniquity, and the land of the Chaldeans; and I will make it an everlasting desolation. 13 'I will bring upon that land all My words which I have pronounced against it, all that is written in this book which Jeremiah has prophesied against all the nations.
- Jer 29:10-14 "For thus says the LORD, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. 11 'For I know the plans that I have for you,' declares the LORD, 'plans for welfare and not for calamity to give you a future and a hope. 12 'Then you will call upon Me and come and pray to Me, and I will listen to you. 13 'You will seek Me and find Me when you search for Me with all your heart. 14 'I will be found by you,' declares the LORD, 'and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,' declares the LORD, 'and I will bring you back to the place from where I sent you into exile.'

- Dan 9:27 "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."
- Mat 24:15-22 "Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), 16 then those who are in Judea must flee to the mountains. 17 "Whoever is on the housetop must not go down to get the things out that are in his house. 18 "Whoever is in the field must not turn back to get his cloak. 19 "But woe to those who are pregnant and to those who are nursing babies in those days! 20 "But pray that your flight will not be in the winter, or on a Sabbath. 21 "For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. 22 "Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.
- Mar 13:14-20 "But when you see the ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), then those who are in Judea must flee to the mountains. 15 "The one who is on the housetop must not go down, or go in to get anything out of his house; 16 and the one who is in the field must not turn back to get his coat. 17 "But woe to those who are pregnant and to those who are nursing babies in those days! 18 "But pray that it may not happen in the winter. 19 "For those days will be a time of tribulation such as has not occurred since the beginning of the creation which God created until now, and never will. 20 "Unless the Lord had shortened those days, no life would have been saved; but for the sake of the elect, whom He chose, He shortened the days.

Rise of Cyrus

585 - 550 Astyages was king of Media (Cyrus II was his grandson by Mandane)

550 Cyrus II, a vassal king, revolted

556-539 Nabonidus, to restore the balance of power, made alliances with:

1. Egypt

2. Crecus, King of Lydia

547 Cyrus marched against Sardis (capital Lydia) and captured all of Asia Minor

539 Gobiya took Babylon without resistance (Dan. 5; Belshazzar Nabonidus' co-regent; also Gobiya possibly Darius the Mede, Dan. 5:31).

Oct. 11, 539 Cyrus entered as the liberator from Nabonidus' moon goddess, Zin

Cyrus' Successors

530 Cyrus' son succeeded him (Cambyses II)

530 - 522 Reign of Cambyses (Elephantine Papyri)

Added Egypt in 525 to the Medo-Persian Empire

522 - 486 Darius I (Hystaspes) came to rule



Job: Considered earliest, but date unknown

Genesis: 1445-1405 BC

Exodus: 1445-1405 BC

Leviticus: 1445-1405 BC

Numbers: 1445-1405 BC

Deuteronomy: 1445-1405 BC

Psalms: 1410-450 BC

Joshua: 1405-1385 BC

Judges: 1043 BC

Ruth: 1030-1010

Song of Songs: 971-965 BC

Proverbs: 971-686 BC

Ecclesiastes: 940-931 BC

1 Samuel: 931-722 BC

2 Samuel: 931-722 BC

Obadiah: 850-840 BC

Joel: 835-796 BC

Jonah: 775 BC

Amos: 750 BC

Hosea: 750-710 BC

Micah: 735-710 BC

Isaiah: 700-681 BC

Nahum: 650 BC

Zephaniah: 635-625 BC

Habakkuk: 615-605 BC

Ezekiel: 590-570 BC

Lamentations: 586 BC

Jeremiah: 586-570 BC

1 Kings: 561-538 BC

2 Kings: 561-538 BC

Judith*: Uncertain (538 BC-AD 70)

Daniel: 536-530 BC

Haggai: 520 BC

Baruch*: 500-100 BC

Zechariah: 480-470 BC

Ezra: 457-444 BC

1 Chronicles: 450-430

2 Chronicles: 450-430 BC

Esther: 450-331 BC

Malachi: 433-424 BC

Nehemiah: 424-400 BC

Susanna*: 400 BC-AD 70

Psalm 151*: 400 BC-AD 100

Letter of Jeremiah*: 307-317 BC

Tobit*: 225-175 BC

Ben Sira (Sirach)*: 200-175 BC

Bel and the Dragon*: 200-100 BC

Greek Esther*: 200-1 BC

Prayer of Azariah*: 200-1 BC

1 Maccabees*: 150-100 BC

2 Maccabees*: 150-100 BC

1 Esdras*: 100 BC-AD 100

Prayer of Manasseh*: 100-1 BC

3 Maccabees: 100-1 BC**

4 Maccabees: 100-1 BC**

Wisdom*: 50-20 BC

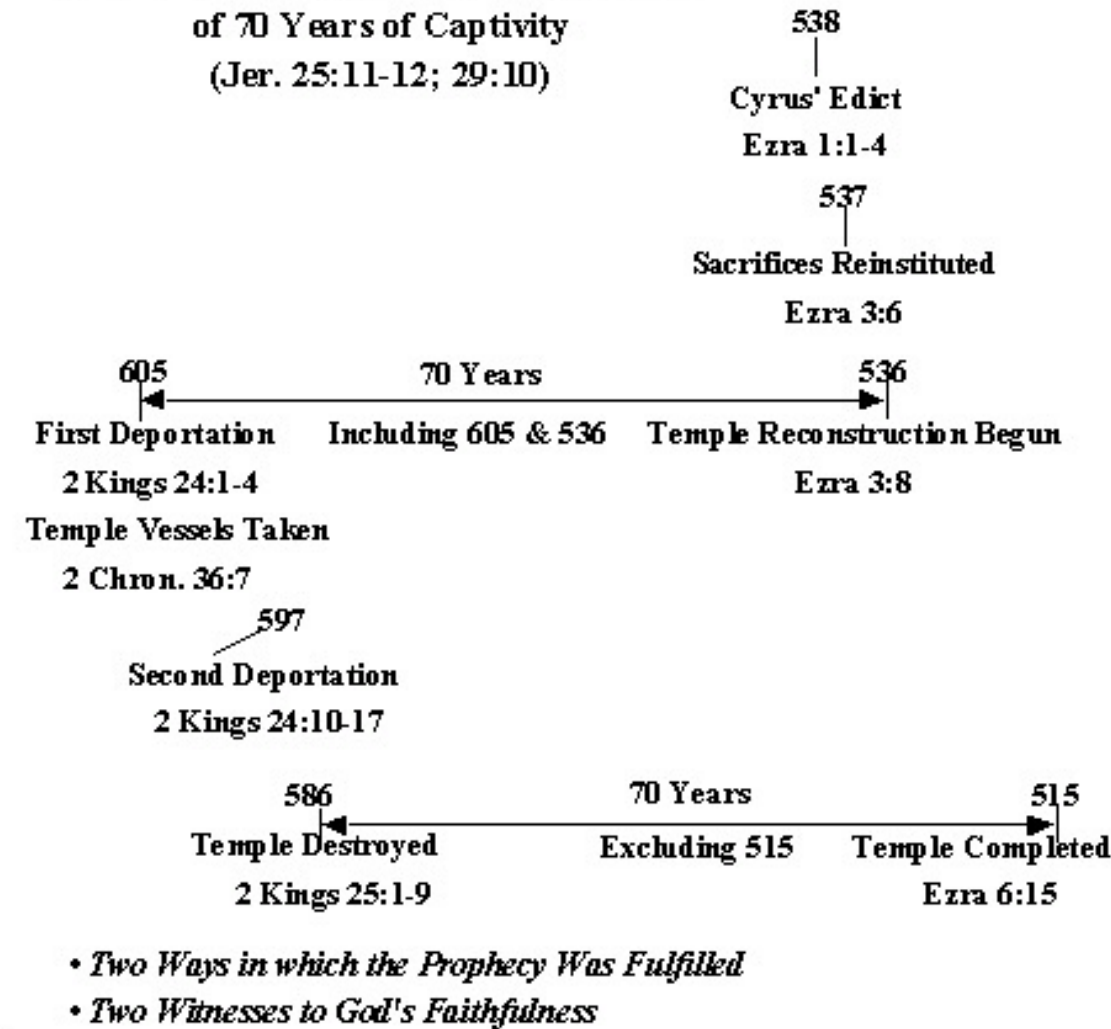
2 Esdras*: AD 100-200**

*** deuterocanonical/apocryphal book**

****A pseudepigrapha book**



The Fulfillment of Jeremiah's Prophecy of 70 Years of Captivity (Jer. 25:11-12; 29:10)



- Jer 25:11-12 'This whole land will be a desolation and a horror, and these nations will serve the king of Babylon seventy years. 12 'Then it will be when seventy years are completed I will punish the king of Babylon and that nation,' declares the LORD, 'for their iniquity, and the land of the Chaldeans; and I will make it an everlasting desolation.
- Jer 29:10 "For thus says the LORD, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place.

- Jer 29:17-19 thus says the LORD of hosts, 'Behold, I am sending upon them the sword, famine and pestilence, and I will make them like split-open figs that cannot be eaten due to rottenness. 18 'I will pursue them with the sword, with famine and with pestilence; and I will make them a terror to all the kingdoms of the earth, to be a curse and a horror and a hissing, and a reproach among all the nations where I have driven them, 19 because they have not listened to My words,' declares the LORD, 'which I sent to them again and again by My servants the prophets; but you did not listen,' declares the LORD.
- 2Ch 36:20-21 Those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, 21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath until seventy years were complete.
- Lev 26:33-35 'You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste. 34 'Then the land will enjoy its sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths. 35 'All the days of its desolation it will observe the rest which it did not observe on your sabbaths, while you were living on it.

Deu 30:1-5 "So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call *them* to mind in all nations where the LORD your God has banished you, 2 and you return to the LORD your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, 3 then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. 4 "If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. 5 "The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.

The Return from Exile

THE RETURN FROM EXILE

PHASE	DATE	SCRIPTURE REFERENCE	JEWISH LEADER	PERSIAN RULER	EXTENT OF THE RETURN	EVENTS OF THE RETURN
First	538 BC	Ezra 1-6	Zerubbabel Jeshua	Cyrus	(1) Anyone who wanted to return should go. (2) The temple in Jerusalem was to be rebuilt. (3) Royal treasure provided funding of the temple rebuilding. (4) Gold and silver worship articles taken from temple by Nebuchadnezzar were returned.	(1) Burnt offerings were made. (2) The Festival of Shelters was celebrated. (3) The rebuilding of the temple was begun. (4) Persian ruler ordered rebuilding to be ceased. (5) Darius, King of Persia, ordered rebuilding to be resumed in 520 BC. (6) Temple was completed and dedicated in 516 BC.
Second	458 BC	Ezra 7-10	Ezra	Artaxerxes Longimanus	(1) Anyone who wanted to return could go. (2) Royal treasury provided funding. (3) Jewish civil magistrates and judges were allowed.	Men of Israel intermarried with foreign women.
Third	444 BC	Nehemiah 1-13	Nehemiah	Artaxerxes Longimanus	Rebuilding of Jerusalem was allowed.	(1) Rebuilding of wall of Jerusalem was opposed by Sanballat the Horonite, Tobiah the Ammonite and Geshem the Arab. (2) Rebuilding of wall was completed in 52 days. (3) Walls were dedicated. (4) Ezra read the book of the law to the people. (5) Nehemiah initiated reforms.

