

# DANIEL

LIVES OF INTEGRITY

WORDS OF PROPHECY

BETH MOORE

Viewer Guides without Answers. Daniel.  
Published by LifeWay Press®. © 2006 Beth Moore.  
Item 001299013. Made in the USA .  
Permission is granted to reproduce this item.

# 1

## SESSION ONE

# CHOICES TO MAKE

What can we count on to be relevant to us?

1. We also have an enemy who wants to \_\_\_\_\_ to places God called us to \_\_\_\_\_.

“Babylonia” is literally the land of Shinar. Why is this fact significant? See Genesis 11:1-4,8-9; 12:1; 11:31.

2. God has also been \_\_\_\_\_ in our \_\_\_\_\_.

3. We are also from the \_\_\_\_\_ of the \_\_\_\_\_ (Dan. 1:3).

4. We are \_\_\_\_\_ by a \_\_\_\_\_ of our own.

“I am, and there is none besides me” (Isa. 47:8,10).

a. Nothing is more \_\_\_\_\_ than \_\_\_\_\_.

b. \_\_\_\_\_ never remains \_\_\_\_\_.

5. We, too, will lose our \_\_\_\_\_ and \_\_\_\_\_ without \_\_\_\_\_.

- What was it about the food?
- The word *zerua* means “that which grows from \_\_\_\_\_.”

# VIEWER GUIDE

- The term would include not only vegetables but \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ that is made from grain.”<sup>1</sup>

- In her commentary on Daniel, scholar Joyce Baldwin says that by Eastern standards to share a meal was to \_\_\_\_\_ oneself to \_\_\_\_\_. Sharing a meal was of \_\_\_\_\_ significance.<sup>2</sup>

6. God desires to give us \_\_\_\_\_ and \_\_\_\_\_ of various kinds (v. 17).

**DANIEL**

On this day, \_\_\_\_\_,

I, \_\_\_\_\_, commit to \_\_\_\_\_!

1. Stephen R. Miller, *The New American Commentary: Daniel*, vol. 18 (Nashville: Broadman & Holman, 1994), 69.  
2. Joyce G. Baldwin, *Daniel* (Madison, WI: Inter-Varsity Press, 1978), 83.

## 2

## SESSION TWO

A DREAM AND  
A KINGDOM

The second chapter of Daniel involves Nebuchadnezzar's disturbing dream. The length of the chapter necessitates our considerations of the interpretation alone, but your daily assignments this week take you through the entire chapter, segment by segment. Please see Daniel 2:12-13,24-35, then concentrate on Daniel 2:36-45.

1. Compare verses 36 and 45. Nebuchadnezzar's dream was \_\_\_\_\_ and involved

\_\_\_\_\_.

2. "Nebuchadnezzar's dream covered the prophetic \_\_\_\_\_ of \_\_\_\_\_

history" from his reign until the forthcoming reign of \_\_\_\_\_

\_\_\_\_\_.<sup>1</sup>

In Luke 21:24 Christ refers to this time period as "\_\_\_\_\_."

3. In the centuries that followed, \_\_\_\_\_ recorded the \_\_\_\_\_ of each prophecy.

(The toes may be the one exception and may represent a political system yet to come.)

Each portion of the statue represents a \_\_\_\_\_ (see v. 21).

Consider the historical fulfillments:

- The head made of \_\_\_\_\_ (vv. 32,37-38)

Famous ruler: \_\_\_\_\_

Historical fulfillment: \_\_\_\_\_, 626-539 B.C.

- The chest and arms made of \_\_\_\_\_ (Dan. 2:39)

Historical fulfillment: \_\_\_\_\_, 539-331 B.C.

Famous ruler: \_\_\_\_\_ (See Isa. 44:24,28; 45:1-4)

# VIEWER GUIDE

- The belly and thighs made of \_\_\_\_\_ (vv. 32,39)

Historical fulfillment: \_\_\_\_\_, 331–63 B.C.

