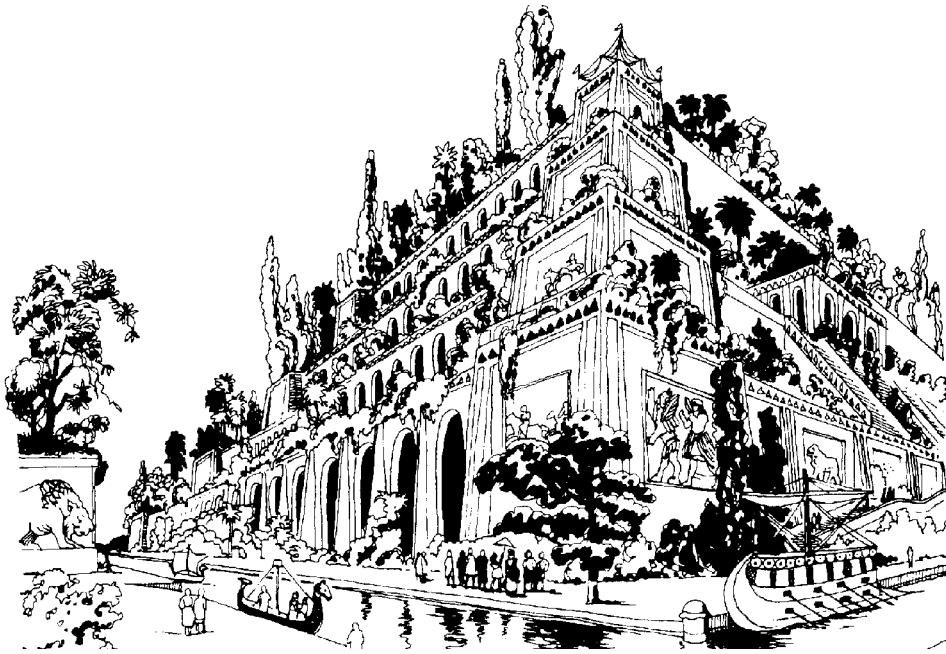


*The Book of*  
***DANIEL***



**Hanging Gardens of Babylon**

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## INTRODUCTION

The Book of Daniel belongs to a unique class of writings known as apocalyptic literature, a type of writing containing visions and revelations. The term "apocalyptic" is from the Greek *apokalupsis*, translated "revelation," which means "an uncovering, a laying bare, making naked" (Thayer), "an uncovering" (Vine). The verb *apokalupto*, translated "reveal," signifies "to uncover, unveil" (Vine).

There are three inspired apocalyptic writers in the Old Testament—Ezekiel, Daniel and Zechariah. The New Testament has one apocalyptic book—Revelation. Ezekiel and Daniel both wrote in the days of Babylonian exile (605-539 B. C.), while Zechariah prophesied after the return from Babylonian captivity (520 B. C. to an indefinite date).<sup>1</sup> Revelation was written during the Roman persecution of Christians in the first century, most likely toward the end of Domitian's reign (A. D. 91-96).<sup>2</sup>

"Apocalyptic literature flourished during a time of some great national crisis when a formidable enemy threatened the life of the people—a time of trial and stress. This type of writing is characterized by symbols in dreams and visions, in actions and consequences, instructing and encouraging the people under such conditions."<sup>3</sup> In the historical books of the Old Testament words impart truth directly to the mind. In apocalyptic writings, words describe a picture which must be interpreted. The picture is not the meaning; rather, the interpretation of the picture is the message.

The Book of Daniel is a book of comfort revealing an omniscient and "omnipotent God who would be able to deliver His own, as well as a faithful God who would not suffer them to be tempted above what they were able."<sup>4</sup> Therefore, we enter into a study of the book with prayerful mind that we accurately read, interpret, understand and apply God's message to his people.

"Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him" (Dan. 2:20-22).

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<sup>1</sup> Homer Hailey, *Revelation*, (Grand Rapids, MI: Baker Book House, 1979), pp. 19-20.

<sup>2</sup> *Ibid.*, pp. 26-27.

<sup>3</sup> *Ibid.*, p. 19.

<sup>4</sup> H. C. Leupold, *Exposition of Daniel*, (Grand Rapids, MI: Baker Book House, 1969), p. 27.

**HISTORICAL BACKGROUND.**<sup>5</sup> Upon the death of Solomon the kingdom divided into the northern kingdom, Israel, and the southern kingdom, Judah (931/30 B. C.). Jeroboam I, an Ephraimite, led the revolt of the ten northern tribes, while Rehoboam, the son of Solomon, reigned over the two remaining tribes of Judah and Benjamin.

The northern kingdom of Israel fell into immediate apostasy and idolatry. Jeroboam I erected golden calves for the people to worship, one at Bethel in the south and one at Dan in the north, to discourage the people from returning to Jerusalem to worship God according to the law. "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt" (I Kings 12:28).

The sins of pride and idolatry resulted in a judgment by God, and the northern kingdom of Israel was taken into captivity by the Assyrians with the fall of Samaria in 723/22 B. C. "Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only" (II Kings 17:18).

In spite of access to the temple in Jerusalem, the Levitical priesthood, righteous and reform kings such as Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah and Josiah, the southern kingdom of Judah "kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made" (II Kings 17:19). Manasseh, king of Judah (697/96-643/42 B. C.) and son of Hezekiah, "did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel" (II Kings 21:2). Therefore, judgment was pronounced upon Judah by God, "I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies" (II Kings 21:14).

With the fall of the Assyrian capital of Nineveh in 612 B. C., God raised up the kingdom of Babylon to bring judgment upon rebellious Judah (Jer. 25:8-11). Nebuchadnezzar II defeated Pharaoh Necho II of Egypt at Carchemish on the Euphrates River in 605 B. C. After this victory over Egypt, Nebuchadnezzar II marched his army throughout all of Syria and Palestine. The first siege of Jerusalem occurred at this time with some of the temple treasures and a few select captives of noble lineage including Daniel and his three friends deported to Babylon (Jer. 46:2; Dan. 1:1-7). During this campaign against Egypt, Syria and Palestine, Nebuchadnezzar II received

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<sup>5</sup> The dates of the Historical Background are taken from Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*, new rev. ed. (Grand Rapids, MI: Zondervan Corp., 1983), pp. 79, 163, 183-191, 217, and Jack Finegan, *Archaeological History of the Ancient Middle East*, (Boulder, CO: Westview Press, 1979) pp. 124-126.

word of the death of his father the king, Nabopolassar (625-605 B. C.), and returned to Babylon in haste to claim the throne.

In the fourth year of his reign (601 B. C.), Nebuchadnezzar II marched again against Egypt. Each side “inflicted great havoc” on the other and he returned to Babylon. Jehoiakim, king of Judah (609-598 B. C.), probably took this occasion to rebel against Babylon and Nebuchadnezzar II (II Kings 24:1).

The second siege of Jerusalem by Nebuchadnezzar II occurred in 597 B. C. during the reign of Jehoiachin (598-597 B. C.) when 10,000 captives including the king and Ezekiel were taken to Babylon (II Kings 24:10-16; Ezek. 1:1-3; 40:1). The third siege of Jerusalem by the Babylonians began in 588 B. C. during the reign of Zedekiah (597-586 B. C.). The city fell in 586 B. C. and the remnant of Judah was taken captive to Babylon fulfilling the prophecy of Jeremiah (II Kings 25:1-21; Jer. 25:8-11).



## SIGNIFICANT DATES TO REMEMBER<sup>6</sup>

- 931/30 B. C.      Division of the kingdom following the death of Solomon.
- 723/22 B. C.      Northern kingdom of Israel taken captive by the Assyrians.
- 605 B. C.          First deportation of the southern kingdom of Judah into Babylonian captivity including Daniel and other nobles.
- 597 B. C.          Second deportation of Judah to Babylon with 10,000 captives including the king and Ezekiel.
- 586 B. C.          Third deportation of Judah with the remnant taken captive to Babylon, the temple destroyed, the walls of Jerusalem razed, and the city burned.
- 539 B. C.          Fall of Babylon to Cyrus II The Great of Persia.
- 538 B. C.          Decree of Cyrus restoring the Jews to their homeland with the first return from Babylonian captivity subsequently led by Zerubbabel.
- 515 B. C.          Second temple dedicated in 6<sup>th</sup> year of Darius I the Great of Persia.
- 458 B. C.          Second return of captives to Jerusalem led by Ezra, the scribe.
- 445 B. C.          Third return of exiles to Jerusalem led by Nehemiah 445 B. C.

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<sup>6</sup> These significant dates are taken from Thiele, pp. 79, 163, 185-186, 190; Jack Finegan, *Light from the Ancient Past*, 2nd ed. (Princeton, NJ: Princeton University Press, 1959), pp. 229-230, 234; *Nelson's New Illustrated Bible Dictionary*, rev. ed. (Nashville, TN: Thomas Nelson, Inc., 1995), pp. 361, 971.

# LESSON 1

Dan. 1

**INTRODUCTION.** Jehoiakim reigned in Judah from 609-598 B. C.<sup>1</sup> “In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it” (Dan 1:1). “The word of the Lord which came to Jeremiah the prophet...against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah” (Jer. 46:1-2).

The battle of Carchemish took place in 605 B. C. with the Babylonians defeating the Egyptians, conquering all the territory south to the borders of Egypt and becoming the masters of Palestine. The siege of Jerusalem mentioned in Daniel 1:1 took place at that time and Daniel and his friends were taken captive to Babylon.

There is no conflict between the two accounts of Daniel and Jeremiah. Daniel wrote from the Babylonian point of view. The first year of a king’s reign was the year of ascension and the next year was the first year of the reign; thus, the siege of Jerusalem took place in the *third* year of Jehoiakim according to Daniel. The Jews considered the year of ascension as the first year of the reign. Jeremiah wrote from the Jewish point of view; thus, the battle of Carchemish and subsequent siege of Jerusalem occurred in the *fourth* year of Jehoiakim in Jeremiah’s account.<sup>2</sup>

1. In what year did Nebuchadnezzar besiege Jerusalem? (Dan. 1:1)
2. Why did the Lord give Jehoiakim, king of Judah, into the hand of Nebuchadnezzar? (II Chron. 36:5-8)
3. What prophet told King Hezekiah (716/15-687/86 B. C.)<sup>1</sup>, “...all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord”? (II Kings. 20:16-19)

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<sup>1</sup> Thiele, p. 217

<sup>2</sup> *Ibid.*, pp. 183-185

4. The sins of what subsequent king were so great the Lord said, "Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle...And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies" (II Kings 21:10-16).

*Note.* The prophecy of captivity spoken to Hezekiah by the prophet referred to the house of David, but not to the whole nation. However, the evils of his son Manasseh, causing abominations in Judah beyond those of the heathen, brought about judgment upon the whole nation of Judah, the remnant of God's inheritance.

5. Who is called, "my servant," by the Lord? (Jer. 25:9; 27:6; 43:10)
6. The king ordered his servant Ashpenaz to select certain Hebrew youths for training to serve before the king. List the seven characteristics required for their selection. (Dan. 1:3-4)
7. How many years were the selected youths to have a daily provision of the king's meat and wine? (Dan. 1:5)
8. List the four youths with their Hebrew and Babylonian names. (Dan.1:6-7)
9. What did Daniel purpose in his heart? (Dan. 1:8)
10. Who was with Daniel that his requests would find favor with the prince of the eunuchs? (Dan. 1:9)



11. How many days did Daniel ask Melzar to allow the Hebrew youths to eat pulse and drink water? (Dan. 1:11-14)
12. How did the Hebrew youths appear at the end of the trial period? (Dan. 1:15-16)
13. What special understanding did God give to Daniel above his associates? (Dan. 1:17)
14. When the Hebrew youths stood before the king at the end of the three years of nourishing, how did King Nebuchadnezzar find them? (Dan. 1:18-20)
15. How long did Daniel continue in Babylon? (Dan. 1:21; 6:28; 10:1)

***LESSONS TO BE LEARNED FROM CHAPTER 1.***

- God used an idolatrous nation, Babylon, to render a judgment on his people because of their pride and idolatry. Yet God was with his righteous servants in captivity who became the representatives of the true God in a heathen empire.
- “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (I Cor. 10:13).
- “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:18).

## LESSON 2

Dan. 2

1. In what year did Nebuchadnezzar dream dreams that troubled him? (Dan. 2:1)

*Note.* The three years of training (Dan. 1:5) may be reconciled with the second year dream (Dan. 2:1) as follows:

*Years of Training*  
 1<sup>st</sup> year  
 2<sup>nd</sup> year  
 3<sup>rd</sup> year

*Nebuchadnezzar's Reign*  
 Year of ascension  
 1<sup>st</sup> year of reign  
 2<sup>nd</sup> year of reign

2. Who was commanded by King Nebuchadnezzar to tell him his dream and make the interpretation? (Dan. 2:2-3)
3. What did the Chaldeans tell the king? (Dan. 2:4)
4. What was the penalty if the Chaldeans could not tell the king the dream and make the interpretation? (Dan. 2:5)

*Note.* Many scholars hold the view that the king had not forgotten his dream. Rather, he was testing the ability of his servants—if they could not tell him the dream, then he could not trust their interpretation.

5. What was the reward if one could tell the king the dream and make the interpretation? (Dan. 2:6)

6. When the servants asked the king again to tell them the dream, he accused them of gaining time and charged them with preparing \_\_\_\_\_ and \_\_\_\_\_ words to speak before him. (Dan. 2:7-9)
7. The Chaldeans advised the king that only the \_\_\_\_\_ could tell him his dream and make the interpretation. (Dan. 2:10-11)
8. What did the king command because of this answer? (Dan. 2:12-13)
9. When Daniel heard the decree, what did he ask the king? (Dan. 2:14-16)
10. Daniel and his companions desired the \_\_\_\_\_ of God that they should not perish with the wise men of Babylon. (Dan. 2:17-18)
11. How was the secret revealed to Daniel? (Dan. 2:19)
12. Daniel acknowledged the wisdom and power of God and his rule over the universe and the affairs of men. List the examples of God's power named by Daniel. (Dan. 2:20-22)
13. Whom did Daniel credit for his wisdom and might? (Dan. 2:23)
14. When Daniel appeared before Nebuchadnezzar, he first reminded the king that the wise men, the astrologers, and magicians, the soothsayers of his kingdom could not tell him the dream or the interpretation; then Daniel told him of one who revealeth secrets. Who is this one? (Dan. 2:24-29)

15. The secret of the king's dream was revealed to Daniel that the king might know what? (Dan. 2:30)
  
16. Describe what the king saw in his dream. (Dan. 2:31)
  
17. What metals made up the following parts of the image? (Dan. 2:32-33)
  - a. head
  - b. breast and arms
  - c. belly and thighs
  - d. legs
  - e. feet
  
18. What did the stone cut out without hands (human assistance) do? (Dan. 2:34)
  
19. All the metals that made up the image were \_\_\_\_\_, and became like the \_\_\_\_\_ of the summer threshing floors; and the \_\_\_\_\_ carried them away, that no \_\_\_\_\_ was found for them. (Dan. 2:35)
  
20. What became of the stone that smote the image? (Dan. 2:35)
  
21. Daniel then told Nebuchadnezzar the interpretation of the dream. Who is the head? (Dan. 2:36-38)

22. The various parts of the human image and the metals represent four world \_\_\_\_\_ . (Dan. 2:39-40)
23. Each succeeding metal and therefore each succeeding kingdom is \_\_\_\_\_ to the former. (Dan. 2:39-40)
24. What characteristic of the fourth kingdom was not mentioned about the prior three kingdoms? (Dan. 2:40)
25. The significance of the feet and toes, part of potters' clay and part of iron, indicates the lack of cohesion in the kingdom—strong as iron, fragile as potters' clay—but the two materials will not \_\_\_\_\_ one to another. (Dan. 2:41-43)
26. The fourth kingdom has been given the greatest space and attention because it was during the days of these kings (the fourth world kingdom) the God of heaven shall: (Dan. 2:44)
27. The kingdom of God is different from the four worldly kingdoms in: (Dan. 2:44)
- |             |                                |                       |
|-------------|--------------------------------|-----------------------|
|             | <i>Worldly Kingdoms</i>        | <i>Kingdom of God</i> |
| a. origin   | human                          |                       |
| b. duration | temporary                      |                       |
| c. power    | overcome by succeeding kingdom |                       |
28. Repetition of the picture of the stone being cut out of the mountain without hands and breaking in pieces the image, emphasizes the Kingdom of God shall \_\_\_\_\_ all these kingdoms and shall stand \_\_\_\_\_. (Dan. 2:44-45)
29. When King Nebuchadnezzar heard the interpretation of his dream, what did he do? (Dan. 2:46)

30. Whom did King Nebuchadnezzar acknowledge as supreme? (Dan 2:47)
31. What was Daniel's reward from the king? (Dan. 2:48)
32. Daniel requested that the king set \_\_\_\_\_, \_\_\_\_\_,  
and \_\_\_\_\_ over the affairs of the province of Babylon. (Dan. 2:49)
33. Where did Daniel sit? (Dan. 2:49)

***LESSONS TO BE LEARNED FROM CHAPTER 2.***

- The Babylonians sought to indoctrinate Daniel and his three friends into their culture and religious beliefs by training, educating and changing their Hebrew names to reflect their idol gods. God through Daniel humbled the idol gods, the wise men, the astrologers, the magicians, the soothsayers, the Chaldeans.

We can know future events only if God chooses to reveal them to us, and then we must be extremely careful in our interpretation, particularly in apocalyptic writings.

- God rules in the affairs of men. Kingdoms are established or destroyed by the will of God according to their righteousness and his purpose (Gen. 6:5-8; 15:13-16; Dan. 2:21; Rom. 13:1-7).

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9).

"...it is not in man that walketh to direct his steps" (Jer. 10:23).

- The eternal purpose of God will be accomplished. The Kingdom of God is everlasting and will be presented by Christ to God the Father (I Cor. 15:24-28).

