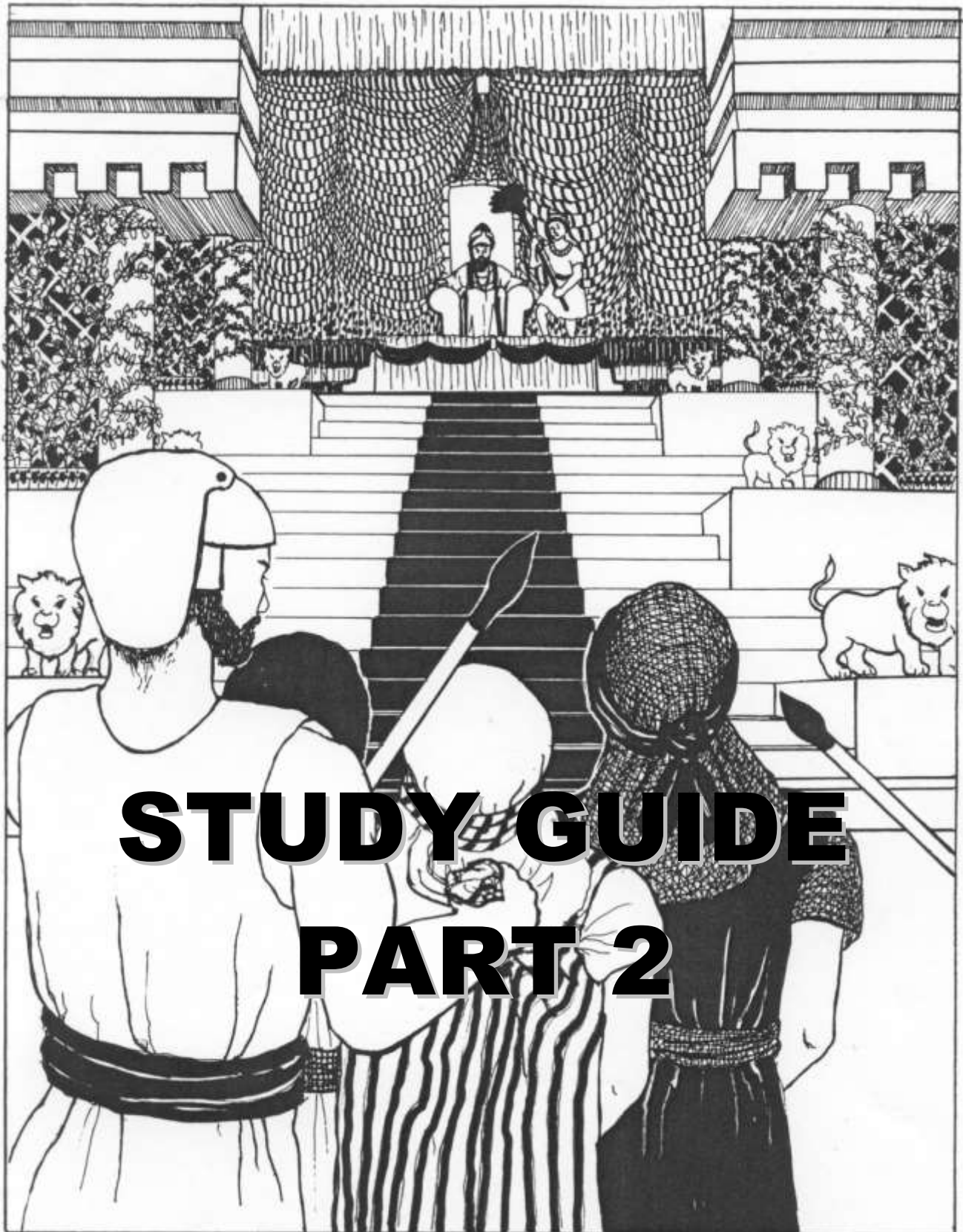


DANIEL 5 – 8

"But Daniel purposed in his heart that he would not defile himself..."



*Edmonton Berean Christadelphian Study
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SECTION 6 – DANIEL 5:1-31 – HEATHEN IMPIETY JUDGED

Following the death of Nebuchadnezzar the Babylonian empire fell into a state of decline. Chapter 5 describes the closing scenes of the Babylonian Empire, the transition from the gold to the silver of the great image of chapter 2, and from the lion to the bear of Daniel's vision in chapter 7. The feast described here is supposed by some to have been an annual state festival, in honour of one of Babylon's deities. Cyrus, the Persian, who was then besieging Babylon, learned of its approach, and laid his plans accordingly for the overthrow of the city.

For more information Rollin's Ancient History is recommended (see Study Guide).

Chapter 5 - Belshazzar's Feast

<i>Analysis</i>	5:1-3	Impiety in Action
	:4	Idolatry Enacted
	:5	Hand Appears
	:6-15	Interpretation Required
	:16	Gifts Promised
	:17-21	Divine Assessment – Impiety without excuse
	:22-23	Divine Judgement
	:24	Hand Disappears
	:25-28	Message Revealed - Interpretation Given
	:28	Gifts Given
	:30-31	Babylon Overthrown

Step 1 – Background Info. – Getting the Whole Picture

1. What is the time period between the events of ch. 1 and ch. 5 ?

2. How many years remain in Judah's 70 year captivity when Babylon is overthrown?

When we are considering an historical portion of God's word (such as Dan. 5) it is valuable to:

1. Compare scripture with scripture.
2. Compare scripture with the historical record.
3. Compare scripture with archaeological findings.

The historical record complements and supports the scriptural account of Daniel 5. Further evidence to the reliability of the Biblical account is provided by the findings of archaeology.

While it is not necessary for Bible students to be students of history, some background information is often useful and helpful to understand portions of scripture that are historical or prophetic in nature.

When we see the scriptural record in perfect harmony with the historical account and the archaeological findings we are reassured of the Divine origins of scripture.

1. Scripture with Scripture

Compare the account in Daniel 5 with the record in Jeremiah. The main point of agreement between the record of Dan. 5 and the prophecy of Jeremiah lies in this, that the city is taken on the night of a great feast, when a large gathering of principal men were inflamed with wine (Dan.5:1-4). The record in Jeremiah is in chapters 50 & 51.

Fill in the appropriate references (Jer. 50, 51) and add to the list if you can by:

- listing similarities in the accounts
- comparing condemnations and faults
- comparing judgements

Features which Characterize the Fall of Babylon (Jer. 50,51) – Insert the relevant quote passage in the brackets

1. Babylon will be attacked by an invader from the North (_____), invader identified (_____)
2. City described as well provisioned (_____) with towering fortifications, broad walls & high gates (_____)
3. She will be taken by stratagem, caught in a snare (_____)
4. The stratagem is connected with her water defences (_____) - also connected with the course of the Euphrates through Babylon (51:32 - “passages”)
5. Will be successfully executed at a time when a great feast is going on at which all principal men of the land are gathered (_____)

2. Scripture vs. The Historical Record

Consider the following quotations:

The Record of History

1. Herodotus (447 BC)

Cyrus approached Babylon in the spring of the year. The Babylonians met him without the walls, were defeated and then retired within their defences. “Here”, adds the historian “they shut themselves up, and made light of his siege, having laid up stores of provisions for many years in preparation against this attack; for when they saw Cyrus conquering nation after nation, they were convinced he would never stop, and their turn would come at last.” (Jer. 50:26)

Therefore Cyrus resorted to stratagem

“He placed a portion of his army at the point where the river enters the city, and another body at the back of the place where it issues forth, with orders to march into the town by the bed of the stream as soon as the water became shallow enough!”