Famous ruler: \_\_\_\_\_

- The legs made of \_\_\_\_\_ (vv. 33,40-43)

Historical fulfillment: \_\_\_\_\_, 63 B.C.-A.D. 476

Famous rulers: Octavian (entitled Augustus), Tiberius, Nero

- The feet made of \_\_\_\_\_ and \_\_\_\_\_ (vv. 33,41-43)

Possible interpretations: The two feet may represent the outgrowth of the divided

Roman Empire. As stated earlier, the toes on the feet may very well represent a

political system yet to come. Ten horns foretell a \_\_\_\_\_

(or ten-nation) confederacy that will operate jointly at the time of Christ's return

(Dan. 7:7,24; Rev. 13:1; 17:12).

4. Compare Daniel 2:34-35 to 2:44-45. The rock represents the kingdom of Messiah, the Lord Jesus Christ. This kingdom will fill the \_\_\_\_\_.

Explore the symbolism in Joshua 8:30-31 and Psalm 118:22-24 (quoted in 1 Pet. 2:4-8).<sup>2</sup>

1. John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary*, Old Testament (Wheaton, IL: Victor Books, 1985), 1334.

2. The story "The Stone the Builders Rejected" comes from James Montgomery Boice, *Daniel: An Expository Commentary*, (Grand Rapids, MI: Baker Books, 1989), 37-40.

# 3

## SESSION THREE NO SMELL OF FIRE

In today's session we're going to gather around the mouth of a fiery furnace and view seven concepts in its light. The third chapter of Daniel is too rich with application to exhaust its fire in one session. Your daily assignments this week will offer much further opportunity to draw parallel concepts to your personal life.

1. Read Daniel 3:1-7.

The \_\_\_\_\_ for building an \_\_\_\_\_ doesn't come from the Holy Spirit (Dan. 2:36-40).<sup>1</sup>

2. Read Daniel 3:8-12.

Glance back at Daniel 2:48-49. The conspicuous absence of our resident " \_\_\_\_\_ " is a divine set-up to \_\_\_\_\_.

3. Read Daniel 3:13-18.

Consider three different scenarios when people of God face a fiery trial:

Scenario A: We can be \_\_\_\_\_ the fire.

Dividend? Our faith is \_\_\_\_\_.

Scenario B: We can be \_\_\_\_\_ the fire.

Dividend? Our faith is \_\_\_\_\_.

Scenario C: We can be \_\_\_\_\_ the fire

\_\_\_\_\_.

Dividend? Our faith is \_\_\_\_\_.

# VIEWER GUIDE

4. Read Daniel 3:19-27.

The original language translated “son of the gods” (NIV) means “son of \_\_\_\_\_.”

The definition of *theophany*: a visible \_\_\_\_\_ of \_\_\_\_\_.

When the appearance is anthropomorphic, it may very likely be a preincarnate appearance of Christ.

An additional dividend of deliverance in the fire:

Their \_\_\_\_\_ alone were \_\_\_\_\_ (v. 25).<sup>2</sup>

5. Note the final description in verse 27.

Full deliverance means no longer \_\_\_\_\_ like \_\_\_\_\_.

6. Read Daniel 3:28-30.

The way to avoid getting \_\_\_\_\_ is to \_\_\_\_\_ in God’s presence.

7. The last mention of their \_\_\_\_\_ was in the context of God’s \_\_\_\_\_.

1. According to the Septuagint (a Greek version of the Hebrew Old Testament), the image was built in the eighteenth year of Nebuchadnezzar’s reign; therefore, sixteen years had passed since Daniel’s interpretation of the king’s dream.
2. Beth mentions these commentaries: *Daniel, Ezra, Nehemiah: A New English Translation* by Rabbi A. J. Rosenberg (New York: The Judaica Press, 2000) and *Daniel: A New Translation with a Commentary Anthologized from Talmudic, Midrashic and Rabbinic Sources* (Brooklyn: Mesorah Publications, Ltd., 2002).