## LESSON 3

### Dan. 3

1. Nebuchadnezzar made an image of \_\_\_\_\_ that was \_\_\_\_\_ high and \_\_\_\_\_ wide that he set up in the plain of \_\_\_\_\_ in the province of Babylon. (Dan. 3:1).
2. Who was invited to the dedication? (Dan. 3:2-3)
3. What was commanded when all people, nations and languages heard the sound of all kinds of music? (Dan. 3:4-5)
4. What was the penalty for disobedience? (Dan. 3:6-7)
5. Whom did certain Chaldeans accuse, advising Nebuchadnezzar they were not regarding him, were not serving his gods, nor worshiping the golden image? (Dan. 3:8-12)
6. What was Nebuchadnezzar's reaction? (Dan. 3:13-14)
7. What option were the accused given? (Dan. 3:15)
8. What answer was given by the accused? (Dan. 3:16-18)

*Note.* "The state of mind which is denoted by this verse is that of a determination to do their duty, whatever might be the consequences...This is *the religion of principle*; and when we consider the circumstances of those who made this reply; when we remember their comparative youth, and the few opportunities which they had for instruction in the nature of religion, and that they were captives in a distant land, and that they stood before the most absolute monarch of the earth, with no

powerful friends to support them, and with the most horrid kind of death threatening them, we may well admire the grace of that God who could so amply furnish them for such a trial, and love that religion which enabled them to take a stand so noble and so bold.”<sup>1</sup>

9. How did Nebuchadnezzar react to their answer? (Dan. 3:19)
10. What were the most mighty (strongest) men that were in his army commanded to do? (Dan. 3:20-21)
11. What happened to the most mighty men when they carried out the king’s command? (Dan. 3:22-23)
12. What astonished the king? What did he see? (Dan. 3:24-25)
13. What did Nebuchadnezzar acknowledge when he spoke to the three accused Jews? (Dan. 3:26)
14. What did the king command them to do? (Dan. 3:26)
15. What was so unusual about the three youths? (Dan. 3:27)
16. To whom did Nebuchadnezzar give credit for saving the accused Jews? (Dan. 3:28)
17. What decree did the king make as a result of this experience? (Dan. 3:29)
18. Whom did Nebuchadnezzar acknowledge as the supreme God? (Dan. 3:29)

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<sup>1</sup> Albert Barnes, *Notes on the Old Testament, Daniel Vol. I* (Grand Rapids, MI: Baker book House, 1950), pp. 217-218.



19. Who was promoted in the province of Babylon? (Dan. 3:30)

**LESSONS TO BE LEARNED FROM CHAPTER 3.**

- “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (I Cor. 10:13).

Our character is tested daily just as Shadrach, Meshach and Abednego were tested. The example of the three Hebrew youths caused King Nebuchadnezzar to respect the one true God. Today we are God’s example to the world. Each day we are given the choice of remaining steadfast or compromising. We must have the courage to match our convictions.

Consider our circumstances and remember, “For unto whomsoever much is given, of him shall be much required” (Luke 12:48).

- Many throughout the ages including our Lord have been tested and tried:

The tree of knowledge of good and evil was a test for Eve and Adam (Gen. 3:1-6);

“By faith Abraham, when he was tried, offered up Isaac” (Heb. 11:17);

The heathen nations were left in the promised land to “prove” Israel (Judg. 2:20-23);

When tempted by Satan, Jesus answered, “It is written” (Luke 4:4).

- The message of the Book of Daniel was to encourage the faithful and comfort the believers. In this incident God demonstrated that He would be with his faithful remnant as they passed through the fiery furnace of suffering and affliction in Babylonian captivity. God would deliver them from Babylonian captivity as Jeremiah had prophesied (Jer. 25:8-12) just as He delivered them from Egyptian bondage.

## LESSON 4

Dan. 4

**INTRODUCTION.** In chapter two we are given an overview of four world kingdoms beginning with the Babylonian Empire and climaxing with the establishment of a kingdom by God which shall stand forever (Dan. 2:44). In chapter three we learned that God was with his faithful remnant, and by his rule and power He would deliver them from the fiery trials of Babylonian captivity, restoring them again to the promised land (Jer. 25:8-12).

In chapter four Nebuchadnezzar has a second dream which Daniel interprets. The lesson is, "the most High ruleth in the kingdom of men" (Dan. 4:17, 32). Nebuchadnezzar is humbled because of his pride. "A man's pride shall bring him low: but honour shall uphold the humble in spirit" (Prov. 29:23).

1. Nebuchadnezzar made a proclamation unto all \_\_\_\_\_,  
\_\_\_\_\_, and \_\_\_\_\_ that dwell upon the earth.  
(Dan. 4:1)
2. The king declared \_\_\_\_\_ had wrought toward him \_\_\_\_\_  
signs and \_\_\_\_\_ wonders! his kingdom is an \_\_\_\_\_  
kingdom and his dominion from \_\_\_\_\_ to \_\_\_\_\_.  
(Dan. 4:2-3)
3. Nebuchadnezzar tells of a second dream which made him \_\_\_\_\_.  
(Dan. 4:4-5)
4. Even though they were told the dream by Nebuchadnezzar, who could not interpret the dream? (Dan. 4:6-7)
5. Who was able to interpret the dream? (Dan. 4:8, 19)

6. Notice Nebuchadnezzar referred to Daniel as Belteshazzar, "according to the name of my god, and in whom is the spirit of the holy gods." This indicates that Nebuchadnezzar: (Dan. 4:8)
- a. was a believer in Jehovah God only
  - b. believed the God of Daniel was one of many gods (polytheistic)
7. What three truths did Nebuchadnezzar acknowledge regarding Daniel? (Dan. 4:9)
8. Nebuchadnezzar in a vision saw a \_\_\_\_\_ in the midst of the earth which grew unto the heaven; the \_\_\_\_\_ were fair and the \_\_\_\_\_ much, and in it was \_\_\_\_\_ for all; the \_\_\_\_\_ of the field had \_\_\_\_\_ under it, and the \_\_\_\_\_ of the heaven dwelt in the \_\_\_\_\_ thereof, and all \_\_\_\_\_ was \_\_\_\_\_ of it. (Dan. 4:10-12)
9. A watcher and a holy one came down from heaven with instructions to: (Dan. 4:13-15)
- a. \_\_\_\_\_ the tree
  - b. \_\_\_\_\_ its branches
  - c. \_\_\_\_\_ its leaves
  - d. \_\_\_\_\_ its fruit
  - e. \_\_\_\_\_ the stump and roots

*Note.* The stump probably refers to King Nebuchadnezzar personally, rather than the Babylonian dynasty.<sup>1</sup> The band of iron and brass may refer to the

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<sup>1</sup> C. F. Keil, *Book of Daniel*, trans. M. G. Easton (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.), p. 151.

king's madness that held him bound, "Such as sit in darkness and in the shadow of death, being bound in affliction and iron" (Ps. 107:10).<sup>2</sup>

Another interpretation attaches a different symbolic significance to the band of iron and brass. In chapter two the brass of the great image symbolized the Macedonian Empire, Alexander the Great, his military genius and speed. The iron of the great image symbolized the great strength and power of the Roman Empire. Nebuchadnezzar possessed the qualities of those two empires—genius, speed, strength and power. Thus, symbolically Nebuchadnezzar's powers (the two metals) were preserved (the band) during his illness and would be restored when he acknowledged the Most High God.<sup>3</sup>

If the stump symbolically is Nebuchadnezzar, then the remaining expressions, "let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth," apply to the king.

10. Nebuchadnezzar's heart was to be changed from that of a \_\_\_\_\_ and the heart of a \_\_\_\_\_ be given to him. (Dan. 4:16)
11. How long would this condition last? (Dan. 4:16)

*Note.* The expression, "seven times," does not refer to seven weeks, months, years, etc., but to a complete period of time determined by God to accomplish his purpose.

12. What is the stated purpose of the malady that is to overcome Nebuchadnezzar? (Dan. 4:17)
13. When Nebuchadnezzar urged Daniel to declare the interpretation of the dream, Daniel answered and said the dream was for those who \_\_\_\_\_ him and the interpretation for his \_\_\_\_\_. (Dan. 4:18-19)

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<sup>2</sup> Leupold, p. 184.

<sup>3</sup> Homer Hailey, *A Commentary on Daniel*, (Las Vegas, NV: Nevada Publications, 2001), p. 76.

14. Daniel's interpretation revealed that the tree was \_\_\_\_\_.  
(Dan. 4:20-22)
15. The tree cut down and destroyed but the stump left meant that the king shall be \_\_\_\_\_ from men and his dwelling shall be with the \_\_\_\_\_ of the field; he would eat \_\_\_\_\_ as oxen and be \_\_\_\_\_ with the dew of \_\_\_\_\_. (Dan. 4:23-25)
16. The purpose of this was for Nebuchadnezzar to know: (Dan. 4:25)
17. The remaining stump symbolized that Nebuchadnezzar's kingdom shall be \_\_\_\_\_ after he learned that the \_\_\_\_\_ do rule. (Dan. 4:26)
18. What counsel did Daniel give to the king? (Dan. 4:27)
19. Some twelve months after the interpretation of the dream by Daniel, as Nebuchadnezzar walked in the palace, he expressed what great fault and shortcoming? (Dan. 4:28-30; 5:20)
20. Note the expressions used by Nebuchadnezzar. "Is not this great Babylon, that \_\_\_\_\_ have built for the house of the kingdom by the might of \_\_\_\_\_ power, and for the honour of \_\_\_\_\_ majesty?" (Dan. 4:30)
21. While the words were in his mouth, what did the voice from heaven say? (Dan. 4:31)

22. King Nebuchadnezzar was to be \_\_\_\_\_ from men, dwell with the \_\_\_\_\_ of the field, and made to eat \_\_\_\_\_ like oxen. (Dan. 4:32)
23. What was the purpose of this judgment upon King Nebuchadnezzar? (Dan. 4:32)
24. Describe Nebuchadnezzar during the fulfillment of his dream. (Dan. 4:33)
25. At the end of the days (seven times, v. 32), Nebuchadnezzar's understanding returned to him and he: (Dan. 4:34)
- a. \_\_\_\_\_ the most High
  - b. \_\_\_\_\_ and \_\_\_\_\_ him
26. Nebuchadnezzar now realized that the inhabitants of the earth are compared to \_\_\_\_\_. (Dan. 4:35)
27. Nebuchadnezzar's reason returned to him, and for the glory of his kingdom, his \_\_\_\_\_ and \_\_\_\_\_ returned to him. (Dan. 4:36)
28. Nebuchadnezzar acknowledged the majesty, omniscience and omnipotence of the King of heaven and his power to \_\_\_\_\_ those who walk in pride. (Dan. 4:37)



**LESSONS TO BE LEARNED FROM CHAPTER 4.**

- God rules over all his creation. God rules over the kingdoms of this world. "For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1).
- God abhors pride (showing oneself above others, arrogant, disdainful, haughty). "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (Prov. 6:16-19).

"Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

Babylon was to be recompensed according to her work, for she had been proud against the Lord (Jer. 50:29).

God brought judgment against Edom because of their pride (Obad. 1-4).

"Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah... This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts" (Zeph. 2:9-10).

"I will cut off the pride of the Philistines" (Zech. 9:6).

"...the pride of Assyria shall be brought down" (Zech. 10:11).

"...the pride of Jordan is spoiled" (Zech. 11:3).

"Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

"God resisteth the proud, but giveth grace unto the humble" (Jas. 4:6).

## LESSON 5

### Dan. 5

**INTRODUCTION.** The book of Daniel opens with King Nebuchadnezzar of Babylon laying siege to Jerusalem in 605 B. C. during the third year of the reign of Jehoiakim, king of Judah. In chapter five nearly seventy years have passed and Belshazzar is introduced as the king of Babylon. Following is a brief history of the kings of Babylon to establish the chronological dating and background of the events described in the book of Daniel.<sup>1</sup>

- The Neo-Babylonian Empire began with a Chaldean named *Nabopolassar* who seized the throne in Babylon in 625 B. C. after the death of Ashurbanipal, king of Assyria.
  - *Nebuchadnezzar II* was the son of Nabopolassar and reigned from 604-562 B. C. This is the Nebuchadnezzar of Daniel in chapters one through four.
  - *Evil-Merodach*, the son of Nebuchadnezzar, reigned from 561-560 B. C. and was assassinated by his brother-in-law, Neriglissar.
  - *Neriglissar*, the son-in-law of Nebuchadnezzar II, reigned from 559-556 B. C.
  - *Laborosoardoch*, the son of Neriglissar, reigned only a few months before he was deposed.
  - *Nabonidus*, a Babylonian noble and one of the conspirators, assumed the throne and reigned from 555-539 B. C. While he was away from Babylon fighting with his army in the west, Nabonidus entrusted the rule of Babylon to his son, Belshazzar, the crown prince and coregent. On October 12, 539 B. C., the army of Cyrus II of Persia entered Babylon without a battle. Belshazzar was slain and Nabonidus was taken captive later as he fled the Persians. Thus the Neo-Babylonian Empire lasted a short period of time and was succeeded by the Medo-Persian Empire.
1. What king of Babylon made a great feast to a thousand of his lords and drank wine before the thousand? (Dan. 5:1)

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<sup>1</sup> These dates and background are taken from Finegan, *Archaeological History*, pp. 124, 130-133.



2. The expression, “whiles he tasted the wine,” probably means: (Dan. 5:2)
  - a. when he first tasted the wine
  - b. while he was drinking the wine
  - c. when he began to feel the influence of the wine
3. What did the king command to be brought? (Dan. 5:2)
4. How were they used? (Dan. 5:2-3)
5. This action was a double abomination to Jehovah God. The consecrated holy vessels of the Jerusalem temple were being used at a lascivious, drunken orgy to glorify the heathen gods of Babylon. These gods were of \_\_\_\_\_, of \_\_\_\_\_ of \_\_\_\_\_, of \_\_\_\_\_, of \_\_\_\_\_, and of \_\_\_\_\_. (Dan. 5:4)
6. The king saw \_\_\_\_\_ of a man’s hand that \_\_\_\_\_ upon the \_\_\_\_\_ of the \_\_\_\_\_. (Dan. 5:5)
7. What effect did this have upon the king? (Dan. 5:6)
8. For whom did the king call? (Dan. 5:7)
9. What reward was offered for the one who could read and interpret the writing? (Dan. 5:7)
10. The reward included being the *third* ruler in the kingdom. Indicate below the ranking of the rulers of the Babylonian Empire. (Dan. 5:7; cf. introduction)  
  
Nabonidus  
Belshazzar  
Interpreter of writing

11. The wise men: (Dan. 5:8-9)
  - a. could read and interpret the writing
  - b. could not read and interpret the writing
12. Who told the king of one whom Nebuchadnezzar had made master of all the wise men? (Dan. 5:10-11)

*Note.* The identity of this queen is unknown, but she was probably the queen mother and perhaps the widow of Nebuchadnezzar.

13. Who was the man the queen referred to? (Dan. 5:12)
14. What was offered to Daniel by the king if he could read and interpret the writing? (Dan. 5:13-16)
15. What was Daniel's answer? (Dan. 5:17)
16. Who gave Nebuchadnezzar his kingdom, majesty, glory and honor? (Dan. 5:18)
17. Why was Nebuchadnezzar deposed from his kingly throne and his glory taken from him? (Dan. 5:19-20)
18. When was Nebuchadnezzar's throne returned to him? (Dan. 5:21)
19. What was the charge against Belshazzar? (Dan. 5:22-24)

20. What did Daniel say was the writing on the wall? (Dan. 5:25)

21. Note the interpretation by Daniel: (Dan. 5:26-28)

a. *Mene*

b. *Tekel*

c. *Peres*

*Note.* *Upharsin* (verse 25) is the conjunction *U*, meaning “and,” plus *pharsin* which is the plural form of *peres*. The word *parsin* or *pharsin* also means Persians.

22. What empire was to follow the Babylonian Empire? (Dan. 5:28)

23. What reward was given to Daniel? (Dan. 5:29)

24. What happened to Belshazzar that very night? (Dan. 5:30)

25. Who took the kingdom? (Dan. 5:31)

#### **LESSONS TO BE LEARNED FROM CHAPTER 5.**

- Belshazzar challenged God by using the consecrated, holy vessels of the Jerusalem temple in his drunken orgy to glorify his heathen gods. “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Gal. 6:7).
- God abhors pride (Prov. 6:16-19).
- God rules in the kingdom of men and He appoints over it whomsoever He will (Dan. 5:21).

## LESSON 6

Dan. 6

**INTRODUCTION.** At the conclusion of chapter five Belshazzar was slain and the Babylonian kingdom was given to the Medes and Persians (Dan. 5:28-30). Cyrus II the Great, a Persian, united the Medes and the Persians about 550 B. C. and became the supreme ruler of the two kingdoms. On October 12, 539 B. C., the army of Cyrus entered Babylon without a battle, and Cyrus himself entered the city on October 29, 539 B. C., marking the beginning of his world rule (538-530 B. C.).<sup>1</sup> Some 150 years earlier the Lord, through Isaiah the prophet, names Cyrus as his shepherd and anointed who shall deliver his people from their Babylonian captivity. "...Cyrus, He is my shepherd, and shall perform all my pleasure... Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut" (Isa. 44:28; 45:1).

The city of Babylon was laid out in a square and built on both sides of the Euphrates River. Descriptions of the fortifications vary among historians, but the city was encircled by double walls. "The inner...was twenty-one ft. thick and reinforced with towers at sixty foot intervals. The outer...was eleven ft. in width and also had protruding watchtowers."<sup>2</sup> How could a city so well fortified be taken without a battle? There are several accounts of the capture of Babylon, two of which are noteworthy.

Herodotus, a Greek historian of the 5<sup>th</sup> century B. C., noted the city of Babylon was taken by changing the course of the Euphrates River thereby enabling the army of Cyrus to enter by the bed of the river.<sup>3</sup>

Another account is taken from the famous Cyrus cylinder which in part reads, "Marduk [city god of Babylon]...scanned and looked through all the countries, searching for a righteous ruler...He pronounced the name of Cyrus, king of Anshan, declared him to be the ruler of all the world...He made him set out on the road to Babylon, going at his side like a real friend...Without any battle, he made him enter his town Babylon, sparing Babylon any calamity. He delivered into his hands Nabunaid [Nabonidus], the king who did not worship him."<sup>4</sup>

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<sup>1</sup> Finegan, *Light from the Ancient Past*, pp. 229-230

<sup>2</sup> D. J. Wiseman, "Babylon OT," *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids, MI: Zondervan Publishing House, 1975), I, 440-441.