“After this he withdrew the less warlike portion of his troops to a place where Queen Nitocris had made a vast lake into which the waters of the Euphrates were turned while she was lining with brick the quay-walls of the city. Cyrus, according to Herodotus “turned the Euphrates by a canal into the basin which was then a marsh; on which the river sank to such an extent that the natural bed of the stream became fordable. Hereupon the Persians, who had been left for the purpose at Babylon by the river side, entered the stream, which had now shrunk so as to reach about midway up a man’s thigh, and thus got into the town. Had the Babylonians been aware of what Cyrus was about, or had they noticed their danger, they would never have allowed the Persians to enter the city but would’ve destroyed them utterly; for they would have made fast all the street-gates which gave upon the river, and mounting upon the walls along both sides of the stream, would so have caught the enemy as it were in a trap. But as it was the Persians came upon them by surprise and so took the city. Owing to the vast size of the place, the inhabitants of the central parts—as the residents of Babylon declare—long after the outer portions of the town were taken, knew nothing of what had happened, but as they were engaged in a festival continued dancing and revelling until they learned the capture but too certainly.” (Jer. 51: 31)

Herod I taken from ‘In and Around the Book of Daniel’ by Charles Boutflower

2. Xenophon (380 BC)

“Cyrus impressed by the strength and height of the fortifications thought first of starving out the city; but when the river was mentioned to him and some comment made on its depth, he conceived the idea of draining off its waters by digging a trench round the town and at the same time leading the Babylonians to believe that he was preparing to blockade their city by forming a rampart with the earth thrown up out of the trench.” This indeed they believed, and in the words of the historian, “laughed at his blockade, as being furnished with provisions for more than 20 years.” After the trench was dug, Cyrus, according to Xenophon “on hearing there was a festival in Babylon, in which all the Babylonians drank and revelled the whole night, took, during the time of it, a number of men with him and as soon as it was dark, opened the trenches, and the bed of the river became traversable.”

“After sending a force of men to test the depth of the river, on their reporting favourable, Cyrus addressed his officers and assured them that they would have little difficulty in overcoming a foe whom they had already defeated when sober, and who were many of them asleep and intoxicated.” He concluded his address with the words, “Hasten therefore, to arms, and I will lead you with the gods; and do ye, Gadatus and Gobryas, show us the way, for ye know it; and when we are within the city, guide us the quickest way to the palace.” “Yes!” replied Gobryas, “we will: and I should not be surprised if the gates to the palace are now open, for the whole city seems tonight to be given up to revelry. We shall find, however, a guard before the gates, for it is always set!”

“It will not do to wait”, said Cyrus, “we must advance, in order that we may take the men as much off their guard as possible.”

“As soon as these words were spoken, they started on the march; and of those who met them some were struck down and killed, some fled and some raised a shout. Those with Gobryas joined the shout with them, as though they too were revellers themselves, and marching by the quickest way they could, arrived at the palace. The party with Gadatus found the doors of the palace shut, and those who were told to attack the guards fell upon them as they were drinking by a large fire, and forthwith dealt with them as with enemies. Those who were within heard the uproar, and on the king ordering them to see what was the matter, some of them threw open the gates and rushed out. The men with Gadatus as soon as they saw the gates unclosed, burst in, and pursuing those who fled back in, and dealing them blows, they reached the king and found him in a standing posture with his sword drawn. Him the men with Gadatus and Gobryas overpowered, whilst those who were with him were killed. Cyrus sent troops of horses through the streets, bidding them kill those whom they found abroad, and those who understood Syrian he ordered to tell those who were within their houses to remain there, and that if any were found abroad they would be killed.” These commands they carried out!

Taken from Herodotus, Book 1, from ‘In and Around the Book of Daniel’ by Charles Boutflower

3. Scripture vs. The Record of Archaeology

1. What is the time period between the events of ch. 1 and ch. 5?

2. How many years remain in Judah’s 70 year captivity when Babylon is overthrown?

- 3. Compare the account in Daniel 5 with the record in Jeremiah 50–51. What key similarities do you see in the accounts of Babylon’s fall?**

You should insert more paper to answer these questions if necessary.

Possible Sources:

The following books, all written by James B. Pritchard:

1. Archaeology in the Old Testament.
2. Ancient Near-East text relating to the O. T.
3. Ancient Near-East pictures relating to the O. T.

(You will probably have to find these books in a library!)

Internet: www.thebritishmuseum.ac.uk – “Nebuchadnezzar II, King of Babylon (605-562 BC)”

Note: How PROPHECY, HISTORY and ARCHAEOLOGY SUPPORT ONE ANOTHER!

- 4. Summarize the historical and archaeological evidence that supports the Biblical record of Babylon’s downfall.**

Step 2 - ch.5:1-4 Impiety and Idolatry

cp. Isa.21:4; Jer. 50:24; 51:39,57

The ungodly state of the nation is evidenced by Belshazzar's licentious and blasphemous celebration. The holy vessels from the Jerusalem temple were desecrated by drunkenness, debauchery and idolatry. Babylon's iniquity was now full and judgement was about to strike.

1. What does 'Belshazzar' mean? What does this suggest about the king's trust and confidence?

2. Why was it sacrilege to drink from the temple vessels? What principle is brought to light for us?

3. How do Jeremiah 51:7-8 and Revelation 18:3,7 provide parallels to Belshazzar's actions?

Exhortation – As faithful Jews in Babylon watched the unfolding of the 70 year captivity, they could see God working in the Kingdom of men. As captives in Babylon they would be filled with hope as Cyrus stood at the gates of the city. The Babylonians in the height of their revelry and idolatrous blasphemy would be soon out off!

Do we look for and long for the return of our Saviour and the end of our captivity to sin? Or are we enjoying the pleasures of sin offered in our modern world, oblivious to the impending judgement to come?

- 4. Exhortation – Are we watchful for Christ’s return, or absorbed in worldly pleasures like Belshazzar? Identify some thoughts on this topic.**

Step 3 Ch. 5:5-16 – The Hand, The Writing – An Interpretation Required

No flashes of supernatural light, or deafening peals of thunder announced the interference of God in their impious revelries. A hand silently appeared tracing mystic characters upon the wall. It wrote over against the candlestick. Terror seized upon the king, for his conscience accused him. Although he could not read the writing, he knew it was no message of peace that was traced in glittering characters upon his palace wall. The king’s countenance was changed, his heart failed him, pain seized upon him, and so violent was his trembling that his knees smote one against another. He forgot his boasting and revelry; he forgot his dignity; and he cried aloud for his astrologers and soothsayers to solve the meaning of the terrible apparition.

- 1. What is significant about the candlestick in v.5? How does this apply to us?**

- 2. Why could Belshazzar’s wise men not interpret the writing? How does this illustrate the blindness of false religion?**

3. *Why could Belshazzar only offer the position of third ruler in the kingdom (v.7)? Who are the 1st and 2nd rulers?*

4. *Why couldn't the wise men answer the king? (vs.8-9) How does this situation represent the state of those who are blinded by false religion (cp. 1 Cor. 1:19-21; Jer. 16:19-21)? In light of this, how should we be like Daniel?*

5. *Who might the Queen in v.10 have been, and why is her role significant? Consider these possibilities:*
- a. *Wife of Nebuchadnezzar – Belshazzar's grandmother.*
 - b. *Daughter of Nebuchadnezzar, wife of Nabonidus, mother of Belshazzar.*
 - c. *Nitocris' – widow of Evil-merodach – a lady of eminent wisdom and discretion (Herodotus).*
- Which seems most plausible? Support your reasoning.*

6. *What is being alluded to in the phrases 'shewing of hard sentences' and 'dissolving of doubts'? (v.12)*

Exhortation - the Spirit Word allows those who abide by it to rise above their worldly contemporaries in moral matters, making common decisions, solving life's problems and understanding their fellow man. The believer can then solve difficult problems and untangle the snags and snares of life. May we be guided by the excellence of the Spirit Word within.