## 4

## SESSION FOUR

# FAREWELL LESSONS FROM NEBUCHADNEZZAR

Today we proceed to one of the most astonishing chapters in the Book of Daniel. The lesson God has for us today is one we want to learn in the classroom and not on a field trip. Let's be particularly attentive, praising God for a perfect example of 1 Corinthians 10:6:

*“Now these things occurred as examples to keep us from setting our hearts on evil things as they did.”*

Read the following segments of Daniel: 4:4-5,9-19,22,24-31.

## PART ONE: THE SET UP

*Nebuchadnezzar's example waves two warning signs that we're being corrupted by our “Babylons.”*

1. We \_\_\_\_\_ with the \_\_\_\_\_. Note the KJV translation:

“by \_\_\_\_\_ to the \_\_\_\_\_.”

Compare verses 4 and 27. The Aramaic word translated “showing mercy” (KJV) or “being kind” (NIV) corresponds to the Hebrew transliteration by the same spelling (*chanan*).

The Hebrew word means “to be favorable, be kind, be gracious; to pity, have mercy; to bestow; to \_\_\_\_\_; to make \_\_\_\_\_”<sup>1</sup> (Isa. 58:10-11).

2. We lose touch with our own \_\_\_\_\_. (Matt. 5:3) See verse 30.

The “I” is emphatic in the Aramaic, meaning it would well translate, “I, \_\_\_\_\_.”

Bottom line: The way \_\_\_\_\_ is \_\_\_\_\_.

# VIEWER GUIDE

## PART TWO: THE FALL DOWN

1. God knows \_\_\_\_\_ and when to \_\_\_\_\_. In *Daniel*:

*God's Pattern for the Future*, author Charles R. Swindoll writes, "God's patience is geared toward our \_\_\_\_\_ (see also Rom. 2:4; 2 Pet. 3:9). His patience, however, does \_\_\_\_\_."<sup>2</sup>

Read Daniel 4:31-33. Various diagnoses have been offered through the years for Nebuchadnezzar's temporary condition. The two most common are lycanthropy and boanthropy.

Please note: This is not a lesson about \_\_\_\_\_. This is a lesson about \_\_\_\_\_. The theme of our lesson is stated succinctly in verse 37.

2. God's patience \_\_\_\_\_. Thankfully, so does His \_\_\_\_\_. (See v. 23.)

*Conclude with Daniel 4:34-37.*

Bottom line: The way \_\_\_\_\_ is \_\_\_\_\_.

1. Warren Baker, *Lexical Aids of The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), #2604, #2603, 2316.  
2. Charles Swindoll, *Daniel: God's Pattern for the Future* (Plano, TX: Insight for Living, 1996), 52.

## 5

## SESSION FIVE

THE HANDWRITING  
ON THE WALL

The fifth chapter of Daniel unfolds about thirty years after Nebuchadnezzar's sanity was restored. Twenty-three years have passed since Babylon's most famous king's death, and his crown has already fallen into four different hands. Today's lesson centers on events that happened October 12, 539 B.C. under the rule of Belshazzar, Nebuchadnezzar's grandson.

Read Daniel 5:1-6.

1. Belshazzar made the grievous mistake of treating the \_\_\_\_\_ as \_\_\_\_\_.

Compare Leviticus 8:10-11 and 2 Chronicles 7:16. The Hebrew transliteration for

“consecrate” is *qadas* meaning “to be clean, \_\_\_\_\_ clean (ceremonially or morally); to consecrate to God, \_\_\_\_\_ as holy, \_\_\_\_\_ as holy. Signifies an act or state in which people or things are set aside and \_\_\_\_\_  
\_\_\_\_\_ for God.”<sup>1</sup>

2. We, too, are \_\_\_\_\_ in the \_\_\_\_\_ of the Lord (2 Tim. 2:20-21).

See Ephesians 1:1,4 and 2 Corinthians 1:21-22. The lexical form of the word

translated *saints* (Eph. 1:1) and *holy* (Eph. 1:4) is *hagios* meaning “holy, sacred,

separated from \_\_\_\_\_ or \_\_\_\_\_ and

\_\_\_\_\_ to God. Something holy is that which has been brought into

relationship with God ... and designated by Him as having a \_\_\_\_\_

\_\_\_\_\_ or special significance ... \_\_\_\_\_ as holy, classified

as belonging to God ... sacred, hallowed, consecrated.”<sup>2</sup>

# VIEWER GUIDE

3. Satan has no greater agenda than attempting to \_\_\_\_\_ what God \_\_\_\_\_.

His methods are many, but one of his specialties is reflected in Daniel 5:2-3.