<sup>3</sup> *Ibid.*, p. 446.

<sup>4</sup> Finegan, *Light from the Ancient Past*, p.229

“And Darius the Median took the kingdom, being about threescore and two years old” (Dan. 5:31). Who was Darius the Mede? Historians have not been able to identify positively anyone named Darius the Mede. However, John C. Whitcomb, Jr., makes a strong case that Darius the Mede was the “famous governor of Babylon and the Region beyond the River, who appears under the name of Gubaru in the cuneiform documents that come down to us from the period immediately following the Fall of Babylon.”<sup>5</sup>

1. Darius organized the kingdom by appointing 120 \_\_\_\_\_ and three \_\_\_\_\_ over the 120. (Dan. 6:1-2)
2. One of the presidents (governors) who was \_\_\_\_\_ was preferred (distinguished himself) over the others because an \_\_\_\_\_ was in him. (Dan. 6:2-3)
3. This caused the other presidents (governors) to become jealous and they sought to find \_\_\_\_\_ against \_\_\_\_\_. (Dan. 6:4)
4. The only way they could find an occasion to accuse Daniel was concerning the \_\_\_\_\_. (Dan. 6:5)
5. What royal statute was proposed that was designed to entrap Daniel? (Dan. 6:6-9)
6. What was Daniel’s daily prayer custom? Did he change his pattern of prayer when Darius signed the decree? (Dan. 6:10)
7. When the accusation was made against Daniel, how did Darius react? (Dan. 6:11-14)

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<sup>5</sup>John C. Whitcomb, Jr., *Darius the Mede*, (Philadelphia, PA: The Presbyterian and Reformed Publishing Co. 1963), p. 3.

8. Of what did Daniel's accusers remind the king? (Dan. 6:15)
  
9. What did the king command? (Dan. 6:16)
  
10. How did the king express his faith in Daniel's faith and service to God? (Dan. 6:16)
  
- Note.* The faith of both men was being tested.
  
11. What was done to the mouth of the den? (Dan. 6:17)
  
12. How did Darius spend the night? (Dan. 6:18)
  
13. What did the king cry out to Daniel at the den of lions in the morning? (Dan. 6:19-20)
  
14. What explanation did Daniel give? (Dan. 6:21-22)
  
15. How did the king react? (Dan. 6:23)
  
16. What did the king command be done with the men that accused Daniel, along with their children and wives? (Dan. 6:24)

17. In the decree to all people, nations and languages, Darius commanded that in every dominion of his kingdom men \_\_\_\_\_ and \_\_\_\_\_ before the \_\_\_\_\_ of Daniel. (Dan. 6:25-26)
18. In addition Darius restated a truth previously stated by Daniel (Dan. 2:44) that the kingdom of the living God shall not be \_\_\_\_\_ and his dominion shall be even unto the \_\_\_\_\_. (Dan. 6:26)
19. Further, the God of Daniel works in the affairs of men in that He worketh \_\_\_\_\_ and \_\_\_\_\_ in \_\_\_\_\_ and in \_\_\_\_\_. (Dan. 6:27)
20. How did Daniel fare during the reign of Darius and Cyrus the Persian? (Dan. 6:28)

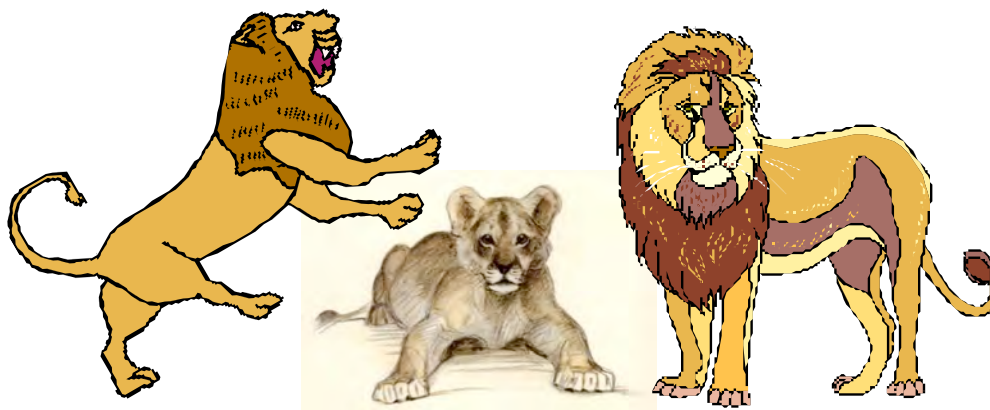
***LESSONS TO BE LEARNED FROM CHAPTER 6.***

- God rules in the affairs of men. “I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb. 13:5-6). This assurance should certainly encourage the faithful and comfort the believer.
- Vengeance belongs to God. “Vengeance is mine; I will repay, saith the Lord” (Rom. 12:19). “It is a fearful thing to fall into the hands of the living God” (Heb. 10:31). The jealous and envious presidents and princes devised a plot to entrap Daniel so that he would be killed in the lions’ den. The plotters with their wives and children were then devoured by the lions.

In the book of Esther we have the account of Haman preparing a gallows for Mordecai, and Haman himself being hung on it (Esth. 5:9-7:10).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (II Pet. 2:9). Every wrong doer does not receive immediate judgment, but their deeds are reserved unto the day of judgment. “As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God” (Rom. 14:11-12).

- Daniel is an example we would do well to heed. He was probably only a teenager when taken captive to Babylon in 605 B. C. Even so, he was strong in his faith and refused the portion of meat and drink from the king’s table. In later life, the king’s decree did not stop him from praying to Jehovah God which was his custom. Paul wrote to the young man Timothy, “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (I Tim. 4:12).





## LESSON 7 (PART I)

Dan. 7:1-12

**INTRODUCTION.** The historical narrative in the first six chapters of the book of Daniel includes some prophecies of Daniel concerning his interpretations of the dreams of one king and the warning sign to another. The remaining chapters, seven through twelve, are visions in the form of pictures revealed to Daniel and the prophetic interpretations of the pictures. These visions given to Daniel are not a continuation of the narratives of the first six chapters, nor are they necessarily in chronological order regarding Babylonian events. Rather, these visions, revealing future world kingdoms and the kingdom of God, are written to encourage the faithful and comfort the believers.

**THE FOUR BEASTS.** Chapter seven takes place in the first year of the reign of Belshazzar, the crown prince and coregent of Babylon, and gives additional insight into the four kingdoms introduced in chapter two. Different images are used, but the message is the same.

The dream of Nebuchadnezzar in his second year (ch. 2) came at the height of his power while the dream and visions to Daniel in the first year of Belshazzar's reign (ch. 7) came at a time when the glory and power of the Babylonian empire had begun to decline.<sup>1</sup> "Nebuchadnezzar's dream (ch. 2) emphasized the external or human aspect of the world kingdoms and their relation to the kingdom of God; whereas Daniel's dream of the same kingdoms (ch. 7) emphasized the internal or moral character in their relation to the kingdom of God."<sup>2</sup>

1. In what year did Daniel have this dream and visions? (Dan. 7:1)
  
2. The four winds of heaven represent: (Dan. 7:2)
  - a. winds from the four points of the compass
  - b. four angels
  - c. four earthly kings

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<sup>1</sup> Edward J. Young, *The Prophecy of Daniel*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1949), p. 141.

<sup>2</sup> Hailey, *Daniel*, pp. 127-128.

3. The great sea upon which the four winds strove represent: (Dan. 7:2; cf. Isa. 17:12; 57:20; Rev. 17:15)
    - a. the Mediterranean Sea
    - b. the sea of humanity (mankind)
    - c. the sea of Galilee
  4. The four great beasts diverse from one another that came up from the sea are four \_\_\_\_\_. (Dan. 7:3, 17)
  5. Therefore, the beasts and the sea represent: (Dan. 7:2-3, 17)
    - a. diverse, earthly kings that come out of human society
    - b. angels coming from the four corners of the earth
    - c. divine beings doing God's bidding on the earth
  6. In chapter two the image was of human form and the various parts represented \_\_\_\_\_ kingdoms. (Dan. 2:32-33, 38-40)
  7. In chapter seven, we are given a picture of \_\_\_\_\_ diverse beasts, and the beasts represent \_\_\_\_\_ kings. (Dan. 7:4-7, 17)
  8. The *first beast* was like a \_\_\_\_\_ and had \_\_\_\_\_. (Dan. 7:4)
- Note.* The expressions, "the wings thereof were plucked" and it was made to "stand upon the feet as a man, and a man's heart was given to it," seem to indicate that the beast was deprived of its power of flight (conquest), and its beastly nature as a conquering nation was humanized. Compare that picture with the heart of a beast given to Nebuchadnezzar in his pride and the understanding heart given to him in his humility (Dan. 4:16, 34).
9. Name the nation that is symbolized by:
    - a. lions (Jer. 50:17-18) \_\_\_\_\_
    - b. eagle (Ezek. 17:3, 12; Hab. 1:6-8) \_\_\_\_\_

10. The lion is the king of beasts and the eagle is the king of birds which correspond to the most precious metal in Nebuchadnezzar's image which is \_\_\_\_\_.  
(Dan. 2:32)

11. The *second beast* was like a \_\_\_\_\_. (Dan. 7:5)

*Note.* The picture of "three ribs in the mouth...between the teeth" may symbolize the insatiable nature of the bear, the Medo-Persian kingdom, in devouring the three principal nations of Babylon, Lydia and Egypt in its quest for world domination. Another interpretation may indicate "three," a symbolic divine number, as representing the divine authority for the total number of kingdoms and provinces subdued by Cyrus and the empire (Isa. 45:1-3).

12. The second beast in Daniel's vision corresponds to the second world kingdom of Nebuchadnezzar's image with \_\_\_\_\_ and \_\_\_\_\_ of \_\_\_\_\_.  
(Dan. 2:32)

13. The Babylonian kingdom was given to the \_\_\_\_\_ and \_\_\_\_\_.  
(Dan. 5:28)

14. The bear is inferior to the lion in strength and appearance just as \_\_\_\_\_ is inferior to gold. (Dan. 2:32)

15. The *third beast* was like a \_\_\_\_\_ which had four \_\_\_\_\_, four \_\_\_\_\_ and \_\_\_\_\_ was given it. (Dan. 7:6)

*Note.* This third beast symbolizes Alexander the Great and his Macedonian kingdom, but this world empire is not specifically identified until chapter eight. The leopard, like the lion and bear, is known for its ferocity, but this beast is inferior to the first beast, for it has the wings of a fowl, not the wings of an eagle. The four wings may represent the agility of the leopard, and the four heads, its intelligence (Jer. 5:6; Hos. 13:7; Hab. 1:8). However, it would appear that the four wings symbolize the speed of Alexander's conquests, and the four heads the division of his empire into four kingdoms upon his early death (Dan. 8:21-22).

16. The *fourth beast* is described as \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_ exceedingly. (Dan. 7:7)

17. The beast had great \_\_\_\_\_ and devoured and broke in pieces, and stamped the residue with the \_\_\_\_\_ of it. (Dan. 7:7)
18. Further, the fourth beast was \_\_\_\_\_ from all the beasts that were before it, and it had \_\_\_\_\_ horns. (Dan. 7:7)

*Note.* This beast is not compared with a beast in nature which emphasizes that it is diverse or different.

19. Following the parallel of chapter two, this fourth beast is the same as the \_\_\_\_\_ of iron and \_\_\_\_\_ of iron and clay of Nebuchadnezzar's image. (Dan. 2:33)
20. The great iron teeth probably symbolize: (Dan. 7:7)
- a. the ferocity of the beast
  - b. its dreadful and terrible appearance
  - c. its conquering ability

21. The ten horns represent \_\_\_\_\_ kings and is a symbol of power. (Dan. 7:7, 24)

*Note.* The number ten (10) used in apocalyptic writings represents a world power number. Therefore, if we interpret the number ten in vv. 7 and 24 in its symbolic sense, it represents a multiplicity or complete number of earthly kings. The ten horns specifically mentioned repeats by inference the ten toes of Nebuchadnezzar's image (Dan. 2:33, 41).

22. As the horns were being considered by Daniel, a \_\_\_\_\_ came up that had \_\_\_\_\_ like those of a man and a \_\_\_\_\_ speaking great things. (Dan. 7:8)
23. This same \_\_\_\_\_ made war with the \_\_\_\_\_ and prevailed against them. (Dan. 7:21)
24. \_\_\_\_\_ of the first horns were plucked up by the roots by the little horn. (Dan. 7:8)

**JUDGMENT OF THE FOUR BEASTS.** The first vision of the four beasts fades and a second vision appears to Daniel. Earthly kings and kingdoms are “weighed in the balances” and judged.

25. Thrones were placed or set (not, “cast down,” KJV), and the \_\_\_\_\_ did sit. (Dan. 7:9)

*Note.* Daniel does not see God, but rather he sees the appearance of an aged and majestic One (cf. Ezek. 1:26-28).

26. A garment white as \_\_\_\_\_ and hair like \_\_\_\_\_ symbolize purity. (Dan. 7:9)

27. The fiery flame and wheels as burning fire symbolize \_\_\_\_\_. (Dan. 7:9-10; cf. Deut. 4:24; Ps. 50:3-4; Heb. 12:29)

28. “A fiery stream issued and came forth from before him” symbolizes: (Dan. 7:9-10)

- a. God’s judgment (Isa. 66:15-16)
- b. the fire that consumes all that oppose God (Ps. 97:1-3)
- c. God’s people and kingdom that cannot be moved by any external force (Heb. 12:28-29)

29. The beast with the horn that spoke great words was slain, his body destroyed and given to the burning flame. This beast is the \_\_\_\_\_ beast of the vision. (Dan. 7:11)

30. The remaining beasts had their \_\_\_\_\_ taken away, yet their lives were \_\_\_\_\_ for a season and a time. (Dan. 7:12)

*Note.* The complete destruction of the fourth beast is related first and emphasized because of its terrible nature. Although the first three beasts lost their power to rule, their nature and character lived on and were incorporated into each succeeding empire. Thus they were permitted to continue for a “season and time” determined by God.

## LESSON 7 (PART II)

Dan. 7:13-28

**THE KINGDOM GIVEN TO THE SON OF MAN.** Daniel's second vision fades, and another comes into his view. In the midst of the upheaval of political earthly empires, this vision pictures Christ coming to the Ancient of Days and receiving his kingdom, the kingdom that shall never be destroyed nor pass away (Dan. 2:44; 7:14).

1. One like the \_\_\_\_\_ came with the clouds of heaven to the Ancient of Days and was given \_\_\_\_\_, \_\_\_\_\_ and a \_\_\_\_\_ that all peoples, nations and languages should \_\_\_\_\_ him. (Dan. 7:13-14)

2. His dominion is an \_\_\_\_\_ dominion. (Dan. 7:14)

*Note.* The same thought, "...and it shall stand forever," is expressed to Nebuchadnezzar in the interpretation of his dream (Dan. 2:44).

3. This is a picture of \_\_\_\_\_ receiving his \_\_\_\_\_. (Heb. 1:8)

*Note.* "There should be no argument as to who or what this scene referred. Daniel spoke from heaven's point of view. He was describing the return of God's Son, as the Son of man and the Son of God, when He received the promised kingdom from His Father. And Luke, speaking from earth's point of view, described the same event in the first two chapters of Acts."<sup>1</sup>

**THE INTERPRETATION OF DANIEL'S VISION.** Daniel was grieved and troubled by the visions and asked one that stood by (a heavenly being) for an explanation (Dan. 7:15-16).

4. The four beasts are four \_\_\_\_\_ which shall arise out of the \_\_\_\_\_ . (Dan. 7:17; cf. v. 3, "...up from the sea" of humanity)

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<sup>1</sup>Hailey, *Daniel*, p. 140.

5. In spite of the turmoil and upheavals with the earthly kingdoms, the saints of the most High (God) shall take and possess the kingdom (received by the Son of man) \_\_\_\_\_ and \_\_\_\_\_. (Dan. 7:18)
6. Daniel's special interest concerned the fourth beast which was diverse from the others and exceeding dreadful, whose teeth were of \_\_\_\_\_ and whose nails were of \_\_\_\_\_. (Dan. 7:19; cf. v. 7)
7. The fierceness of the fourth beast is emphasized for it \_\_\_\_\_, \_\_\_\_\_ in pieces, and \_\_\_\_\_ the residue with his \_\_\_\_\_. (Dan. 7:19)
8. The other horn which came up had the human characteristics of \_\_\_\_\_ and a \_\_\_\_\_, and a look more stout than his fellows. (Dan. 7:20; cf. v. 8)
9. The little horn prevailed against the saints until the \_\_\_\_\_ came and \_\_\_\_\_ was given to the saints. (Dan. 7:21-22)
10. The fourth beast shall be the \_\_\_\_\_ kingdom upon the earth which shall be diverse from all kingdoms and shall \_\_\_\_\_ the whole earth, \_\_\_\_\_ it down, and \_\_\_\_\_ it in pieces. (Dan. 7:23)
11. The ten horns are \_\_\_\_\_ kings who shall arise from this kingdom; and \_\_\_\_\_ shall arise after them and shall subdue \_\_\_\_\_ kings. (Dan. 7:24)
12. A characteristic of the fourth beast (fourth kingdom) is that he shall speak \_\_\_\_\_ against the most High. (Dan. 7:25)

13. The fourth beast shall: (Dan. 7:25)

- a. wear out the saints of the most High
- b. think to change times and laws

14. How long will the saints be given into the hand of the fourth beast? (Dan. 7:25)

*Note.* Consider the following time calculations. This time period is comparable to the time periods in Revelation.

<i>Time</i>		<i>Times</i>		<i>Half a time</i>	=	<i>3½ Times</i>
1 year	+	2 years	+	½ year	=	<i>3½ years</i>
12 months	+	24 months	+	6 months	=	<i>42 months</i>
360 days	+	720 days	+	180 days	=	<i>1260 days</i>

- the Holy city trodden under foot, 42 months (Rev. 11:2)
- the two witnesses who prophesy, 1260 days (Rev. 11:3)
- the woman who fled into the wilderness, 1260 days (Rev. 12:6)
- the same woman nourished in the wilderness for a time, and times, and half a time (Rev. 12:14)
- the beast from the sea with a mouth speaking great things and blasphemies, 42 months (Rev. 13:1-5)

If this interpretation is correct and the time periods are equivalent, it is then probable they represent the period of authority of the little horn of the fourth beast in Daniel’s vision (Dan. 7:8, 24-25) and the sea beast in John’s vision in Revelation (Rev. 13:1-10), the period of persecution of God’s people by the Roman Empire.