- 7. What was ironic about the king's rewards in light of the events that transpired latter that night? (vs.16)**

Step 4 – Ch.5:17-23 – Daniel Reproves the King for his Impiety and Idolatry

Daniel first of all disclaims the idea that he is influenced by the motives that governed the soothsayers and astrologers. Daniel then rehearses the experience of the king's grandfather, Nebuchadnezzar. Although the king knew of all these things, he had not humbled his heart, but had lifted himself up against the God of heaven, and had even carried his impiety so far as to profane His sacred vessels, praising the senseless gods of men's making, and failing to glorify the God in whose hand was his breath.

- 1. How did Belshazzar fail to learn the lessons from Nebuchadnezzar's experience?**

- 2. What lesson do we take from Belshazzar's deliberate contempt of God (v.22)?**

- 3. What is represented by the heart (v.20)? How can ones 'heart be lifted up' and their 'mind hardened'?**

Belshazzar failed to learn the lesson. “Pride cometh before a fall”, cp. Pro. 8:13, 16:18-19, 29:23; Isa.14:13-14.

Lest we be caught up in “the pride of life”, “let us examine ourselves” and “take heed lest we fall” cp. 1 Cor. 10:12

5. Where else in scripture do we learn that our breath is in God’s hand and He watches over all our ways? What is the lesson for us? (v.23)

Step 5 – 5:24-31 – Final Judgment by the Hand of God

There is an excellent comment on this section of chapter 5 in a book called ‘In and Around the Book of Daniel’ by Charles Boutflower.

Here is a precise of what he says:

The Handwriting

Translated directly from Aramaic
NISEPU LQT ANN ANN
To suit our mode of reading
MNA MNA TQL UPRSIN

To the king and his lords these 4 words could appear as Aramaic names of 3 weights or 3 coins:

“a mina, a mina, a shekel, and half-minas”

But the true meaning was:

MNA God had numbered the kingdom and brought it to an end, i.e. the 70 yrs of Jeremiah’s prophecy were up - Jer. 25:11-12, 29:10.

TQL thou art weighed in the balances and found wanting.

PRS singular form, and treating it also as a past participle, accounted for its plural form, PRSIN, by declaring that it carried with it a further reference to the Persians who, along with the Medes were besieging the city at that time.

“thy kingdom is divided and given to the Medes and Persians.”

Daniel’s Message

“Numbered, Numbered, Weighed and Divided”

- repetition of 1st word indicates certainty of coming judgment and is therefore the solemn

death-knell of the Babylonian king cp. Gen.41:32

- 3rd word – reason for the coming judgment.
- last word shows the course which judgment would take, and how it would be enacted. (i.e. by the Persians!)

Are we weighed in the divine balance and found wanting?

‘That night they slew him on his father’s throne,
The deed unnoticed and the hand unknown
Crownless and sceptreless Belshazzar lay,
A robe of purple round a form of clay.’

Anonymous

1. ***"sent from before him" (v.24, cp. RSV, Roth., YLT) "Then was there put forth from before him the part of the hand." Carefully note the context. Is the "him" here God, Daniel, or someone else (cp. Isa. 63:9; Luke 1:19)?***

2. ***God would use just balances to weigh Belshazzar, as He will judge us fairly. (cp. Prov. 11:1; 16:11). Where does scripture assure us that we will never lack or be found wanting if we trust in God?***

3. ***Why did Daniel accept the gifts of Belshazzar now? (v.29; cp.v.17)***

Note: After Belshazzar and Nabonidus were killed by the Persians, Daniel was the highest authority in Babylon!
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4. ***What does the title Darius mean? (v.31) Who was Darius in v.31? (cp. Dan.9:1, 11:1). Note: "took" = "received" in RV.***

SECTION 7 – DANIEL 6:1-28 – HEATHEN PERSECUTORS JUDGED

Daniel was now an old man, certainly well over 80 years of age. Daniel's long diplomatic career and his prediction of a Medo-Persian victory were doubtless reasons why Darius placed him over the government. Daniel's faith and courage were the prelude to a mighty miracle, accentuated by the climatic struggle with pagan idolatry. This signal demonstration that the Lord of the captive Hebrews was really God had a great effect on Darius, as is seen in his decree, and doubtless also favourably affected Cyrus, who issued his decree a few years later to permit the Jews to return to Jerusalem.

Chapter 6 – Daniel in the Lion's Den

<i>Analysis</i>	6 :1-3	Daniel's Prosperity
	:4-6	Conspiracy Made
	:7-9	Decree Obtained
	:10-13	Conspiracy Succeeds
	:14-17	Decree Enforced
	:18-24	Conspiracy Fails
	:25-27	Decree Reversed
	:28	Daniel's Prosperity

Step 1 – Ch.6:1-3 – Daniel elevated

1. *What position did Darius give to Daniel, and why might Daniel have accepted such authority?*

2. *What does it mean that Daniel was 'preferred' because of an excellent spirit? What can we learn from his attitude toward his job?*

3. Who is Darius in v.1? Same as 5:31? Are you sure? cp. also 6:28.

Note: Ahasuerus had added seven princes and provinces to the empire. (cp. Est. 1:1; 8:9)

4. "An excellent spirit" – cp. 5:12 – What was this excellent spirit which is recognised by the king? What do we learn of Daniel's attitude towards his job? What are the ramifications for us today? Include 1 Pet. 2:12 and Col. 3:22-24 in your response.

Step 2 – 6:4-15 – They Conspire Against Him, Daniel is Condemned

Observe the subtlety of these men, and the length to which people will go to accomplish the ruin of a just man. If they had made the decree read that no petition should be asked of the God of the Hebrews, which was the real design of the matter, the king would at once have discerned their object, and the decree would not have been signed. Instead they gave it a general application, and were willing to ignore and heap insult upon their whole system of religion, as well as all the multitude of their gods, for the sake of ruining Daniel, whom they hated.

Daniel knew of the decree, but took no means to reverse to. He simply committed himself to God, and left the result to His providence. He did not leave the city on pretended business, or perform his devotions with secrecy; but when he knew the writing was signed, he did just as aforetime; with his face turned toward his beloved Jerusalem, he kneeled down in his chamber 3 times a day, and poured out his prayers and supplications to God.

- 1. What motivated the princes to seek fault in Daniel ("sought" – v.4)? What is the difference between a fault and an error?**

- 2. In order to condemn Daniel he had to be placed in a position in which his civil and religious duties would clash. (v.5) Can we classify Daniel as a type of conscientious objector? Discuss this statement with reference to Acts 4:19; 5:29; 1 Pet. 4:14 and any other passages that come to mind.**

- 3. What is significant about the word "assembled"? (v.6; see v.11 cp. Psa. 2:1-2). Why did these men have to work quickly?**

- 4. Why was the decree made for only 30 days (v.7)?**

5. **Compare v.8 with Esther 8:8. Is it fair to say that the king himself couldn't reverse his own decree? Support your answer using Dan. 6.**

6. **What is the significance of "praying toward Jerusalem"? The following references may help: Psa.5:7; 1 Kings 8:33-35; Jer. 51:50.**

"Pray for the peace of Jerusalem" and thereby let Jerusalem (both literal and "heavenly") come into your mind!!

7. **"Three times a day" – cp. Psa.55:17**
Perhaps 3rd hour - morning sacrifice
6th hour - noon
9th hour - evening sacrifice

What do you think? Support your answer from scripture. How often do we pray? Do we pray as much as three times a day?

8. **What sort of things could Daniel have expressed to his Father in prayer at these times? (cp. 9:3-19; Heb.11:33)**

9. How has the men's attitude changed towards the king in v.12 and 15? cp.v.6

Step 3 – Ch.6:16-18 – Daniel Delivered to the Lions

The king laboured till the going down of the sun, probably by personal efforts with the conspirators to ask them to relent, or by arguments and endeavours to procure the repeal of the law. But they were inexorable. The law was sustained and Daniel, the venerable and upright servant of the kingdom, was thrown, as if he had been one of the vilest of malefactors, into the den of lions to be devoured by them.