4. God does not overlook Satan's \_\_\_\_\_ of holy \_\_\_\_\_ any more than He \_\_\_\_\_ Belshazzar's. Read Daniel 5:5-10. See verse 12. The phrase "solve difficult problems" is literally "\_\_\_\_\_."3

Look ahead to Daniel 5:26-30.

A generalized translation of the handwriting on the wall might be:

*Mene:* \_\_\_\_\_

*Tekel:* \_\_\_\_\_

*Peres:* \_\_\_\_\_

5. Vessels that have been \_\_\_\_\_ can be \_\_\_\_\_.

See 2 Timothy 2:20-21 and Ezra 1:2,7-8; 8:28-29.

1. Spiros Zodhiates, *Hebrew Greek Key Word Study Bible, New International Version, Old Testament Lexical Aids*, (Chattanooga: TN: AMG Publishers, 1996), #7727, 1547.

2. *Ibid.*, *New Testament Lexical Aids*, #41, 1572.

3. Stephen R. Miller, *The New American Commentary: Daniel*, vol. 18 (Nashville: Broadman & Holman, 1994), 160.



## SESSION SIX

## IN THE LIONS' DEN

In today's session we begin our considerations of Daniel's sixth chapter. Our session and our daily assignments this week will draw part 1 of our series to a close. Very soon we will shift our focus from *Integrity in an Enticing World* to *The Ancient of Days and the End of Times*. Much about the Book of Daniel may have been unfamiliar to you. Today, however, we meet our protagonist in the place we most readily associate with him: the lions' den.

## PART ONE

## A VIEW OF DANIEL IN PRAYER

Read Daniel 6:10-16. Consider three ways we can react in an emergency:

- We can \_\_\_\_\_.
- We can become \_\_\_\_\_.
- We can \_\_\_\_\_. Compare Psalm 55:15-18.

(For the origin of praying "toward Jerusalem," see 1 Kings 8:33-35.)

Like Daniel, we want to practice a \_\_\_\_\_ long enough  
that it becomes the \_\_\_\_\_. Also see Philippians 4:6-7.

# VIEWER GUIDE

## PART TWO

### A VIEW OF DANIEL IN THE LIONS' DEN

Read Daniel 6:17-28.

Consider the wonderful side of life in Babylon and the lions' den.

We have opportunities ...

- To experience \_\_\_\_\_ with God. Compare 2 Timothy 4:16-18.

- To emerge from a \_\_\_\_\_ situation \_\_\_\_\_ (see v. 22).

The Aramaic word for “hurt” means “to ruin ... to hurt, injure.”<sup>1</sup>

See Daniel 2:44 for another very significant translation of the same word.

- To see a worldly \_\_\_\_\_ become \_\_\_\_\_ with \_\_\_\_\_.

1. Spiros Zodhiates, *Hebrew-Greek Key Word Study Bible*, New International Version, Old Testament Lexical Aids, (Chattanooga: AMG Publishers, 1996), #10243, 1564.

## 7

# SESSION SEVEN

## THE ANCIENT OF DAYS

We launch part 2 of our series on the Book of Daniel with a chapter that could not have greater importance.

Our session as well as the five daily assignments ahead will center on the seventh chapter of Daniel. The clock rewinds to the first year of Belshazzar's reign at the time when our protagonist is about 67 years old.

Read Daniel 7:1-14 and consider the following participants in the dream scene:

1. \_\_\_\_\_ himself (vv. 15-16).
  
2. The \_\_\_\_\_ (v. 8).
  - He had "eyes like the \_\_\_\_\_ of a \_\_\_\_\_."
  - He spoke \_\_\_\_\_. *Word Biblical Commentary* translates the Aramaic, "and a mouth \_\_\_\_\_."