15. God shall judge and shall take away the \_\_\_\_\_ of the little horn in which lies the power of the fourth beast, to \_\_\_\_\_ and to \_\_\_\_\_ it unto the end. (Dan. 7:26)

16. Who is victorious in the end? (Dan. 7:27; cf. v. 18)

17. How did the dream and visions affect Daniel? (Dan. 7:28)



**THE FOUR BEASTS OF DANIEL AND THE SEA BEAST OF REVELATION.** In chapter thirteen of Revelation, John saw “a beast rise up out of the sea, having seven heads and ten horns...like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority” (Rev. 13:1-2). This beast is a composite of the first three beasts of Daniel’s vision. Moreover, the sea beast of Revelation and Daniel’s fourth beast have similar characteristics—ten horns, mouths speaking blasphemies, conflict with the saints; thus the fourth beast of Daniel’s vision, the Roman Empire, may be identified with the beast from the sea in Revelation. “In the mighty, world-wide Roman Empire was combined the tearing power of Chaldea (the lion), the crushing force of Medo-Persia (the bear), and the swift and ferocious character of Macedonia under Alexander (the leopard). This beast symbolized all the anti-God opposition by force that could ever be brought against the people of God, but to John and the saints to whom he wrote it definitely personified the empire of their day.”<sup>2</sup>

18. Compare the descriptions of the beasts in Daniel 7 and Revelation 13 (Chart #2).

- a. *Source:*  
 Dan. 7:3                      came up from the \_\_\_\_\_  
 Rev. 13:1                      rise up out of the \_\_\_\_\_
- b. *Appearance:*  
 Dan. 7:7                      \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
    iron \_\_\_\_\_, d \_\_\_\_\_, ten \_\_\_\_\_  
 Rev. 13:2                      like a \_\_\_\_\_, feet of a \_\_\_\_\_, mouth  
    of a \_\_\_\_\_
- c. *Mouth:*  
 Dan. 7:8, 25                      speaking \_\_\_\_\_  
 Rev. 13:1, 5-6                      speaking \_\_\_\_\_

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<sup>2</sup> Hailey, *Revelation*, p. 285.

- d. *Actions:*  
 Dan. 7:7, 19 \_\_\_\_\_  
 Rev. 13:7 power (authority) over \_\_\_\_\_
- e. *Horns:*  
 Dan. 7:7-8, 20 \_\_\_\_\_  
 Rev. 13:1 \_\_\_\_\_
- f. *Conflict:*  
 Dan. 7:21, 25 \_\_\_\_\_  
 Rev. 13:7 \_\_\_\_\_
- g. *Political Power:*  
 Dan. 7:25 change \_\_\_\_\_  
 Rev. 13:8 authority over all \_\_\_\_\_
- h. *Judgment:*  
 Dan. 7:11 \_\_\_\_\_  
 Rev. 19:20 \_\_\_\_\_

*Conclusion.* If the fourth beast in Daniel and the sea beast in Revelation are the same beast, then they symbolize the period of the persecution of the saints by the Roman Empire.

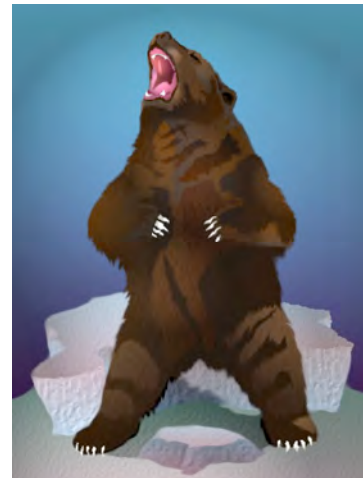
**LESSONS TO BE LEARNED FROM CHAPTER 7.**

- Jehovah God is omniscient (all knowing) and omnipotent (all powerful) who changes the times and the seasons; He removes kings and sets up kings (Dan. 2:21). This truth is reinforced in chapter seven. Some years after Nebuchadnezzar's dream, Daniel has a dream and visions in the first year of Belshazzar, the last king of Babylon, using different symbols but having the same meaning.

Four political earthly empires are prophesied, each replacing the former. But God shall establish a kingdom that shall stand forever (Dan. 2:44), which shall not be destroyed (Dan. 7:14), which is an everlasting kingdom (Dan. 7:27), and “the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever” (Dan. 7:18).

“And in the days of these kings [the fourth kingdom] shall the God of heaven set up a kingdom” (Dan. 2:44). “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (Gal. 4:4-5). Thus Jesus the Christ was born in Bethlehem of Judea in the days of Herod the Great, ruler of Judea, in the days of the Roman Empire (Matt. 2:1; Luke 2:1).

- The dreams and visions in Daniel are given to encourage the faithful and comfort the believers. Jesus said, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:34).



## LESSON 8

Dan. 8

**INTRODUCTION.** In the book of Daniel, chapters two and seven present a picture of four political world kingdoms. The first was specifically identified as the Babylonian Empire (Dan. 2:37-38). The second was likewise specified as the Medo-Persian Empire (Dan. 5:28). In chapter eight the Medo-Persian Empire is again named, and the third kingdom is identified as the Grecian (Dan. 8:20-21).

World kingdoms are human in origin, of temporary duration, and are overcome by succeeding powers. The most important truth in the dreams and visions of Daniel is not the historical succession of world powers, but rather the introduction of the Kingdom of God. It is divine in origin, eternal in duration and unconquerable. It is an everlasting kingdom that Satan and the forces of evil cannot destroy.

Daniel's vision in chapter eight reveals the events during the period between the fall of Babylon and the fourth beast or fourth world empire. Specifically, chapter eight deals with the second and third world empires.

1. In what year did this vision appear unto Daniel which was two years after his vision in chapter seven? (Dan. 8:1)

*Note.* Both chapters seven and eight are chronologically prior to the events in chapter five.

2. In the vision, Daniel saw a \_\_\_\_\_ which had \_\_\_\_\_, but one was \_\_\_\_\_ than the other and came up last. (Dan. 8:2-3)
3. The ram symbolized the kings of \_\_\_\_\_ and \_\_\_\_\_. (Dan. 8:20)
4. The ram is pictured as pushing (conquering) to the west, north and south, and no \_\_\_\_\_ (world empire) could stand before him. (Dan. 8:4)

*Note.* These conquests included: west–Babylonia, Syria, Asia Minor, and Palestine; north–Armenia and regions about the Caspian Sea; and south–Egypt and Ethiopia.

5. Daniel then saw a \_\_\_\_\_ that came from the \_\_\_\_\_ that had a notable \_\_\_\_\_ between his eyes. (Dan. 8:5)
6. The rough (male) goat is the king of \_\_\_\_\_ and the great horn is the \_\_\_\_\_ king. (Dan. 8:21)

*Note.* This great horn does not represent a kingdom or kings in general but specifically the first king, Alexander the Great. After conquering the entire eastern Mediterranean world including Egypt, Alexander invaded Persia in 331 B. C. and defeated Darius III.<sup>1</sup>

7. The phrase, "touched not the ground," indicates the rapidity of his conquests and fits the picture of the third beast in chapter seven who is described as being like a \_\_\_\_\_ with four \_\_\_\_\_ of a fowl. (Dan. 8:5; cf. 7:6).
8. The he-goat (Grecian Empire) came to the ram (Medo-Persian Empire) and \_\_\_\_\_ the ram, breaking his two horns so there was no \_\_\_\_\_ in the ram. (Dan. 8:6-7)
9. What happened when the he-goat was very great and strong? (Dan. 8:8)
10. What replaced the great horn? (Dan. 8:8)
11. The four notable horns are \_\_\_\_\_ kingdoms that shall stand up out of the nation, but not in his power. (Dan. 8:22)

*Note.* Upon the early death of Alexander the Great in 323 B. C. at the age of thirty-three, the great Grecian Empire was divided into four parts, each led by one of Alexander's generals: Macedonia under Cassander; Thrace and Asia Minor under Lysimachus; Syria under Seleucus; and Egypt under Ptolemy.<sup>2</sup>

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<sup>1</sup> Finegan, *Light from the Ancient Past*, p. 244.

<sup>2</sup> Young, p. 169.

12. Out of one of the four notable horns came forth a \_\_\_\_\_  
 which waxed exceedingly \_\_\_\_\_ toward the \_\_\_\_\_,  
 toward the \_\_\_\_\_, and toward the \_\_\_\_\_. (Dan.  
 8:9)

*Note.* The “pleasant” or “glorious land” has reference to the land of Israel (Dan. 8:9; cf. 11:16, 41; Ps. 106:24; Jer. 3:19; Ezek. 20:6, 15; Zech. 7:14).

13. Further, the little horn that grew out of one of the four waxed great even to the  
 \_\_\_\_\_ of \_\_\_\_\_. (Dan. 8:10)

14. This king magnified himself, even to the prince of the host, and took away the  
 daily \_\_\_\_\_, cast down the \_\_\_\_\_, and the \_\_\_\_\_  
 to the ground. (Dan. 8:11-12)

15. The little horn is a king having \_\_\_\_\_. (Dan. 8:23)

*Note.* A host (many of the Israelites), because of their transgressions, were given over to the horn by God, together with the daily sacrifices and the sanctuary. The horn also cast down the truth (law) to the ground and prospered. (This seems to be the meaning of Dan. 8:11-12, 23)

16. His power shall be mighty, but not by his own power; he shall \_\_\_\_\_  
 wonderfully (fearfully), and shall \_\_\_\_\_, and \_\_\_\_\_, and  
 shall destroy the \_\_\_\_\_ and the \_\_\_\_\_. (Dan. 8:24)

17. This king shall \_\_\_\_\_ himself in his heart, shall destroy many, and  
 shall stand up against the \_\_\_\_\_ of \_\_\_\_\_. (Dan. 8:25)

18. But this proud king shall be \_\_\_\_\_ without \_\_\_\_\_. (Dan. 8:25)

19. The expression, “without hand,” means: (Dan. 8:25; cf. Dan. 2:34, 45)

- a. without human hand
- b. by divine power

*Note.* Who is this awesome king of fierce countenance with mighty power to destroy—even destroy God’s holy people, take away daily sacrifices, pollute the temple and stand up against God? This king comes forth as a little horn from one of the four notable horns which arise out of the Grecian Empire following the death of Alexander the Great.

Alexander’s empire was divided among his four generals, and in 312 B. C. Seleucus I Nicator became the founder of the Seleucid Dynasty which ruled Syria until the Roman general Pompey made it a Roman province in 64 B. C. In Egypt Ptolomy I Soter I assumed control of the government in 323 B. C., taking the title of king about 310 B. C. The Ptolomies controlled Judea until about 198 B. C. when the Seleucids made the territory a part of Syria. In general the Jews fared favorably under the Ptolomies, but the Seleucids soon brought persecution upon God’s people.<sup>3</sup>

The vision of Daniel in chapter eight introduces the division of the Grecian Empire following Alexander’s death and then passes over the successors of Seleucus I, focusing upon the king who is a great persecutor of God’s chosen people. There is general agreement that this little horn is Antiochus IV Epiphanes who ruled over the Seleucid Dynasty from 175-164 B. C.<sup>4</sup> His policy was to Hellenize his subjects, and he was determined to destroy the religion and culture of the Jews.

“...the he-goat signified that one should come and reign from the Greeks...that by the great horn which sprang out of the forehead of the he-goat was meant the first king; and that the springing up of four horns upon its falling off...signified the successors that should arise after the death of the first king...and that from among them there should arise a certain king that should overcome our nation and their laws, and should take away our political government, and should spoil the temple, and forbid the sacrifices to be offered for three years’ time. And indeed it so came to pass that our nation suffered these things under Antiochus Epiphanes, according to Daniel’s vision, and what he wrote many years before they came to pass.”<sup>5</sup>

20. In Daniel’s vision he heard a holy one (angel) asking another holy one (angel),

How long shall be the vision concerning the daily \_\_\_\_\_, and the \_\_\_\_\_ of \_\_\_\_\_, to give both the sanctuary and the host to be trodden under foot? (Dan. 8:13)

<sup>3</sup> Finegan, *Light from the Ancient Past*, pp. 244-246.

<sup>4</sup> *Ibid.*, p. 245, fn. 3.

<sup>5</sup> Josephus, *Antiquities of the Jews*, trans. William Whiston, X:11:7.

21. He said, \_\_\_\_\_, and then shall the sanctuary be cleansed.  
(Dan. 8:14)

*Note.* The period of time appears to be a round number, i.e., an approximate number, not a precise, exact, literal number. The 2300 days, more than six years but short of seven, is the approximate period of time of the abominations of Antiochus.

“If there had been seven years, since seven is the mark of a divine work, this period would have been characterized as a *divine* period of judgment. As it now stands, this number signifies *not even a full period of divine judgment.*”<sup>6</sup>

“...the oppression of the people by the little horn was to continue not fully a period of seven years...Thus the answer of the angel has this meaning: The time of the predicted oppression of Israel, and of the desolation of the sanctuary by Antiochus, the little horn, shall not reach the full duration of a period of divine judgment...”<sup>7</sup>

22. Who gave understanding of the vision to Daniel? (Dan. 8:15-19)

23. The vision which was told is \_\_\_\_\_. (Dan. 8:26)

*Note.* Daniel was told to seal the vision for it belonged to the future—many days to come.

24. How did the vision affect Daniel? (Dan. 8:27)

### **LESSONS TO BE LEARNED FROM CHAPTER 8.**

- When the disciples asked Jesus why He spoke to the people in parables, He answered, “Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given” (Matt. 13:10-11). To understand and properly interpret the message of Daniel, it is necessary to reconcile the dreams and visions of chapters two, seven and eight. Only those dedicated to a study of God’s word

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<sup>6</sup> Leupold, p. 357.

<sup>7</sup> Keil, pp. 306-307. Both Young, pp. 174-175, and Hailey, *Daniel*, pp. 157-158, agree with this interpretation.



will spend the time and effort to understand. "But blessed are your eyes, for they see: and your ears, for they hear" (Matt. 13:16).

- In Chart #1 the four world empires revealed in the book of Daniel are named. The first three are specifically identified: Babylonian (Dan. 2:37-38), Medo-Persian (Dan. 5:28; 8:20), and Grecian (Dan. 8:21). It follows that the fourth kingdom—dreadful, terrible, strong, diverse—is the Roman Empire whose legions devoured, broke in pieces and stamped under foot peoples, nations and kingdoms. In Chart #2 a comparison has been made between the four beasts in Daniel and the sea beast in Revelation which is a composite of the first three beasts of Daniel's vision (Dan. 7; Rev. 13).
- "And in the days of these kings shall the God of heaven set up a *kingdom*, which shall never be destroyed" (Dan. 2:44; cf. 7:13-14). Consider the following:

The kingdom and the church refer to the same entity. This is clearly seen in Colossians where both words are used, "...the *kingdom* of his dear Son," and, "...he is the head of the body, the *church*" (Col. 1:13, 18; cf. Heb. 12:28; Rev. 1:9).

Jesus told Peter, "...I will build my *church*," and, "I will give unto thee the keys of the *kingdom* of heaven" (Matt. 16:18-19).

Jesus said, "That there be some of them that stand here, which shall not taste of death, till they have seen the *kingdom* of God come with power" (Mark 9:1).

After his resurrection, Jesus said to his disciples, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem...tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:47, 49).

After Jesus' ascension into heaven, the apostles were gathered in Jerusalem on the Day of Pentecost, "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). "And the Lord added to the *church* daily such as should be saved" (Acts 2:47).

Therefore, the promise of God, "in the days of these kings shall the God of heaven set up a *kingdom*," and the promise of Jesus, "I will build my *church*," were both fulfilled in the second chapter of Acts. With the preaching of Peter and the other apostles, the believers who repented and were baptized were added to the church which is the kingdom.

- When Daniel was before Belshazzar, he stated that “the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will” (Dan. 5:21). God demonstrates his omniscience (all knowing) and his omnipotence (all power) in chapters two and seven where the world powers that existed before and at the time God set up his everlasting kingdom are revealed. Then in chapter eight Daniel sees in a vision a king, a little horn, who becomes the persecutor of God’s people. This king, identified as Antiochus IV Epiphanes, arises from one of the kingdoms (Syria) that is an outgrowth of the division of the Grecian Empire following the death of Alexander the Great.

“Antiochus conquered Jerusalem, set up an image in the temple, desecrated the worship by offering swine flesh upon the altar, and encouraged the Greek soldiers, with their paramours, to carry on a most licentious worship, with its pagan orgies, in and on the holy premises. To further enforce his purpose, he forbade the Jews to circumcise their children, to observe the Sabbath, and to possess a copy of the scriptures, which he sought to destroy. Added to this effort he appointed a high priest who was favorable to the Hellenistic movement, built a stadium in Jerusalem, and encouraged the Hebrew youth to participate in the gymnastic exercises in the nude, as practiced by the Greeks. Laws pertaining to these matters were enforced with the utmost cruelty.”<sup>8</sup>



<sup>8</sup> Homer Hailey, *Hailey's Comments*, (Las Vegas, NV: Nevada Publications, 1985), I, p. 256.

## LESSON 9 (PART I)

Dan. 9:1-19

**INTRODUCTION.** The events of chapter nine occurred in the first year of Darius, the Mede, who was introduced as the ruler of the Medo-Persian kingdom after the fall of the Babylonian kingdom (Dan. 5:31). As noted in the introduction to chapter six, Darius may be identified with the famous governor of Babylon, Gubaru, who was appointed to his position by Cyrus II the Great, the conqueror of Babylon.<sup>1</sup>

**DANIEL'S PRAYER AND CONFESSION OF THE PEOPLE'S SINS.** In this chapter Daniel prays to the Lord, seeking to know when the seventy years of Babylonian captivity will end and confessing the justice of God's judgment upon Israel because of their sins. Daniel's prayer consists of three parts: an acknowledgment of sin and guilt (vv. 4-10); God's punishment because of sin and guilt (vv. 11-14); a plea for mercy (vv. 15-19).

