*CSB – Ignatius Catholic Study Bible - Daniel*

*NJBC – New Jerome Biblical Commentary*

*SN = Special Notes*

*NAB = New American Bible*

*SK = Chinese Bible*

*CCC = Catholic Catechism*

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| **A** | **Overview**     * In 537 B.C., Daniel sees an angel “clothed in linen, whose loins were belted with gold of U’phaz”. It is recorded that the patron angel of Persia “withstood” him for 21 days and is freed with the help of Michael the Archangel so he could meet with Daniel. * The vision pertaining to Israel “is for days yet to come”. The prophecy concerns events under the reigns of the Persian and Greek Empires. * The Persian Empire is succeeded by the Greek Empire; however, after the death of Alexander the Great, his vast Empire was divided up among four of his generals, his dominion was thus inherited, not by his posterity, but by “others” who were not his sons. This is followed by a long-standing conflict between the “king of the south”, that is, Ptolemaic Dynasty of Egypt, and “king of the north”, that is, Seleucus Dynasty of Syria. Eventually, Antiochus III defeated his Ptolemaic rival and bringing Palestine under Seleucid control. “He shall bring terms of peace and perform them. He shall give him the daughter of women to destroy the kingdom”. Unfortunately, he failed. | Dan 10 – 11:19  10:1-13  10:14 – 11:1  11:2-19 |
| **B** | **History of the Prophecy and Historical Context**   * “In the third year of Cyrus king of Persia” – the third year since Cyrus II conquered Babylon and claimed it for Medo-Persia in 537 B.C.. Daniels’s vision concerns opposition between angels and nations as portrayed in 10:12-21. * The conflict among the angels point to the conflicts among nations from 559 B.C. , Cyrus II of Persia ,to 164 B.C., Antiochus IV who is seen as a type of Antichrist. The vision found here, though similar to the vision described in Chapter 9, contains more detailed descriptions. | 10:1 CSB  see CSB 10:1 – 12:13 |
| **C** | **Daniel’s Encounter with the Angel**   * Daniel sees an angel “clothed in linen, whose loins were belted with gold of U’phaz”. Angels are spiritual beings without bodies; however, angels often take the human form (e.g. Raphael in Tobit 12:15) in order to effectively communicate with humans. Here, the angel appears as a high priest that symbolizes purity and righteousness (see CSB Rev 15:6). * The contrast of Daniel’s fearful response to the angel and Paul’s response to God’s angel calling him against Mary’s response to Angel Gabriel’s Good News, reveals Mary’s holiness and her unique position. * “… from the first day you set your mind to understand and humbled yourself before your God, your words have been heard” – God hears our prayers if they come from a humble heart. This is because “God opposes the proud, but gives grace to the humble” (James 4:6). * “The prince of the kingdom of Persia withstood me” – Each nation has its own patron angel (see 10:20). God exercises his providential government over nations through the ministry of angels. They serve as helpers and protectors who are tasked with preserving some knowledge of God and his truth. Angels may stand against one another since God sends them to serve opposing kingdoms. * After speaking with Daniel, the angel returns “to fight against the prince of Persia” and “the prince of Greece will come”. Persian dominance lasted from 539 to 331 B.C. when the Greek Empire took over from 331 to 63 B.C. * 11:1 is best read as the final verse of chp 10. | 10:1 – 11:1  10:5 CSB  Ezek 9:2, Rev 15:6  K. McNamara, Mother of the Redeemer, p 40  10:12 CSB  James 4:6, CCC 2559  10:13 CSB  10:20 CSB  11:1 |
| **D** | **Prophecies Concerning Persia and Greece**   * The “fourth” Persian king refers to Zerxes I who ruled from 486-465 B.C.. He defeated Greece in 480 B.C.      * Alexander the Great began his eastern expansion in 336 B.C. and defeated Persian to gain access to India in 331 B.C.. After his death in 323 B.C., his kingdom “shall be broken and divided towards the four winds of heaven, but not to his posterity”. * The king of the south and the king of the north refer to the Ptolemaic Dynasty of Egypt and the Seleucid Dynasty of Syria. The two fought for many years, taking control over Palestine (270-198 under Ptolemy and 198-142 under Seleucus). Eventually, Antiochus III defeated his Ptolemaic rival and bringing Palestine under Seleucid control. “He shall bring terms of peace and perform them. He shall give him the daughter of women to destroy the kingdom”. Unfortunately, he failed. * The history from the Babylonian Exile to the Roman Empire. | 11:2-19  11:2 CSB  11:3-4 CSB,  SK p 2031  11:5-19  SN1 |

**Special Notes:**

From the Exile to the Roman Period

| Years/Periods | Events/Characters | Remarks |
| --- | --- | --- |
| 587-550 | Babylonian Exile. | Daniel in the East until 537, 3rd year after Cyrus II of Persia conquered Babylon (CSB p.17) |
| 550-330 | The Persian Period – In 550-538, Cyrus of Persia conquered Medes, Lydia and Babylon. Edict issued to allow all Jews to go home. Empire ended by Alexander the Great in 330. | Ezra expelled Jews married to “people of the land” (descendants of Jews left behind in 721/586 & of refugees from other areas deported to Palestine). They built their own temple on Mt. Gerizim and became the Samaritans. Avowed policy of separatism continues to this day. |
| 330-63 BC | The Greek Period   * 336-323 Alexandrian empire. * Seleucus ruled Syria and Babylon from Antioch, Ptolemy ruled Egypt from Alexandria. * Israel under Ptolemy till 199 * Then under Seleucus. * Antiochus Epiphanes IV desecrated the Temple in 167. * 167-63 MacCabaean revolt and Hasmonaean dynasty. |  |
| 63-> | The Roman Period   * 67 BC Pompey took Antioch and Damascus, entered the Holy of Holies, made Hyrcanus (Edomite) ethnarch. * Julius Caesar, Octavian/Anthony(Cleopatra), King Herod the Great. |  |

References: David Stacey, *Ground Work of Biblical Studies*, Epworth Press, 1979, pp.132-138.

SK, pp.2019 ff.