[◀ Nehemiah 13 Study Notes](#) [Nehemiah's Jerusalem ▶](#)

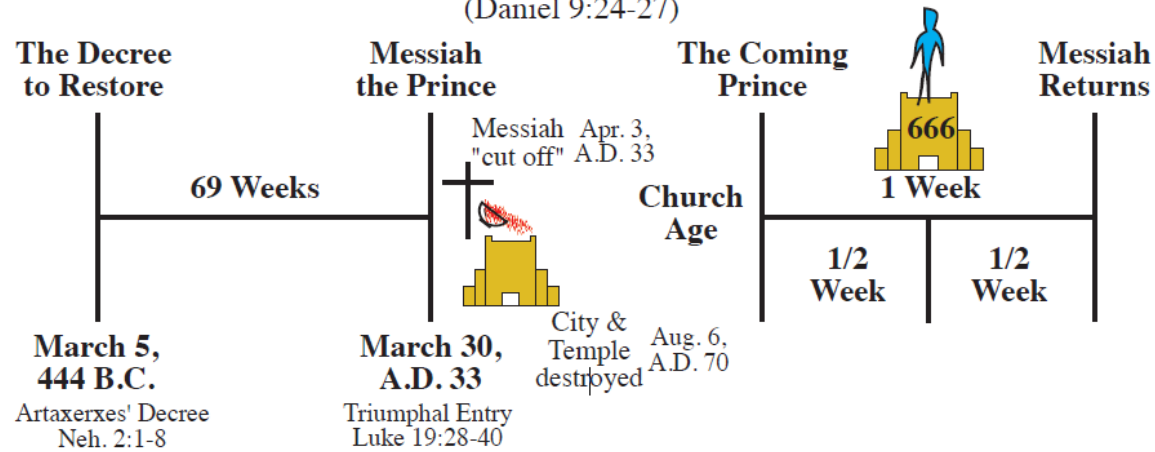
[Read The Return from Exile](#)

The beginning of the return from exile.

- Ezr 1:1-6 Now in the first year of Cyrus king of Persia, in order to fulfill the word of the LORD by the mouth of Jeremiah, the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout all his kingdom, and also put it in writing, saying: 2 "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth and He has appointed me to build Him a house in Jerusalem, which is in Judah. 3 'Whoever there is among you of all His people, may his God be with him! Let him go up to Jerusalem which is in Judah and rebuild the house of the LORD, the God of Israel; He is the God who is in Jerusalem. 4 'Every survivor, at whatever place he may live, let the men of that place support him with silver and gold, with goods and cattle, together with a freewill offering for the house of God which is in Jerusalem.'" 5 Then the heads of fathers' households of Judah and Benjamin and the priests and the Levites arose, even everyone whose spirit God had stirred to go up and rebuild the house of the LORD which is in Jerusalem. 6 All those about them encouraged them with articles of silver, with gold, with goods, with cattle and with valuables, aside from all that was given as a freewill offering.

Daniel's Seventy Weeks

(Daniel 9:24-27)



Nine points to keep in mind:

1. This prophecy deals with “Daniels people” and “Daniels city” (24).
2. Two princes, “Messiah the Prince” (25), “the Prince that shall come” (26).
3. The time specified is 70 weeks (24).
 - a. Divided into “seven weeks”, “sixty-two weeks”, and “two weeks”.
4. This period begins “from the issuing of a decree to restore and rebuild Jerusalem” (25).
5. The end of the seven weeks and sixty-two weeks are marked by the appearance of “Messiah the Prince” (25).
6. At a later time, after 69 weeks, Messiah the Prince will be cut off, and Jerusalem will again be destroyed by the people of another “prince” who is yet to come (26).
7. Following this the seventieth week will be marked by the establishment of a firm covenant/treaty between the Coming Prince and the Jewish nation for “one week” (27).
8. In the middle of this seventieth week, the Coming Prince will force the Jewish sacrifice to cease and will cause a time of wrath and desolation lasting to the end of the week (27).
9. Once the seventy weeks are completed, there will be a time of great blessing for the nation of Israel (24).

Six purposes for the 70 weeks found in verse 24:transgression

1. “finish the transgression”
2. “make an end of sin”
3. “make atonement for iniquity”
4. “bring in everlasting righteousness”
5. “seal up vision and prophecy”
6. “anoint the most holy place”

- Lev 26:40-41 'If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me— 41 I also was acting with hostility against them, to bring them into the land of their enemies—or if their uncircumcised heart becomes humbled so that they then make amends for their iniquity,
- Jer 3:11-18 And the LORD said to me, "Faithless Israel has proved herself more righteous than treacherous Judah. 12 "Go and proclaim these words toward the north and say, 'Return, faithless Israel,' declares the LORD; 'I will not look upon you in anger. For I am gracious,' declares the LORD; 'I will not be angry forever. 13 'Only acknowledge your iniquity, That you have transgressed against the LORD your God And have scattered your favors to the strangers under every green tree, And you have not obeyed My voice,' declares the LORD. 14 'Return, O faithless sons,' declares the LORD; 'For I am a master to you, And I will take you one from a city and two from a family, And I will bring you to Zion.' 15 "Then I will give you shepherds after My own heart, who will feed you on knowledge and understanding. 16 "It shall be in those days when you are multiplied and increased in the land," declares the LORD, "they will no longer say, 'The ark of the covenant of the LORD.' And it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again. 17 "At that time they will call Jerusalem 'The Throne of the LORD,' and all the nations will be gathered to it, to Jerusalem, for the name of the LORD; nor will they walk anymore after the stubbornness of their evil heart. 18 "In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the land that I gave your fathers as an inheritance.
- Hos 5:15 I will go away and return to My place Until they acknowledge their guilt and seek My face; In their affliction they will earnestly seek Me.
- Zec 12:10-14 "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. 11 "In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. 12 "The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves; 13 the family of the house of Levi by itself and their wives by themselves; the family of the Shimeites by itself and their wives by themselves; 14 all the families that remain, every family by itself and their wives by themselves.
- Zec 13:1 "In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.

- Jer 31:33-34 "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. 34 "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."
- Eze 37:23 "They will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. And they will be My people, and I will be their God.
- Zec 13:1 "In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.
- Rom 11:25-27 For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB." 27 "THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

First decree of Cyrus to rebuild the temple. 537 B.C.

- Ezr 1:1-4 Now in the first year of Cyrus king of Persia, in order to fulfill the word of the LORD by the mouth of Jeremiah, the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout all his kingdom, and also put it in writing, saying: 2 "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth and He has appointed me to build Him a house in Jerusalem, which is in Judah. 3 'Whoever there is among you of all His people, may his God be with him! Let him go up to Jerusalem which is in Judah and rebuild the house of the LORD, the God of Israel; He is the God who is in Jerusalem. 4 'Every survivor, at whatever place he may live, let the men of that place support him with silver and gold, with goods and cattle, together with a freewill offering for the house of God which is in Jerusalem.'"
- Ezr 6:3-5 "In the first year of King Cyrus, Cyrus the king issued a decree: 'Concerning the house of God at Jerusalem, let the temple, the place where sacrifices are offered, be rebuilt and let its foundations be retained, its height being 60 cubits and its width 60 cubits; 4 with three layers of huge stones and one layer of timbers. And let the cost be paid from the royal treasury. 5 'Also let the gold and silver utensils of the house of God, which Nebuchadnezzar took from the temple in Jerusalem and brought to Babylon, be returned and brought to their places in the temple in Jerusalem; and you shall put them in the house of God.'

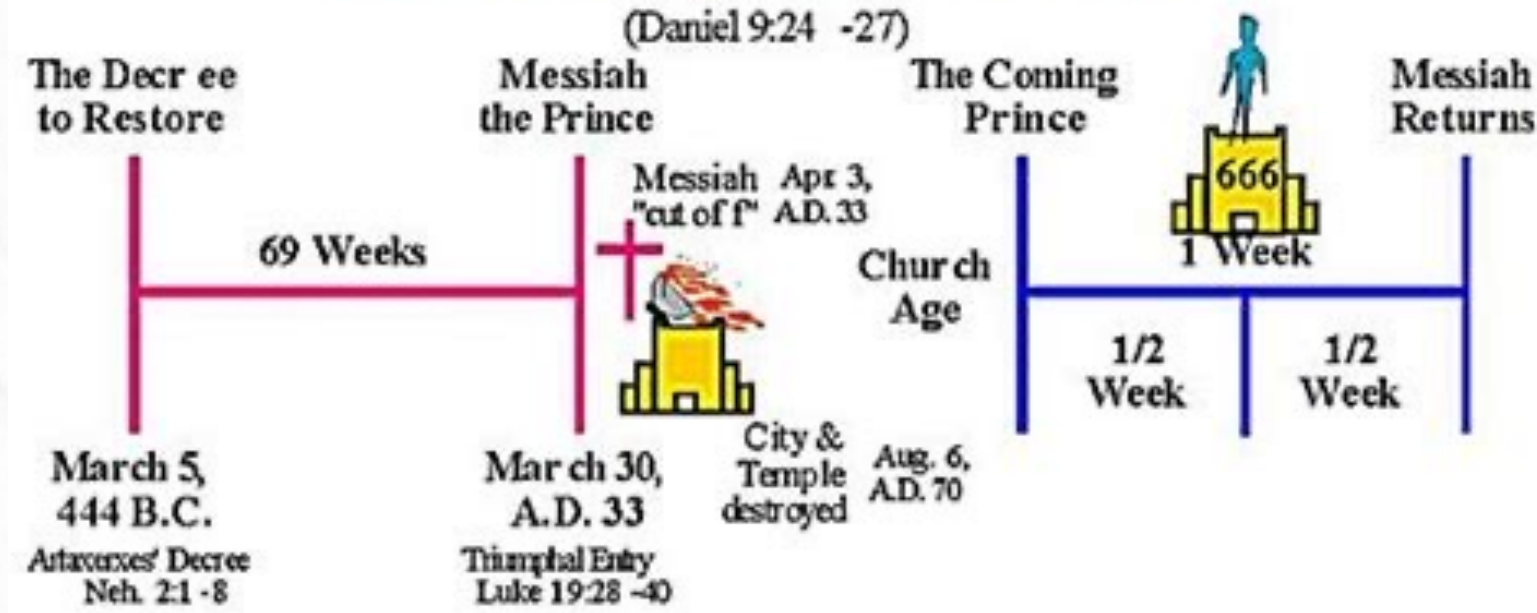
Second decree of Artaxerxes to reestablish proper temple procedure. 458 B.C.

- Ezr 7:11-26 Now this is the copy of the decree which King Artaxerxes gave to Ezra the priest, the scribe, learned in the words of the commandments of the LORD and His statutes to Israel: 12 "Artaxerxes, king of kings, to Ezra the priest, the scribe of the law of the God of heaven, perfect peace. And now 13 I have issued a decree that any of the people of Israel and their priests and the Levites in my kingdom who are willing to go to Jerusalem, may go with you. 14 "Forasmuch as you are sent by the king and his seven counselors to inquire concerning Judah and Jerusalem according to the law of your God which is in your hand, 15 and to bring the silver and gold, which the king and his counselors have freely offered to the God of Israel, whose dwelling is in Jerusalem, 16 with all the silver and gold which you find in the whole province of Babylon, along with the freewill offering of the people and of the priests, who offered willingly for the house of their God which is in Jerusalem; 17 **with this money, therefore, you shall diligently buy bulls, rams and lambs, with their grain offerings and their drink offerings and offer them on the altar of the house of your God which is in Jerusalem.** 18 **"Whatever seems good to you and to your brothers to do with the rest of the silver and gold, you may do according to the will of your God.** 19 **"Also the utensils which are given to you for the service of the house of your God, deliver in full before the God of Jerusalem.** 20 **"The rest of the needs for the house of your God, for which you may have occasion to provide, provide for it from the royal treasury.** 21 "I, even I, King Artaxerxes, issue a decree to all the treasurers who are in the provinces beyond the River, that whatever Ezra the priest, the scribe of the law of the God of heaven, may require of you, it shall be done diligently, 22 even up to 100 talents of silver, 100 kors of wheat, 100 baths of wine, 100 baths of oil, and salt as needed. 23 "Whatever is commanded by the God of heaven, let it be done with zeal for the house of the God of heaven, so that there will not be wrath against the kingdom of the king and his sons. 24 "We also inform you that it is not allowed to impose tax, tribute or toll on any of the priests, Levites, singers, doorkeepers, Nethinim or servants of this house of God. 25 "You, Ezra, according to the wisdom of your God which is in your hand, appoint magistrates and judges that they may judge all the people who are in the province beyond the River, even all those who know the laws of your God; and you may teach anyone who is ignorant of them. 26 "Whoever will not observe the law of your God and the law of the king, let judgment be executed upon him strictly, whether for death or for banishment or for confiscation of goods or for imprisonment."