1. From the writings of what prophet (the books) did Daniel gain understanding as to the number of years required to accomplish the desolations of Jerusalem? (Dan. 9:1-2)
2. The period of time specified by Jeremiah and quoted by Daniel was \_\_\_\_\_ years. (Dan. 9:2; Jer. 25:9-12)
3. The word of the Lord came to Jeremiah in the days of \_\_\_\_\_, king of Judah (641/40-609 B. C.),<sup>2</sup> in the thirteenth year of his reign. (Jer. 1:2)
4. The word of the Lord also came to Jeremiah in the days of \_\_\_\_\_, son of Josiah and king of Judah (609-598),<sup>3</sup> unto the end of the eleventh year of \_\_\_\_\_, son of Josiah and king of Judah (597-586),<sup>4</sup> unto the carrying away of Jerusalem captive. (Jer. 1:3)
5. What signs of humility did Daniel exhibit when praying to the Lord? (Dan. 9:3)

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<sup>1</sup> Whitcomb, p. 3.

<sup>2</sup> Thiele, p. 217.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

6. In his prayer Daniel confirms that God keeps the \_\_\_\_\_ and \_\_\_\_\_ to them who \_\_\_\_\_ him and to them who keep his \_\_\_\_\_. (Dan. 9:4; cf. Deut. 7:9)
7. On the night He was betrayed, Jesus confirmed to his disciples, He who hath my \_\_\_\_\_ and \_\_\_\_\_ them, he it is who loveth me. (John 14:21)
8. Daniel acknowledges sin and guilt by stating, We have \_\_\_\_\_, and have committed \_\_\_\_\_, and have done \_\_\_\_\_, and have \_\_\_\_\_, departing from thy precepts and judgments. (Dan. 9:5)
9. Daniel continues by stating, Neither have we hearkened to thy servants the prophets, which spoke in thy name to our \_\_\_\_\_, our \_\_\_\_\_, and our \_\_\_\_\_, and to all the \_\_\_\_\_ of the land. (Dan. 9:6)

*Note.* Daniel then acknowledges the righteousness of the Lord, his mercy and forgiveness, and the shame of Israel for their sins and rebellion (Dan. 9:7-10).

10. Because of the sins of Israel, a \_\_\_\_\_ is poured upon them. (Dan. 9:11)

*Note.* Daniel continues by stating that God has confirmed his words that are written in the law of Moses—curses and evil will come upon Israel because of their sins (Dan. 9:12-14).

11. God, speaking through Moses, told the people these \_\_\_\_\_ shall come upon them and overtake them if they do not obey his voice. (Deut. 28:15)
12. Israel's punishments (curses) for disobedience are listed in Deut. 28:15-68 and are all inclusive, affecting the land, the nation and the people. Perhaps the most severe of these curses is the practice of eating the \_\_\_\_\_. (Deut. 28:53, 55, 57)

13. It is a \_\_\_\_\_ thing to fall into the hands of the \_\_\_\_\_.  
(Heb. 10:31)
14. Daniel pleads for mercy remembering that God had brought the people out of  
the land of \_\_\_\_\_ with a mighty \_\_\_\_\_. (Dan. 9:15)
15. Daniel asks that the Lord according to his righteousness will turn away his  
\_\_\_\_\_ and \_\_\_\_\_ from his city \_\_\_\_\_ and  
holy mountain. (Dan. 9:16)

*Note.* Daniel continues to plead to God to grant mercy upon the sanctuary that is  
desolate and the city called by his name (Dan. 9:17-18)

16. He summarizes his plea by stating, O Lord, \_\_\_\_\_; O Lord, \_\_\_\_\_;  
O Lord, \_\_\_\_\_; defer not, for thine own sake, O my God: for  
thy city and thy people are called by thy name. (Dan. 9:19)
17. And now, Israel, what doth the Lord thy God require of thee, but to fear the  
Lord thy God, to \_\_\_\_\_ in all his ways, and to \_\_\_\_\_ him and  
to \_\_\_\_\_ him with all thy heart and with all thy soul. (Deut. 10:12)
18. When asked by the lawyer, "Master, which is the great commandment of the  
law?" Jesus said, "Thou shalt love the Lord thy God with all thy \_\_\_\_\_,  
and with all thy \_\_\_\_\_, and with all thy \_\_\_\_\_." (Matt.  
22:36-38; cf. Deut. 6:5)
19. Jesus told his disciples, If ye \_\_\_\_\_ me, keep my \_\_\_\_\_.  
(John 14:15)
20. The apostle John wrote, For this is the \_\_\_\_\_ of God, that we keep his  
\_\_\_\_\_ and his commandments are not \_\_\_\_\_.  
(I John 5:3)

## LESSON 9 (PART II)

Dan. 9:20-27

**THE SEVENTY WEEKS.** While Daniel was praying, confessing his sin and the sins of Israel, Gabriel again appeared as a man to Daniel. At the beginning of Daniel's prayer the command was sent forth for Gabriel to come and give Daniel understanding of the vision that follows. The vision concerns seventy weeks—seventy sevens, 490—which are divided into time periods of seven weeks, sixty-two weeks and one week. Since Daniel's other visions are symbolic in their content, then the seventy weeks must also be figurative and represent symbolic time periods. There are many interpretations of this passage, but perhaps the best interpretation may be taken from the scriptures themselves.

At the time of this vision to Daniel, the first year of Darius the Mede (Dan. 9:1), the city of Jerusalem lay in ruins and the seventy years of Babylonian captivity of the Jews were drawing to a close. Cyrus, the conqueror of Babylon, issued a decree in his first year permitting deported peoples to return to their homelands and encouraging them to restore their traditional worship (Ezra 1:1-4). Gabriel shows Daniel that seventy weeks are determined concerning redemption (the coming of the Messiah) from another type of captivity (sin). "The 'seventy weeks' symbolize the entire period from the Decree of Cyrus allowing the Jews to return to Jerusalem and rebuild the temple, to the destruction of Jerusalem by the Romans."<sup>1</sup>

1. While Daniel was still praying, who touched him? (Dan. 9:20-21)
2. What did he state as the reason for his coming? What did he say of Daniel? (Dan. 9:22-23)
3. How many weeks are determined upon "thy people and upon thy holy city"? (Dan. 9:24)

*Note.* Although Jerusalem lay in ruins at this time, it was the holy city where God dwelt among his people (Ex. 25:8, 21-22; 40:34; Lev. 26:12; Num. 35:34; I Kings 8:10-11; II Kings 19:15; Neh. 11:1-2; Ps. 9:11; 135:21).

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<sup>1</sup> Hailey, *Daniel*, p. 187.

4. The seventy weeks are \_\_\_\_\_ by God. (Dan. 9:24)

*Note.* Determined (KJV, NKJV) or decreed (ASV) by God indicates a judicial decision and is authoritative.

5. The seventy weeks are decreed to accomplish the following six results, all of which concern the work of the Messiah. Note the first three, referring to the taking away of sin, express negative deliverance, while the last three, referring to the bringing in of everlasting righteousness, denote positive deliverance: (Dan. 9:24)

- a. finish \_\_\_\_\_
- b. make an end of \_\_\_\_\_
- c. make \_\_\_\_\_ for \_\_\_\_\_
- d. bring in \_\_\_\_\_
- e. seal up the \_\_\_\_\_
- f. anoint the \_\_\_\_\_

6. "...to finish (*restrain, margin ASV*) the transgression" means "to hold back, to hold in, to arrest, to hold in prison, to shut in or shut up; hence a prison, jail. To arrest the wickedness or shut it up does not mean to pardon it, but to hem it in, to hinder it so that it can no longer spread about."<sup>2</sup> The sacrifice of the Messiah was designed to restrain sin and transgression. The people who obey God restrain transgression for they are the ones who:

- a. have been born of the \_\_\_\_\_ and \_\_\_\_\_ (John 3:5)
- b. have the \_\_\_\_\_ of God within them (Luke 17:20-21)
- c. are led by the \_\_\_\_\_ (Rom. 8:14)

7. "...to make an end of (*seal up, margin ASV*) sins," referring to the sin of the wicked, "it is to be securely kept, locked up, as it were, and not permitted to roam about at random and do its nefarious work. This involves also that sin is on record as

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<sup>2</sup> Keil, p. 342.

the condemnation of the evildoer.”<sup>3</sup> The sins of unbelievers are sealed, no longer to be active, being reserved for judgment and punishment. Job’s transgression was “sealed up in a bag” (Job 14:17). The sins of the nation were sealed “until the bag was filled by the rejection of Jesus and their assumption of responsibility for His crucifixion (Matt. 27:24-25). But their personal sins remained sealed up until they are revealed and faced at the great final judgment” (Rev. 20:11-15; 21:8).<sup>4</sup>

- a. The people seeking the death of Jesus told Pilate, His \_\_\_\_\_ be on us, and on our children. (Matt. 27:25)
  - b. Whosoever was not found written in the \_\_\_\_\_ was cast into the lake of fire. (Rev. 20:15)
8. “...to make reconciliation for iniquity,” referring to the sin of the believer, is to pardon, blot out, forgive, and to make the necessary sacrifice for sin. Christ was offered once to “bear the sin of many” (Isa. 53:12; cf. Heb. 9:28), reconciling those (the “many”) that receive him:
- a. that sins may be \_\_\_\_\_ out (Acts 3:19)
  - b. that sins and iniquities will he \_\_\_\_\_ no more (Heb. 8:12)

*Note.* “Here we have the three words used in the Old Testament for sins: transgression, sins, and iniquity (cf. Ex. 34:7; Ps. 32:1-2; 51:1-2, etc.). Transgression is ‘restrained’ or ‘finished’; sins are brought to an end; and iniquity is pardoned or forgiven. Such could be accomplished only in the Christ.”<sup>5</sup>

9. “...to bring in everlasting righteousness” is accomplished when sin is removed, and it comes from God through Christ:
- a. Thy righteousness is an \_\_\_\_\_. (Ps. 119:142)
  - b. “...the righteousness of God...is manifested...even the righteousness of \_\_\_\_\_ which is by faith of \_\_\_\_\_ unto all and upon all them that believe.” (Rom. 3:21-22; cf. II Cor. 5:20-21)

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<sup>3</sup> Leupold, p. 413.

<sup>4</sup> Hailey, *Daniel*, p. 188.

<sup>5</sup> Hailey, *Comments*, p. 258.



10. "...to seal up the vision and prophecy" refers to the sealing of prophecies until the time of their fulfillment. The word "to seal up," used here of vision and prophecy, is the same word referring to sin previously in the verse. "The objective is the same: to dispose summarily and finally of a thing that deserves to be relegated to the category of achieved things."<sup>6</sup> Some would apply this to the Old Testament prophecies fulfilled by the coming of Christ in the flesh. Others would include all prophecies (Acts 3:19-21); thus the visions and prophecies of Jesus and the apostles would be "sealed up until the time of their fulfillment at the end of history."<sup>7</sup> Some prophecies of Jesus were fulfilled in his generation, such as the destruction of Jerusalem (Matt. 24:34; Mark 13:30; Luke 21:32), and the advent of the kingdom (Mark 9:1; Acts 1:6-8; 2:1-4). But other prophecies remain unfulfilled, sealed to be revealed at the end of time. Consider the following:
- a. Jesus spoke of his judgment. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the \_\_\_\_\_ of his glory. (Matt. 25:31; cf. John 5:28-29; 6:39-40, 44, 54)
  - b. Paul spoke of the end. For we must all appear before the \_\_\_\_\_ seat of \_\_\_\_\_. (II Cor. 5:10; cf. I Cor. 15:24-26, 42-58; I Thess. 4:13-18; II Thess. 1:6-12)
  - c. Peter spoke of the new heaven and earth. We, according to his promise, look for new \_\_\_\_\_ and a new \_\_\_\_\_ wherein dwelleth righteousness. (II Pet. 3:8-13)
  - d. John spoke of the judgment. I saw the \_\_\_\_\_ small and great, stand before God; and the \_\_\_\_\_ were opened. (Rev. 20:12-15; 21:1-8)
11. "...to anoint the most Holy" refers to the anointing of the Messiah:
- a. The kings of the earth stood up, and the rulers were gathered together against the \_\_\_\_\_, and against his \_\_\_\_\_. (Acts 4:25-28; cf. Ps. 2)

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<sup>6</sup> Leupold, p. 414.

<sup>7</sup> Hailey, *Daniel*, p. 190.

b. The Spirit of the Lord is upon me, because he hath \_\_\_\_\_  
me to preach the gospel. (Luke 4:18; cf. Isa. 61:1)

c. God \_\_\_\_\_ Jesus of Nazareth with the \_\_\_\_\_  
and \_\_\_\_\_. (Acts 10:38; cf. Isa. 11:1-2)

*Note.* These six statements in verse 24 are all Messianic. The termination of the seventy weeks coincides with the coming of the Messiah, his sacrifice and ascension into heaven, the coming of the Holy Spirit (the Comforter), and the end of the Jewish age.

12. Gabriel told Daniel to \_\_\_\_\_ and \_\_\_\_\_ what was to  
be revealed. (Dan. 9:25)

13. Two time periods are to separate two great events: (Dan. 9:25)

a. the going forth of the commandment to \_\_\_\_\_ and to \_\_\_\_\_  
Jerusalem, a symbolic period of seven weeks

*Note.* This going forth of the commandment was fulfilled by Cyrus in his first year in 538 B. C. (Ezra 1:1-4). The first group of Jews to return to Jerusalem was led by Zerrubabel, and the rebuilt temple was dedicated in the sixth year of Darius I in 515 B. C. A second group of Jews returned with Ezra in the seventh year of Artaxerxes in 458 B. C. (Ezra 7:1-10), and Nehemiah returned to rebuild the walls of the city in 445 B. C. (Neh. 1; 2).

b. unto the arrival of \_\_\_\_\_ the \_\_\_\_\_, a symbolic  
period of sixty-two weeks

*Note.* This latter period covers the events from the period of Ezra and Nehemiah to the coming of the anointed one, the Messiah.

c. the \_\_\_\_\_ shall be built again, and the \_\_\_\_\_, even in trou-  
blous times

*Note.* These years were troublous times, both due to the surrounding inhabi-  
tants of the land and the rebellious Jews.

14. After the sixty-two weeks two events shall occur: (Dan. 9:26)

a. the \_\_\_\_\_ shall be cut off

*Note.* The expression “cut off,” sometimes used of the death penalty (Lev. 7:20), is used by Isaiah concerning the Servant (Is. 53:8; cf. Acts 8:32-33). The word denotes generally a violent death, and in this passage means cut off by death.

b. the prince that shall come shall destroy the \_\_\_\_\_ and \_\_\_\_\_

*Note.* When Christ died upon the cross to be the propitiation for our sins (I John 2:2), He fulfilled the law and the prophets (Matt. 5:17). The handwriting of ordinances (old laws) was nailed to his cross (Col. 2:8-15; cf. Eph. 2:11-18). But the Jews as a nation rejected the Christ, and as a consequence, the “people of the prince” in the form of Titus Vespasianus, a Roman general and son of the emperor, destroyed the temple and the city of Jerusalem in A. D. 70.

15. “...the end thereof shall be with a flood, and unto the end of the war desolations are determined” indicates: (Dan. 9:26; cf. Isa. 8:5-8; Jer. 47:1-2; Nah. 1:8)

a. an overflowing, an overwhelming

b. a flood of Divine wrath

c. a total overwhelming destruction

16. And he (the Messiah, the subject of the prophecy) shall confirm the covenant

with many for \_\_\_\_\_: and in the midst of the week he shall

cause the \_\_\_\_\_ and the \_\_\_\_\_ to cease. (Dan. 9:27)

*Note.* The covenant God made with Abraham was confirmed (caused to prevail, strengthened) by Christ (Luke 1:68-75; Acts 3:22-26; Rom. 15:8; Gal. 3:16-17). It is the Messiah, the Christ, by his death upon the cross that caused sacrifice and oblation to cease. The two words, sacrifice and oblation, refer to both bloody and bloodless offerings respectively, therefore, the entirety of worship by sacrifice. When Christ became the sacrifice for sin, the veil of the temple was rent in twain (Matt. 27:51), the way of the holy of holies was opened for believers to enter with boldness into the presence of God, and the temple was no longer the house of God (Heb. 10:19-20).

It was necessary for the Levitical sacrifice and oblation to cease. “For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God...He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all” (Heb.10:4-10; cf. Ps. 40:6f.; Heb. 7:11-12; 8:13; 9:25-26).

17. “...and for the overspreading (wing, ASV, NKJV) of \_\_\_\_\_ he shall make it \_\_\_\_\_, even until the consummation...” (Dan. 9:27)

“*abominations*” means detestable things, unclean things, idols (Deut. 29:17; I Kings 11:5, 7; II Kings 23:13, 24; Jer. 4:1; Ezek. 5:11; Hos. 9:10). The worship in the temple was an abomination to God after the death of Christ, and the sacrifices were unacceptable because He fulfilled their purpose and took them away. “They did not cease to be offered until the temple was destroyed but they ceased to be effectual.”<sup>8</sup>

“*he (one, NKJV) shall make it desolate*” means to lay waste—used of land, a city in ruins—referring to the destruction of Jerusalem in A. D. 70.

- When Jesus left the temple for the last time, He said, “Behold, your house is left unto you desolate” (Matt. 23:38; cf. Matt. 21:13; Isa. 56:7).
- Compare the words of Jesus as recorded in Matthew, Mark and Luke. “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains” (Matt. 24:15-16). “But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains” (Mark 13:14). “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains” (Luke 21:20-21).
- During the Jewish-Roman Wars in A. D. 66-70, there were three sieges of Jerusalem by the Roman armies. The first two were unexpectedly lifted, thus allowing the faithful to heed the words of Jesus and flee the city. In addition to these Roman forces planting their abominable idolatrous ensigns outside the city, there

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<sup>8</sup> Hailey, *Daniel*, p. 198.

were warring Jewish factions inside the city massacring, creating havoc and profaning the temple. Thus the abomination of desolation could be applied to both these factors—the seditious Jewish element within the city, and the Roman army surrounding the city (Luke 21:20), standing in the holy place (Matt. 24:15), and standing where it ought not (Mark 13:14).