1. What is symbolized by the den of lions? (Ezek. 22:25, 1 Pet. 5:8 and 2 Tim. 4:17 may be of help).

2. There is no record of Daniel praying for deliverance. Why do you think this is missing? Cp. 3:20-21 where we are not told if Hananiah, Mishael and Azariah offered a prayer.

3. Of what incident in scripture does the stone (v.17) remind you? Isn't this one of the strongest proofs of the certainty of Daniel's resurrection?!!

Daniel's Trial Foreshadowed the Experience of his Future Judge:

- incited envy of contemporaries _____
- his contemporaries acknowledged his integrity (Jn.8:46)_____
- they forced the government to move against him_____
- the king, like Pilate, acknowledged injustice_____
- he was delivered to lions (sealed in the tomb)_____
- he was delivered from lions (restored to life)_____
- his deliverance = token of faithfulness and righteousness_____
- His adversaries were judged._____
- Result: Gentiles acknowledge the living God!_____

4. Fill in references for each. Can you expand upon or add to this list?

Step 4 – Ch. 6:19-24 – Darius Finds Daniel Alive

The behaviour of the king after Daniel had been cast into the den of lions attests to his genuine interest in Daniel, and the severe regret he felt for his own involvement in the matter. Yet Daniel remained, having been preserved by a power higher than any power on earth. His cause was vindicated, his innocence declared. Faith had triumphed. His accusers were torn to pieces before they reached the bottom of the den.

“The righteous is delivered out of trouble, and the wicked cometh in his stead.” Prov.11:8

- 1. What does Darius' "very early" (v.19) visit to the lions' den reveal about his concern for Daniel? What does "a lamentable voice" (v.20) (see concordance) tell us?**

2. What is significant about Darius acknowledging Daniel's God as "living"? (v.20)

3. Daniel's innocence also serves to show that he typifies Christ (v.22). Give N.T. references to demonstrate this.

4. Who else had "no manner of hurt" found on them? (v.23; cp. 3:25, 27)

5. Why did Darius throw these men to the lions? (v.24) What did their fate prove? Why did their families suffer the same fate?

Step 5 – ch.6:25-27 – Darius Praises the God of Israel

The result of Daniel's deliverance was that another proclamation went throughout the empire in favour of the true God, the God of Israel. All men were to fear and tremble before Him. What Daniel's enemies designed to accomplish (his ruin), resulted only in his advancement. It appears that the seal of God's approval rests upon two great principles of conduct:

- (1.) To resist the temptation to sin.
- (2.) To practice all known duties.

From the experience of Daniel, who would not be frightened out of doing what he knew to be right, God has encouraged His servants in all succeeding ages to stand firmly for principle and truth.

The decree of the king sets forth the character of the true God in comprehensive terms.

v.25-27 – the God of Daniel – Darius' Ten-fold Confession

- (1.) He alone is the living God—all others are nonexistent.
- (2.) He is steadfast forever, all others change.
- (3.) He has a kingdom; for He made and governs all.
- (4.) His kingdom shall not be destroyed; all others come to an end.
- (5.) His dominion is without end—everlasting dominion under everlasting rule by an everlasting God.
- (6.) He delivers; those who are in bondage and danger.
- (7.) He rescues; those fallen into enemy hands.
- (8.) He works signs and wonders in heaven.
- (9.) He works signs and wonders in earth (4:17).
- (10.) He has delivered Daniel—living evidence.

“DARE TO BE A DANIEL...”!!

1. How long did Darius and Daniel continue in the administration of the Medo-Persian Empire?

2. When has a similar decree been made before? (v.25) When will the world experience true peace? Support your answer with scripture.

3. How is God "steadfast forever"? (v.26)

4. Summarize the lessons you have learned from chapter 6.

Thus closes the historical part of the book of Daniel. We now come to the prophetic portion, which, like a beacon has cast its rays upon the course of time up to the present day and continues to illuminate the pathway of the ecclesia onward to the kingdom of God!

SECTION 8 – CHAPTER 7 – THE FOUR BEASTS

All scripture language is to be taken literally, unless a good reason exists for supposing it to be figurative; and all that is figurative is to be interpreted by that which is literal (scripture interprets scripture). That the language used here is symbolic is evident from v.17 – “These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.”

These beasts are therefore symbols of four great kingdoms. The circumstances under which they arose, and the means by which their elevation was accomplished, as represented in the prophecy, are symbolic also. The symbols introduced are, the four winds, the sea, four great beasts, ten horns, and another horn which had eyes and a mouth, and which waged war against God and His people. We have now to inquire what they signify. It is recommended that you read through the whole chapter before completing the questions.

Chapter 7 – The Four Beasts

<i>Analysis</i>	7 :1-8	Four Wild Beasts
	:9-12	The Beasts Consumed by the Fiery Flame
	:13-14	The Everlasting Dominion
	:15-27	The Angelic Interpretation of the Vision
	:28	Daniel is Troubled

Step 1 – Ch. 7:1-8 – The Four Wild Beasts

Before we embark upon this first section it is essential first of all that we have a complete grasp of chapter 2 and the interpretation of the image. We must also read carefully the whole of chapter 7 in order to pick up any clues which help identify these four beasts.

Dan. 7:17 “These great beasts, which are four, are four kings,
which shall arise out of the earth.”

After reading the chapter we note that the beasts do not rise all at once, but consecutively. The last beast is in existence when all earthly scenes are brought to an end by the judgment of Jesus Christ. Now, from the time of Daniel to the end of this world’s history (i.e. the kingdom of men), there were to be but four universal kingdoms, as we learn from Nebuchadnezzar’s dream of the great image in chapter 2. We should now examine chapter 7 in parallel with chapter 2.

1. Based on this assumption, what are your “preliminary identifications” for the great beasts?

2. v.1 – What is meant by “the sum of the matters”? As chapter 7 unfolds why is it important to keep this in mind?

3. v.2 – Using verses from Jer. 4 & Jer. 51 (and any others you can think of), establish the fact that winds symbolize “strife, political commotion and war” within scripture.

4. What do the heavens signify? (Isa. 1:1-10 & 2 Pet. 3 may help)

5. **v.3 - In addition to v.17 of this chapter how might Eze.29:3; 32:2 and Prov. 28:15 substantiate our association of these beasts to powers (nations) in the earth? Can you think of any others?**

An overall, general picture is painted for us in v.2 & 3 of what is about to be revealed in the rest of the dream. It is now up to us to examine the details of the dream and its interpretation and fit the “specifics” back into this general overview.

The First Beast - A Lion with Eagle's Wings

1. ***This first beast must correlate to the head of gold of the great image of chapter 2 – namely the kingdom of Babylon. Similarly the other beasts can be identified by the succeeding kingdoms shown by that image (cp. Dan. 7:23). If this vision covers essentially the same ground as the image of chapter 2, why then is it given? Why was not the vision of chapter 2 sufficient?***

2. ***What nation(s) is/are represented by the "lion with eagle's wings"? Be careful—this question isn't as easy as it looks (i.e. is the Assyro-Babylonian empire represented or only Babylon itself?). Note what Bro. Thomas says. (Elpis Israel, "The Vision of The Four Beasts" and "Of the Lion" pg. 338-341, Logos 2000 edition). Be able to support your point of view—the following quotations should help: Jer. 50:17; Hos. 8:1,9; Jer. 4:7, Jer. 49:22; Hab. 1:8; Hos. 5:13,14; Dan. 4:33.***

3. ***"the wings thereof were plucked" – What might be symbolized by eagle's wings? Does Psa. 91:4 give you any ideas? Why eagle's wings? The plucking of the wings indicates a change of phase in the first beast—identify this change historically (Nahum 1:1; 2:8-13).***

4. *The beast was made: (1) to stand upon the feet as a man and (2) a man's heart was given to it. What is symbolized by these two changes?*

A Second Beast – Like to a Bear (Elpis Israel pg. 341-342)

1. *What nation(s) is/are represented by the Bear? (cp. Dan. 2:39)*

2. *What is symbolized by it rising up on one side (Note: your centre mg. should help)? How long did Darius the Mede reign? How long did Cyrus & his Persian successors reign?*

3. *What is symbolized by the 3 ribs? (see Dan. 6:2)*

Another – Like a Leopard (Elpis Israel pg. 342-344)

1. *What empire is symbolized by the Leopard that was "to bear rule over all the earth"? (cp Dan 2:39)*

2. *A leopard is known for its swiftness. What might be symbolized by the 4 wings?*

Consider the following:

“From Macedonia to the Ganges, which river Alexander nearly approached, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander’s marches; first, from the extremity of Cilicia, where the battle of Issus was fought, to the temple of Jupiter Ammon in Libya; and his returning from thence to Tyre, a journey of three hundred leagues at least, add as much space at least for the windings of his route in different places; we shall find that Alexander, in less than eight years, marched his army upward of seventeen hundred leagues (or more than fifty-one hundred miles), without including his return to Babylon.”