Third decree which is the second decree of Artaxerxes to rebuild Jerusalem. 444 B.C.

- Neh 2:5-8 I said to the king, "If it please the king, and if your servant has found favor before you, send me to Judah, to the city of my fathers' tombs, that I may rebuild it." 6 Then the king said to me, the queen sitting beside him, "How long will your journey be, and when will you return?" So it pleased the king to send me, and I gave him a definite time. 7 And I said to the king, "If it please the king, let letters be given me for the governors of the provinces beyond the River, that they may allow me to pass through until I come to Judah, 8 and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress which is by the temple, for the wall of the city and for the house to which I will go." And the king granted them to me because the good hand of my God was on me.
- Neh 2:17-18 Then I said to them, "You see the bad situation we are in, that Jerusalem is desolate and its gates burned by fire. Come, let us rebuild the wall of Jerusalem so that we will no longer be a reproach." 18 I told them how the hand of my God had been favorable to me and also about the king's words which he had spoken to me. Then they said, "Let us arise and build." So they put their hands to the good work.

Daniel's Seventy Weeks



Dan 9:25-27 "So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. 26 "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are determined. 27 "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

Jesus quotes Isaiah:

Luk 4:18-19 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, 19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD."

Isa 61:1-2 The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; 2 To proclaim the favorable year of the LORD **And the day of vengeance of our God; To comfort all who mourn,**

“The Many”

- Isa 52:14 Just as many were astonished at you, My people, So His appearance was marred more than any man And His form more than the sons of men.
- Isa 53:12 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.
- Dan 11:33 "Those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder for many days.
- Dan 11:39 "He will take action against the strongest of fortresses with the help of a foreign god; he will give great honor to those who acknowledge him and will cause them to rule over the many, and will parcel out land for a price.
- Dan 12:3 "Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.

Jer 30:3-11 'For behold, days are coming,' declares the LORD, 'when I will restore the fortunes of My people Israel and Judah.' The LORD says, 'I will also bring them back to the land that I gave to their forefathers and they shall possess it.'" 4 Now these are the words which the LORD spoke concerning Israel and concerning Judah: 5 "For thus says the LORD, 'I have heard a sound of terror, Of dread, and there is no peace. 6 'Ask now, and see If a male can give birth. Why do I see every man With his hands on his loins, as a woman in childbirth? And why have all faces turned pale? 7 'Alas! for that day is great, There is none like it; And it is the time of Jacob's distress, But he will be saved from it. 8 'It shall come about on that day,' declares the LORD of hosts, 'that I will break his yoke from off their neck and will tear off their bonds; and strangers will no longer make them their slaves. 9 'But they shall serve the LORD their God and David their king, whom I will raise up for them. 10 'Fear not, O Jacob My servant,' declares the LORD, 'And do not be dismayed, O Israel; For behold, I will save you from afar And your offspring from the land of their captivity. And Jacob will return and will be quiet and at ease, And no one will make him afraid. 11 'For I am with you,' declares the LORD, 'to save you; For I will destroy completely all the nations where I have scattered you, Only I will not destroy you completely. But I will chasten you justly And will by no means leave you unpunished.'

Eze 20:33-44 "As I live," declares the Lord GOD, "surely with a mighty hand and with an outstretched arm and with wrath poured out, I shall be king over you. 34 "I will bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out; 35 and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. 36 "As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you," declares the Lord GOD. 37 "I will make you pass under the rod, and I will bring you into the bond of the covenant; 38 and I will purge from you the rebels and those who transgress against Me; I will bring them out of the land where they sojourn, but they will not enter the land of Israel. Thus you will know that I am the LORD. 39 "As for you, O house of Israel," thus says the Lord GOD, "Go, serve everyone his idols; but later you will surely listen to Me, and My holy name you will profane no longer with your gifts and with your idols. 40 "For on My holy mountain, on the high mountain of Israel," declares the Lord GOD, "there the whole house of Israel, all of them, will serve Me in the land; there I will accept them and there I will seek your contributions and the choicest of your gifts, with all your holy things. 41 "As a soothing aroma I will accept you when I bring you out from the peoples and gather you from the lands where you are scattered; and I will prove Myself holy among you in the sight of the nations. 42 "And you will know that I am the LORD, when I bring you into the land of Israel, into the land which I swore to give to your forefathers. 43 "There you will remember your ways and all your deeds with which you have defiled yourselves; and you will loathe yourselves in your own sight for all the evil things that you have done. 44 "Then you will know that I am the LORD when I have dealt with you for My name's sake, not according to your evil ways or according to your corrupt deeds, O house of Israel," declares the Lord GOD."

Mat 24:15-25 "Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), 16 then those who are in Judea must flee to the mountains. 17 "Whoever is on the housetop must not go down to get the things out that are in his house. 18 "Whoever is in the field must not turn back to get his cloak. 19 "But woe to those who are pregnant and to those who are nursing babies in those days! 20 "But pray that your flight will not be in the winter, or on a Sabbath. 21 "For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. 22 "Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short. 23 "Then if anyone says to you, 'Behold, here is the Christ,' or 'There He is,' do not believe him. 24 "For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. 25 "Behold, I have told you in advance.

- Mat 24:15 "Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand)
- Dan 11:31 "Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.
- Dan 12:11 "From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days.

2Ma 6:2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

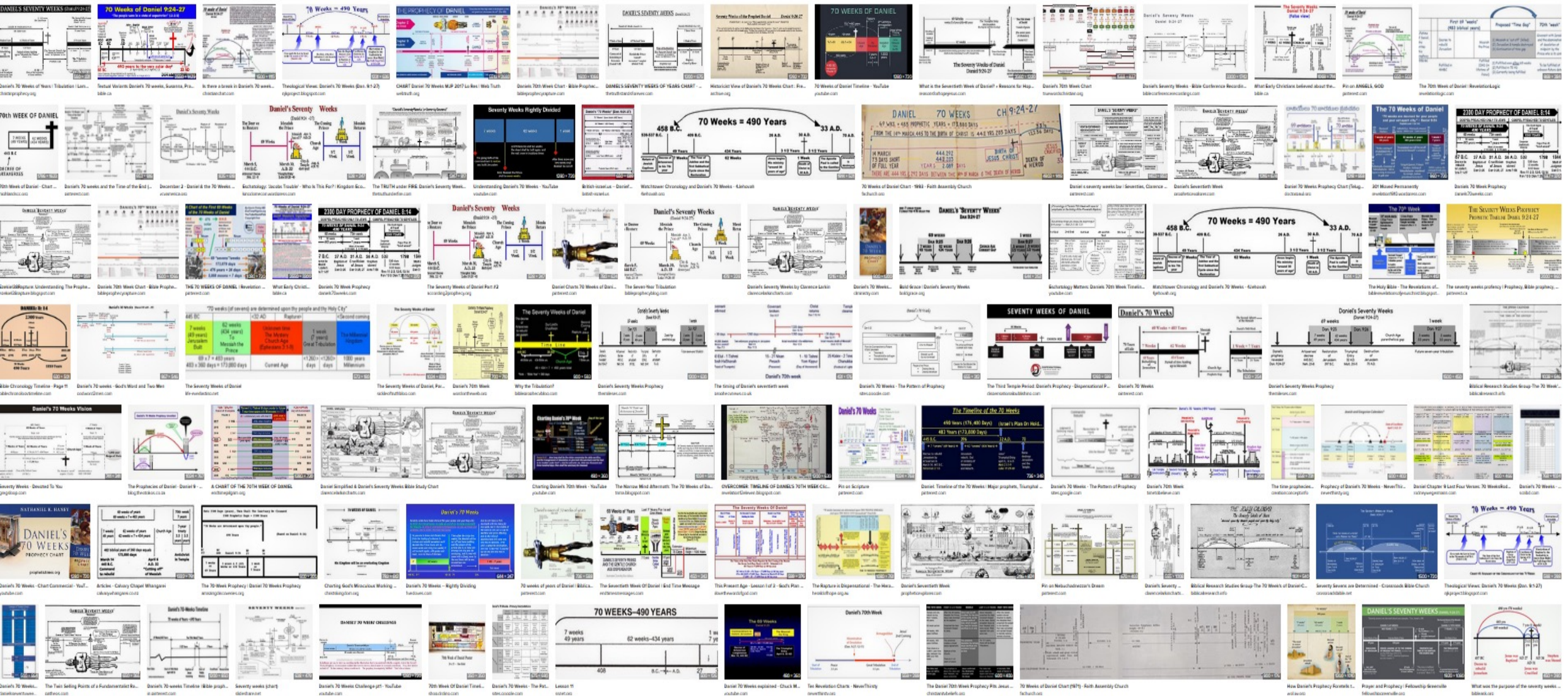
Isa 8:8 "Then it will sweep on into Judah, it will overflow and pass through, It will reach even to the neck; And the spread of its wings will fill the breadth of your land, O Immanuel.

1Ma 1:45-54 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: 46 And pollute the sanctuary and holy people: 47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: 48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: 49 To the end they might forget the law, and change all the ordinances. 50 And whosoever would not do according to the commandment of the king, he said, he should die. 51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city. 52 Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land; 53 And drove the Israelites into secret places, even wheresoever they could flee for succour. 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;

Jesus quotes Isaiah:

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Isa 61:1-2 The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; 2 To proclaim the favorable year of the LORD **And the day of vengeance of our God; To comfort all who mourn,**



Daniel's Seventy Weeks

(Daniel 9:24 -27)

The Decree to Restore

Messiah the Prince

The Coming Prince

Messiah Returns

69 Weeks

March 5,
444 B.C.

Artaxerxes' Decree
Neh. 2:1 -8

March 30,
A.D. 33

Triumphal Entry
Luke 19:28 -40

Messiah Apr 3,
"cut off" A.D. 33



City &
Temple
destroyed

Aug. 6,
A.D. 70

Church
Age



1 Week

1/2
Week

1/2
Week

- Ezr 4:1-4 Now when the enemies of Judah and Benjamin heard that the people of the exile were building a temple to the LORD God of Israel, 2 they approached Zerubbabel and the heads of fathers' households, and said to them, "Let us build with you, for we, like you, seek your God; and we have been sacrificing to Him since the days of Esarhaddon king of Assyria, who brought us up here." 3 But Zerubbabel and Jeshua and the rest of the heads of fathers' households of Israel said to them, "You have nothing in common with us in building a house to our God; but we ourselves will together build to the LORD God of Israel, as King Cyrus, the king of Persia has commanded us." 4 Then the people of the land discouraged the people of Judah, and frightened them from building,
- Ezr 4:11-24 this is the copy of the letter which they sent to him: "To King Artaxerxes: Your servants, the men in the region beyond the River, and now 12 let it be known to the king that the Jews who came up from you have come to us at Jerusalem; they are rebuilding the rebellious and evil city and are finishing the walls and repairing the foundations. 13 "Now let it be known to the king, that if that city is rebuilt and the walls are finished, they will not pay tribute, custom or toll, and it will damage the revenue of the kings. 14 "Now because we are in the service of the palace, and it is not fitting for us to see the king's dishonor, therefore we have sent and informed the king, 15 so that a search may be made in the record books of your fathers. And you will discover in the record books and learn that that city is a rebellious city and damaging to kings and provinces, and that they have incited revolt within it in past days; therefore that city was laid waste. 16 "We inform the king that if that city is rebuilt and the walls finished, as a result you will have no possession in the province beyond the River." 17 Then the king sent an answer to Rehum the commander, to Shimshai the scribe, and to the rest of their colleagues who live in Samaria and in the rest of the provinces beyond the River: "Peace. And now 18 the document which you sent to us has been translated and read before me. 19 "A decree has been issued by me, and a search has been made and it has been discovered that that city has risen up against the kings in past days, that rebellion and revolt have been perpetrated in it, 20 that mighty kings have ruled over Jerusalem, governing all the provinces beyond the River, and that tribute, custom and toll were paid to them. 21 "So, now issue a decree to make these men stop work, that this city may not be rebuilt until a decree is issued by me. 22 "Beware of being negligent in carrying out this matter; why should damage increase to the detriment of the kings?" 23 Then as soon as the copy of King Artaxerxes' document was read before Rehum and Shimshai the scribe and their colleagues, they went in haste to Jerusalem to the Jews and stopped them by force of arms. 24 Then work on the house of God in Jerusalem ceased, and it was stopped until the second year of the reign of Darius king of Persia.

