
A Study of the Book
of

DANIEL



Gene Taylor

Preface

The study of any of the Old Testament prophets is a worthwhile endeavor. The book of Daniel is no exception for it provides a wealth of information to those who would diligently consider it and its teachings. While the book has some things in it which may be difficult to understand, at the same time it provides many principles, lessons and insights that must not be neglected. For example, if one is going to understand the book of Revelation, he must first understand Daniel's writings. This study guide has been prepared to help the student, either on his own or in a classroom setting, do just that.

Contained in this guide are: 1) Descriptive summaries of the Babylonian, Medo-Persian and Grecian Empires; 2) A general introduction to the book of Daniel; 3) An outline of the book of Daniel; 4) Summaries of every chapter of Daniel; and 5) Questions for review and discussion on every chapter of Daniel.

Commentaries which would help in your study are *The Prophecy of Daniel* by Edward J. Young and the volume on Daniel in the *Commentary on the Old Testament* by C.F. Keil and F. Delitzsch. For a short summary of Daniel, *Hailey's Comments, Vol. I*, by Homer Hailey will prove helpful.

Enjoy your study.

Gene Taylor

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An Introduction to Daniel

I. The Man

A. His name “Daniel” means “God is my judge.”

B. His personal life.

1. He may have descended from a noble family, perhaps he was even a prince, since normally the prominent people of a nation were taken captive (1:3, 6). This would have fulfilled Isaiah’s earlier prophecy. (Isaiah 39:7; 2 Kings 20:18)
2. He was carried away while a youth, about 15 years old, to Babylon during the third year of Jehoiakim (609-558 B.C.), along with the other elite young men of Judah.
3. Given the name “Belteshazzar,” which meant “may he (or Bel) protect the king” he was instructed in the wisdom and science of the Chaldeans.
 - a. His study was probably in preparation for royal service.
 - b. During that time, he was allowed by his advisor to live on vegetables and water rather than eating rich food and wine.
 - c. His dedication made him a better student than his Babylonian counterparts.
4. He remained steadfast in his devotion to God and distinguished himself by his ability and understanding.
5. God gave him gifts in the understanding of mysteries and the interpretation of dreams. He used them to interpret two dreams for Nebuchadnezzar, king of Babylon. (chs. 2 and 4)
6. He was made ruler over the province of Babylon and chief of the governors over its wise men.
7. He interpreted writing for Belshazzar, probably the grandson of Nebuchadnezzar, and was further honored. (ch. 5)
8. Under Darius the Mede, who succeeded Belshazzar, he was one of three presidents of the satraps. (ch. 6)
9. His enemies made an attempt to do away with him and he was cast into a den of lions from which he was miraculously delivered. (ch. 6)
 - a. His opponents, knowing Daniel prayed three times daily to Jehovah, had tricked Darius into issuing an edict which prohibited anyone from praying to any god or man for 30 days.
 - b. Though Darius rued his command, he could not legally change it and, therefore, had to cast Daniel into the lions’ den.
 - c. Darius believed Jehovah would deliver Daniel. After a sleepless night, he arose early in the morning and saw that Daniel had been preserved by God.
 - d. The enemies of Daniel, along with their wives and children, were cast into the den of lions and were immediately consumed.
10. He continued in high office all of the Babylonian period and remained in office under Cyrus, king of the Medo-Persian empire which conquered Babylon (538 B.C.) (cf. 10:1).
11. Apparently he did not return to Palestine with the Jews. Most likely he spent his last days in Babylon.
12. “Daniel is one of the few well-known biblical characters about whom nothing negative is written. His life was characterized by faith, prayer, courage, consistency, and lack of compromise. This ‘greatly beloved’ man (9:23; 10:11, 19) was mentioned three times by his sixth-century B.C. contemporary Ezekiel as an example of righteousness.” (*Nelson’s Complete Book of Bible Maps & Charts*, p. 233)

C. His prophetic ministry.

1. As a prophet, he served from 605-536 B.C.
2. He was a contemporary of Jeremiah (628-586 B.C.) and Ezekiel (593-570 B.C.), a fellow exile. (cf. Ezekiel 14:20)
3. Unlike the other prophets, such as Ezekiel who ministered directly to the people, he was primarily God's representative in the king's court of the ruling nation.
4. "Daniel ministered for the full duration of the Babylonian captivity as a prophet and government official, and he continued on after Babylon was overcome by the Medes and Persians in 539 B.C. His prophetic ministry was directed to the gentile courts of Babylon and Persia, as well as to his Jewish countrymen." (*Nelson's*, 235)

D. Author of the book which bears his name.

1. "That Daniel is the author of this book has been received both by the Jews and the Christian church throughout the centuries." (William S. Deal, *Baker's Pictorial Introduction to the Bible*, p. 200)
2. "The authorship and date of Daniel are two of the more contested issues in the field of biblical studies...Daniel claimed to write this book (12:4), and he used the autobiographical first person from 7:2 onward. The Jewish Talmud agrees with this testimony, and Christ attributed a quote from 9:27 to 'Daniel the prophet' (Matt. 24:15)." (*Nelson's*, 233)

II. The Date

- A. 606-536 B.C. or later. (1:1; 10:1)
- B. The events and prophecies of this book cover at least the full length of the 70 year exile in Babylon, from the first deportation of Hebrew captives (2 Chron. 36:5-8; Dan. 1:1-2) to the first return of the captives to their homeland (Ezra 1-2).
- C. "The events of the book occurred during the Babylonian captivity, 605-536 B.C. Much of the book sets its own historical timetable by such references as those to Nebuchadnezzar, Belshazzar, and Darius the Mede.

"Daniel had been in Babylon sometime before the burning of Jerusalem in 586 B.C. and the bringing of the last captives to Babylon. The book itself contains no date as to when it was written. It is clear, however, that the events making up the book occurred over a period of some time. It will be noted, though, that there is no *progressive chronology* in Daniel. For example, Belshazzar's tragic end is described in chapter 5, while in chapter 8 Daniel is talking about a vision which he had during the third year of Belshazzar's reign... The reference to the instruction to Daniel to go and stand in his lot (12:13) may indicate that he was a very old man when he finished his prophetic work. It is thought that his book was written in its final form just before the close of the captivity, possibly not long before his death." (Deal, 199-200)

III. The Setting

A. The Judean exiles.

1. Nebuchadnezzar, returning from Jerusalem to Babylon to assume the throne following the death of his father, Nabopolassar, took with him a number of captives, including Daniel and his three friends, in 606 B.C.
2. A second group was exiled with King Jehoiachin, including Ezekiel, in 597 B.C.
3. A third group was carried away with the destruction of Jerusalem in 586 B.C. (cf. Jeremiah 52:28-30)

4. Jeremiah had cautioned the captives to live in Babylon peaceably and prosper because after 70 years they would return to their homeland (Jer. 29:1-20).
 - a. From the captivity of the first group (606 B.C.) to the return of the first group of captives (536 B.C.) was 70 years.
 - b. From the destruction of Jerusalem and razing of the temple (586 B.C.) to the return of the final group of captives and completion of the temple (516 B.C.) was 70 years.