Ancient History, Book XV Sec. 2, Rollin

3. The four heads are indicative of 4 ruling (authoritative) powers which were to arise. State why you agree or disagree.

Consider the following historical details:

The Grecian empire maintained its unity but little longer than the lifetime of Alexander. Within 15 years after his “brilliant” career ended in a fever induced by a drunken debauch, the empire was divided among his 4 leading generals as follows (see v.6):

- 1st Head kingdom of South included Egypt, Libya, Arabia, Syria and Palestine under the Ptolemies. - Stood from the time of Alexander’s death -Roman subjugation of Egypt (31 B.C.)
- 2nd Head kingdom of N.W. included Thrace, Bithynia -ruled by Lysimachus
- 3rd Head kingdom of N.E. included Babylon -Indus River -ruled by Seleucus
- 4th Head kingdom of W. included Macedonia and Greece -ruled by Cassander

Additional Note: The lion, bear and the leopard all established themselves in the city of Babylon; yet a decree went out against the city (Isa. 14:22-23). In fact, Alexander’s early death prevented him making it his centre of rule and by BC 293 Babylon had become an uninhabited desert due to the change in course of the Euphrates. The city of Seleucia was built 40 miles above it to which the citizens removed. Therefore Daniel 4:14-15 was fulfilled and its roots remain in the earth as they did under the sovereignty of the 3rd head for 250 years until it was taken over and passed to the Romans in BC 65.

4. How were these Babylonian roots carried on by Rome, even to the present day (recall ch. 2)?

A Fourth Beast – Dreadful and Terrible (Elpis Israel pg. 344-347)

1. *This fourth beast, as you have probably already figured out, obviously represents the*

_____ *power (be careful!).*

2. *The fourth beast represents and predicts certain things destined to come to pass in connection with the ten toes of the image which are important details not revealed in Dan. 2. List additional details as revealed in the 4th beast of Dan. 7 with respect to Rome, the saints, and the kingdom of God? (If you need some help refer to Elpis Israel pg. 344).*

3. *What is meant by "dreadful, terrible and strong exceedingly"? (v.7)*

4. *"great iron teeth", "nails of brass" – How do these (vs.7,19) characteristics help us to pinpoint the identity of this 4th beast? Why iron and brass? (Hint: Dan. 2)*

5. *What ruling powers are represented by the 10 horns (v.7)? (cp. v.24) Could it be that both the horns of the beast and the toes of the image represent these same "king" powers?*

These 10 divisions eventually evolved through history into what we now know as modern day Europe—the kingdom of men that will exist until destroyed by Christ and the saints!

Daniel considered the horns. Indications of a strange movement appeared in their midst until a little horn thrust itself up among them. This horn, or power, persecuted the saints and blasphemed God. (v.25) Before the Roman Empire was broken up into ten parts it had already been divided into two main parts, answering to the two legs of the image seen by Nebuchadnezzar.

6. *The headquarters cities of these 2 divisions were _____ in the west, and _____ in the east. From these two centres arose two related religious systems. What were they?*

The little horn here refers to which of these two systems rising to power?

7. *"There were three of the first horns plucked up" (v.8) – Which three? How? Why? By whom?*
- _____
- _____
- _____

8. *In v.8 we see two aspects of the little horn, which was to make "war with the saints...until the Ancient of days came" (vs. 21-22). They are:*

<i>horn</i>	<i>civil & military power (v.24)</i>
<i>eyes & mouth</i>	<i>ecclesiastical/spiritual power (v.11,25)</i>

Can you find other passages elsewhere to expand these symbols? Today we can identify a "Roman" power that has existed for all this time and is to be judged at the coming of Jesus Christ. (cp. 2Thes. 2:4,7-8). What is it?

Step 2 – Ch.7:9-14 – The Vision of Messiah's Coming

1. *Of what are the thrones (v.9) indicative? cp. Rev. 20:4,6.*
- _____
- _____
- _____
- _____
- _____

2. ***It is stated that these thrones were "cast down" (AV, #7412). Look up this word in Strong's. Compare verses 11 & 24. Who will possess the seat of judgment in place of the ten horns (see vs.18,22,27)?***

3. ***Who is the "Ancient of Days"? The following references may be of some help: Rev. 1:13-14,17-18 (see YC 2001 Revelation workbook Part 1); Mic. 5:2-3; Isa. 9:6-7; John 1:14; 10:25. Be careful! Remember that this is not literal, but is a symbolic prophecy.***

The Ancient of Days – God Manifest in Spirit

“In this vision of the four beasts...it is said the little horn prevailed against the saints, ‘until *the Ancient of Days came*, and judgment was given to the saints of the Most High.’ Now, who is the Ancient of Days? The Deity; but how is He to ‘come’? In Jesus of Nazareth, who is Deity manifested in our human nature—justified by spirit. Jesus himself preached this coming in power and great glory. He said, ‘When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.’ That is the time when the Ancient of Days comes; judgment shall then be given—to whom? ‘Judgment was given to the saints of the Most High.’ The little horn made war against the saints until judgment was given to the saints who had been made war upon. When judgment is given to them, they will no longer be trampled under foot. When the time arrives for the Ancient of Days to manifest himself, the fortunes of the two parties will be reversed. The saints will have power put into their hands, and they will execute judgment on the powers of the world:

“I beheld, and the same horn—the little horn with eyes—the Episcopal horn [i.e. governed by bishops], the overseeing horn, with mouth that spoke great things and blasphemy against the Most High—made war with the saints, and prevailed against them until the Ancient of Days came, and *judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.*”

Bro. John Thomas, *The Book Unsealed*. The Christadelphian. (Page 11).

4. ***"Whose garment was white as snow, and the hair of his head like the pure wool" (v.9). What does white symbolize in scripture (see Isa. 1:18 & Rev. 19:8)? What is the connection with "pure wool"? Note the similarity of the language used here in verse 9 to that of Rev. 1:13-14. Comment on this connection.***

5. ***"his throne was like the fiery flame". What aspect of rulership in the kingdom is being emphasized? (cp. Isa. 31:9; Isa. 66:15-16; 2Thes.1:6-10).***

6. ***"wheels as burning fire". Is this a symbol of the cherubim in judgment?! See Isa. 66:15, Eze. 1 & 10 (esp. ch. 1:5,10,12-16 and ch. 10:1,5-6,9-17). Explain.***

The Cherubim

The cherubim are Israelitish in character (Eze. 1:10; Num. 2) and have "the likeness of a man" (Eze. 1:5; Rev. 1:13; 1Jn. 3:2), that is "the man Christ Jesus", who they follow as their "head" (Eze. 10:11)! They are driven by the spirit of God's word (Eze. 1:12, 20) and have a "likeness of the glory of the LORD" (Eze. 1:28; cp. Ex. 33:13, 18-19). They are a great host with a voice like that of the Almighty (Eze. 1:24). They are vehicles for the Divine will, with wheels that speak of fellowship with their head and one another (Eze. 1:16-21; 1Chr. 28:18 RV). Under the leadership of their returned King they will execute "the judgment written", for "this honour have all his saints." (Psa. 149:9; Dan. 7:9).