Persian King Timeline A

MEDO-PERSIAN

550 - 530	Cyrus II (538 Medo-Persian dominate power called Achaemenian Empire)	423-	Xerxes II
530 - 522	Cambyses II (Egypt added and Cyprus)	424 - 404	Darius II Nothus
522	Gaumata or Pseudo, Smerdis (reign 6 months)	404 – 359	Artaxerxes II Mnemon
522 - 486	Darius I (Hystaspes)	359 – 338	Artaxerxes III Ochs
486 - 465	Xerxes I (Esther's husband)	338 – 336	Arses
465 - 424	Artaxerxes I (Ezra and Nehemiah in Palestine)	336 – 331	Darius III Codomannus

Persian King Timeline B

NAME	B.C. DATE	PERSIAN NAME	BIBLE NAME	BIBLE REFERENCE
Cyrus	539-530	Koorush	Cyrus	Isaiah 45, Daniel Ezra 1-3
Cambysses	530-521	Cambujieh	Ahasruerus	Ezra 4-6
Pseudo Smerdis	521	Berooyeh Doroughi	Artaxerxes	Ezra 4:7-23
Darius the Great	521-486	Darryoosh	Darius	Ezra 5-6
Xerxes	486-465	Khashayarshah	Ahasurerus	Esther 1-10
Artixerxes	464-423	Ardeshier Dernaz Dast	Artaxerxes	Neh. 1-13 Ezra 7:10



“I am Cyrus. King of the world. When I entered Babylon...I did not allow anyone to terrorize land...I kept in view the needs of Babylon and all its sanctuaries to promote the well-being...I put an end to their misfortune.”

Cyrus Charter of Human Rights

Chronology of Ezra

Cyrus king of Persia captures Babylon	539 b.c.	Dan. 5:30–31
First year of King Cyrus; issues proclamation freeing Jewish exiles to return	538–537	Ezra 1:1–4
Jewish exiles, led by Sheshbazzar, return from Babylon to Jerusalem	537?	Ezra 1:11
Altar rebuilt	537	Ezra 3:1–2
Temple rebuilding begins	536	Ezra 3:8
Adversaries oppose the rebuilding	536–530	Ezra 4:1–5
Temple rebuilding ceases	530–520	Ezra 4:24
Temple rebuilding resumes (2nd year of Darius)	520	Ezra 5:2 ; compare Hag. 1:14
Temple construction completed (6th year of Darius)	516	Ezra 6:15
Ezra departs from Babylon to Jerusalem (arrives in 7th year of Artaxerxes)	458	Ezra 7:6–9
Men of Judah and Benjamin assemble at Jerusalem	458	Ezra 10:9
Officials conduct three-month investigation	458–457	Ezra 10:16–17



Dan 10:4 On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris,

Approximately 30-35 miles from Babylon to the banks of the Tigris River.



Daniel 10



Dan 10:6 His body also was like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult.

Michael the Archangel

- Dan 10:21
- Dan 12:1
- Zec 3:1-2
- Jud 1:9
- Eph 6:12;
- Rev 12:7;
- 1Pe 3:22



DANIEL 11

THE KINGS OF GREECE

A mighty king shall arise (11:3)	• Alexander the Great (336–323 B.C.)•
his kingdom shall be broken and divided toward the four winds of heaven, but not to his posterity, nor according to the authority with which he ruled, for his kingdom shall be plucked up and go to others besides these (11:4)	• Macedon and Greece went to Cassander • Thrace and Asia Minor went to Lysimachus • Syria and Babylon went to Seleucus • Judah and Egypt went to Ptolemy

THE KINGS OF THE SOUTH (EGYPT) AND NORTH (SYRIA)

king of the south shall be strong (11:5a)	Ptolemy I Soter (323–285 B.C.)
but one of his princes shall be stronger than he and shall rule, and his authority shall be a great authority (11:5b)	Seleucus I Nicator (312–281 B.C.) who took over Babylon and other areas
the daughter of the king of the south shall come to the king of the north to make an agreement (11:6a)	Ptolemy II Philadelphus (285–246 B.C.) sent his daughter Berenice to marry Antiochus II Theos (261–246 B.C.) to form an alliance
she shall not retain the strength of her arm, and he and his arm shall not endure, but she shall be given up, and her attendants, he who fathered her, and he who supported her in those times (11:6b)	Antiochus's first wife, Laodiceia, conspired to have Antiochus and Berenice killed. Ptolemy II died at about the same time
from a branch from her roots one 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. He shall also carry off to Egypt their gods (11:7–8a)	Berenice's brother, Ptolemy III Euergetes (246–221 B.C.), defeated Seleucus II Callinicus (246–226 B.C.), and returned to Egypt with his spoil
for some years he shall refrain from attacking the king of the north (11:8b)	From 241 to 223 B.C. the two nations were at peace

Then the latter shall come into the realm of the king of the south but shall return to his own land (11:9)	Seleucus II hoped to retake part of his kingdom from Ptolemy III but was not successful
His sons shall wage war and assemble a multitude of great forces, which shall keep coming and overflow and pass through, and again shall carry the war as far as his fortress (11:10)	Antiochus III the Great (223–187 B.C.) recaptured territory in Phoenicia from Ptolemy IV Philopater (221–204 B.C.)
Then the king of the south, moved with rage, 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 away, his heart shall be exalted, and he shall cast down tens of thousands, but he shall not prevail (11:11–12)	Ptolemy IV defeated Antiochus's forces at the Battle of Raphia in 217 B.C. According to Polybius, Antiochus lost nearly 10,000 footmen and had another 4,000 captured (Polybius, <i>Histories</i> 5.86.5)
For the king of the north shall again raise a multitude, greater than the first (11:13)	Antiochus launched a second invasion of the coastal region of Syria following the death of Ptolemy IV
many shall rise against the king of the south, and the violent among your own people shall lift themselves up in order to fulfill the vision, but they shall fail (11:14)	Some pro-Seleucid Jews joined forces with Antiochus to fight against Egypt
the king of the north shall come and throw up siegeworks and take a well-fortified city. And the forces of the south shall not stand, or even his best troops (11:15)	Antiochus's forces defeated the forces of Ptolemy V at the battle of Paneas near Mt. Hermon and captured the city of Sidon
he shall stand in the glorious land, with destruction in his hand (11:16)	Following the battle of Paneas in 198 B.C., Antiochus controlled the Promised Land

he shall bring terms of an agreement 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 (11:17)

Antiochus sent his daughter Cleopatra I to marry Ptolemy V in 197 B.C. as part of the peace treaty with Egypt

he shall turn his face to the coastlands and shall capture many of them, but a commander shall put an end to his insolence (11:18)

Antiochus attacked Asia Minor and Greece, but Rome intervened and defeated him at Thermopylae and later at Magnesia, forcing Antiochus to abandon these conquests

he shall turn his face back toward the fortresses of his own land, but he shall stumble and fall, and shall not be found (11:19)

One year after the treaty with Rome, Antiochus was killed while seeking to rob the temple of Bel in Elam

Then shall arise in his place one who shall send an exactor of tribute for the glory of the kingdom. But within a few days he shall be broken, neither in anger nor in battle (11:20)

Seleucus IV Philopater (187–175 B.C.) succeeded Antiochus. He sent Heliodorus his finance minister to Jerusalem to seize the temple treasury. Later, Heliodorus apparently assassinated Seleucus

ANTIOCHUS IV EPIPHANES

In his place shall arise a contemptible person to whom royal majesty has not been given. He shall come in without warning and obtain the kingdom by flatteries (11:21)

Following the death of Seleucus IV, his brother seized the throne with the help of the king of Pergamum. The new king adopted the name Antiochus IV Epiphanes (175–164 B.C.), which means "glorious"

Armies shall be utterly swept away before him and broken, even the prince of the covenant (11:22)	Antiochus defeated the forces of Heliodorus and the army of Ptolemy VI Philometor of Egypt (181–146 B.C.). He also deposed the Jewish high priest Onias and sold the office to Onias's brother Jason
from the time that an alliance is made with him he shall act deceitfully, and he shall become strong with a small people (11:23)	Antiochus took advantage of a power struggle in Egypt and sided with Ptolemy VI Philometor in a way that helped him consolidate his power
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 (11:24)	Unlike his predecessors, Antiochus used his wealth to buy favor and secure the loyalty of individuals and groups
And he shall stir up his power and his heart against the king of the south with a great army. And the king of the south shall wage war with an exceedingly great and mighty army, but he shall not stand, for plots shall be devised against him. . . . They shall speak lies at the same table, but to no avail, for the end is yet to be at the time appointed (11:25–27)	Antiochus's ultimate goal was to conquer Egypt. The Egyptians tried several times to defeat him in battle but were unsuccessful. Each nation tried to deceive the other
And he shall return to his land with great wealth, but his heart shall be set against the holy covenant (11:28)	After his victory in Egypt Antiochus stopped in Jerusalem to loot the temple

At the time appointed he shall return and come into the south, but it shall not be this time as it was before. For ships of Kittim shall 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 pay attention to those who forsake the holy covenant (11:29–30)	Antiochus led a second attack on Egypt, but was forced by the Romans to withdraw. On his return home he vented his anger against Jerusalem and the Jewish people, joining forces with the Hellenized Jews and seeking to eliminate all Jewish religious customs
Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate (11:31)	Antiochus profaned the temple and the altar, turning the temple into a worship center for Zeus
He shall seduce with flattery those who violate the covenant, but the people who know their God shall stand firm and take action. And the wise among the people shall make many understand, though for some days they shall stumble by sword and flame, by captivity and plunder . . . and some of the wise shall stumble, so that they may be refined, purified, and made white, until the time of the end, for it still awaits the appointed time (11:32–35)	Antiochus's violent persecution brought about a Jewish uprising led by the Maccabees. Thousands were killed during this time before the temple was recaptured and purified. These events became the precursor to the activities of the final ruler—the Antichrist—which begin in verse 36