B. Babylon

1. Some important historical dates.
 - a. 625 B.C. Nabopolassar (625-605 B.C.) rebelled against Assyria.
 - b. 612 B.C. Babylon destroyed Nineveh, the capital of Assyria, during war.
 - c. 609 B.C. Nebuchadnezzar, Nabopolassar's son, destroyed the Assyrian army leaving Babylon the power in the east.
 - d. 606-605 B.C. Pharaoh-necho attacked Babylon and was defeated. He returned to Egypt.
 - e. 605 B.C. Nabopolassar died. Nebuchadnezzar (604-562 B.C.) returned to Babylon to assume the throne. He brought the elite of Judah, including Daniel, with him.
 - f. 597 B.C. Nebuchadnezzar returned to Judah and carried away Ezekiel and Jehoiachin and 10,000 artisans of Judah.
 - g. 586 B.C. Nebuchadnezzar returned to Jerusalem a third time. Jerusalem fell, the temple was destroyed, and Judah was taken captive.
 - h. 539 B.C. Babylon fell to the Medes and Persians under the reign of Cyrus the Great (538-530 B.C.).
 - j. 536 B.C. A group of exiled Jews returned to Jerusalem under the leadership of Zerubbabel and Joshua.
 - k. 516 B.C. The temple was rebuilt.
2. "What kind of a world was this new home of theirs? Compared to the poor little country of Palestine it was a big, rich, and prosperous country. Here the Jews found an advanced culture, big business and material splendor. Babylon, the chief city, was one of great wealth and magnificence. It was the center of a vast empire including all of Mesopotamia and the highlands beyond, as well as Syria and Palestine. The city of Babylon was on the monotonous plains of the banks of the Euphrates River. Ancient writers describe it as a city surrounded by four walls, each fifteen miles in length. Twenty four streets ran north and south and the same number east and west. In this way each street terminated at a gate in the wall (100 of these) and the city was thus made up of more than six hundred square blocks. It is said that in the center of each square was a garden. The city contained many elaborate and expensive buildings such as palaces and temples. To relieve the homesickness of his wife for her native hills Nebuchadnezzar constructed, at great expense, the famous hanging gardens. In reality these were immense terraces placed on top of each other until they reached the height of the city walls. On these were planted beautiful shrubs and flowers." (H.I. Hester, *The Heart of Hebrew History*, pp. 251-252)

C. The visions of future world empires.

1. God gave Daniel insight into the kingdoms of the future to show the weakness of the kingdoms of men and the permanence and glory of the kingdom of God. (2:24-25; 7:1-28; 8:1-27; 9:20 - 11:45)
 - a. Babylon (625-536 B.C.). With the great Nebuchadnezzar as its main leader, it was the head of gold.

- b. Medo-Persian (536-330 B.C.). Established by Cyrus, king of Persia, and Darius, the king of Media, it was represented by the breast and arms of silver.
 - c. Macedonia [Grecian] (330-168 B.C.). Established by Alexander the Great and then divided among his four generals in 323 B.C., it was conquered by the Romans in 168 B.C.. It was represented by the belly and thighs of bronze.
 - d. Rome (30 B.C. - 330 A.D.). Established as the world power by Octavius Caesar, Rome was the legs of iron and feet and toes of iron and clay.
 - e. The kingdom of God. It would be established during that fourth world empire and it would never be destroyed. (2:44-45; 7:9-27)
2. “The four kingdoms of the image were Babylonian, Medo-Persian, Macedonian, and Roman. These pagan empires were human in their origin, temporary in their nature, and would be overcome in their weakness. Over against these God would set up a kingdom, which should be divine in its origin, eternal in its nature, and unconquerable in its strength. This kingdom is the kingdom of Christ and God today, established on Pentecost after the resurrection of Jesus, which has endured the attacks of Satan, the vicissitudes of time, and is destined to be presented unto God the Father (I Cor. 15:24-28). The book of Revelation is God’s moving picture in symbols of the testing of that kingdom’s claim to divine origin and permanence and the proof of its divine character as it withstood each onslaught from every quarter that the Devil could bring against it.” (Homer Hailey, *Hailey’s Comments*, Vol. I, pp. 236-237)

IV. A Synopsis of the Book

- A. Chapter 1. Introduction. The development of Daniel and three men, Shadrach, Meshach, and Abed-Nego to serve in the court of the king of Babylon.
- B. Chapter 2. Nebuchadnezzar’s dream and Daniel’s vision. Divine judgment brought four kingdoms to an end.
- C. Chapter 3. Nebuchadnezzar sets up a gold image. Three men, Shadrach, Meshach, and Abed-Nego, are cast into a furnace for refusing to bow down to it. They, by the providence of God, come out unscathed.
- D. Chapter 4. Nebuchadnezzar’s dream of a great tree. Its lesson: God is able to debase the proud.
- E. Chapter 5. Belshazzar, probably grandson of Nebuchadnezzar, sees the hand-writing on the wall. Darius received the kingdom.
- F. Chapter 6. Daniel is made one of three presidents over the satraps. After the plotting of his enemies, he is cast into a den of lions. He, like his three friends, is preserved by God.
- G. Chapter 7. Daniel’s dream of the four great world empires (The key to understanding the book of Revelation).
 - 1. Beasts come up out of the sea.
 - 2. Judgment of the beasts.
 - 3. One like the Son of man.
- H. Chapter 8. A vision of Daniel. Alexander the Great (destruction of the Medo-Persian empire by the Macedonian empire). Broken up into four divisions (Syria and Egypt most notable).
- J. Chapter 9. The prayer of Daniel answered in the latter part in the definition of the Messianic kingdom.
- K. Chapter 10. Conflict between Egypt and Syria (Judah under the Syrians).
- L. Chapter 11. The coming of the Romans.
- M. Chapter 12. The time of the end (brought down to Christ).

V. The Message

- A. "...the theme of this book is the sovereignty of the God of Israel. Nations are under His power. The destinies of individuals are under His control. The message served to comfort the exiles and to encourage them to look beyond their present dark hour in confident faith." (Rubel Shelly, *A Book-By-Book Study of the Old Testament*, pp. 99-100)
- B. "Daniel, the 'Apocalypse of the Old Testament,' presents a surprisingly comprehensive sweep of prophetic history. After an introductory chapter in Hebrew, Daniel switches to the Aramaic language in chapters 2-7 to describe the future course of the gentile world powers. Then in chapters 8-12, Daniel reverts to Hebrew to survey the future of the Jewish nation under gentile domination.
- "The theme of God's sovereign control in the affairs of world history clearly emerges and provides comfort to the future church, as well as to the Jews whose nation was destroyed by the Babylonians. The Babylonians, Persians, Greeks, and Romans will come and go, but God will establish His kingdom through His redeemed people forever.
- "Another theme of this book is the emphasis on separation to God, with Daniel as the ultimate example. From his decision not to eat the king's food (1:8-16), to his refusal to pray to the king (6:4-24), Daniel displayed such an uncompromising spirit that spectacular opportunities were opened for God to display His power on Daniel's behalf." (*Nelson's*, 236)
- C. "We can see four elements in the message of Daniel. First, God is all-knowing. He can predict future events, and he revealed some of those secrets to the prophets. Second, God rules over human affairs. This does not mean that we are not free to act, but it does mean that God works in and through our choices. This gives us confidence to live because ultimately no one can defy God and get away with it. God is still on the throne. Third, evil will ultimately be overcome. Although God's enemies may get the upper hand at times in history, the final chapter has not yet been written. When it is, God will come out the victor, along with those who have chosen to live for him. Finally, God's Messiah, Jesus, is vital in his plan for the world; Daniel had an intimation of that redemptive mystery." (*The Shaw Pocket Bible Handbook*, p. 221)

V. The Lessons of Daniel

- A. God rules in the kingdoms of men.
1. Nebuchadnezzar did not "take" Jerusalem. God gave it to him. (1:2)
 2. Amidst the thrones of the world, wherever they may be, there is one throne that reigns supreme over all upon whom sits the King of Kings and Ancient of Days. (2:21; 7:9-10)
 - a. It is by the will of God that kings are raised or deposed. (2:21; 4:17,25)
 - b. The destiny of the nations is within his hands. (5:18ff; cf. Acts 17:26)
 - c. No battle or siege is successful unless God wills it. (1:2a; 5:25-30)
 3. God shows that all heathen nations and individuals were still accountable to His moral law. (4:27; 5:22-23, 27)
- B. God cares for His own.
1. The Jews of the captivity were tempted to think that God had forgotten them.
 2. God's deliverance of the three men from the furnace and Daniel from the lions' den would serve as proof that God still loved and cared for His people—whom the Lord loves. He chastens and disciplines. (Hebrews 12:6)
- C. The superiority of the kingdom of God to the kingdoms of men.
1. All the world kingdoms would be earthly and devilish while the kingdom of God would be heavenly.