7. ***"A fiery stream issued and came forth from before him." (v.10). The fiery stream is representative of the judgment of God (see Isa. 30:27-30). How does that judgment issue and go forth from before him, i.e. how is that judgment administered? (Hint: Psa. 149 may help).***

8. Who does the "thousand thousands" and "ten thousand times ten thousand" refer to? Compare other translations, e.g. RSV, YLT, etc. (cp. Jude 14-15; Rev. 5:11)

- a) *Immortalized saints*
- b) *angels*
- c) *both a & b*
- d) *none of the above (provide an alternative)*

Explain your choice from Scripture:

9. "The books" (v.10). What book(s) are being referred to here (whether literal or figurative)? Note the context as to who is being judged. Cp. Psalms 69:28; Malachi 3:16; Revelation 13:8 (and elsewhere in Revelation). Support your reasoning with any other applicable passages.

10. How is it that the 4th beast is slain and yet the lives of the others are prolonged (v.11,12, cp. v.14)? (Hint: Zechariah 2:10-12; 8:3-8; 22-23 — "their dominion taken away" — Zechariah 14:16). What is the significance of "a season and time"? cp. Revelation 20:1-6.

One Like the Son of Man

This idea of a multitudinous Son of Man is clearly exhibited in Daniel 7:13... Here the clouds of heavens constitute the Son of Man, who is brought before the Ancient of Days, when "they" who compose him, themselves come into His presence. The Ancient of Days is "the Lord the Spirit," the "Quickening Spirit," the Logos in David's Flesh, who is the Head of this Son of Man. In the fourteenth verse, the kingdom is said to be *given to the Son of Man*; and in verses 18, 22, and 27, it is said to be *given to the Saints* of the *Elyonin*, Most High Ones; as, "the Saints of the Most High Ones shall receive the kingdom, and shall possess the kingdom for the Olahm, even during an Olahm of Olahms," or during the Millennium... If a kingdom be given to A, and the same kingdom at the same time be given to Z: then A and Z are one and the same, though called by different letters of the alphabet. This is the argument of the texts before us—the Millennial kingdom is given to the Son of Man; it is also given at the same time to the Saints; therefore "the

Son of Man” and “the Saints” are but different phrases for one and the same thing.

Daniel and John both introduce a Son of Man as a *similitude*; they tell us that what they saw was *omoion huio a thing like to a Son of Man*. It had the exterior form of a man; but from the description of parts anything than the exact counterpart of a man...

John Thomas, *Eureka: An exposition of the Apocalypse*. Vol. 1, pg.166,167 (Logos edition).

11. v.13. Who in scripture bears the title "son of man"? Give supporting references. Therefore, who are those "like the Son of man"? (Hint 1Jn. 3:2).

12. v.13. Are "the clouds of heaven" to be taken literally or figuratively? Or, is there both a literal and a figurative interpretation? For example consider the following possibility:

- "clouds of heaven" – fig. ref. – immortalized saints (Heb. 12:1) whose citizenship is in heaven (Phil. 3:20)
- A natural cloud is formed when the sun draws minute water droplets from the sea by evaporation (only pure H2O is drawn up and any impurities/pollutants are left behind) and following cooling and condensation clouds are formed. Similarly the "Son of Man" as the "Sun of Righteousness" (Mal. 4:2) is calling out a people for his name.

Comments:

Step 3 – Ch. 7: 15-26 – “The Saints Possess the Kingdom”

We cannot help but be impressed by the inquisitive mind of the prophet. He was literally “pained” in his desire for understanding. No less anxious should we be than was Daniel to comprehend these things. A prayerful inquiry into God’s prophetic message will in time, lead us to an increased understanding of the Divine Purpose.

We have followed the prophecy down through the course of events leading up to the destruction of the fourth beast and the final overthrow of all earthly governments. What was to take place next?

“The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever” (v.18, see also vs.22,27)

1. **v.15. "grieved in my spirit" – The Companion Bible's notes render this as being "grieved in my self." What is meant by this expression? Describe Daniel's state of mind. (cp. Rev. 5:4)**

Exhortation – How are we affected by the word of God? How intimately are our thoughts and actions connected with its message? When we don't understand a particular verse or passage how do we react? Human nature tells us to count it as being unimportant, gloss over it and go on to something else. Yet God's word is put together in such a fashion that every word and every phrase bears significance. One thought is built upon another. In order for our understanding to be complete, we must search until it hurts—"Study to show ourselves approved"—not forgetting that God is ever present to guide the inquisitive mind in the way of Truth (Jam. 1:5).

2. **v.19. This fourth beast now displays iron (Roman - west) and brazen (Greek - east) characteristics. How does this relate to Dan. 4:15? How will these things be fulfilled in the time of the end? (You may want to refer back to Part 1 with reference to the legs of the image.)**

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-
3. **v.20. What is implied by the description of the little horn being "more stout than his fellows"? (Hint: use a concordance). cp. 2Thes. 2:4.**

Some of the most violent persecution in history was manifested by Roman Catholicism against those who held the Truth, or who held part of the Truth. "Witness the cruel persecutions of the Waldenses, the Albigenses, and Protestants in general by the papal power. It has been asserted that the persecutions, massacres, and religious wars excited by the Church and Bishop of Rome, have occasioned the shedding of far more blood of the saints of the Most High than all the enmity, hostility, and persecutions of professed heathen from the foundations of the world." U. Smith

4. **What are the obvious exhortations for us? (1Pet. 2:19-25; 4:12-16).**

“IF ANY MAN SUFFER AS A CHRISTIAN, LET HIM NOT BE ASHAMED”!

5. Three prominent consecutive events are outlined in v.22. Identify what they are? Your choices should be supported by other scriptural references—match each event with the following scriptural quotations:

a) Dan. 7:9,10

b) Rev. 2:26-27; 20:1-4; 1Cor. 6:2-3

c) Jam. 1:12; 2:5; Acts 14:22

Optional: add to these supporting references

Consider the following quotation:

Pope Innocent III (Decret. Greg. lib. i tit. 33)

“...Pope Innocent III affirmed that the pontifical authority so much exceeded the royal power as the sun doth the moon.

...nor could he find words fitly to describe his own formidable functions save those of Yahweh to Jeremiah - Jer. 1:10

...I enjoy the plenitude of power that others may say of me, next to God, “and out of his fullness have we received.”

Here are a few of the Pope’s self-accepted titles:

“The Holy Father”

“Viceregent of the Son of God”

“Our Lord God, the Pope”

“Another God upon earth”

“King of the world”

“King of kings and Lord of lords”

Said Pope Nicholas to Emperor Michael:

“The Pope, who is called God by Constantine, can never be bound or released by man; for God cannot be judged by man”

Lord Anthony Pucci, in the fifth Lateran, said to the Pope:

“The sight of thy divine majesty does not a little terrify me, for I am not ignorant that all power both in heaven and in earth is given unto you; that the prophetic saying is fulfilled in you; “All the kings of the earth shall worship him, and nations shall serve him!”

In Summary then...

1. They assume infallibility which only belongs to God.
2. They profess to forgive sins which power only belongs to God and His Son Jesus Christ.
3. They profess to be higher than the kings of the earth which only belongs to God.
4. They give indulgences for sin which is blasphemy.

6. What is indicated by the term to "wear out" the saints? (Hint: a concordance or a lexicon may help). How does this compliment v.21?

Consider the following:

(1.) Pope Julius I (351 A.D.) declared Christmas day Dec. 25—until this it was celebrated on Jan. 6, and at another time on March 28.

(2.) Royal palace (Rome) built in the 16th century by Pope Gregory XIII to house the commission appointed to arrange modern calendar. After 17 years mathematicians completed calculations, which in 1582, enabled Pope Gregory to institute the Reformed Calendar still used today.