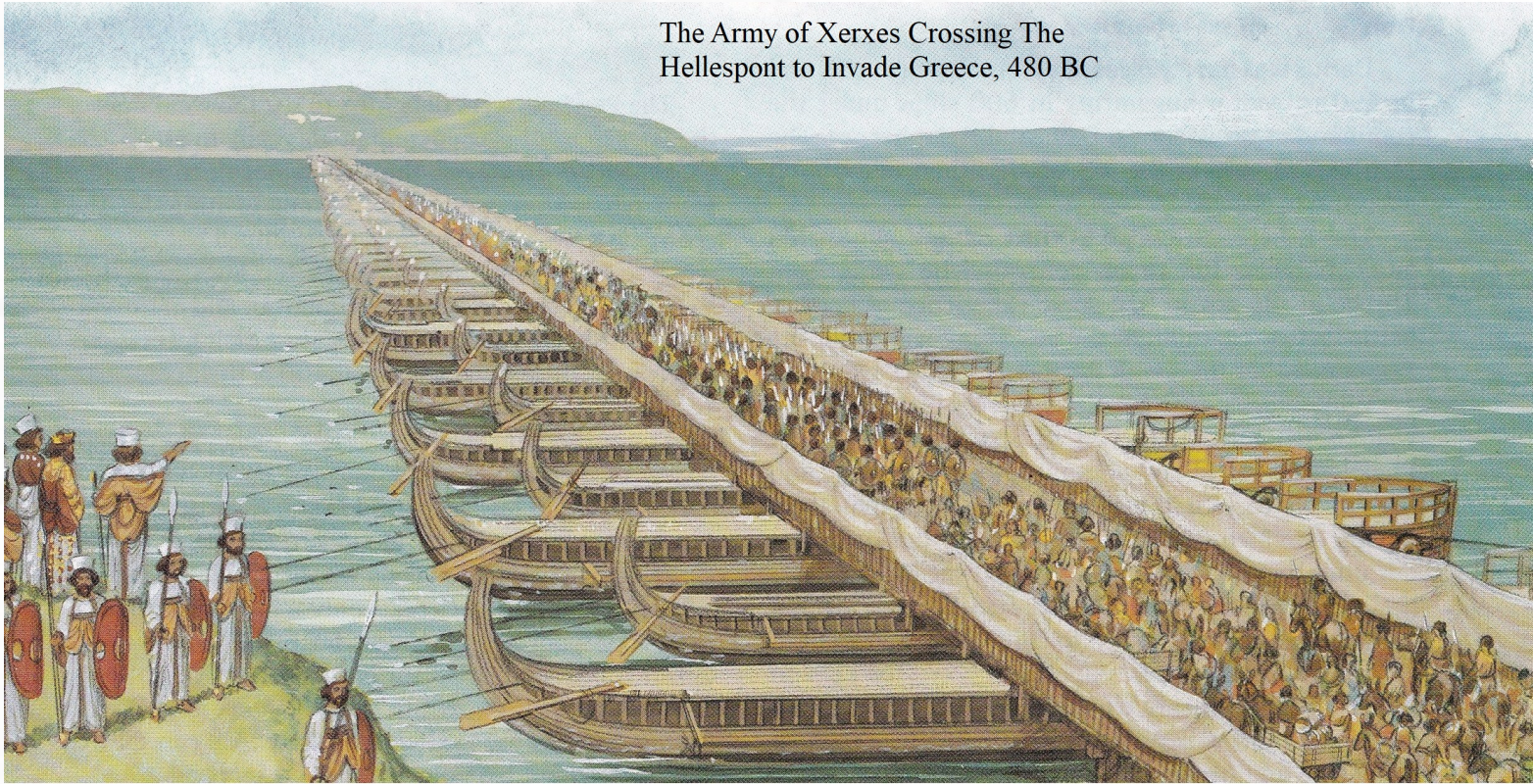
The Ptolemies and the Seleucids in Daniel 11:5-35

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

*The years designate the rulers' reigns.

†Not referred to in Daniel 11:5-35.

The Army of Xerxes Crossing The
Hellespont to Invade Greece, 480 BC



Seven Unmentioned Kings from Xerxes to Alexander the Great.

- Artaxerxes Longimanus (465-424 BC)
- Xerxes II (424-423 BC)
- Darius II Nothus (423-404 BC)
- Artaxerxes II Mnemon (404-359 BC)
- Artaxerxes III Ochus (359-338 BC)
- Arses (338-336 BC)
- Darius III Codomannus (336-331 BC)

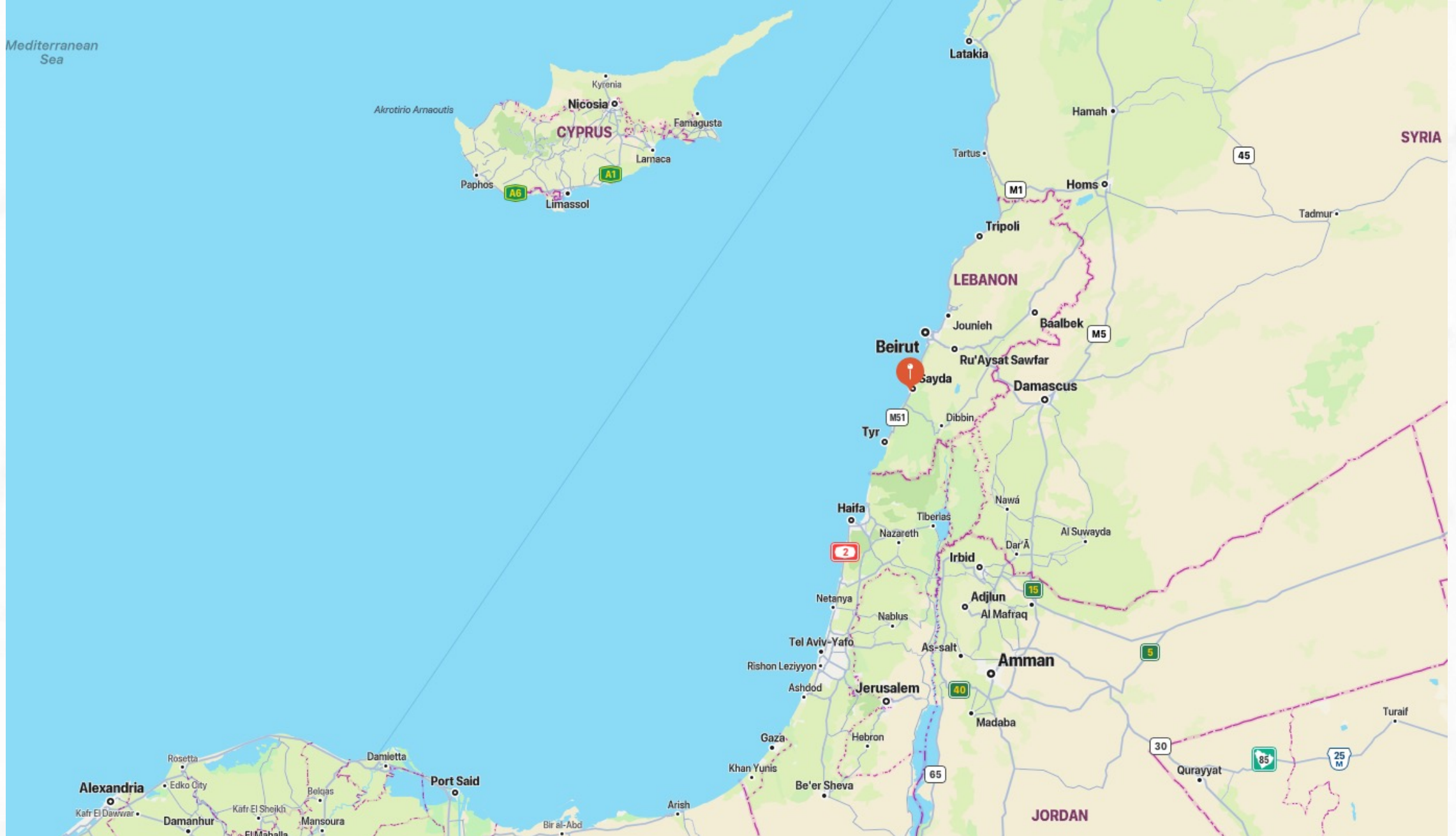
The Empire of Alexander the Great to 323 BC

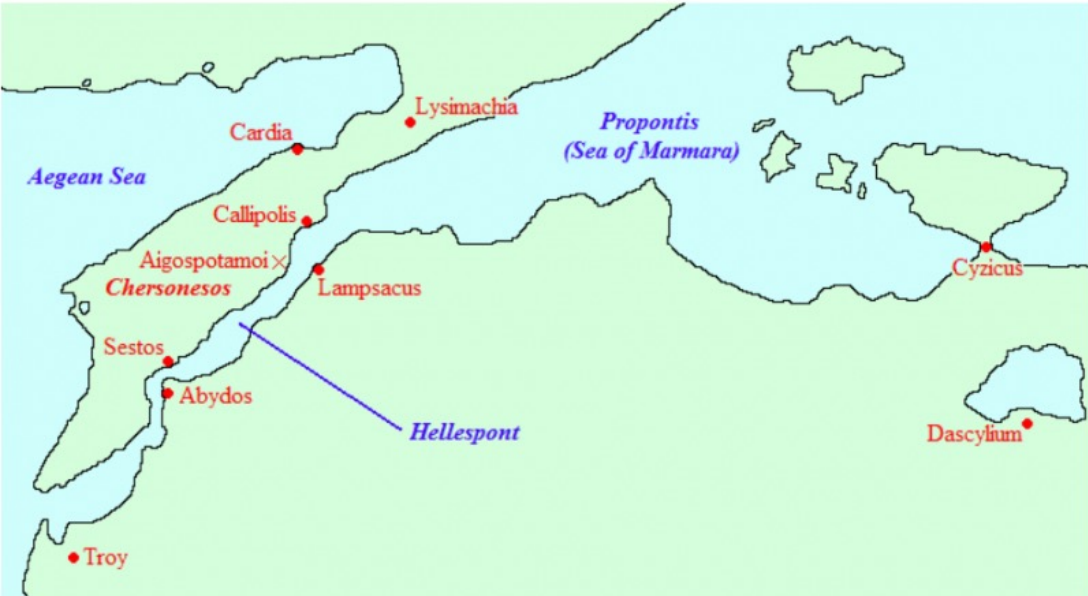


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- Dan 7:7-8 "After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns. 8 "While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man and a mouth uttering great boasts.
- Dan 8:23-24 "In the latter period of their rule, When the transgressors have run their course, A king will arise, Insolent and skilled in intrigue. 24 "His power will be mighty, but not by his own power, And he will destroy to an extraordinary degree And prosper and perform his will; He will destroy mighty men and the holy people.
- Dan 9:26-27 "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. 27 "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

Dan 11:41 "He will also enter the Beautiful Land, and many *countries* will fall; but these will be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon.



Dan 11:43 "But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans and Ethiopians *will follow* at his heels.



- Before the Tribulation
 - Rapture 1 Thes 4:13-18; 1 Cor 3:11-4:5; Rev. 19:7-9
 - Break in time of indeterminate length
- First 3 ½ years of the tribulation
 - Antichrist rises 1 Jn 2:18; Rev. 13:1-9; 17:8-14; Dan. 7:8-26
 - Antichrist makes peace with Israel and the world. Tribulation formally begins. Dan. 9:24-27; Deut. 30:4-5
 - 144,000 Jewish witnesses preach the gospel. Rev. 7:1-8; 14:1-5
 - Antichrist becomes the ruler of the restored Roman Empire. Dan. 7
 - An apostate church comes to power, politically powerful and very wealthy. Will persecute believers and will be centered in Rome. Rev. 17:3-17
 - Scattered throughout the first 3 ½ years are the seal judgments which include:
 - The rise of the Antichrist
 - War
 - Famine
 - Pestilence
 - Beasts
 - Persecution of believers
 - Natural disasters
 - These grow in intensity and grow closer together and are compared to birth pangs becoming more intense and don't stop until completed.
 - The seventh seal is silence for half an hour and the beginning/distribution of the seven trumpet judgments. Rev. 5-6

- Midpoint of the tribulation
 - the Jewish Temple has been reestablished as have the sacrifices. The Antichrist puts an end to them. Dan. 9:27
 - The treaty with Israel is broken and Israel is invaded. The people of Israel gradually turn to God. Ezek. 38-39
 - Two unnamed prophets preach in the streets of Jerusalem. Rev. 11:3-6
 - The antichrist is assassinated and resurrected. Rev. 13:3, 12, 14.
 - The apostate church is destroyed by the Antichrist who then demands unlimited worship of himself. Rev. 13:4-5, 13-15; 17:16-17
 - Similar to Antiochus Epiphanes, the Antichrist sets up the abomination of desolation for worship in the temple. Dan. 9:27; Matt. 24:15; Rev. 13:14
 - Michael and the other angels eject Satan from heaven who then causes as much damage on earth as he possibly can. Rev. 12:7-13

- The Great Tribulation
 - The Antichrist rules the world and is worshiped as God. Rev. 13:5-7
 - The false prophet/2nd beast serves the Antichrist and establishes his worship in the temple. Convinces the world that the antichrist is the Messiah. Rev. 13:11-18
 - The Jews come under horrible persecution. Matt. 24:9-24; Rev. 12:6, 13-17
 - The seven Trumpets
 - destroyed crops creating a famine
 - a third of the sea turned to blood
 - a third of the freshwater contaminated
 - third of the sun, moon, and stars darkened
 - locusts
 - great destructive army destroys one-third of mankind
 - The seventh trumpet announces Christ's coming reign and the seven bowls. Rev. 8:1-9; 21
 - The seven bowls
 - Sores
 - seas turn to blood
 - fresh water turns to blood
 - sun heats up
 - supernatural darkness
 - Euphrates dries up
 - a great earthquake and hundred-pound hailstones. Rev. 16:1-21