2. The kingdoms of men were destined for destruction while the kingdom of God under the rule of the Messiah was destined for glory. (2:44-45; 7:1-28)
- D. Faithfulness under trying circumstances.
1. In contrast to the worldly who tend to go with the crowd and follow the path of least resistance, Daniel and his three friends illustrate that we can live righteously in spite of our surroundings. (1:8; 3:13-18; 6:10-17)
 2. As God rewarded them for such faithfulness, He will also reward us.
- E. Divine protection.
1. God does not leave the faithful to the mercy of their enemies.
 2. When Daniel and his friends were faithful, God protected them. (1:18-20; 2:12-13; 3:19-27; 6:10-23)

An Outline of Daniel

PART ONE: THE PERSONAL HISTORY OF DANIEL (1:1-21)

I. The Deportation of Daniel to Babylon (1:1-7)

II. The Faithfulness of Daniel in Babylon (1:8-16)

III. The Reputation of Daniel in Babylon (1:17-21)

PART TWO: THE PROPHETIC PLAN FOR THE GENTILES (2:1 - 7:28)

I. Nebuchadnezzar's Dream of the Great Image (2:1-49)

- A. Nebuchadnezzar conceals his dream. (1-13)
- B. God reveals the dream. (14-23)
- C. Daniel interprets the dream. (24-45)
- D. Nebuchadnezzar promotes Daniel. (46-49)

II. Nebuchadnezzar's Image of Gold (3:1-30)

- A. Nebuchadnezzar's image is erected. (1-7)
- B. Daniel's friends refuse to worship. (8-12)
- C. Daniel's friends trust God. (13-18)
- D. Daniel's friends are protected in the furnace. (19-25)
- E. Daniel's friends are promoted. (26-30)

III. Nebuchadnezzar's Vision of a Great Tree (4:1-37)

- A. Nebuchadnezzar's proclamation. (1-3)
- B. Nebuchadnezzar's vision. (4-18)
- C. Daniel's interpretation of the vision. (19-27)
- D. Nebuchadnezzar's humiliation. (28-33)
- E. Nebuchadnezzar's restoration. (34-37)

IV. Belshazzar and the Handwriting on the Wall (5:1-31)

- A. Belshazzar defiles the temple vessels. (1-4)
- B. Belshazzar sees the handwriting. (5-9)
- C. Daniel interprets the handwriting. (10-29)
- D. Belshazzar is killed. (30-31)

V. Darius' Foolish Decree (6:1-28)

- A. Daniel is promoted. (1-3)
- B. Darius signs the foolish decree. (4-9)
- C. Daniel prays faithfully. (10-15)
- D. Daniel is saved in the lions' den. (16-24)
- E. Darius' wise decree. (25-28)

VI. Daniel's Vision of the Four Beasts (7:1-28)

- A. The revelation of the vision. (1-14)
- B. The interpretation of the vision. (15-28)

PART THREE: THE PROPHETIC PLAN FOR ISRAEL (8:1 - 12:13)

I. Daniel's Vision of the Ram and the Male Goat (8:1-27)

- A. The revelation of the vision. (1-12)
- B. The length of the vision. (13-14)
- C. The interpretation of the vision. (15-27)

II. Daniel's Vision of the Seventy Weeks (9:1-27)

- A. The understanding of Daniel. (1-2)
- B. The intercession of Daniel. (3-19)
- C. The intervention of Gabriel. (20-23)
- D. The revelation of the seventy weeks. (24-27)

III. Daniel's Vision of Israel's Future (10:1 - 12:13)

- A. The preparation of Daniel. (10:1-21)
- B. The revelation of the sixty-nine weeks. (11:1-35)
- C. The revelation of the seventieth week. (11:36 - 12:3)
- D. The conclusion of the visions of Daniel. (12:4-13)

The Babylonian Empire

I. Geographically

A. Babylonia.

1. It was “a plain...which is bounded on the north by Assyria and Mesopotamia; on the east by Elam, separated by the mountains of Elam; on the south by the sea marshes, and the country Kaldu (Chaldea); and on the west by the Syrian desert.” (*I.S.B.E.*, Vol. I, p. 358)
2. It derived its name from the capital city of Babylon.
 - a. It was also called “Shinar.” (Gen. 10:10; 11:2; Isa. 11:11)
 - b. It was later called “the land of the Chaldeans.” (Jer. 24:4; Ezek. 12:13)
3. It was thought to be the “cradle of civilization.”
 - a. Watered by the Tigris and Euphrates Rivers, it was the probable site of the Garden of Eden (Gen. 2:14) and of the tower of Babel (Gen. 11).
 - b. During the time in which the Babylonian empire flourished, it sustained a dense population.
4. This area was covered with a network of canals.
 - a. They had been skillfully planned and regulated.
 - b. They had brought prosperity due to their enhancing of the fertility of the soil.

B. Babylon.

1. It was established by Nimrod not long after the flood. (Gen. 10:8-10)
2. It was located by the Euphrates River within easy reach of the Persian Gulf.
3. It was an important city throughout its history.
 - a. Many battles were fought for control of it.
 - b. It was destroyed and rebuilt a number of times.
4. During the time of Nebuchadnezzar (605-562 B.C) it:
 - a. Was the chief city of the world.
 - b. Covered an area of about 200 square miles on both sides of the Euphrates River.
 - c. Had broad streets which had been laid out so that they intersected one another at right angles.
 - d. Had three imposing walls which surrounded it which were wide enough to allow chariots to pass on top of them.
 - e. Was “beautiful.” For example, Nebuchadnezzar’s “Hanging Gardens” which he built for his Median wife, Amytis, became one of the seven wonders of the ancient world. (See Dan. 4:28-30)
5. In later history Babylon:
 - a. Declined but may still have existed in New Testament times if 1 Peter 5:13 is to be taken literally.
 - b. Came to symbolize in the book of Revelation the world and its wickedness.
 - 1) “Fallen, fallen is Babylon the great.” (Rev. 14:8; 18:2)
 - 2) The scarlet woman has written on her forehead, “Babylon the Great.” (Rev. 17:5)
 - c. Is now in total desolation thus fulfilling the prophecy of Isaiah 13:17-22.

II. Historically

A. The Ancient Babylonian Empire.

1. Since Babylonia is regarded as the cradle of the human race, it is, therefore, one of the most ancient of empires.
2. In about 2000 B.C., Babylon was the dominating power of the world. Hammurabi (ca. 1707-1622 B.C.) ruled a great empire from the Persian Gulf to the middle Euphrates and upper Tigris.
3. There followed a 1000 year period of struggle which saw no dominant power in the area. Babylon was variously controlled by the Hittites, Kassites, Elamites and Assyrians during this time.
4. This period was culminated by 300 years of Assyrian supremacy (885-607 B.C.).
 - a. Various Babylonian rulers tried to assert their independence without much success.
 - b. Merodach-baladan (2 Kings 20:12ff) tried to revolt from Assyria and made Babylon independent twice for brief periods (722-710 B.C.; 703-702 B.C.).
 - 1) He visited Hezekiah, king of Judah (716-687 B.C.) probably around 712 B.C.
 - 2) Sargon II of Assyria (721-705 B.C.) crushed this rebellion and his son Sennacherib (704-681 B.C.) devastated Babylon in 689 B.C.
 - 3) Esarhaddon (680-669 B.C.), son of Sennacherib, rebuilt Babylon and took Manasseh of Judah (687-643 B.C.) captive to Babylon. (2 Chron. 33:11)

Rulers of the Babylonian Empire

Nabopolassar	625-605 B.C.
Nebuchadnezzar	604-562 B.C.
Evil-Merodoch	561-560 B.C.
Neriglissar	559-556 B.C.
Laborosoardoch	556 B.C.
Nabonidus	555-539 B.C.
Belshazzar	553-539 B.C.