*“even until the consummation, and that determined shall be poured upon the desolate,”* indicates the full end of the temple, city and nation. *“As the prophecy finds Jerusalem a scene of ruins, so it leaves it, and the last word in the prophecy, therefore, is appropriately the word desolate.”*<sup>9</sup>

### **LESSONS TO BE LEARNED FROM CHAPTER 9.**

- Our God demands obedience. *“And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul”* (Deut. 10:12).
- God respects the humble heart and answers their prayers. Josiah, king of Judah, rent his clothes when he heard the law read because he knew the people of Judah had not kept the law (II Chron. 34:19). He sent men to Huldah, the prophetess, to learn of God’s judgment. The answer was, *“Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord”* (II Chron. 34:27).
- *“Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you”* (I Pet. 5:5-7).
- *“Well will it be for us, if we too, in our study of this supremely important prophecy, place our emphasis, not upon dates and mathematical calculations, but upon that central Figure who was both anointed and a prince, who by being cut off has made reconciliation for iniquity and brought in the only righteousness that is acceptable with God, even His own eternal righteousness.”*<sup>10</sup>

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<sup>9</sup> Barnes, II, p. 189.

<sup>10</sup> Young, p. 221.

## LESSON 10

Dan. 10

**INTRODUCTION.** Thus far three visions have been revealed to Daniel: four beasts symbolizing four world kingdoms (chapter seven); conflict between a ram and he-goat symbolizing the conflict between Persia and Greece with the latter the victor (chapter eight); and the seventy weeks symbolizing the period between the decree of Cyrus and the destruction of Jerusalem in A. D. 70 by the Romans (chapter nine). In chapter ten a fourth vision appears to Daniel introducing a detailed prophecy related in chapters eleven and twelve.

1. In what year did Daniel receive this vision? (Dan. 10:1)
2. How long did Daniel fast? (Dan. 10:2-3)
3. In his vision Daniel was by the Hiddekel River (Tigris, NKJV; margin, KJV, ASV) and saw a certain man clothed in \_\_\_\_\_, whose loins were girded with fine \_\_\_\_\_. (Dan. 10:4-5)
4. His body was like the \_\_\_\_\_, his face as the appearance of \_\_\_\_\_, his eyes as lamps of \_\_\_\_\_, his arms and feet like the color of polished \_\_\_\_\_, and the voice of his words like the voice of a \_\_\_\_\_. (Dan. 10:6)
5. Who saw the vision? What happened to the men that were with Daniel? (Dan. 10:7)

6. Describe Daniel when he saw the vision. (Dan. 10:8)
  
7. When Daniel heard the voice, what happened? (Dan. 10:9)
  
8. Then a \_\_\_\_\_ touched Daniel which set him upon his \_\_\_\_\_ and upon the \_\_\_\_\_ of his \_\_\_\_\_. (Dan. 10:10)
  
9. What did the man call Daniel, and what did he tell him to do? (Dan. 10:11)
  
10. Daniel was told to fear not because he had set his heart to \_\_\_\_\_ and to \_\_\_\_\_ himself before his God. (Dan. 10:12)
  
11. The coming of the messenger to Daniel was delayed for twenty-one days (the period of Daniel's fasting) by the \_\_\_\_\_ of the kingdom of \_\_\_\_\_, but \_\_\_\_\_, one of the chief princes, came to help him. (Dan.10:13)

*Note.* This appears to be a description of spiritual warfare (Eph. 6:12). The prince of the kingdom of Persia, not the earthly king, but a spirit being standing behind and supporting the heathen Persian kingdom, resisted the messenger to Daniel. Michael, the archangel (Jude 9; Rev. 12:7-9), one of the chief princes (i.e., of the highest or first order), assisted this messenger, angel of God, in overcoming the hostile spirit of the kingdom of Persia. In the spiritual world there is conflict between forces of good and forces of evil. Certain spirit beings (angels) supporting earthly kingdoms are working contrary to God's plan and purpose. These disobedient spirit beings are cast down to Tartarus by God and delivered into chains of darkness to be reserved unto judgment (II Pet. 2:4; Jude 6).

12. Why did the angel appear to Daniel? (Dan. 10:14)

13. Describe Daniel's reaction after he heard the angel's word? (Dan. 10:15)

14. A spirit being in the similitude of the \_\_\_\_\_ touched Daniel's lips so that he could again \_\_\_\_\_. (Dan. 10:16)

15. Daniel was now able to speak, but he retained no \_\_\_\_\_ nor was any \_\_\_\_\_ left in him. (Dan. 10:16-17)

16. When the spirit being touched Daniel again his \_\_\_\_\_ returned. (Dan. 10:18-19)

*Note.* For the third time Daniel is called "greatly beloved" (cf. 9:23; 10:11) which indicates he was highly esteemed by God.

17. The spirit being told Daniel that he must return to \_\_\_\_\_ with the prince of \_\_\_\_\_, and when he is gone forth (after that conflict), the prince of \_\_\_\_\_ shall come. (Dan. 10:20)

18. The speaker states his purpose is to show Daniel that which is noted in the \_\_\_\_\_. (Dan. 10:21)

*Note.* God is omniscient and alone knows the future which is in his control.

19. The speaker announces that it is \_\_\_\_\_ your \_\_\_\_\_ that is supporting him and holding with him. (Dan. 10:21)

*Note.* It appears that the speaker and Michael, designated here as "your prince," are two heavenly angelic beings who were selected by God to look after his people at this time against their foes Persia and Greece.



**LESSONS TO BE LEARNED FROM CHAPTER 10.**

- This chapter is a grand introduction to the great vision to be given to Daniel in chapters eleven and twelve. Daniel was selected to receive such a revelation because he was a righteous man, humbled himself before God (Dan. 10:2-3) and was greatly beloved by God (Dan. 10:11, 19). Thus God heard his prayers (Dan. 10:12).

God hears the prayers of the humble. Consider Cornelius, a devout man, who feared God with all his house, gave much alms to the people, and prayed to God always (Acts 10:1-2). An angel of God was also sent to him to instruct him in what he ought to do (Acts 10:4-6).

Further, we know that God heareth not sinners (John 9:31), but rather, "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

- Historically, the events of chapter ten (the third year of Cyrus, 536 B. C) are contemporary with the probable first return of the children of Israel from Babylonian captivity. The seventy years prophesied by Jeremiah (Jer. 25:11-12) have been completed. Daniel has been Jehovah God's representative in the heathen earthly kingdoms of Babylon and Persia since his deportation from Judah in 605 B. C.

The question is sometimes asked, why did Daniel not return with the first group of repatriates to Jerusalem to help with the rebuilding of the temple and restoration of the temple worship? Could it be that God used Daniel as his representative in the courts of the world kingdoms? Consider the book of Esther and how God used her influence with the king. The Jews still had much hardship and tribulation to overcome, such as the Samaritans' attempts to stop the rebuilding of the temple under Zerubbabel (Ezra 4:1-6). The people of God needed a strong friend at the Persian court. Daniel could have filled this role.



## LESSON 11 (PART I)

Dan. 11:1-35

**INTRODUCTION.** Chapter ten serves as a dramatic introduction to the remarkably detailed prophetic vision contained in chapter eleven. Kings and nations are described that would test God's people as they ruled and controlled the promised land. While Daniel was writing in his day of events to come, the descriptions below are dealing with these prophecies as past historical occurrences. A brief historical outline, verse by verse, of those kings and nations follows.

### Verse 1

This verse is a continuation of Dan. 10:21. The speaker to Daniel refers back to the first year of Darius the Mede<sup>1</sup> which was two years prior to this vision (cf. Dan. 10:1; 5:31). At that time the speaker to Daniel had aided and supported Michael. Thus the overthrow of Babylon by Cyrus, king of Persia, in 539 B. C. was apparently accomplished by God working through his archangel Michael (cf. Dan. 2:21; Jude 9).

### Verse 2

The Persian Empire continued from 539 B. C. until 331 B. C.; however, it was the first five kings that played an important role in the future of Israel. Cyrus and the four Persian kings following him were:<sup>2</sup>

- Cyrus II the Great (538-530 B. C.) united the Medes and the Persians and became their supreme ruler. Called the shepherd and anointed of the Lord (Isa. 44:28; 45:1), he practiced a humane policy both politically and religiously. His decree to allow the Jews to return to Palestine was made in the first year of his reign, but the actual return probably took place about 536 B. C.
- Cambyses II (529-522 B.C.), son of Cyrus, conquered Egypt in 525 B. C. expanding the kingdom. Previously, suspecting his brother Smerdis of disloyalty, he had him murdered. On his way back to Persia from Egypt he learned that a usurper, Gaumata, had seized the throne claiming to be Smerdis. On his journey home Cambyses died of a self-inflicted or accidental sword wound.

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<sup>1</sup> The governor of Babylon and the Region beyond the River known as Gubaru in cuneiform documents, Whitcomb, p. 3.

<sup>2</sup> The dates of the Persian kings are from Finegan, *Light from the Ancient Past*, pp. 230-238.

- Gaumata (522 B. C.), also called Pseudo-Smerdis, gained a huge initial following by remitting taxes for three years throughout the empire. After two months he was overthrown and slain as a usurper.
- Darius I the Great (521-486 B. C.), son of Hystaspes and a kinsman of Cyrus, defeated nine kings in nineteen battles in two short years. His administrative genius led to the reorganization of the empire into twenty satrapies. He dug a canal from the Nile River to the Red Sea and built a new capital at Persepolis. The prophets Haggai and Zechariah did their work in the second year of Darius (520 B. C.). The temple in Jerusalem was dedicated in the sixth year of Darius (515 B. C.).
- Xerxes (485-465 B. C.), son of Darius I, spent his treasures for raising and maintaining a great army. For four years he gathered an army from all parts of his empire totaling more than 2.5 million men. With this great army Xerxes attacked Greece but was defeated at Salamis in 480 B. C. "After his [i.e., Xerxes'] overthrow at Salamis, Persia is viewed as politically dead, though it had *existence*."<sup>3</sup> Xerxes is believed to be the Ahasuerus of the book of Esther.

### Verse 3

The Persian kings following Xerxes achieved little, and in 331 B. C. the last Persian king, Darius III Codomannus, was defeated by Alexander the Great. History confirms that Alexander manifested unusual courage in battle and showed remarkable ability to rule. He rarely consulted with his counselors as his decisions were usually much wiser. Alexander was thirty-two years old when he died in Babylon.

### Verse 4

Upon the premature death of Alexander, his kingdom did not pass to his posterity, but rather his twelve generals vied for the spoils of the empire. Eventually the empire was divided into four parts (cf. Dan. 8:8):<sup>4</sup>

- Egypt was ruled by Ptolemy I Soter I (323-285 B. C.)
- Syria was eventually secured by Seleucus I Nicator (312-281 B. C.)
- Thrace and Asia Minor went to Lysimachus
- Macedonia was acquired by Cassander

The following prophetic vision to Daniel in this chapter is not a history of Egypt and Syria except as these two regions relate to the events that bear on the people of God. Geographically, Palestine lies between Syria to the north and Egypt to the

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<sup>3</sup> Leupold, p. 477, quoting A. R. Fausset.

<sup>4</sup> The following dates are from Finegan, *Light from the Ancient Past*, pp. 244-245.

south. Therefore, Israel was caught in the middle and the dynasties of the Seleucids and Ptolemies are of primary interest.<sup>5</sup>

#### Verse 5

The king of the south (Egypt), Ptolemy I Soter I (son of Lagus and sometimes referred to as Ptolemy Lagus), was an outstanding general of Alexander who ruled in Egypt from 323-285 B. C. The prince of Ptolemy is probably Seleucus I Nicator, also an officer of Alexander, who received Babylonia in 321 B. C. When Antigonus, another of Alexander's generals, conquered Babylonia, Seleucus was forced to flee and came to Ptolemy who appointed him a general. Seleucus recovered Babylonia in 312 B. C., the date from which the Seleucid era is reckoned. Historically, the Seleucid Empire greatly exceeded that of the Ptolemies in Egypt.

#### Verse 6

Throughout history kings have endeavored to make alliances with other nations through marriage. So it was that Berenice, daughter of the king of the south (Egypt), was given in marriage to the king of the north (Syria). This event probably occurred some thirty-five years after the death of Seleucus during the reigns of Ptolemy II Philadelphus and Antiochus II Theos.

When Berenice was brought to Antiochus Theos with great pomp, he was compelled to put away his own wife, Laodice, who had given him two sons, Seleucus II Callinicus and Antiochus Hierax. Two years later Berenice's father Ptolemy Philadelphus died and Antiochus Theos divorced Berenice and took back Laodice. Then Laodice had Antiochus Theos poisoned, and her son Seleucus Callinicus murdered Berenice and her infant, thus securing the throne for himself.

#### Verse 7

The murder of Berenice caused Ptolemy III Euergetes I, the brother of Berenice and the third Ptolemy in Egypt, to advance against the army of the north, enter the stronghold of the king of the north, Seleucus Callinicus, and prevail. He put to death Laodice and thus avenged his sister.

#### Verse 8

Ptolemy Euergetes in his expedition took part of the northern provinces of Syria, then returned to Egypt victorious with the spoils of war, particularly the gods of Syria. This campaign earned him the title, "Euergetes," which means, "Benefactor." He survived the king of the north some four years.

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<sup>5</sup> The historical sketches for verses 1-35 in chapter eleven are compiled from Hailey, *Daniel*, pp. 219-231; Keil, pp. 420-463; Leupold, pp. 470-509; Young, 231-246.

Verse 9

The Syrian king, Seleucus Callinicus, then sometime later marched against the king of the south, Ptolemy Euergetes, but was defeated. The translations of the ASV, "he shall come into the realm of the king of the south," and the NKJV, "the king of the North shall come to the kingdom of the king of the South," appear to be preferred over the KJV translation.

Verse 10

The sons of the king of the north, Seleucus III Ceraunus (or Soter) and Antiochus III the Great (sons of Seleucus Callinicus), gathered an army to attack the Asiatic provinces of Ptolemy IV Philopator, son of Ptolemy Euergetes. As Seleucus Ceraunus was killed soon in the campaign, so "one shall certainly come" (Antiochus the Great) and overflow. He was successful and returned to Syria. Shortly afterward he marched south, conquering Phoenicia and Palestine on the way, and attacked the Egyptian "fortress" of Gaza or perhaps Raphia.

Verse 11

The king of the south, Ptolemy Philopator, was enraged that Antiochus the Great was leading an army against him, and he assembled an army of 70,000 infantry, 5000 cavalry and 73 elephants to meet Antiochus. The army of Antiochus which was even greater was defeated by Ptolemy Philopator at Raphia where the Syrians lost 10,000 infantry, 300 cavalry, 5 elephants and 4000 prisoners.

Verse 12

Ptolemy Philopator did not press the advantage of his victory, preferring to languish in his pride and dissolute life.

Verse 13

Antiochus the Great returned to Syria and had success in the east, extending his empire. Some thirteen years after his defeat at Raphia, Antiochus was able to gather an even greater army than before to go against Egypt. Ptolemy Philopator who defeated him at Raphia was now dead and his son Ptolemy V Epiphanes was only four years of age.

Verse 14

Many like Philip III of Macedon made a league with Antiochus the Great. Certain Jews called "robbers" joined the revolt thus "establishing the vision," the troubles prophesied to Daniel.

Verse 15

Ptolemy Epiphanes sent his general against Antiochus the Great, but the latter raised up a mound and captured the fenced (fortified) city, probably a reference to Sidon. The forces of the south had no strength to withstand.

Verse 16

After taking the Asiatic portions of Egyptian territory, Antiochus the Great turned south and entered the glorious land (Palestine).

Verse 17

In an attempt to secure his victory over Egypt, Antiochus the Great betrothed his daughter Cleopatra I to Ptolemy Epiphanes. The marriage took place some five years later since Ptolemy was only seven years old when the agreement was made. The arrangement failed because Cleopatra constantly sided with Ptolemy against her father Antiochus.

Verse 18

Antiochus the Great then turned his attention to the islands and coastlands along the Mediterranean Sea around Asia Minor. This brought him in conflict with the Romans. In 190 B. C. Lucius Scipio, the Roman general, soundly defeated Antiochus in a battle near Magnesia and the boastings of the Syrian were heard no more, but the Roman general Scipio did not repay Antiochus with like boasting.

Verse 19

Antiochus the Great then returned to his homeland Syria in ignominious defeat, stumbled and fell and was found no more.

Verse 20

In the place of Antiochus the Great, his son Seleucus IV Philopator took the throne and appointed Heliodorus as prime minister to collect taxes and seize funds from the temple treasury in Jerusalem to pay tribute to the Romans. After about twelve years Seleucus was assassinated by the treachery of Heliodorus.

Verse 21

Following the death of Seleucus Philopator, his brother, a most despised and vile person, took power by intrigues and flatteries. Although Antiochus IV Epiphanes (the illustrious one) came in peaceably, he was not given the honor of the kingdom, for he was not the rightful heir to the throne.

Verse 22

Antiochus Epiphanes came as a flood overwhelming the forces before him. In those tumultuous times even the high priest Onias (the prince of the covenant) was murdered. Antiochus was a master of deceit and intrigues.

Verse 23

Antiochus Epiphanes first used force against other nations. Then he formed leagues and next practiced deceit.

Verse 24

He entered peaceably into the richest provinces, and doing what his fathers had not done, he scattered the spoil and plunder among his followers. Then he devised plans against strongholds, "even for a time," that is, the time allowed by God.

Verse 25

Antiochus Epiphanes then conducted war against the king of the south, Ptolemy VI Philometor, who could not stand because of the treachery of his supporters.

Verse 26

Many supporters of Ptolemy Philometor deserted him and his army was swept away.

Verse 27

These two kings continually plotted against one another. Antiochus would show hospitality toward his enemy Philometor, yet violate the oriental customs of hospitality by lying words. This conflict between Egypt and Syria would end at a time appointed by God.

Verse 28

After a temporary victory in Egypt, Antiochus Epiphanes returned home with great spoils passing through Palestine. As an insurrection was occurring in Jerusalem, Antiochus took this opportunity to commence his persecution of the Jews, subduing the rebellion, then plundering and defiling the temple at Jerusalem.