- The End Times – The End
 - Nations revolt against the antichrist and the battles leading up to and finally the battle of Armageddon occur. Matt. 24:30-31; Rev. 19:11-32
 - Two witnesses are killed and their bodies are left on the street. After 3 ½ days they come back to life and are taken into heaven. Rev. 11:7-13
 - Israel cries out for their Messiah and the Lord Jesus Christ returns. The “sign of the Son of Man” appears and the armies of the world join to fight Christ and He destroys them all. Matt. 24:30; Rev. 19:11-20
 - The Antichrist and False Prophet are destroyed and thrown into the lake of fire alive. Rev. 19:20
 - Satan is bound and thrown into the abyss. Luk 8:30-31; Rev. 20:1-3
 - Jewish believers from all over the world are gathered in their homeland and the promised boundaries are restored. Deut. 29:1-30:20; Isa. 11:11-12:6; Jeremiah 16:14-15; 23:3-8; Ezek. 11:14-18; 37:1-18
 - Break of 45 days to prepare for Christ’s rule Dan. 12:11-12

- The End times-Second Wave of Judgments
 - Tribulation surviving Gentiles gathered near Jerusalem and separated into sheep will go into the millennial kingdom as mortals, and goats who are sent to hell. Joel 3:1-2; Matt. 25:31-46
 - The surviving Jews are gathered from all over the world and separated as the Gentiles were. Believers enter the millennial kingdom as mortals. Matt. 24:31; Ezek. 20:34-18; Matt. 25:1-30
 - Old Testament and Tribulation Saints are rewarded and given glorified bodies. Dan. 12:2-3; Matt. 16:27; Rev. 20:4-6

- The End Times-The Millennial Kingdom
 - Literal thousand-year kingdom. Rev. 20:4-6
 - Fulfills the promises made to Israel and establishes Jesus' dominion and sovereignty over the earth.
Genesis 17:7-8, 19; Isa. 11:1-12
 - Non-Jews are divided into nations with Jesus as their benevolent ruler. Psa 2:8; Isa. 2:4; 42:1; Dan. 7:14, 27
 - Disciples that were martyred for belief in Christ during the tribulation are given positions of leadership. Matt. 19:28; Rev. 5:10; 20:4; 1 Cor. 6:2; 2 Timothy 2:12; Jeremiah 33:15-21; Amos 9:11
 - With Satan bound and Jesus ruling, righteousness, peace, and joy abound. Rev. 20:1-3; Isa. 2:4; 9:3-4; 11:4-5, 6-9; 32:1-8; 33:5
 - Temple is rebuilt to greater glory than ever with sacrifices commencing as a memorial to Jesus's sacrifice. Isa. 2:2-4; Ezek. 41-46:24
 - The curse on earth lifted, peace in the animal kingdom, flowering deserts, and no more sickness. Romans 8:19-23; Isa. 11:6-9; 33:24; 35:1-9; 65:25
 - Tribulation survivors will live long, marry and have children. Those resurrected will live forever with glorified bodies. Isa. 33:24; 35:5-6; 61:1-2; Ezek. 34:16

- The End Times-The Last Battle
 - Satan is released from the abyss and gathers people to rebel against God. Rev. 20:7-9
 - Short war after which Satan is thrown into the lake of fire and his human army killed. Rev. 20:9-10
- The End Times-Final Judgments
 - Satan and Fallen Angels are cast into the lake of fire forever. Rev. 20:10; 2 Peter 2:4; Jude 1:6-7
 - Heavens and earth destroyed. 2 Peter 3:10; Matt. 24:35; Rev. 20:11
 - Great white throne judgment in which all unsaved having not been found in the Book of Life nor the Book of Works will be thrown into the lake of fire which is the second death. Rev. 20:11-15; John 5:22, 26-29
- The End Times-Eternity
 - New Heaven and Earth are created by God for believers to live in for eternity. Rev. 21-22; 1 Cor. 15:35-58
 - 1500-mile cube city of new Jerusalem home to the Trinity the Angels and the saved. Rev. 21:10-27
 - No sin and no death with unhindered fellowship with Yahweh. Rev. 21:4, 27

<https://www.compellingtruth.org/end-times.html>

- Rev 12:13-17 And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. 14 But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she *was nourished for a time and times and half a time, from the presence of the serpent. 15 And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. 16 But the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth. 17 So the dragon was enraged with the woman, and went off to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus.
- Deu 4:30 "When you are in distress and all these things have come upon you, in the latter days you will return to the LORD your God and listen to His voice.
- Jer 30:7 'Alas! for that day is great, There is none like it; And it is the time of Jacob's distress, But he will be saved from it.
- Mat 24:15-22 "Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), 16 then those who are in Judea must flee to the mountains. 17 "Whoever is on the housetop must not go down to get the things out that are in his house. 18 "Whoever is in the field must not turn back to get his cloak. 19 "But woe to those who are pregnant and to those who are nursing babies in those days! 20 "But pray that your flight will not be in the winter, or on a Sabbath. 21 "For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. 22 "Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.
- Zec 13:8 "It will come about in all the land," Declares the LORD, "That two parts in it will be cut off and perish; But the third will be left in it.

Year	Jews (core population)	Non-Jews	Total Population	% Jewish
2018	6,668,000	2,304,000	8,972,000	74.3%
2019	6,772,000	2,364,000	9,136,000	74.1%
2020	6,870,000	2,421,000	9,291,000	73.9%
2021	6,998,000	2,452,000	9,450,000	74.1%
2022*	7,106,000	2,550,000	9,656,000	73.6%

- Jer 30:7, 11 7 'Alas! for that day is great, There is none like it; And it is the time of Jacob's distress, But he will be saved from it. 11 'For I am with you,' declares the LORD, 'to save you; For I will destroy completely all the nations where I have scattered you, Only I will not destroy you completely. But I will chasten you justly And will by no means leave you unpunished.'
- Rev 12:6-17 Then the woman fled into the wilderness where she *had a place prepared by God, so that there she would be nourished for one thousand two hundred and sixty days. 7 And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, 8 and they were not strong enough, and there was no longer a place found for them in heaven. 9 And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. 10 Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night. 11 "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death. 12 "For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has only a short time." 13 And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. 14 But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she *was nourished for a time and times and half a time, from the presence of the serpent. 15 And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. 16 But the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth. 17 So the dragon was enraged with the woman, and went off to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus.

Rev 20:4-6 Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. 6 Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

- Job 14:11-14 "As water evaporates from the sea, And a river becomes parched and dried up, 12 So man lies down and does not rise. Until the heavens are no longer, He will not awake nor be aroused out of his sleep. 13 "Oh that You would hide me in Sheol, That You would conceal me until Your wrath returns to You, That You would set a limit for me and remember me! 14 "If a man dies, will he live again? All the days of my struggle I will wait Until my change comes.
- Job 19:25-27 "As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. 26 "Even after my skin is destroyed, Yet from my flesh I shall see God; 27 Whom I myself shall behold, And whom my eyes will see and not another. My heart faints within me!
- Psa 16:10 For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.
- Psa 49:15 But God will redeem my soul from the power of Sheol, For He will receive me. Selah.
- Isa 25:8 He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken.
- Isa 26:19 Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits.
- Hos 13:14 Shall I ransom them from the power of Sheol? Shall I redeem them from death? O Death, where are your thorns? O Sheol, where is your sting? Compassion will be hidden from My sight.
- Heb 11:17-18 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; 18 it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED."

Rev 7:9-17 After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; 10 and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb." 11 And all the angels were standing around the throne and around the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, 12 saying, "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and ever. Amen." 13 Then one of the elders answered, saying to me, "These who are clothed in the white robes, who are they, and where have they come from?" 14 I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. 15 "For this reason, they are before the throne of God; and they serve Him day and night in His temple; and He who sits on the throne will spread His tabernacle over them. 16 "They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat; 17 for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes."

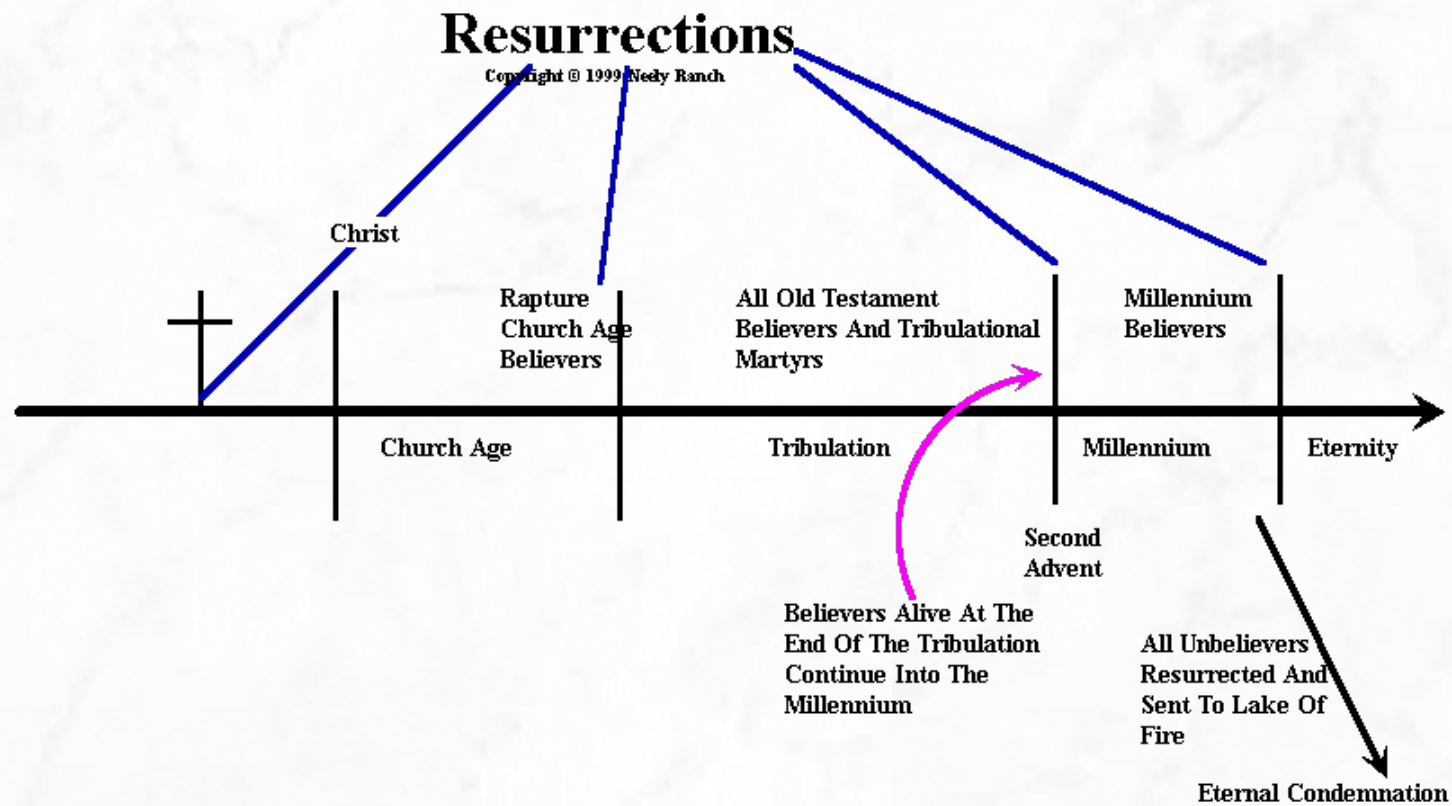
Resurrections:

1. First Resurrection, three or four parts:

- Jesus Christ: Gospels
- The Resurrection of the Church at the Rapture: 1 Cor 15:20; 1 Thes 4:16; Rev 20:4
- The Resurrection of the Old Testament and tribulation saints at the end of the tribulation: Dan 12:2
- Possible but not likely is the resurrection of those born and dying in the millennial kingdom. Implied: Isa 65:20

2. Second Resurrection

- The Resurrection of the wicked at The Second Coming at the end of the tribulation also called the Great White Throne Judgment of the wicked: Rev 20:12-13; John 5:29



Dan 12:2 "Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.