B. The Neo-Babylonian Empire (606-536 B.C.).

1. Nabopolassar (625-605 B.C.), who was the viceroy of Babylon, rebelled against Assyria in 625 B.C.
 - a. He established the independence of Babylon.
 - b. Along with Cyaxares the Mede, he conquered and destroyed Nineveh, the capital of Assyria, in 612 B.C.
 - c. He defeated the remnants of the Assyrian army at Haran in 610 B.C.
 - d. In 605 B.C., he and his son Nebuchadnezzar, defeated an alliance of the Egyptians and what was left of the Assyrians at Carchemish forever ending Assyrian domination.
2. Nebuchadnezzar (605-562 B.C.) succeeded his father and was the empire's greatest king.
 - a. He was a great conqueror and great builder.
 - b. He captured all the territory that had once been held by the king of Egypt from the brook of Egypt to the Euphrates River (2 Kings 24:7).
 - c. He invaded Judah in 605 B.C. (Dan. 1:1), again in 597 B.C. (2 Kings 24:1) and for the third time in 586 B.C. when he destroyed Jerusalem.
 - d. He besieged Tyre for 13 years (598-585 B.C.).
 - e. After him, ineffective kings ruled and the empire was quickly brought to its demise.

III. Religiously

- A. The gods of Babylon were basically the same as those of Assyria.
 - 1. Both nations were very superstitious.
 - 2. Marduk was their “creator” and Ea was the “Spirit of the Water.”
- B. The gods of the Babylonians were viewed as threats to them.
 - 1. They believed their gods always wanted to harm people.
 - 2. Ea was the only exception since the sea brought trade and helped to make them rich.
 - 3. Of the evil gods they said, “door cannot shut them out, nor bolt prevent them from entering; they glide like serpents beneath the door, and creep through the joints of hinges like a puff of wind.” (Dorothy Mills, *The Book of the Ancient World*, p. 105)
- C. They believed in witches and demons and put hideous images to the right and left of the doors of their houses to scare them away.
- D. They believed in the power of the stars.
 - 1. Astrology had its birth in ancient Babylon.
 - 2. They thought they could tell the future from the stars.
- E. They built temples called “ziggurats” to their gods.
 - 1. They had inherited the idea for them from the ancient Sumerians.
 - 2. These consisted of towers with a number of stages, each one a little smaller than the one below.
 - 3. The most famous one was in the city of Babylon.
 - a. It had seven stages each of which was a different color: black, orange, red, gold, pale yellow, deep blue and silver.
 - b. Each stage was dedicated to a different heavenly body: Saturn, Jupiter, Mars, the sun, Venus, Mercury and the moon.
- F. Constant services were held at the temples.
 - 1. Many festivals were staged highlighted by the New Year Festival which lasted two weeks and included, among other things, a procession of gods to Marduk’s temple, the humiliation and restoration of the king who later “took the hand of Bel” to lead him in procession outside the city where a re-enactment of the assembly of the gods and the fixing of the fates for the ensuing year took place.
 - 2. The seventh day was kept as a day of rest.
- G. They believed in life after death.
 - 1. It was thought to be gloomy and dismal.
 - 2. They referred to the place they believed souls went to after death as “The Land of No Return.”
- H. Their religion seemed to have little influence on their conduct.

IV. Socially

- A. They could be as cruel as most of the conquering people of their day.
 - 1. They utterly burned and destroyed Jerusalem and many other walled cities.
 - 2. The example of King Zedekiah of Judah (597-586 B.C.). (2 Kings 25:4-7; Jer. 39:1-7)
 - a. He was captured and taken before Nebuchadnezzar where, before his eyes, his sons and officials of his government were put to death.
 - b. His eyes were then put out and he was imprisoned.
- B. They did not glory in cruelty, though, the way the Assyrians had.
 - 1. They tended to leave all people they conquered exactly where they found them as long as they accepted Babylonian rule.

2. A submissive city would be left standing with only tribute to pay.
 3. Judah was defeated, her cities destroyed and her people moved because she kept rebelling.
- C. Captive people were treated generously.
1. The example of Daniel and his companions. They were:
 - a. Trained to serve in the king's palace.
 - b. Given honored positions of power in the kingdom.
 2. The Jews, while in captivity, were allowed to establish prosperous, comfortable colonies.
 - a. These were located along the River Chebar, an irrigation canal which stretched from Babylon to Erech (Erech: NW of Ur on Euphrates River).
 - b. Jeremiah wrote a letter to the captives telling them to build houses, plant gardens, allow their sons to marry and to prosper. (Jer. 29)
 - c. Many Jews became rich during the period.

V. Politically

- A. Nabopolassar (626-605 B.C.) was founder of the Neo-Babylonian Empire.
- B. Nebuchadnezzar (605-562 B.C.).
1. The son of Nabopolassar, he was the empire's greatest king.
 - a. He captured vast territories and many peoples.
 - b. He built Babylon into the most glorious city on earth.
 2. He was the only king, to his time, that had ever destroyed the temple of God.
 - a. God would not allow him to think that he was greater than the "God of Israel."
 - b. Time and again he learned that "God rules in the kingdoms of men and sets up whomsoever He chooses." (Dan. 2:37-38, 47; 3:28-29; 4:17, 25-26, 32, 34-37)
- C. Evil-Merodach (Amel-Marduk - 2 Kings 25:27) (562-560 B.C.).
1. He was the son of Nebuchadnezzar.
 2. He was assassinated by Nebuchadnezzar's son-in-law, Neriglissar.
- D. Neriglissar (Nergal-Sharezzer - Jer. 39:13) (560-556 B.C.).
- E. Labashi-Marduk (556 B.C.).
1. He was the son of Neriglissar.
 2. He was deposed by a popular uprising.
- F. Nabonidus (556-539 B.C.).
1. He was a general under Nebuchadnezzar.
 2. He also was probably one of Nebuchadnezzar's sons-in-law.
- G. Belshazzar (553-539 B.C.).
1. The son of Nabonidus, grandson of Nebuchadnezzar, he was appointed as coregent with his father.
 2. Both he and his father ruled until Babylon was taken by the Medes and Persians in 539 B.C.

Chapter One

Chapter Summary: Introduction

1-2	Judah is given to Nebuchadnezzar.
3-7	Daniel and other select young men of Judah are chosen to serve in Nebuchadnezzar's court.
8-16	Daniel and three friends refuse to eat the king's "delicacies" but eat "pulse," vegetables, instead.
17-20	When Daniel is brought before Nebuchadnezzar at the appointed time, he and three friends far excel their contemporaries.
21	Daniel is a counselor of kings during the entire reign of the Babylonian empire.