(3.) Pope Gregory cut off 10 days from the year 1582 by a special papal brief skipping from the 5th to the 15th of October.

7. What is signified by "time and times and the dividing of time"? (v.25; cp. Rev. 12:6,14)

In order to answer this question one must have some background knowledge on what is known as "The Day-For-A-Year Principle". For more information see John Thomas' Eureka, "The Ten Days, or a Day for a Year", Vol. 1, page 257-261 (Logos ed.), and "In Defence of Year for a Day Interpretation", E. Farrar. Available from most CSSS and Logos agents.

Notes on the Day-For-A-Year Principle

It must be stressed at the outset that this principle applies specifically to the "expectation period" before Christ's return, i.e. "the times of the Gentiles" (Luke 21:24). This principle does not apply to the period of the Millennium.

General Nature of the Principle

1. The ecclesia, after the ascension of Christ, was intended by God to be kept in constant

expectation and preparation for the restoration of Israel and Jesus' speedy return to take possession of the Kingdom.

2. In Divine wisdom, a long period of nearly 2000 years (“the times of the Gentiles”) was to intervene between the first and second advent, and to be marked by a dispensation, calling the Gentiles to repentance and salvation.
3. In order to strengthen the faith and hope of the Ecclesia under this long delay, a large part of the whole interval was prophetically announced. This allowed believers of all ages to see their place and role in the outworking of God’s plan, and to see the urgency of the times in which they lived!
4. In the symbolical prophecies of Daniel and Revelation, other times were revealed along with this, and are included under one common principle of interpretation.
5. The periods thus revealed are to be found only in the books of Daniel and Revelation, which relate to the general history of the Ecclesia and Jerusalem’s down treading between the time of Daniel and the second advent.
6. The Divine program of world history is accomplished over 7000 years. This Divine program works on a scale of 1 day = 1000 years. 2Pet. 3:8, Psa. 90:4; Heb. 4:4-9.
7. Within this Divine plan it is given that time periods are revealed to men based on the fact that:

1. Each day represents a natural year (Eze. 4:6; Num. 14:34)
2. Each month denotes 30 years
3. Each “Time” denotes 360 years (cp. Rev. 12:6,14)

[illegible]

8. Historically speaking how is this time period significant (the Daniel Christadelphian Expositor provides a helpful summary)?

9. Who are "the people of the saints of the most High"? (v.27)

10. v.28. What is indicated by the word "cogitations"? "Troubled" is a mild term for what is indicated by the original—lookup this word in a Strong's or Gesenius? Why was Daniel troubled?

Exhortation: Daniel always kept these things in his heart. It would seem that Daniel was a man of great thought; always meditating upon the word of God. These coming events troubled righteous Daniel to the point where he was caused to “tremble inwardly”. How much more shall the word of God trouble us who have been witness to the fulfillment of these things! Yet Daniel was permitted to turn his eyes upon the glorious period of the saints’ rest, when they shall inherit have the Kingdom, free from all oppressive powers, in everlasting possession.

How can we keep heart in this present evil world—by following the example of the prophet Daniel!

11. Summarize the lessons you have learnt from chapter 7.

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

SECTION 9 – CHAPTER 8 – THE RAM & THE HE GOAT

We now come to the Hebrew section of the prophecy (ch. 2:4 to the end of chapter 7 was written in Aramaic or Chaldean – see mg. ch. 2:4). As the prophecies which remain concern time after the Chaldean monarchy and relate primarily to the covenant people of God and their land (Israel), they are written in the Hebrew language.

Chapter 7 revealed the development of “the little horn” of the Roman Catholic ecclesiastical or **religious power** which was to establish itself in the **west** within the Roman territory of the fourth beast, and which was to develop into the Holy Roman Empire (~ 800 AD). Chapter 8 will reveal to us in considerable detail the development of another “little horn” which was to become a great **military power** in the **east** with its seat in Constantinople, the territory of the Grecian Goat and the eastern half of the Roman Empire. Chapters 7 & 8 build on the framework given in chapter 2.

At the time of the vision of chapter 8 Daniel was dwelling in a place called Shushan the palace. Shushan was the metropolis of the province of Elam. There, the king of Babylon had a magnificent royal palace. Daniel, as minister of state and employed about the king’s business, was accordingly residing here by the river Ulai. The river was apparently an artificial canal that flowed close by Susa on the North and Northeast and connected the Kerkha and Abdizful Rivers. The Assyrian emperor Ashurbanipal claims to have reddened it with his enemies’ blood when he invaded the province of Elam. Despite its history, Shushan on the river Ulai became a peaceful winter abode for royalty. Daniel would have taken advantage of this situation and spent many hours meditating upon the visions which he had been given. Yet again Daniel is given another vision by the hand of Gabriel—the vision of the ram and he goat.

It is recommended that you read through the whole chapter before completing the questions.

Chapter 8 – The Ram & the He Goat

<i>Analysis</i>	8 :1-12	The vision
	:13-14	How Long?
	:15-18	Daniel Seeks the Meaning
	:19-27	The Vision Revealed, but None Understood

<i>Chapter</i>	8	see Elpis Israel	pg. 402-404
	8 :22-24	“ “	pg. 416-417

Perhaps because of his eagerness to see Christ come in his lifetime, Bro. Thomas expected the 2,300 days to be accomplished prematurely (see pg. 414-416). However, the majority of what he expected has proven to be true and so we should be careful not to throw away the rest on this relatively minor point. He recognized time could go on:

"Well, Christ comes in the time of the vial which now exists [i.e. the 6th]. We don't know how soon he may be here... a new series of events has commenced which will comprehend the advent. Whether he may be here next month, or next year, or how long it may be, we know not. This we know, that a series of events has begun which will bring him here." *The Book Unsealed*, pg. 28.

Step 1 – Chapter 8:1-2 – The Vision is Sent

1. *When did Daniel receive this vision in relation to the vision of chapter 7? How old do you estimate Daniel to be at this time? What is the exhortation for us?*

2. *(v.1). Look up the meaning of the word "vision" (#2377 and root #2372). How vivid is your mental perception of these things?*

3. *What do we know about Elam from scripture? To start, you might look up Gen. 10:22 and Isa. 21:2.*

Step 2 – Chapter 8:3-18 – The Vision – The Ram & the He Goat

1. *(vs.3,20). What nation(s) is/are represented by the ram? What do the two horns signify?*

2. *(v.3). We are told one horn was higher than the other and the higher one came up last. The larger horn represents Persia and the smaller horn represents Media (cp. Dan. 7:5). Do you agree or disagree? Be able to support your answer historically / scripturally.*

3. *Which areas of the then known world were conquered by the Persian empire which might fall under the categories of westward, northward and southward? Look up westward in the concordance. What is its meaning? Is there any significance to this? Why not eastward?*

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4. *(v.5,21). What empire is symbolized by the he-goat? Why is this symbol fitting for the Greek Empire? (Hint: the Greeks became known as "the goat's people").*

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5. *(v.5). The "notable horn" is representative of the first king (v.21). Who was this and how does the description in verses 5-6 fit the conquests of this king?*

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-
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6. *The ram was smitten and stamped upon (vs.6-7, compare different translations). Historically the Medo-Persian power was overcome in 3 stages. Elaborate on these events:*

1. *The Battle of Granicus*
2. *The Battle of Issus*
3. *Arbela*

7. (v.8). *The he-goat "waxed very great"?! What does this mean?*

8. *Verse 8 makes it very clear that when Alexander was strong then he was broken. Look up the word "strong" and "broken". What is the exhortation for us in this day and age? cp. Jer.17:5-6; 1Cor.10:12.*

9. (v.8). *"Four notable ones" – Identify the parallel here with the leopard in chapter 7. (Hint: ch. 8:22). See Section 8 Step 1.*

10. (v.8). *"Four winds of heaven" – cp. ch. 7:2. What aspect of the rule of this great power under the 4 notable ones is indicated?*

Step 3 – Chapter 8:9-12 – The Vision – The Little Horn

A third power is here introduced into the prophecy. In the explanation which the angel gave to Daniel of these symbols, this one is not named definitely, as are Medo-Persia and Greece. There are two “leading” interpretations of this symbol:

1. That the “little horn” denotes the Syrian king Antiochus Epiphanes.
2. That the “little horn” denotes the Roman Power.