Verse 29

Two years afterward, "at the time appointed" by God, Antiochus Epiphanes led another campaign into Egypt, but the results were not as before.

Verse 30

While Antiochus Epiphanes was besieging Alexandria, Roman ships from the west (Chittim, Cyprus) brought Popilius Laenas, a Roman envoy, who met Antiochus

and told him the Roman senate demanded his withdrawal from Egypt. As Antiochus hesitated seeking a delay, the Roman Laenas drew a circle with his staff around Antiochus and told him his decision must be made before he stepped outside the circle or else he would face war with the Romans. Antiochus had no other alternative and withdrew, but his wrath was vented upon the Jews as he returned to Syria, seeking out those who were willing to apostatize and do his bidding (cf. Dan.11:28, "his heart shall be against the holy covenant").

Verse 31

Antiochus Epiphanes placed armed soldiers in the temple at Jerusalem. The daily sacrifice in the temple was discontinued, an abominable idol, probably Zeus Olympius, was set up in the temple, and swine's flesh was offered upon the altar. Every endeavor was made to obliterate every trace of Jewish religion and to introduce Hellenic culture. He forbade circumcision, observance of the Sabbath, and possession of a copy of the law.

Verse 32

Those Jews who were weak in the faith apostatized at the smooth words and flatteries of Antiochus Epiphanes. Those strong in the faith remained loyal to God and his laws and showed themselves valiant. "And many in Israel were strong, and were fortified in themselves, not to eat unclean things. And they chose to die, that they might not be defiled with the meats, nor profane the holy covenant; and they died" (I Macc. 1:62). "...and this is the victory that overcometh the world, even our faith" (I John 5:4).

Verse 33

Those that understand (know their God) will instruct others, yet there will be persecutions.

Verse 34

The book of Daniel is a book to encourage the faithful and comfort the believers. It serves to prepare the faithful for the evil days, the days of trial and testing by Antiochus Epiphanes. "A little help" was fulfilled in the appearance of Judas Maccabaeus. With the temporary success of the Maccabees, many hypocrites again changed sides and joined with the faithful to oppose Antiochus.

Verse 35

Even some of the learned, some of the wise shall fall. Throughout history, God has tested his people, separating the chaff from the true grain, until "the time of the end" which will come at a time appointed by God.



The number of each question below is identical to the verse of the same number in chapter 11. Refer to the historical sketch for help in answering the questions.

1. The one speaking to Daniel (Dan.10) stood to \_\_\_\_\_ and \_\_\_\_\_ him (Michael) in the first year of Darius the Mede. (Dan. 11:1)
2. There shall stand up three kings in Persia and a fourth. (Dan. 11:2)
  - a. The three kings following Cyrus are: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.
  - b. The fourth king, \_\_\_\_\_, shall be far \_\_\_\_\_ than they all and use his riches to stir up the realm of \_\_\_\_\_.
3. Who is the mighty king that shall rule with great dominion and do according to his will? (Dan. 11:3)
4. When the mighty king shall stand up (when he has arisen, NKJV), his kingdom shall be broken and divided toward the \_\_\_\_\_ winds of heaven and not to his posterity. (Dan. 11:4)

*Note.* While Alexander was standing up (arising), his kingdom came to a sudden end because of his early death, not because he had lost his power. His heirs who would not carry on the government were his feeble-minded half-brother Philip Arrhidaeus and his young son Alexander II who were both eventually killed.

5. Identify the king of the south and one of his princes. (Dan. 11:5)
  - a. The king of the nation in power to the south of Palestine, Egypt, is \_\_\_\_\_ who shall be strong.
  - b. One of his princes is probably \_\_\_\_\_ whose dominion shall be greater than that of the king of the south.

6. A doomed political alliance was formed between the king of the south and the king of the north. (Dan. 11:6)

a. The king's daughter of the \_\_\_\_\_ shall come to the king of the \_\_\_\_\_.

b. The king's daughter of the south (Berenice) shall not retain her \_\_\_\_\_, but shall be given up (murdered) by the son of her rival.

*Note.* The expressions, "neither shall he stand...she shall be given up, and they that brought her, and he that begat her, and he that strengthened her," seem to suggest that "all the actors in this drama actually fail and fall by the way-side...and that is all that the account aims to indicate."<sup>6</sup>

7. Out of a branch of her \_\_\_\_\_, shall one (her brother Ptolemy Euergetes) advance against the king of the \_\_\_\_\_ and shall \_\_\_\_\_.

8. He (Ptolemy Euergetes) shall carry into Egypt their \_\_\_\_\_, with their \_\_\_\_\_ and precious vessels of \_\_\_\_\_.

9. The king of the north (NKJV; Seleucus Callinicus) shall come into the kingdom of the king of the south (Ptolemy Euergetes) and shall \_\_\_\_\_ to his own land. (Dan. 11:9)

10. Then the sons of the king of the north shall assemble a multitude of great \_\_\_\_\_, and one (Antiochus the Great) shall come and \_\_\_\_\_ and pass through. (Dan. 11:10)

11. The king of the \_\_\_\_\_ (Ptolemy Philopator) shall be moved with rage and come against the king of the \_\_\_\_\_ (Antiochus the Great), and the multitude (of the king of the north) shall be given into his hand (i.e., the king of the south). (Dan. 11:11)

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<sup>6</sup> Leupold, p. 482.

12. Instead of pressing the advantage of his victory, the \_\_\_\_\_ of the king of the south (Ptolemy Philopator) shall be \_\_\_\_\_ in pride and he shall return to his dissolute life. (Dan. 11:12)
13. Some thirteen years later the king of the \_\_\_\_\_ (Antiochus the Great), shall return with a \_\_\_\_\_ greater than the former. (Dan. 11:13)
14. Many shall stand up against the king of the south (Ptolemy Epiphanes), also \_\_\_\_\_ of thy people, but they shall fall. (Dan. 11:14)
15. The king of the north (Antiochus the Great) shall take the \_\_\_\_\_ city, and the arms (forces, ASV, NKJV) of the south shall not withstand. (Dan. 11:15)
16. He (Antiochus the Great) shall stand in the \_\_\_\_\_ which by his hand shall be consumed (with destruction in his power, NJKV). (Dan. 11:16)
17. To secure his advantage the king of the \_\_\_\_\_ (Antiochus the Great) shall give his daughter to the king of the \_\_\_\_\_ (Ptolemy Epiphanes), but the girl shall not \_\_\_\_\_ on his side. (Dan. 11:17)
18. He (Antiochus the Great) shall turn his attention to the \_\_\_\_\_, but his attacks brought on the ire of a prince (Roman general) who soundly defeated him. (Dan. 11:18)
19. After his great defeat, he (Antiochus the Great) shall return to his own land where he shall \_\_\_\_\_ and \_\_\_\_\_ and not be found. (Dan. 11:19)
20. In his place shall one arise (Seleucus Philopator) who shall impose taxes on the glorious \_\_\_\_\_, but he shall soon be destroyed. (Dan. 11:20)

21. Then shall stand up a \_\_\_\_\_ person (Antiochus Epiphanes) who shall obtain the kingdom by \_\_\_\_\_. (Dan. 11:21)
22. He (Antiochus Epiphanes) shall establish his kingdom with the arms of a \_\_\_\_\_; his enemies shall be \_\_\_\_\_ from before him. (Dan. 11:22)
23. After making a \_\_\_\_\_, he (Antiochus Epiphanes) shall work \_\_\_\_\_. (Dan. 11:23)
24. He (Antiochus Epiphanes) shall enter \_\_\_\_\_ (unawares) into the \_\_\_\_\_ places, plundering and scattering the spoils to buy and influence men, not keeping it for his own which his fathers had done. (Dan. 11:24)
25. He (Antiochus Epiphanes) shall stir up his \_\_\_\_\_ and \_\_\_\_\_ to go against the king of the south (Ptolemy Philometor); and the king of the south shall be stirred up to battle with a \_\_\_\_\_ and \_\_\_\_\_ army, but he shall not stand because of devices against him. (Dan. 11:25)
26. Those that support the king of the south (Ptolemy Philometor) shall \_\_\_\_\_ him and many shall fall down \_\_\_\_\_. (Dan. 11:26)
27. The hearts of the two kings shall be to do mischief and shall speak \_\_\_\_\_, but it shall not \_\_\_\_\_, for the end shall be a time appointed by God. (Dan. 11:27)
28. After his victory in Egypt, he (Antiochus Epiphanes) shall return to his land with great \_\_\_\_\_ and his heart shall be against the \_\_\_\_\_. (Dan. 11:28)

29. At the time appointed, he (Antiochus Epiphanes) shall return to the south, but this latter campaign shall not be as the \_\_\_\_\_. (Dan. 11:29)
30. The ships of \_\_\_\_\_ shall come against him (Antiochus); he shall be \_\_\_\_\_ and return with indignation against the \_\_\_\_\_, showing regard for those who \_\_\_\_\_ the holy covenant. (Dan. 11:30)
31. He (Antiochus Epiphanes) shall place \_\_\_\_\_ (soldiers) in the temple, they shall \_\_\_\_\_ the sanctuary, take away the \_\_\_\_\_, and place the \_\_\_\_\_ that maketh desolate. (Dan. 11:31)
32. Those Jews weak in the faith and corrupted by flatteries shall do \_\_\_\_\_ against the \_\_\_\_\_, but the people that know their God shall be \_\_\_\_\_. (Dan. 11:32)
33. Those that understand shall instruct many, yet they shall fall by the \_\_\_\_\_, by \_\_\_\_\_, by \_\_\_\_\_, and by \_\_\_\_\_, many days. (Dan. 11:33)
34. The prophecy offers some encouragement for the faithful during their trials by stating that they shall be \_\_\_\_\_ with a little \_\_\_\_\_ (perhaps a reference to the Maccabaen revolt), but many shall join them by flatteries. (Dan. 11:34)
35. In the times of trials and persecutions, even those with understanding shall \_\_\_\_\_, for God shall test and refine man throughout the ages until the time of the end. (Dan. 11:35)

## LESSON 11 (PART II)

Dan. 11:36-45

**THE ROMAN PERIOD.** The persecutions of God's people by Antiochus IV Epiphanes, the little horn (cf. Dan. 8:9-12, 23-25), began about 168 B. C.<sup>1</sup> and led to the Maccabean war. This revolt commenced with the Asmonean (Hasmonean) family—an old priest, Mattathias, and his five sons. The title Maccabaeus (the Hammer) was first given to Judas, the third son, but eventually referred to the whole family. Judas Maccabaeus with faithful Jews recaptured most of Jerusalem, cleansed the temple and erected a new altar thus rededicating the temple on the 25<sup>th</sup> of Kislev, 164 B. C., three years after Antiochus had defiled it.<sup>2</sup> For a brief period under the Asmoneans (Maccabees), the Jews not only regained their religious freedom but their political independence as well, enlarging the borders of their kingdom from the small territory in Judea they occupied to almost the entire area previously controlled by David and Solomon. Their independence ended abruptly, however, when the Roman legions led by the Roman general Pompey entered Jerusalem in 63 B. C.

The interpretation of verses 36-45 in chapter eleven offers great difficulties, and any attempt to be dogmatic would be unwise. However, there does appear to be a transition of the subject by the expression, “even to (until, NKJV) the time of the end: because it is yet for a time appointed” (Dan. 11:35); that is, the sifting and purifying would continue until a time appointed by God. In addition, beginning at verse 36, the subject of the prophecy is “the king.” In chapter seven the four beasts are four kings, and the fourth beast is the fourth kingdom (Dan. 7:17, 23). Thus “the king” could apply collectively to the kingdom and its rulers. Therefore, the prophecy seems to shift from Antiochus Epiphanes to the emergence of Rome as a world empire, testing and trying the saints of God in the crucible of fire.

It was the Romans who conquered the Seleucids (the king of the north) and the Ptolemies (the king of the south). The Romans had no regard for God or man; the Romans destroyed the temple in Jerusalem and the city in A. D. 70; the Romans promoted the emperor-deity concept; and the Romans persecuted God's elect, attempting to destroy the kingdom of God.

The number of each following question is identical to the verse of the same number in chapter 11.

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<sup>1</sup> Finegan, *Light from the Ancient Past*, p. 246.

<sup>2</sup> *Nelson's Dictionary*, p. 785.

36. The characteristics of the king shall be: (Dan. 11:36)

- a. The king shall do according to his \_\_\_\_\_ and shall \_\_\_\_\_ himself. (Dan. 11:36)

*Note.* This could apply to any conquering king or kingdom.

- b. The king shall magnify himself above every \_\_\_\_\_, and shall speak marvelous things against the \_\_\_\_\_. (Dan. 11:36)

*Note.* The Roman Caesars declared themselves deity, had temples erected for themselves, and forced the people to confess them as God.

- c. The king shall prosper till the \_\_\_\_\_ be accomplished, for that which is \_\_\_\_\_ shall be done. (Dan. 11:36)

*Note.* The Roman empire prospered until the anger of God toward his people was accomplished and complete. All things come to pass with the determined counsel and foreknowledge of God.

37. Neither shall this king regard the \_\_\_\_\_, nor the desire of \_\_\_\_\_, nor any god, for he shall \_\_\_\_\_ himself. (Dan. 11:37)

*Note.* The Roman Caesars worshipped idols, promoted atheism, and introduced the emperor-deity concept. They were ready to murder mother, daughter, sister or any of womankind.

38. This king shall honor the god of \_\_\_\_\_, and honor a god whom his fathers did not know with great resources of \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_. (Dan. 11:38)

*Note.* The Roman empire and its emperors honored war and world conquest. To fulfill their devotion to war, they expended their treasures and plundered their conquered nations to supply their citizens with the spoils. Prosperity produced corruption in all classes.

39. He shall war against the most (strongest) \_\_\_\_\_ with a strange (foreign) god, and he shall increase with glory (honor) those that help him and make them to \_\_\_\_\_ over many and divide the \_\_\_\_\_ for gain (a price). (Dan. 11:39)

*Note.* As the Roman emperors continued to conquer, they bestowed honors on those that aided them, rewarding their allies with positions of authority and land grants.

40. At the time of the end of this king, shall the king of the \_\_\_\_\_ push at him, and the king of the \_\_\_\_\_ shall come against him with both land and sea forces, but he (the king) shall overflow (overwhelm them, NKJV) and pass over. (Dan. 11:40)

*Note.* At a time determined by God the Roman legions conquered opposing armies then moved on to other conquests.

41. He shall enter the \_\_\_\_\_ land and many shall be overthrown, but \_\_\_\_\_ and \_\_\_\_\_ and the chief of the children of \_\_\_\_\_ shall escape out of his hand. (Dan. 11:41)

*Note.* The Roman general Pompey entered the “glorious land,” Judea, in 63 B. C., annexed the Jewish kingdom to Rome and continued his conquests. Edom, Moab and Ammon may be symbolic of the enemies of Israel who escaped the wrath of Rome.

42. However, the land of \_\_\_\_\_ shall not escape. (Dan. 11:42)

43. He shall reap the spoils of war and control the treasures of \_\_\_\_\_ and \_\_\_\_\_, and over all the precious things of Egypt; the Libyans and Ethiopians shall follow at his steps. (Dan. 11:43)

*Note.* Rome had the power over the resources of Egypt and surrounding nations.

44. Word out of the \_\_\_\_\_ and out of the \_\_\_\_\_ shall trouble him, and he shall attack with fury to destroy. (Dan. 11:44)

*Note.* Any threat of rebellion against Rome resulted in crushing defeat.



45. He shall plant the \_\_\_\_\_ of his palace between the \_\_\_\_\_ and the glorious \_\_\_\_\_, yet he shall come to his \_\_\_\_\_ and none shall help him. (Dan. 11:45)

*Note.* The Roman armies led by the emperor's son Titus besieged Jerusalem and destroyed the temple, the city and the Jewish nation in A. D. 70. But at a time determined by God, Rome, too, came to an end.

### ***LESSONS TO BE LEARNED FROM CHAPTER 11.***

- The question is sometimes asked, "Why would God permit such a debased character as Antiochus Epiphanes to so desecrate the temple at Jerusalem and persecute his chosen people?" The scriptures themselves answer the question, "...the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17).

Daniel and the children of Israel were in Babylonian captivity because of their pride and idolatry. They were warned by Moses in the wilderness, "When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God to provoke him to anger...ye shall soon utterly perish from off the land...the Lord shall scatter you among the nations...there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul" (Deut. 4:25-29).

There is a similar warning in Revelation where the trumpets warned mankind of plagues to come, yet men "...repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. 9:20-21). In Revelation the seals reveal, the trumpets warn, and the bowls of wrath execute destruction.

- Our Lord warned his followers about the coming of the Roman army and the impending destruction of Jerusalem which occurred in A. D. 70, referring to the abomination of desolation prophesied in Daniel's vision. Antiochus erected a pagan altar on top of the altar of burnt offering and offered swine's flesh on it, thus the "abomination that maketh desolate" (Dan. 11:31). Jesus warned, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place...then let them which be in Judea flee into the mountains" (Matt. 24:15-16). Mark's corresponding account states, "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not...then let them that be in Judea flee to the mountains" (Mark 13:14). Luke records Jesus' words in the parallel passage, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains" (Luke 21:20-21). Jesus warned his followers to flee when they saw the same kind of abomination that had occurred in Daniel's vision.

Prior to the siege of Jerusalem by the Roman general Titus, the temple was desecrated "when the Zealots, who held the Temple under arms, admitted the Idumeans and as a result the Temple was deluged with the blood of 8,500 victims. Read Josephus, *Wars*, 4, 5, 1-2; also 4, 6, 3 the last sentences: 'These men, therefore, trampled upon all the laws of men and laughed at the laws of God; and for the oracles of the prophets, they ridiculed them as the tricks of jugglers...For there was a certain oracle of those men that the city should then be taken and the Sanctuary burnt by right of war when a sedition should invade the Jews, and their own hands should pollute the temple of God.'"<sup>3</sup>

Jesus' warning gives the "disciples specific orders as to what to do. Those who are living in Judea, the war area, are to start fleeing to the mountains, namely those outside of Judea, beyond the Jordan in Perea, where alone they will be safe...The Jews generally did the very opposite. Everybody rushed into the city so that it was filled with people when the Romans closed it in, and then, because of the mass that was filling the city, the most horrible sufferings began and increased to an extent that stands out with horror in all history. The Christians followed the bidding of Jesus. Eusebius 3, 5 reports that the congregation in Jerusalem followed a revelation that had been received by reliable men before the war and migrated to Pella in Perea. As far as one can judge, this must have occurred at the very time when bloody factions in the city were making an abomination of the Temple."<sup>4</sup>

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<sup>3</sup> R. C. H. Lenski, *St. Matthew's Gospel*, (Minneapolis, MN: Augsburg Publishing House, 1964) p. 938, comments on Matt. 24:15.