Questions

1. Briefly describe the historical setting in which the events of this chapter take place.
2. What is meant by the phrase "the Lord gave Jehoiakim king of Judah in his (Nebuchadnezzar's) hand?"
3. What is the land of Shinar?
4. Who was Ashpenaz? What type of men was he to select? For what purpose were they being chosen?
5. Who were the four young Jews described in this chapter as being among the exiles in Babylon? From this chapter, tell as much as you know of their background.
6. Why did Daniel not want to partake of the food and drink of the king? (Reference to the food laws of the Israelites might help explain.)
7. Why was Ashpenaz reluctant to grant Daniel and his friends' request concerning their diet?
8. After Daniel and his friends had been on a different diet than their contemporaries, how did they compare to them?
9. What skills did God give to Daniel and his friends? What skills were given to Daniel and not to the others?
10. How long did Daniel's prophetic ministry last? (v. 21; cf. 10:1) (Note: The first year of Cyrus was 538 B.C.)

Chapter Two

Chapter Summary: Nebuchadnezzar's Dream and Daniel's Interpretation of It

1	The dream of Nebuchadnezzar.
2-13	The king charges his wise men to interpret the dream. The wise men are unable to do so. He issues a decree to have them all put to death.
14-24	God reveals the dream and the interpretation of it to Daniel.
25-30	Daniel is brought before the king to interpret his dream.
31-35	Daniel reveals the dream.
36-45	Daniel gives the interpretation of the dream.
46-49	The king's response to the words of Daniel: He recognizes the LORD as God and appoints Daniel to be a ruler.

Questions

1. Define and describe the following.
 - a. Magicians.
 - b. Enchanters.
 - c. Sorcerers.
 - d. Chaldeans.
2. What did Nebuchadnezzar require of the above groups concerning his dream? What was their response? How did he respond to their response?
3. Had king Nebuchadnezzar forgotten his dream or was it only the interpretation that puzzled him? Explain.
4. What was Daniel's view of God as reflected in his prayer found in verses 17-24?
5. How did Daniel know the dream and its interpretation?

6. How was Daniel careful to avoid misunderstanding in verses 25-30?
7. Describe Nebuchadnezzar's dream found in verses 31-35.
8. Give the interpretation of the dream identifying the following aspects of it.
 - a. The characteristics of the fourth kingdom.
 - b. Reference to the stone striking the image. (vv. 34-35 with vv. 44-45)
 - c. The relation of Mark 1:14-15 and Luke 3:1ff. (with Matthew 3:1-2) to this prophecy.
 - d. The growth of the stone.
 - e. The relation of the parables of Matthew 13:31-33 to this prophecy.
9. Why did Nebuchadnezzar have the dream?
10. What were Nebuchadnezzar's responses to the dream and its interpretation?

Chapter Three

Chapter Summary: Nebuchadnezzar's Image and Decree (Protection by God of His People from World Powers)

1-7	The Judeans' faith challenged by the gold image of Nebuchadnezzar.
8-18	The faith of Shadrach, Meshach and Abed-Nego is declared.
19-23	The faith of Shadrach, Meshach and Abed-Nego is tested in the fiery furnace.
24-27	The faith of Shadrach, Meshach and Abed-Nego is vindicated.
28-30	The faith of Shadrach, Meshach and Abed-Nego is triumphant.

Questions

1. What decree did Nebuchadnezzar make concerning his golden image?
2. How did the above decree sorely test the faith of the people of God?
3. Why did Shadrach, Meshach and Abed-Nego refuse to worship the image? What were the consequences of their refusal?
4. What is the difference between a religion of convenience and one of conviction? Which was it in the case of Shadrach, Meshach and Abed-Nego? How do you know?
5. What kind of conditions test the nature and depth of one's commitment and show what is really in him? How does that principle apply to the events recorded in this chapter?
6. How do the following terms apply to Shadrach, Meshach and Abed-Nego?
 - a. Conviction.
 - b. Unconditional surrender (to God's will). (Note esp. vv. 17-18)
7. What happened to the men who were cast into the furnace? What was the king's reaction?
8. Since Shadrach, Meshach and Abed-Nego were protected from the furnace, what is revealed in verses 17 and 18 which show it to be a genuine test of their conviction?
9. Since skeptics object to this account by saying, "That furnace was not so hot," how would you answer them?
10. What is the great theme of this third chapter?

Chapter Four

Chapter Summary: Nebuchadnezzar's Second Dream (God Can Humble the Proud. God Deals in the Nations of Men.)

1-3	God's greatness recognized by Nebuchadnezzar.
4-9	The failure of the wisemen to interpret Nebuchadnezzar's dream.
10-18	The dream of Nebuchadnezzar.
19-27	Daniel's interpretation of Nebuchadnezzar's dream.
28-37	The fulfillment of the dream.

Questions

1. Summarize the purpose of this chapter assigned to it by verses one through three.
2. Briefly summarize the main features of Nebuchadnezzar's dream that is found in this chapter.
3. What was the interpretation of the dream?
4. Why did Nebuchadnezzar have this dream, i.e., what fact did God want to impress upon him? How did God get him to see that point?
5. What did Daniel desire that Nebuchadnezzar do so that these things would not come upon him?
6. When was Nebuchadnezzar stricken? With what was he stricken?
7. What in the character of Nebuchadnezzar explains why God lowered him to the level of a beast?
8. What evidence can you give to show that God succeeded in his purpose with Nebuchadnezzar?
9. What did Nebuchadnezzar conclude after his ordeal was over?
10. What lessons stand out to you in this chapter?

Chapter Five

Chapter Summary: The Insolence of Belshazzar Debased

1-4	Belshazzar's feast.
5-9	The handwriting on the wall.
10-24	Daniel brought before Belshazzar.
25-31	The interpretation of the writing and the conclusion of the event it foretold.

Questions

1. When, in relation to the events of the previous chapters, do the events in this chapter occur?
2. Who was Belshazzar? What position did he hold? Why is he referred to here as “king?”
3. What appeared to Belshazzar? What was his reaction to it?
4. What characteristics of Belshazzar are reflected in this chapter?
5. Why was Belshazzar able to offer the position of “third ruler in the kingdom” to the one who interpreted the writing?
6. Who is the queen? What did she suggest to Belshazzar?
7. What explanations were given to each of the following words which appeared on the wall?
 - a. Mene.
 - b. Tekel.
 - c. Upharsin (KJV: “peres”).
8. What was the interpretation of the writing upon the wall?
9. Upon hearing Daniel's interpretation, what did Belshazzar proclaim? Why is it, in reality, an empty edict?
10. What happened to Belshazzar that very night? By whom was he succeeded?

The Medo-Persian Empire

Introduction

1. Persia was an ancient world empire that flourished from 539-331 B.C.
2. The Babylonian Empire fell to the Persians, setting the stage for the return of the Hebrew people to Jerusalem about 538-445 B.C., following their long period of captivity by the Babylonians.
3. The Old Testament contains many references to the nation of Persia and its representatives.
 - a. Ezra 9:9 refers to the “kings of Persia.”
 - b. Ezra 6:14 cites “Cyrus, Darius, and Artaxerxes king of Persia.”
 - c. Daniel 8:20 speaks of the “kings of Media and Persia.”
 - d. Daniel 10:13 mentions the “prince of the kingdom of Persia.”
 - e. The Book of Esther refers to the “powers of Persia and Media” (1:3), the “seven princes of Persia and Media” (1:14), and the “ladies of Persia and Media” (1:18).
 - f. Daniel 5:28 prophesied that Belshazzar’s kingdom would be “given to the Medes and Persians.”

I. Persia

- A. The Persians apparently sprang from a people from the hills of Russia known as Indo- Aryans. As early as 2000 B.C. they began to settle in Iran and along the Black Sea coast.
 1. Two of these Indo-European tribes settled on the Elamite border and to the east of the Zagros mountain range.
 2. The first references to them are made in the inscriptions of Shalmaneser III (858-824 B.C.).
 3. They are noted as the Parsua (Persians) and Madai (Medes).
- B. The first mention of a Persian chieftain refers to his role as an ally aligned against Sennacherib of Assyria.
 1. His son was called “King, Great King, King of the City of Anshan.”
 2. His grandson fathered Cyrus II, who was one of the most celebrated kings of history.
 - a. He is called by the prophet Isaiah “My shepherd.” (Is. 44:28)
 - b. In another passage he is referred to as “His [the Lord’s] Anointed” (Isa. 45:1), a term used in the Old Testament of the Messiah.