Those who apply this passage to Antiochus Epiphanes include the Roman Catholics who take that view to avoid the application of the prophecy to themselves (e.g. Catholic “Douay-Rheims Bible”, 1749-52 and Scofield Reference Bible, 1909). Many evangelical Christians also follow this interpretation. Consider the evidence in support of applying this passage to Rome:

1. ***v.9. – “A little horn” – The scope of the vision here in chapter 8 is virtually the same as that of Dan. 2 & 7, with a few details added. Compare the little horn of ch. 8:9 to ch. 7:8. In Daniel 2 & 7 the power identified as succeeding Greece is Rome, thus it would be consistent with chapter 2 & 7 to identify the little horn of ch. 8 as Rome also. Can you fill in the following details as they apply to Rome?!***

2. ***The little horn comes forth from one of the horns of the goat. How can this be true of Rome?***

3. ***How did Rome “wax great” towards the South? (Hint: Egypt)***

4. ***How did Rome advance towards the East? (Hint: Syria)***

5. ***What is “the pleasant land” (v.9). Look up the original (Heb. #6643) and consider the following passages: Deut. 11:10-12; Jer.3:19; Psalms. 106:24; Zech. 1:14. When did this area fall under the jurisdiction of Rome?***

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6. *(v.10). In order to understand the rest of the vision, the Bible student must identify "the host of heaven"? Consider the following passages: Isa. 1:2,10; Dan. 12:3; Ex. 12:41; Isa. 24:21-23. It is imperative, that we do so in the context of the interpretation of the prophecy given. Therefore whatever you decide must agree with v.24.*
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7. *(v.11). "The daily sacrifice" – To what does this refer and how was this taken away through the contentions of the little horn with the prince of the host? (Num. 28:3; 1Chron. 16:40)*
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8. *(v.11). "the place of his sanctuary was cast down" – this phrase may have two applications? Considering the following references can you identify them, and do you agree or disagree: Matt. 24:1-2,15; Mk.14:58; Jn.2:19-21?*
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Step 4 – Chapter 8:13-16 – How Long Shall the Vision Be?

These four verses conclude the formal vision of political events in chapter 8; and they introduce the one remaining point which, of all others, would naturally be of the most absorbing interest to Daniel the prophet; namely, the time during which the desolating powers previously brought to view would continue. How long shall they continue their course of oppression against God's people and of blasphemy against heaven? Daniel might perhaps have asked this question himself, but God is ever ready to anticipate our wants, and sometimes to answer even before we ask. Hence two "celestial bodies" are introduced holding a conversation in the hearing of the prophet. One saint inquires of the other "How long shall be the vision..."!

1. *(v.13). To what does the word "saint" used here refer to?*
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2. (v.13). *One of the saints is described as "that certain saint which spake". How does your margin render this (particularly the AV)? What does this indicate about the function and role of the angels? Heb. "palmoni", what does this mean?*

"the transgression of desolation" (v.13) – The Lord Jesus quotes Daniel in this context in his Olivet Prophecy regarding the coming judgment on Jerusalem in AD 70 (see Matt. 24:1-2,15-16)! The Roman armies surrounding Jerusalem would be warning that the desolation prophesied by Daniel was about to commence. Those who believed Jesus were provided opportunity to flee. The desolation of God's city and people by Rome was to last until broken by the "Prince of princes", for "he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator." (Dan. 8:24-25; 9:27 AV mg.). When the judgment of Christ comes will we be ready as were the faithful Jews, or will we be asleep and unprepared to leave?

3. (v.14). *"Unto two thousand and three hundred days". Considering the day for a year principle, 2300 years. BC 334 (Battle of Granicus) + 2300 yrs = 1967. Can you suggest how this time period may be significant (v.13 "to be trodden under foot", cp. Luke 21:24)?*

The expectation of two Protestant writers as much as 200 years before 1967!

1754 – Thomas Newton, Dissertations on the Prophecies

"...if we still retain the common reading, (which probably is the truest and best) *Unto two thousand and three hundred days*, or years, then I conceive they are to be computed from the vision of the he-goat, or Alexander's invading Asia. Alexander invaded Asia in the year of the world three thousand six hundred and seventy, and in the year before Christ three hundred and thirty-four. Two thousand and three hundred years from that time, will draw towards the conclusion of the sixth millennium of the world, and about that period... Rome is to be overthrown, and the Jews are to be restored." Vol. I, ch. 15, pg. 312. *Starting from 334 B.C. brings us to 1967!*

1868 – Robert Milligan, Reason and Revelation

"The principle difficulty consists in fixing the terminus *a quo*, or the epoch from which the two thousand three hundred years are to be reckoned. It seems most probable, however that this

period is to be reckoned, not from the rise or birth of the Ram, as some writers have alleged, (for he was in his full strength and vigor when Daniel saw him,) but *from the time when he was first attacked by the He-goat*. If this assumption is warranted by the context, it fixes the beginning of this period to the spring of the year 334 B. C., and consequently it will terminate in the spring or about the middle of A. D. 1967." Pg. 93-94.

On May 14, 1948 the State of Israel was proclaimed and in June 1967 Israel regained control of the old city of Jerusalem for the first time in 1,900 years, bringing to an end the gentile domination of the city! The fact that men could correctly anticipate these events so far in advance is an amazing confirmation of the inspiration of God and His word of prophecy. May the cleansing of the sanctuary come soon! (Dan. 8:14).

4. If Jerusalem's down treading came to an end in 1967, what exhortation and warning does this give to us (cp. Luke 12:45-46)?

Step 5 – Chapter 8:17-27 – The Interpretation

Exhortation: For the most part this section of chapter 8 has already been considered. Chapter 8 can be divided into two very distinct sections:

8:1-16 the Vision

8:17-27 the Interpretation

Chapter 8 is written so that these two sections must be considered along side one another and not as two separate sections of God's word. Hopefully this has been accomplished in these notes.

One reason that the interpretation is given is because of the inquisitive nature of this man Daniel. It is fitting then that we close our studies with a consideration of the mind of Daniel in the hope that we, through our studies of this book might have developed a similar attitude of mind.

v.15 "I... sought Heb. "to strive after, search out by any means esp. worship and prayer"
for the meaning" Heb. "understanding, insight"

We cannot help but be impressed by the enthusiasm of Daniel. We cannot help but feel the excitement which Daniel received from an understanding and an insight into Divine things. Yet let us never forget that, such an understanding did not come without effort on Daniel's behalf. Daniel was an exceptionally keen student of God's word (eg. Dan.9 – the prophet Jeremiah), he had an unrelenting inner conviction, and he was a man of prayer (Dan. 10:12). How do we as Bible students in the 20th century compare to this example? We have access to the same, or better resources as Daniel—"if any of you lack wisdom let him ask of God" Jam.1:5—but do we use it?

Those that have knowledge of the things of God desire to know more and more, and to be led further into their meaning. And those that would find the meaning of what they have seen or heard from God must seek diligently. Seek and you shall find! Daniel considered the message,

compared it with his former discoveries, to try if he could to understand it; but especially he sought by prayer, and he did not seek in vain. The thoughts which were racing through his head, the vision laid before him and the effort which he put in to know these things caused him to faint insomuch as he was even “sick certain days” (v.27)—every action, every thought, every word—a “living sacrifice” for the Truth.

“They only can tread with indifference over a mine of gold who do not know that a bed of precious metal lies beneath their feet”!

It is only through prayer, meditation and diligent study and effort that we can discover the hidden treasures of the word of God. May God bless you in your study.

Summarize the lessons you have learnt from chapter 8.