<sup>4</sup> *Ibid.*, *St. Luke's Gospel*, pp. 1019-1020, comments on Luke 21:21.

**CONCLUSION.**

“In summary: the first seven weeks of the seventy weeks vision of Daniel covered the period from Cyrus to the building of the temple and walls of the city in the days of Nehemiah and Malachi. The last week, the seventh, was dealt with in Daniel 9:27, and will be covered more fully in chapter twelve. That left the sixty-two weeks in between which now have been covered by the between-the-testaments-period in chapter eleven.”<sup>5</sup>

In this most challenging chapter, there is a remarkably detailed prophecy of kings and nations that would test God’s people. Beginning first with the kings of Persia, there is then pictured for us Alexander the Great, the division of the Grecian Empire by four of his generals, the rise of the infamous Antiochus IV Epiphanes and his great persecution of God’s people. Although it would be most unwise to be dogmatic, beginning with verse 36 the prophetic vision best fits the Roman Empire.



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<sup>5</sup> Hailey, *Daniel*, p. 240.

## LESSON 12

Dan. 12

**INTRODUCTION.** The heavenly messenger who was sent to Daniel in chapter ten continues to reveal the vision to him in the first three verses of chapter twelve. At the time when the Roman authority shall be established in the holy land (Dan. 11:45), Michael shall “stand up” to help God’s people through the tribulation; there shall be deliverance of the faithful and a resurrection of many to everlasting life. In verse four the speaker instructs Daniel to “shut up” and “seal” the prophecy. A new scene appears in verse five where two heavenly beings question the speaker about the end of the wonders of the prophecy. The speaker offers comforting words to Daniel, telling him to rest until the time of the end determined by God, for then he shall stand with the faithful.

1. And at that time shall \_\_\_\_\_ stand up, the great prince which standeth for the children of thy people. (Dan. 12:1)

*Note.* If our interpretation of chapter eleven is correct, then “at that time” refers to the period of Roman authority (cf. Dan. 11:45). Michael shall stand to protect God’s people during that troublesome time.

2. When there was a war in heaven, who with his angels fought against the dragon (Satan)? (Rev. 12:7)
3. Who came to help the speaker subdue the Persian Empire? (Dan. 10:13)
4. Who, when contending with the devil over the body of Moses, did not bring a railing accusation against him, but said, The Lord rebuke thee? (Jude 9)
5. At that time there shall be a time of \_\_\_\_\_, such as never was since there was a \_\_\_\_\_ even to that same time. (Dan. 12:1)

*Note.* Jesus told his disciples when discussing the destruction of Jerusalem by the Romans, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt. 24:21; cf. Mark 13:19).

6. To escape this catastrophe, Jesus told the faithful to \_\_\_\_\_ into the \_\_\_\_\_ when they shall see the abomination of desolation stand in the holy place spoken of by \_\_\_\_\_. (Matt. 24:15-16; cf. Mark 13:14; Luke 21:20-21)

*Note.* The Lord provides for his own. The Jewish-Roman wars commenced in earnest in A. D. 66. Prior to the siege of Jerusalem by Titus in A. D. 70, twice the Roman army besieged the city and twice the army withdrew.

“In the twelfth year of Nero [A. D. 66], Cestius Gallus, the president of Syria, came against Jerusalem with a powerful army. He might, says Josephus, War, b. ii c. 19, have assaulted and taken the city, and thereby put an end to the war; but without any just reason, and contrary to the expectation of all, he raised the siege and departed. Josephus remarks, that after Cestius Gallus had raised the siege, ‘many of the principal Jewish people forsook the city, as men do a sinking ship.’ Vespasian was deputed in the room of Cestius Gallus, who, having subdued all the country [Galilee, A. D. 67], prepared to besiege Jerusalem, and invested it on every side. But the news of Nero’s death, and soon after that of Galba, and the disturbances that followed, and the civil wars between Otho and Vitellius, held Vespasian and his son Titus in suspense. Thus the city was not actually besieged in form till after Vespasian was confirmed in the empire [A.D. 69], and Titus was appointed to command the forces in Judea. It was in those incidental delays that the Christians, and indeed several others, provided for their own safety, by flight.”<sup>1</sup>

Those that heeded the words of Jesus escaped the horrors of the siege. “*Eusebius and Epiphanius* say...after *Cestius Gallus* had raised the siege, and Vespasian was approaching with his army, all who believed in Christ left Jerusalem and fled to Pella, and other places beyond the river Jordan; and so they all marvelously escaped the general shipwreck of their country: not one of them perished.”<sup>2</sup>

7. God is in control. “And he changeth the times and the seasons: he removeth \_\_\_\_\_, and setteth up \_\_\_\_\_: he giveth wisdom unto the \_\_\_\_\_, and knowledge to them that know \_\_\_\_\_.”  
(Dan. 2:21)

<sup>1</sup> Adam Clarke, *Clarke’s Commentary*, new ed. (New York: Abingdon-Cokesbury Press), V, p. 230, comments on Matt. 24:20.

<sup>2</sup> *Ibid.*, p. 229, comments on Matt. 24:16.

8. "For these be the days of \_\_\_\_\_, that all things which are written may be fulfilled." (Luke 21:22)

*Note.* Josephus computes the number of those who perished in the siege of Jerusalem at 1,100,000 besides those who were slain in other places.<sup>3</sup>

9. Every one that shall be found written in the book shall be \_\_\_\_\_.  
(Dan. 12:1; cf. Ex. 32:32-33; Mal. 3:16-4:2; Luke 10:20; Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27)

10. Many of them that \_\_\_\_\_ in the dust of the earth shall \_\_\_\_\_,  
some to everlasting \_\_\_\_\_, and some to shame and everlasting  
\_\_\_\_\_. (Dan. 12:2)

*Note.* "Many" that sleep shall awake, but not *all*. Thus this statement applies to the teaching of the Messiah when many who are dead spiritually shall be awakened by the gospel to everlasting life, while others who reject the gospel receive everlasting punishment. Referring to the destruction of Jerusalem, Jesus said that because of iniquity, "the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:12-13).

11. They that are \_\_\_\_\_ shall shine as the brightness of the firmament; and  
they that turn many to righteousness as the \_\_\_\_\_ for ever and ever.  
(Dan. 12:3)

*Note.* With the preaching of the gospel there was a spiritual resurrection and a new people of God came forth (Eph. 2:1, 5; Heb. 8:10-11). These shall be the light of the world, preaching the righteousness of God (Matt. 5:14; Rom. 1:16-17; Phil 2:15-16).

12. The speaker instructs Daniel to \_\_\_\_\_ the words, and \_\_\_\_\_  
the book, even to the time of the end. (Dan. 12:4; cf. 8:26; 9:24)

*Note.* The truth of God revealed to Daniel is to be "shut up" and "sealed" to the time of the end. The vision is to be preserved, for the fulfillment is in the future. Notice that the prophecy of Revelation was *not* to be sealed, for "the time is at hand," the beginning of its fulfillment was at hand (Rev. 22:10). In the meantime, "many shall run to and fro, and knowledge shall be increased." But to what "knowledge" does

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<sup>3</sup> Josephus, *Wars*, VI:9:3.

the speaker refer? More than two centuries earlier the prophet Amos wrote, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11-12). The written revelation of God is in the world and available to all, but many go elsewhere in their quest for knowledge.

The Preacher stated, "...of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man (man's all, NKJV)" (Eccl. 12:12-13). Peter admonished those of "like precious faith" to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

13. A new scene appears and Daniel sees \_\_\_\_\_ standing on either side of the bank of the river. (Dan. 12:5)
14. One of the two asked the man clothed in linen standing on the waters of the river (probably the speaker who revealed the prophecy to Daniel, cf. Dan. 10:5),  
How long shall it be to the \_\_\_\_\_ of these wonders? (Dan. 12:6)
15. The answer was that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the \_\_\_\_\_ of the \_\_\_\_\_, all these things shall be finished. (Dan. 12 7)

*Note.* Consider again the expressions of time used in Daniel and Revelation.

	<i>Time</i>	+	<i>Times</i>	+	<i>Half a time</i>	=	<i>3½ Times</i>
Dan. 7:25	1 year	+	2 years	+	½ year	=	<b>3½ years</b>
Dan. 12:7	1 year	+	2 years	+	½ year	=	<b>3½ years</b>
Rev. 11:2	12 mos.	+	24 mos.	+	6 mos.	=	<b>42 mos.</b>
Rev. 11:3	360 days	+	720 days	+	180 days	=	<b>1260 days</b>
Rev. 12:6	360 days	+	720 days	+	180 days	=	<b>1260 days</b>
Rev. 12:14	1 year	+	2 years	+	½ year	=	<b>3½ years</b>
Rev. 13:5	12 mos.	+	24 mos.	+	6 mos.	=	<b>42 mos.</b>

The years, months and days of time calculations are to be taken figuratively, not literally, and represent a period of time determined by God. These time periods which are equivalent have a common factor—they are "broken sevens," representing the

period of the power of the oppressor which is  $3\frac{1}{2}$ . Since seven represents perfection or completeness, the broken seven indicates the oppressor is limited by God and is not in complete control. In each of the instances the faithful are persecuted for a period of time, but they are protected and sustained by God. The speaker who swears by "him that liveth for ever" states that the end shall be when the power of the holy people has been broken (shattered, NKJV).

16. Did Daniel understand the meaning of the words spoken to him? What question did he ask? (Dan. 12:8)
17. What was the speaker's answer to Daniel's question? (Dan. 12:9)
18. Compare the "many" and "wise" with the "wicked" during this period of time. (Dan. 12:10)

*Note.* Daniel was given no explanation to his question, but he was given comfort. The purified will be faithful and the wicked will be punished. God is in control.

19. From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be \_\_\_\_\_ days. (Dan. 12:11)
20. Blessed is he that waiteth, and cometh to the \_\_\_\_\_ days. (Dan. 12:12)

*Note.* The two periods of time of these two verses (Dan. 12:11-12) are an indefinite time period appointed by God and symbolic as are the other expressions of time in Daniel's visions. The "time of trouble, such as never was since there was a nation" (Dan. 12:1) has been interpreted as referring to the siege and destruction of Jerusalem by the Romans in A. D. 70. This oppression would continue until the power of the holy people was broken in pieces (Dan. 12:6-7). The 1290 days (12:11), somewhat longer than the time, times and half time, appear to be the period of authority of the oppressor, and the 1335 days (12:12) the period of time necessary for God's people to remain faithful in order to enter the blessed state.

21. Daniel is encouraged to continue to be faithful to the end, for he shall \_\_\_\_\_ and stand in his lot (inheritance, NKJV) at the end of the days. (Dan. 12:13)
22. He that shall endure to the end, shall be \_\_\_\_\_. (Matt. 24:13)



23. He that overcometh shall inherit all things; and I will be his \_\_\_\_\_,  
and he shall be my \_\_\_\_\_. (Rev. 21:7)

### **LESSONS TO BE LEARNED FROM CHAPTER 12.**

- God knows and cares for those that are faithful to him. God delivered Daniel from the lions' den (Dan. 6), He delivered Shadrach, Meshach and Abednego from the fiery furnace (Dan. 3), and God delivered his people from the destruction of Jerusalem in A. D. 70, everyone found written in the book (Dan. 12:1).
- We should not be deceived; Satan is our adversary and walks about as a roaring lion, seeking whom he may devour (I Pet. 5:8). We should be thankful that we have not endured persecutions such as those inflicted by the Roman Empire, particularly those under the reign of Domitian (A. D. 81-96) when Satan used the sea beast (the political Roman Empire), and the earth beast or false prophet (paganism, false religion and emperor worship) to test Christians in the crucible of fire (Rev. 13). "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell [*Gehenna*, a name for the place of everlasting punishment]" (Matt. 10:28).

The wise man, the prudent man will give diligence to make his calling and election sure (II Pet. 1:10), and to have his name written in the book of life (Dan. 12:1). John in a vision saw "...the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12-15).

### **CONCLUSION.**

"*At the end of the days'* ends the book as it virtually began, with an affirmation that everything is under God's control. He is the sovereign of times and seasons."<sup>4</sup>

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<sup>4</sup> Jim McGuiggan, *The Book of Daniel*, (Lubbock, TX: Montex Publishing Co., 1978), p. 191.

Chart No. 1

# FOUR WORLD EMPIRES

Dan. 2; 7; 8

## Empire

### Daniel 2

*Image - Metal*

Dan. 2:31-33

### Daniel 7

*Four Beasts are Four Kings*

Dan. 7:17

### Daniel 8

#### Babylonian

(625 - 539 B. C.)

Dan. 1:1; Jer. 25:8-12

#### Head of Gold

Dan. 2:32, 37-38

#### Lion with Eagles' Wings

Dan. 7:4; Jer. 4:7; 49:19, 22; 50:17;  
Lam. 4:19; Ezek 17:3, 12; Hab. 1:6-8

#### Medo-Persian

(538 - 331 B. C.)

Dan. 5:28; 10:20; 11:2

#### Breast and Arms of Silver

Dan. 2:32, 39

#### Bear

Dan. 7:5

#### Ram

Dan. 8:3-4, 20

#### Grecian

Alexander (331 - 323 B. C.)

Successors (323 - 30 B. C.)

Dan. 10:20; 11:3-4

#### Belly and Thighs of Brass

Dan. 2:32, 39

#### Leopard

Dan. 7:6

#### Goat

Dan. 8:5-7, 21

**Four Horns**

Dan. 8:8, 22

**Little Horn**

Dan. 8:9, 23

#### Roman

Republic (509 - 27 B. C.)

Empire (27 B. C. - A.D. 476)

Luke 2:1-3; 3:1-2

#### Legs of Iron

Feet of Iron and Clay

Dan. 2:33, 40-43

#### Dreadful, Terrible, Strong, Diverse

Teeth of Iron, Nails of Brass, Ten Horns

Dan. 7:7, 19-20

Chart No. 2

## Comparison of Daniel 7 and Revelation 13

Daniel 7	Description	Revelation 13	Description
7:3	Four Beasts from the Sea	13:1	Beast out of the Sea
7:7	Dreadful, Terrible, Strong, Diverse	13:2	A Composite
7:8, 25	A Mouth Speaking Great Things, Words Against the Most High	13:1, 5-6	A Mouth Speaking Great Things, Blasphemies Against God
7:7, 19	Devoured, Broke in Pieces, Stamped the Residue, Diverse	13:7	Power Over all Kindreds (Tribes), Tongues, Nations
7:7-8, 20	Ten Horns, a Little Horn	13:1	Seven Heads and Ten Horns
7:21, 25	Made War with the Saints	13:7	Made War with the Saints
7:25	Think (Intend) to Change Times and Laws	13:8	Authority Over Earth Dwellers

Chart No. 3

**THE SUCCESSORS OF ALEXANDER THE GREAT<sup>1</sup>**

**THE PTOLEMIES – EGYPT**

(323-285 B.C.) Ptolemy I Soter I

(285-246 B.C.) Ptolemy II Philadelphus

(246-222 B.C.) Ptolemy III Euergetes I

(222-203 B.C.) Ptolemy IV Philopator

(203-181 B.C.) Ptolemy V Epiphanes

(181-146 B.C.) Ptolemy VI Philometor

**THE SELEUCIDS – SYRIA**

(312-281 B.C.) Seleucus I Nicator

(281-261 B.C.) Antiochus I Soter

(261-246 B.C.) Antiochus II Theos

(246-225 B.C.) Seleucus II Callinicus

(225-223 B.C.) Seleucus III Soter

(223-187 B.C.) Antiochus III the Great

(187-175 B.C.) Seleucus IV Philopator

(175-164 B.C.) Antiochus IV Epiphanes

The Ptolemies continued ruling in Egypt until 30 B. C. Cleopatra VII dominated the closing part of this period and associated herself with Mark Antony, a relative of Julius Caesar. Following the defeat of Mark Antony by Octavian, another relative of Julius Caesar, Mark Antony and Cleopatra committed suicide in 30 B. C. In 27 B. C. the Roman Senate conferred upon Octavian the title Augustus, and he then ruled as the first emperor of Rome.

The Seleucids continued ruling in Syria until Pompey, the Roman general, made it a Roman province in 64 B. C.

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<sup>1</sup> The dates of these rulers are taken from Finegan, *Light from the Ancient Past*, pp. 244-245.

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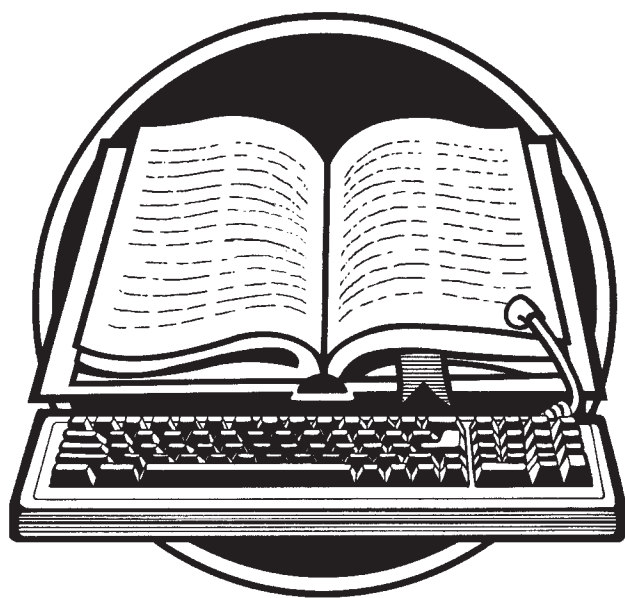
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