II. Media

- A. Media was an ancient country of Asia situated west of Parthia, north of the Persian Gulf, east of Assyria and Armenia, and south of the Caspian Sea.
 1. The country is now included in parts of Iran, Iraq, and Turkey.
 2. A mountainous country, Media contained some fertile sections; but much of it was cold, barren, and swampy.
 3. In the southern area lush plains were used as pasture land for the large herds of horses used in the Median cavalry.
- B. The history of the Medes is complex, because it involves many entangling alliances and the rise and fall of several nations.
 1. The Medes were an IndoEuropean people who invaded the rough mountain terrain south of the Caspian Sea.

2. In the ninth and eighth centuries B.C., Assyrian kings conducted campaigns against these people, forcing them to pay tribute.
 3. The mighty Tiglath-Pileser (745-727 B.C.) invaded Media and added part of it to the Assyrian Empire.
 4. By 700 B.C., the era of the prophet Isaiah, a prosperous realm had been established.
- C. Media is first mentioned in the Old Testament as the destination to which Shalmaneser, king of Assyria, deported the Israelites from Samaria around 721 B.C. (2 Kin. 17:6; 18:11)
1. Medes are mentioned in Ezra in connection with Darius' search for the roll containing the famous decree of Cyrus that allowed the Jews to return to Jerusalem. (Ezra 6:2)
 2. Laws of the Medes are mentioned in the Book of Esther (1:19) and in Daniel (6:8,15).
 3. The prophet Daniel prophesied that King Belshazzar's Babylonian kingdom would fall to "the Medes and Persians." (Dan. 5:28)
 4. Medes were also among the people from many different nations in Jerusalem on the day of Pentecost. (Acts 2:9)
- D. About 710 B.C. Sargon II of Assyria defeated the Medes and forced them to pay a tribute consisting of the thoroughbred horses for which Media was famous.
1. The Medes, however, increased in strength and joined forces with Babylon.
 2. The Medes under Cyaxares and the Babylonians under Nabopolassar captured Asshur, the ancient capital of Assyria, in 614 B.C.
 3. In 612 B.C. this alliance overthrew Nineveh, the proud capital of Assyria, causing the crash of the Assyrian Empire. The seventh century Hebrew prophet Nahum expressed the great relief felt by neighboring nations at Nineveh's fall. (Nah. 2:3; 3:19)
 4. Nabopolassar's son, Nebuchadnezzar, married Cyaxares' daughter, strengthening the bond between the two countries.
- E. During the era of Nebuchadnezzar and the time of Jeremiah (about 605-552 B.C.), the Median kingdom reached the height of its power.
- F. Persia was dominated by Media until the time of Cyrus II who was founder of the Persian Empire. In 549 B.C.
1. Cyrus defeated Media.
 2. Under the Persians, Media remained the most important province of Persia.
 - a. As a consequence, the dual name, "Medes and Persians," remained for a long time. (Esth. 1:19; Dan. 5:28)
 - b. The expression, "The laws of the Medes and the Persians," depicted the unchangeable nature of Median law, which even the king was powerless to change. (Esth. 1:19)

III. The Medo-Persian Empire

- A. Cyrus II, founder of the mighty Persian Empire, ascended the throne in Anshan in 559 B.C.
1. He conquered the Median King Astyages.
 - a. He then defeated Lydia (about 546 B.C.) and Babylon (about 539 B.C.), finally establishing the Persian Empire.
 - b. This last conquest is referred to in Daniel five.
 2. Cyrus' rule was a result of the sovereignty of God.
 3. In contrast to previous rulers, especially the Assyrians, Cyrus was humane and benevolent toward those whom he defeated.
 4. He was the Persian king who issued the decree restoring the Jews to their homeland, following their long period of captivity by the Babylonians. (2 Chr. 36:22-23; Ezra 1:1-4)

5. Cyrus was the founder of the system under which each province, or Persian satrapy, was governed by an official who answered to the great king.
 - a. He allowed a remarkable degree of freedom of religion and customs for the vassal states, including Palestine.
 - b. He developed roads, cities, postal systems, and legal codes, and treated the subject nations kindly and humanely.
 6. Cyrus accomplished all of this because he was God's tool.
 - a. Just as Assyria, who conquered Israel, was God's rod of anger.
 - b. Thus the Bible refers to Cyrus in favorable terms. (Isa. 44:28 - 45:3)
- B. Cambyses II (530-522 B.C.), the son of Cyrus, reigned after his father.
1. During his reign, Egypt was added to the list of nations conquered by Persia.
 2. According to the Greek historian Herodotus, Cambyses accidentally wounded himself with his own sword in 522 B.C. Some believe he committed suicide.
- C. The next Persian king, Darius I (521-486 B.C.), was not a direct descendant of Cyrus but was of royal, Achaemenid blood.
1. He defeated nine kings to claim all 23 Persian satrapies. This was recorded on the famous Behistun Inscription, which was written in the Akkadian, Elamite, and Old Persian languages.
 2. Darius I further unified the Persian Empire by using an efficient gold coinage, state highways, and a more efficient postal system.
 3. He was defeated by the Greeks at the Battle of Marathon in 490 B. C.
 4. In the second year of his reign, he ordered the Jewish Temple at Jerusalem to be rebuilt after work on it had been discontinued for 14 years. (Ezra 4:24; 6:1) He also gave a generous subsidy that made it possible to complete the Temple.
 5. The extent of the Persian Empire under Darius is reflected in Esther 1:1 and 10:1. The vast territory was nearly 4,900 kilometers (3,000 miles) long and 800-2,400 kilometers (500 to 1,500 miles) wide.
- D. Xerxes ruled Persia from 486 to 465 B. C.
1. He was the Ahasuerus of the Book of Esther.
 2. Esther did not become queen until the seventh year of his reign, which would be about 478 B.C. This was two years after his devastating defeat at Salamis (480 B.C.), which ended Persia's last hope for conquering Greece.
- E. Next in line was Artaxerxes I Longimanus (464-424 B.C.).
1. According to historians, he was a minor Persian king but he was of major importance because of his connection with the Hebrew people.
 2. Two of the three returns of the Jewish people from captivity in Babylon occurred during his reign.
 - a. The second return was apparently under Ezra. This was made possible because of the generosity of Artaxerxes.
 - b. The third return occurred in 445 B.C. (Neh. 1:1). The specific purpose of this return to Jerusalem was to rebuild the city walls.
- F. Among the kingdoms of the ancient world, Persia is remembered because it built many important cities.
1. Persepolis was a showpiece of Persian power.
 2. Pasargadae was the ancestral capital rapidly supplanted in importance.

3. Ecbatana served as the capital of the Median Empire and became a resort area for the Persians.
 4. Susa (the Shushan of Esther) was the former capital of the Elamite Empire.
- G. The religion of the Persians centered around a reformation of the old Iranian religions developed by Zoroaster.
1. He believed in a dualism in which Ahura Mazda (or Ormazd) headed the gods of goodness (Amesha Spentas) and Angra Mainyu (or Ahriman) headed the gods of evil (daevas). Some of this is revealed in the Jewish apocryphal literature which developed from the fifth century B.C. to the time of Christ.
 2. Its adherents believed that spiritual reality was divided between Ahura Mazdah, the god of light and goodness, and Angra Mainja, the god of darkness and evil.
 3. Influenced by the moral teachings of his religion, Cyrus II of Persia was known for his humane attitude toward conquered peoples.
- H. The Medo-Persian empire ruled Asia until it was conquered by Alexander the Great (330 B.C.). After Alexander's death, Medo-Persia became part of Syria and later a part of the Persian Empire.