This resurrection refers to one of the following:

- (1) To the general resurrection at the end of all things.
- (2) To a limited resurrection immediately after the tribulation, and prior to the last and general resurrection, and one confined to Israel.
- (3) To a resurrection of the righteous just before Christ's second coming, and of the wicked at the end of time, no notice being taken by the angel of the hiatus between them.
- (4) To a resurrection of all that sleep in the dust after the time of great tribulation; the good, at that very time (immediately after), and the wicked later, at the end of all time, with no notice taken by the angel of the hiatus or intervening time.

Dan 12:5
Then I,
Daniel,
looked and
behold, two
others were
standing, one
on this bank
of the river
and the other
on that bank
of the river.





The Witness of Two Angels

- Deu 19:15 "A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.
- Deu 31:28 "Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them.
- Mat 18:16 "But if he does not listen to you, take one or two more with you, so that **BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED.**

2Co 13:1 This is the third time I am coming to you. EVERY FACT IS TO BE CONFIRMED BY THE TESTIMONY OF TWO OR THREE WITNESSES.

3 ½ Years; 1,260 Days; 42 Months; 1,290 Days; 1,335 Days

- Dan 12:11-12 "From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days. 12 "How blessed is he who keeps waiting and attains to the 1,335 days!
- Rev 11:2 "Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months.
- Rev 11:3 "And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth."
- Rev 12:6 Then the woman fled into the wilderness where she *had a place prepared by God, so that there she would be nourished for one thousand two hundred and sixty days.
- Rev 12:14 But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she *was nourished for a time and times and half a time, from the presence of the serpent.

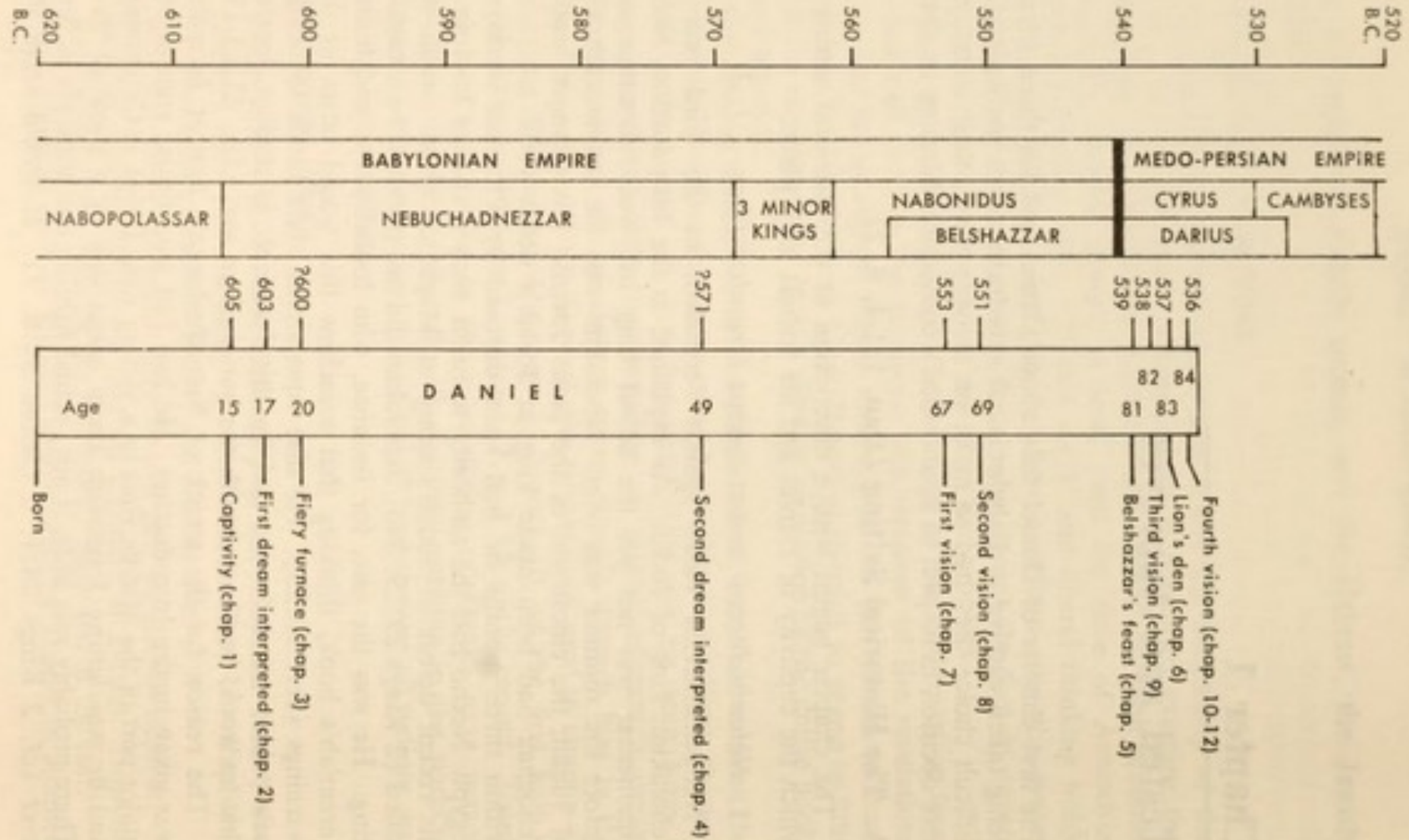
- Mat 25:31-46 "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 "All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; 33 and He will put the sheep on His right, and the goats on the left. 34 "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. 35 'For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; 36 naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.' 37 "Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? 38 'And when did we see You a stranger, and invite You in, or naked, and clothe You? 39 'When did we see You sick, or in prison, and come to You?' 40 "The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.' 41 "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; 42 for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; 43 I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' 44 "Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?' 45 "Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.' 46 "These will go away into eternal punishment, but the righteous into eternal life."

“How blessed is he who keeps waiting and attains to the 1,335 days!

— Daniel 12:12 (NASB®)

- Tit 2:13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,
- 1Co 1:7 so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ,
- Php 3:20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;
- 2Ti 4:8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.
- 2Pe 3:11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness,
- 2Pe 3:12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat!
- 2Pe 3:13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

