

and called to Daniel saying, "Daniel, servant of the living God, has your God, whom you serve continually, been able to rescue you from the lions?" (v. 20).

Notes

- ^{^1} In order to make all the prophecies point to the time Of Antiochus (IV) Epiphanes, those who support the Maccabean view must take the fourth kingdom as the kingdom of Greece rather than that of Rome and must therefore say that the unknown writer thought there had been a Median empire between the Babylonian and Persian empires. Yet the prediction in 5:28 that Belshazzar's kingdom would be "given to the Medes and Persians" shows that the writer of the book of Daniel did not have this erroneous idea; also note references to "the laws of the Medes and Persians" in Daniel 6:8, 12 and 15. 2
- ^{^2} Supporters of the Maccabean theory have said that the references to Darius the Mede (5:31 and 6:1-28; also 9:1 and 11:1) support their claim that the author of the book believed that there was a Median kingdom between the Babylonian and Persian empires. Yet there is no difficulty in considering that "Darius the Mede" was an officer whom Cyrus himself placed over the kingdom of Babylon. At that time the ruler of an area was often called a king, and Cyrus designated himself as "king of kings."

Further evidence that Darius may have been an officer under Cyrus is suggested by Dan. 5:31 where the KJV rendered the Aramaic *qabbal* as "took," though, when rendered precisely, it means "received." (Here the NIV renders it as "took over.") Despite the unsupported assertions of some commentators, *qabbal* is never used for taking something by force. Similarly Dan. 9:1 says that Darius "was made ruler" (literally, "was caused to rule").