Rulers: Medo-Persian Empire

Cyrus II [The Great]	559-530 B.C.
Cambyses II	529-522 B.C.
Darius I	521-486 B.C.
Xerxes	485-465 B.C.
Artaxerxes I	464-424 B.C.
Darius II	423-405 B.C.
Artaxerxes II	404-359 B.C.
Artaxerxes III	358-338 B.C.
Arses	337-336 B.C.
Darius III	335-331 B.C.

Chapter Six

Chapter Summary: God Will Care for and Preserve His People Under Any Political Power

1-9	The jealousy of the wisemen and the edict of Darius.
10-15	Daniel's violation of the edict and the consequence of it.
16-23	Daniel's deliverance from the den of lions.
24-28	Sin punished and God magnified.

Questions

1. What position did Darius the Mede hold? To what position did Darius appoint Daniel?
2. Who plotted against Daniel? Why?
3. Describe the plot against Daniel.
4. What decree was issued by Darius? Why did he issue such a decree?
5. What was Daniel's reaction to the decree? What were the consequences of his actions?
6. What dilemma did Daniel's actions pose for Darius?
7. How is Daniel's faith shown in this chapter? How would you describe his faith?
8. What happened to Daniel's accusers?
9. Can you trace a growth in the faith of Darius?
10. In your thinking, what is the main lesson to be learned from this chapter?

Chapter Seven

Chapter Summary: Daniel's Dream and Its Interpretation

1-14	The dream. 1-8: Four beasts out of the sea. 9-12: Divine judgment of the beasts. 13-14: Reception of the kingdom of God from Jehovah by one like unto the Son of man.
15-26	Explanation and interpretation of the dream. 15-22: War between the little horn and the saints. 23-26: The victory of the saints.
27-28	Conquest of the world (that which earthly nations tried) will be accomplished under Jesus Christ.

Questions

1. When did the events in this chapter occur?

2. Briefly describe the dream of Daniel.

3. Describe the significance of the following.
 - a. Four winds.

 - b. Great sea.

 - c. Beast like a lion with eagle's wings.

 - d. Beast like a bear.

 - e. Beast like a leopard with four wings of a bird.

 - f. The fourth beast.

 - g. Iron teeth on the fourth beast.

 - h. Ten horns on the fourth beast.

 - j. The little horn on the fourth beast.

4. Who is “the Ancient of Days?” Why is this term used in reference to him? Describe his appearance and its significance.
5. What is issuing from the throne upon which the Ancient of Days sits? What is its significance?
6. What is the meaning of the phrase “a time, and times and half a time?”
7. What was the interpretation of the dream?
8. Contrast the kingdoms of men to the kingdom of God as presented in this chapter.

The Grecian Empire

I. The Rise of the Greek Empire

- A. The beginnings of Greek history are veiled in myth.
 - 1. Greece is thought to have begun at about the time of the Biblical judges in the 12th century B.C.
 - 2. Included in this history were the Trojan War and Homer, c. 1000 B.C., the age of David (c. 1000-970 B.C.) and Solomon (970-931 B.C.).
- B. The beginning of the authentic Greek history is usually reckoned from the first Olympiad in 776 B.C.
 - 1. The formation of the Hellenic states took place between 776 and 500 B.C.
 - 2. The Persian wars were from 500 to 331 B.C. with famous battles taking place at Marathon (490 B.C.), Thermopylae and Salamis (480 B.C.).
- C. The formation of an empire was begun by Philip of Macedon, king of Macedonia (359-336 B.C.).
 - 1. He laid the foundation of the Greek empire by uniting the Greek city states under a single ruler.
 - 2. Though not a Greek, strictly speaking, he wanted to lead a united Greece against Persia.
 - 3. He trained his son, Alexander, to carry out his ambition.

II. Alexander the Great (336-323 B.C.)

- A. In 343 B.C., at the age of thirteen, Alexander was tutored under Aristotle.
- B. Philip appointed him regent of Greece when he was only sixteen years old.
- C. At age twenty, upon his father's death, he assumed command of the Greek army.
- D. In the spring of 334 B.C., he crossed the Hellespont River with 35,000 men and began the conquest of the Persian Empire.
 - 1. He defeated the Persians at the Granicus River in Asia Minor.
 - 2. He cut the "Gordian knot" at Gordium in the Temple of Zeus.
 - 3. He defeated the Persians at Issus at the northeast corner of the Mediterranean Sea.
 - a. The conquered Persians numbered 600,000 including the wife and children of Darius III, their ruler.
 - b. Darius III ran away to Susa to raise another army.
 - 4. Alexander turned his attention south to Tyre on Phoenician coast.
- E. The capture of Tyre.
 - 1. Isaiah, in 740 B.C., had prophesied of the destruction of Tyre by the Chaldeans. (Isa. 23:13-15)
 - a. It came to pass just before the destruction of Jerusalem in 586 B.C.
 - b. Nebuchadnezzar, as prophesied by Ezekiel (Ezek. 26:7-11,14), was its destroyer.
 - c. A new city of Tyre was built on an island offshore but Zechariah prophesied that this stronghold would be smitten "in the sea" and "devoured with fire." (Zech. 9:3,4)
 - 2. In fulfillment of Zechariah's prophecy, in 332 B.C. Alexander destroyed Tyre by building a causeway from the mainland to the island. (cf. Ezek. 27:32)
 - a. After a siege of seven months, 8,000 inhabitants were slain and 30,000 were sold into slavery.
 - b. The destruction of Tyre is considered the greatest military achievement of Alexander.

F. The capture of Jerusalem.

1. After the destruction of Tyre, Alexander entered the land of Israel.
2. Sanballat, the probable successor of the Sanballat who opposed Nehemiah (Neh. 4) a hundred years before, had a daughter Nicaso, who was married to a priest named Manasseh, brother of the High Priest, Jaddua. While Alexander was at Tyre:
 - a. Sanballat, along with 7,000 soldiers, went there to help him.
 - b. He wrote a letter to Jerusalem demanding that the High Priest send provisions for his army. The high priest refused.
3. After the victory at Tyre, Alexander hastened to Jerusalem.
 - a. He was met by Jaddua, the High Priest, at the head of a long procession of people dressed in white while the Priest was dressed in purple and scarlet with a mitre on his head. God had warned him in a dream the previous night to do this.
 - b. Alexander approached Jaddua alone and saluted him indicating that he had seen this very person, Jaddua, in a dream at Dios, in Macedonia, thus believing that his army was under Divine conduct.
 - c. Alexander refused to allow his soldiers to harm the Jews and accompanied them back to Jerusalem. He went up to the Temple and was shown the Book of Daniel “wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended.” (Josephus, *Antiquities*, XI, 8,5)
4. Alexander allowed the Jews to continue in their laws and religion and to pay no tribute each seventh year. When the Samaritans saw his treatment of the Jews, they claimed to be Jews also.

G. Egypt and the East.

1. From Jerusalem, Alexander went to Egypt where he founded the city of Alexandria to help accomplish his goal of exporting the Greek culture into every country he conquered.
2. From Egypt he marched toward the Persian capital.
 - a. Upon the plain of Arbela, not far from the site of ancient Nineveh, his army soundly defeated the Persians.
 - b. Darius III, ruler of Persian Empire, fled but was murdered by one of his own generals, Bessus. Alexander avenged his death and gave him a grand funeral.
 - c. He then took Babylon, Susa and Persepolis capturing much gold and silver (Approximated at \$170 million—GT) in Susa and Persepolis.
 - d. He massacred many Persians and burned the palaces of their kings.
3. He marched eastward to Indus River conquering and building cities. His plans included conquests in Arabia, Carthage and Western Europe and the Hellenizing of the world, but these goals were never realized.
4. He returned to Babylon in 323 B.C.
 - a. He had plans to make it the capital of a new commercial empire but it was never to be inhabited (Isaiah 13:20-22; Jeremiah 51:26).
 - b. He died there of a fever at age thirty-two.