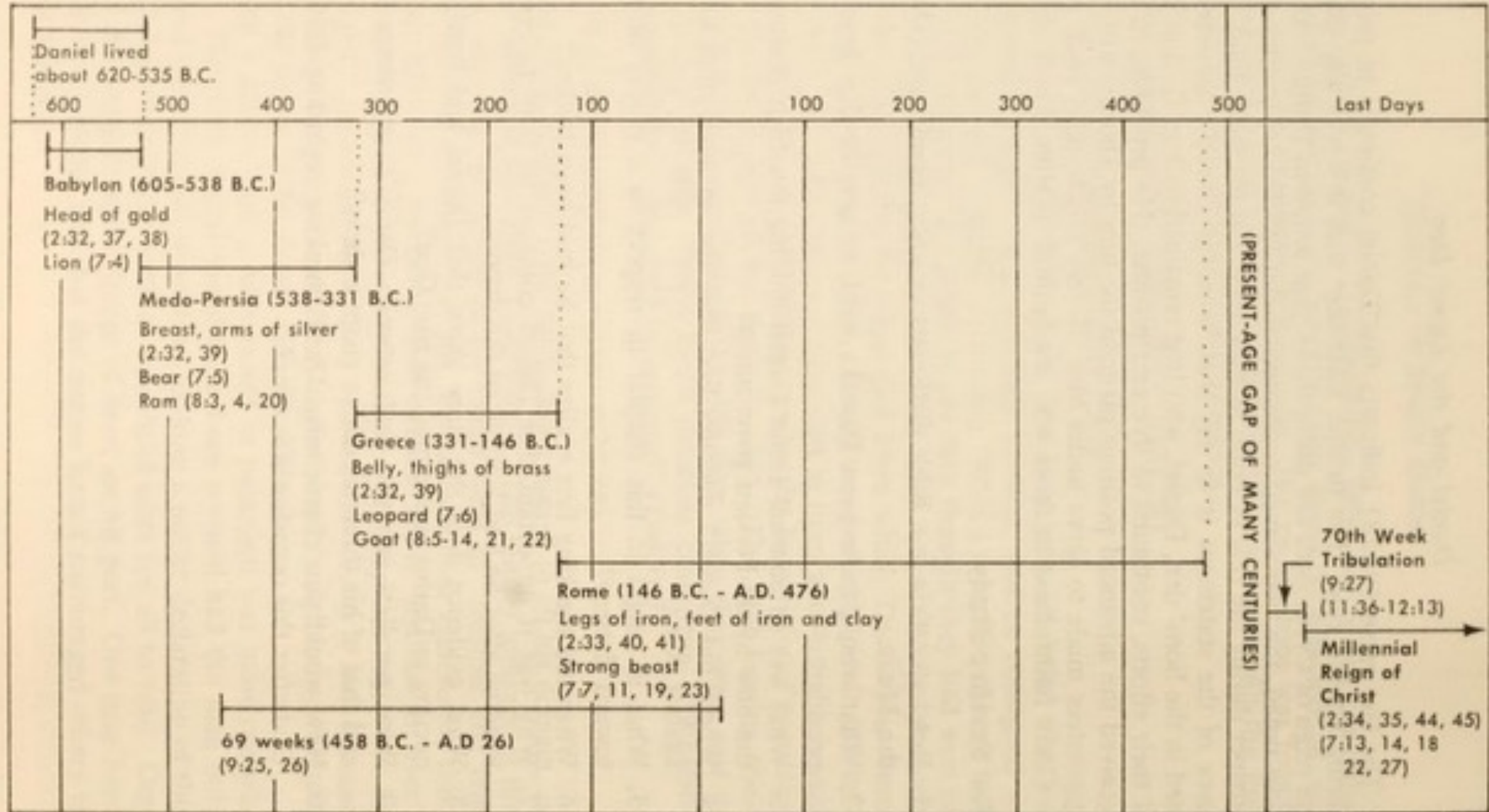
LIFE OF DANIEL



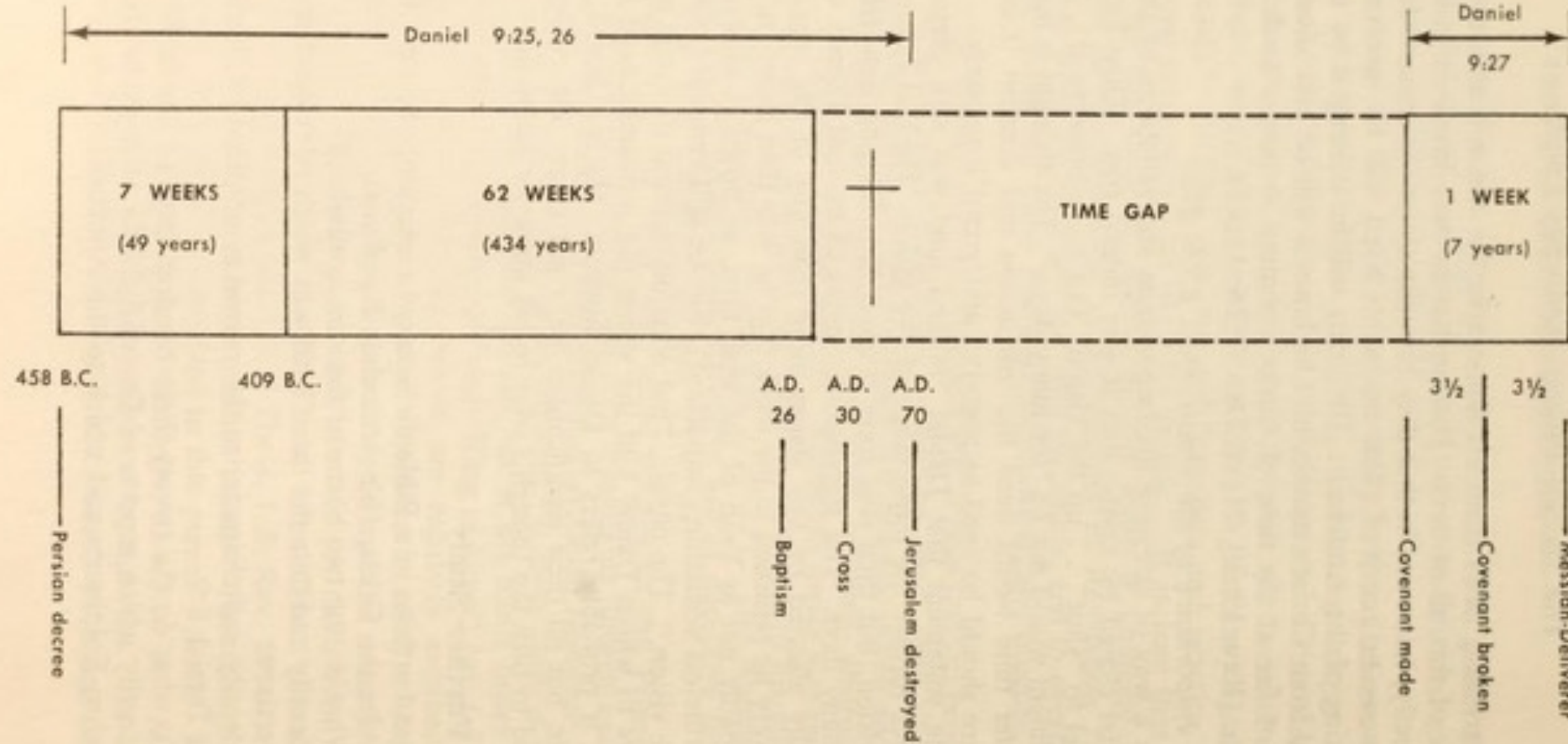
DANIEL'S PROPHECIES AT A GLANCE

	Babylon (605-538 B.C.)	Medo-Persia (538-331 B.C.)	Greece (331-146 B.C.)	Rome (146 B.C.—A.D. 500)	PRESENT-AGE GAP OF MANY CENTURIES!	Last Days (still future)
Daniel 2:31-45 Dream Image (603 B.C.)	Head of gold (2:32, 37, 38)	Breast, arms of silver (2:32, 39)	Belly, thighs of brass (2:32, 39)	Legs of iron Feet of iron and clay (2:33, 40, 41)		Toes of iron and clay (2:33, 42, 43) Stone cut without hands (2:34, 35, 44, 45)
Daniel 7 First vision: Four beasts (553 B.C.)	Lion (7:4)	Bear (7:5)	Leopard (7:6)	Strong Beast (7:7, 11, 19, 23)		Ten horns (7:7, 20, 24) Little horn (7:8, 20, 21, 24-26) Reign of Christ (7:13, 14, 18, 22, 27)
Daniel 8 Second vision: Ram and goat (551 B.C.)		Ram (8:3, 4, 10)	Goat with one horn (8:5-8, 21) Four horns (8:8, 22) Little horn (8:9-14)			Roman "Beast" prefigured by little horn (8:23-25)
Daniel 9:24-27 Third vision: 70 weeks (538 B.C.)		From command- ment going forth— Ezra, 458 B.C. (9:25)	69 weeks continue (9:25)	Until Messiah be cut off—A.D. 26 (9:26)		70th week of Tribulation (9:27)
Daniel 10-12 Fourth vision: Tribulation period (536 B.C.)		Four kings (11:2)	Mighty King and kingdom divided (11:3, 4) Kings of north and south (11:5-20) Vile king, Antiochus Epiphanes (11:21-35)			Roman "Beast," Antichrist (11:36-45) Tribulation and its chronology (12:1-13)

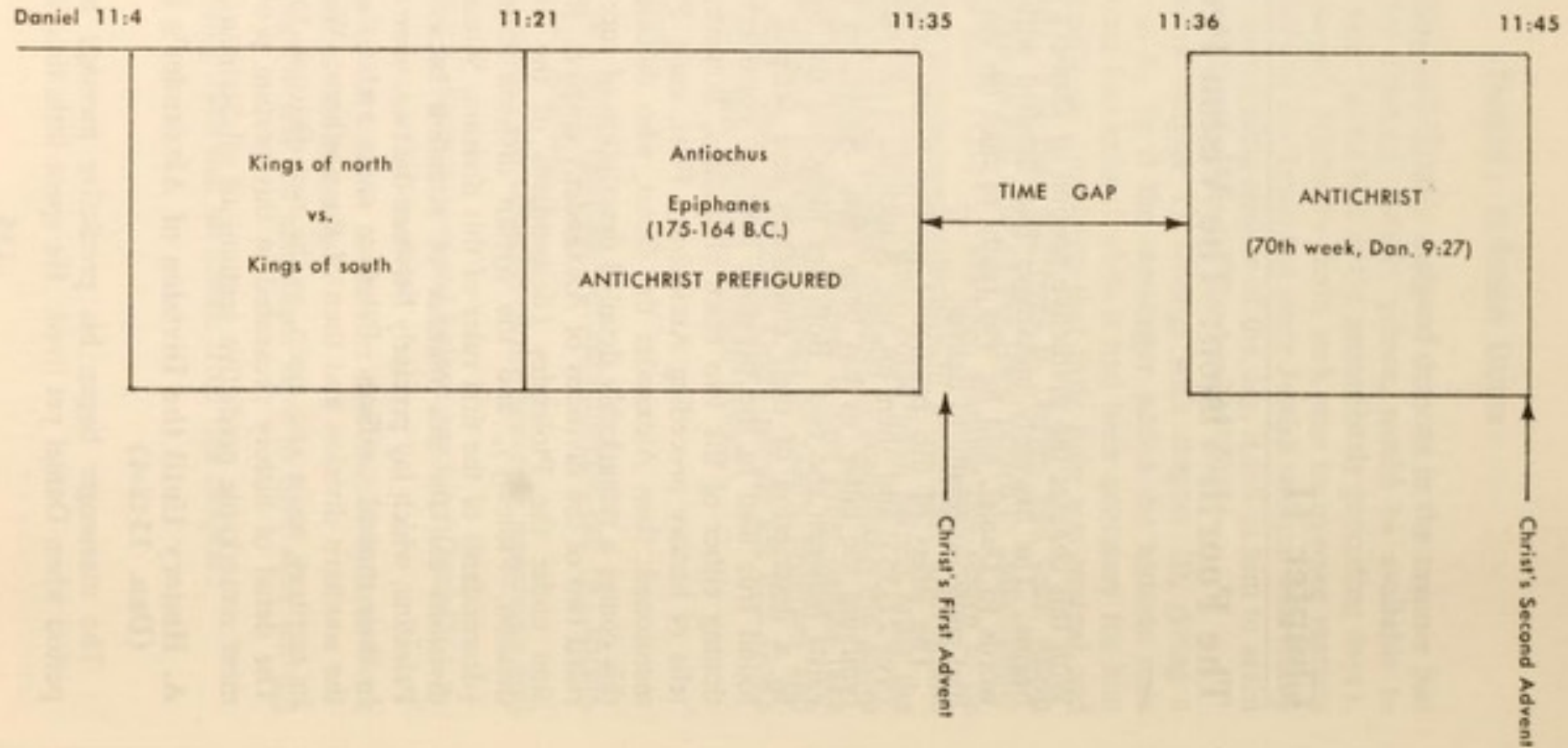
CHRONOLOGY OF DANIEL'S PROPHECIES



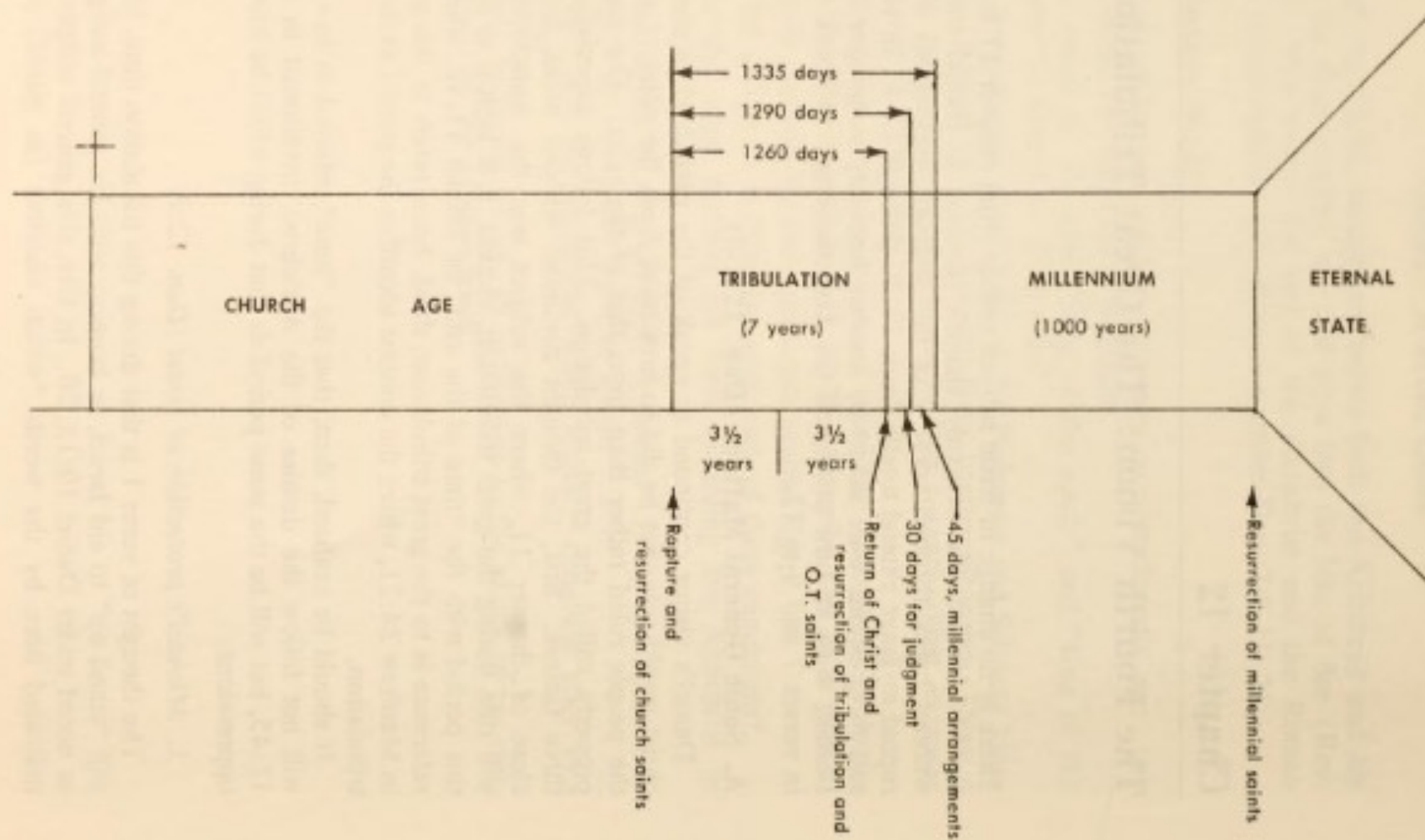
SEVENTY WEEKS OF DANIEL



FOURTH VISION



LAST-DAY EVENTS





THE BOOK OF DANIEL

**Kootenai**
community
CHURCH

"He who has ears to hear, let him hear."

DANIEL

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PASTOR/ELDER CORNEL RASOR

Cornel Rasor, Pastor
Kootenai Community Church