H. He thought the Greek or “Hellenistic” culture was the greatest the world had ever seen and he was determined to share it with all the people he conquered.

1. He established model Greek cities, such as Alexandria in Egypt, as he conquered a region.
2. The influence of Greek culture, arts and language was felt by the entire world.

III. The Empire After Alexander

- A. Upon Alexander's death, his kingdom was divided among his four generals.
- B. The four generals and their territories.
 1. Ptolemy.
 - a. The Ptolemaic empire was centered in Egypt with Alexandria as its capital.
 - b. Its rulers, called Ptolemies, included Ptolemy I (323-285 B.C.), Ptolemy II (285-247 B.C.), Ptolemy III (247-222 B.C.), Ptolemy IV (222-205 B.C.), Ptolemy V (205-182 B.C.), Ptolemy VI (182-146 B.C.), Ptolemy VII (146-117 B.C.). Cleopatra was the last ruler, dying in 30 B.C.
 2. Seleucus.
 - a. The Seleucid empire was centered in Syria with Antioch as its capital.
 - b. Several rulers were named Seleucus while others were named Antiochus. Included were Seleucus Nicator (312-280 B.C.), Antiochus I (280-261 B.C.), Antiochus II (261-246 B.C.), Seleucus II (246-226 B.C.), Seleucus III (226-223 B.C.), Antiochus III (222-187 B.C.), Seleucus IV (187-175 B.C.), Antiochus IV Epiphanes (175-164 B.C.), Antiochus V (163-161 B.C.), Alexander Balas (161-146 B.C.), Antiochus VI (146-143 B.C.), Tryphon (143-139 B.C.), and Antiochus VII (139-130 B.C.)/
 3. Lysimachus. He ruled Thrace and Bythynia.
 4. Cassander. He ruled Macedonia.

Chapter Eight

Chapter Summary: Daniel's Vision in the Third Year of Belshazzar

1-14	Daniel's vision.
15-27	The interpretation of the vision.

Questions

1. When does Daniel receive the vision that is related in this chapter? In the vision, where did Daniel see that he was?
2. Briefly describe Daniel's vision.
3. Who is Gabriel? Who summoned him? What was he summoned to do?
4. What is meant by the phrase "the time of the end?" (vv. 17, 19)
5. In the vision:
 - a. Who is the ram with two horns?
 - b. Who is the male goat?
 - c. What is the large horn on the male goat?
 - d. What are the four horns that arose on the male goat?
 - e. Who is the "little horn?" (v. 9)
6. Who are the transgressors of verse 23?
7. What is implied by the phrase "but not by his own power?" (v. 24)
8. Who is the "Prince of princes?" (v. 25)
9. What does it mean to "seal up the vision?"
10. What was Daniel's reaction to the vision? Why?

Chapter Nine

Chapter Summary: Daniel's Prayer and the Seventy Weeks

1-19	The prayer of Daniel. 1-3: In the first year of Darius, Daniel prays in sackcloth and ashes. 4-15: The confession of sin. 16-19: A plea for mercy.
20-23	The intervention of Gabriel.
24-27	The seventy weeks. Finish transgression. End of sins. Reconciliation of iniquity. Bring in everlasting righteousness. Seal visions and prophecy. Anoint the Most Holy.

Questions

1. What did Daniel discover in the first year of the reign of Darius? How did he learn this? What was his reaction to his discovery?
2. What is meant by “the books” in verse two?
3. What does “fasting, sackcloth and ashes” represent? (v. 3)
4. Briefly summarize Daniel's prayer. What is the main purpose of it?
5. What is “the curse and oath written in the Law of Moses?” (v. 11)
6. Who appeared to Daniel when he was praying? Why was he sent, i.e., what was his purpose in coming?
7. Of the seventy weeks:
 - a. What period of time is denoted by the first seven weeks?
 - b. What period of time is denoted by the next 62 weeks?
 - c. What takes place in the middle of the final week?
 - d. What takes place during the rest of the final week?
8. What was the basic message of the prophecy spoken to Daniel in verses 24-27?
9. What is meant by the word “desolate?” To what is it applied in this prophecy?
10. Does the prophecy found in this chapter have any application today? Explain.

Chapter Ten

Chapter Summary: Daniel's Vision of a Man

1-9	Daniel is terrified at the vision.
10-21	Daniel is comforted by a supernatural being.

Questions

1. When did Daniel receive the vision revealed in this chapter?
2. Why do you think Daniel used his Babylon-ian name even though the vision was in the time of the Medo-Persian empire?
3. What had Daniel been doing for three weeks? Why?
4. Where was Daniel when he received the vision?
5. Briefly describe Daniel's vision.
6. What was the reaction to the vision of those who were with Daniel? What was his reaction?
7. Why was the messenger sent to Daniel after his vision? What had delayed his coming?
8. What was Daniel's reaction to the words of the messenger? How was he strengthened?
9. Who were:
 - a. The prince of the kingdom of Persia?
 - b. The kings of Persia?
 - c. The prince of Greece?
10. To what does the term "Michael, your prince" (v. 21) refer?

Chapter Eleven

Chapter Summary: The Conflict Between Syria and Egypt and the Days to Come

1-4	Alexander the Great and the division of His kingdom
5-19	The conflict between the Seleucids and the Ptolemies.
20-35	Antiochus Epiphanes in relation to the Jews.
36-45	A king will overcome the Syrians and the Egyptians establishing a great empire.

Questions

1. When did the message found in this chapter come to Daniel?
2. Who was the fourth king of Persia? Who would be stirred up against him?
3. Who is the “mighty king” mentioned in verses three and four?
4. Who is the king of the South? Who is the king of the North? Why did their battles directly affect Judah?
5. What is “the Glorious Land?” Why is that a fitting way to identify it?
6. What is meant in verse 27 by the statement, “but it shall not prosper, for the end will still be at the appointed time?”
7. Is the “abomination of desolation in verse 31 the same as that in Daniel 9:27? Explain.
8. Who is the “king” mentioned in verse 36? Give evidence to support your view.
9. Taking verses 36 through 45 as a whole, in general, whom do they seem to be describing? Give evidence to support your view.
10. Is the “end” of verse 45 the same as that of verse 27? Is it the same as that of verse 35? Explain.

Chapter Twelve

Chapter Summary: The Time of the End

1-4	A spiritual resurrection in time of trouble.
5-13	The abomination of desolation and the time of the end.

Questions

1. What time is meant by the phrase “at that time” which is found in verse one?
2. How did Michael stand “watch over the sons of your (Daniel’s - GT) people,” i.e., what were his role and responsibilities?
3. Describe the resurrection of verses two and three. Is it physical or spiritual? Explain.
4. What is “the time of the end?” (v. 4) Is it the same as “the time of the end” in verse nine and “the end of the days” in verse 13? Explain.
5. What is the “time, times and half a time?” (v. 4) Is it the same as that in 7:25? Explain.
6. Who are “the holy people?” How were they completely shattered?
7. List those things which would be “finished” when the holy people were shattered?
8. What response was given to Daniel when he asked for an explanation?
9. Why would the wicked not understand? (v. 10)
10. What was Daniel’s inheritance to which he would arise “at the end of the days?”

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