Read Revelation 13:4-9.

3. The \_\_\_\_\_ of \_\_\_\_\_ (Dan. 7:9-10).
  - He entered the scene as \_\_\_\_\_ of the \_\_\_\_\_.
  - He \_\_\_\_\_ on a \_\_\_\_\_.
  - The \_\_\_\_\_ were \_\_\_\_\_ before Him.

# VIEWER GUIDE

The significance of Daniel's name: God is \_\_\_\_\_ or God \_\_\_\_\_  
\_\_\_\_\_.

The significance of God's specific title in this scene ...

- The Ancient of Days judged \_\_\_\_\_ of the \_\_\_\_\_  
then the \_\_\_\_\_.

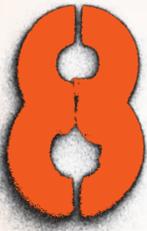
4. One \_\_\_\_\_ a \_\_\_\_\_ (vv. 13-14. Compare Mark 14:60-65).

- Daniel saw the \_\_\_\_\_ of the \_\_\_\_\_.
- *The New American Commentary* reads, "The Son is presented to the Ancient of Days that he might receive his \_\_\_\_\_, namely, a \_\_\_\_\_  
\_\_\_\_\_."

*"The saints of the Most High will receive the kingdom and will possess it forever—yes, for ever and ever" (v. 18).*

Literally, "to the forever and to the \_\_\_\_\_ of \_\_\_\_\_."<sup>1</sup>

1. Stephen R. Miller, *Daniel*, vol. 18 in *The New American Commentary* (Nashville: Broadman & Holman, 1994), 211.



SESSION EIGHT

FORESHADOWING THE LITTLE HORN

As we continue part 2 of our study on the Book of Daniel, we will focus on an additional vision recorded in Daniel 8. Several common denominators will offer us a familiar canvas on which to paint an entirely new portrait. Thankfully, much of the prophecy in this chapter has become history.

Overview Daniel 8:1-8 then read verses 9 through 27. Fill in the following diagram accordingly:

The Two-Horned Ram

\_\_\_\_\_

The Shaggy Goat

Large horn: \_\_\_\_\_

Four horns:

\_\_\_\_\_  
(Macedonia and Greece)

\_\_\_\_\_  
(Thrace and parts of Asia Minor)

\_\_\_\_\_  
(Egypt and parts of Asia Minor)

\_\_\_\_\_  
(Syria, Israel, Mesopotamia)

The name “Epiphanes” means “\_\_\_\_\_.”

The Jews called him “Epimanes,” meaning “\_\_\_\_\_.”

# VIEWER GUIDE

According to *The Bible Knowledge Commentary*, this portion of prophecy in Daniel 8 “reveals Israel’s history under the Seleucids and particularly under Antiochus during the time of Greek domination, but it also looks forward to Israel’s experiences under \_\_\_\_\_, whom Antiochus \_\_\_\_\_.”<sup>1</sup> Because much can be learned about the “forthcoming desecrator” from the former desecrator, “it may be concluded that there is a \_\_\_\_\_ in this striking prophecy.”<sup>2</sup>

When “the near fulfillment of the prophecy foreshadows the far,” Dr. Charles R. Swindoll terms the occasion a \_\_\_\_\_.<sup>3</sup>

## HINTS OF FORESHADOWING IN DANIEL 8:

Compare verse 13 and Matthew 24:15-18. According to Christ, the \_\_\_\_\_ that causes \_\_\_\_\_ is ultimately \_\_\_\_\_.

“He will become very strong but not by \_\_\_\_\_” (vv. 23-24).

“He will ... take his stand against the \_\_\_\_\_ of \_\_\_\_\_” (v. 25).

“He will be destroyed, but not by \_\_\_\_\_” (v. 25).

1. John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary* (Wheaton, IL: Victor Books, 1985), 1359.

2. Ibid.

3. Charles R. Swindoll, *Daniel: God’s Pattern for the Future* (Plano, TX: Insight for Living, 1996), 97.

# 9

## SESSION NINE

# UNEXPECTED ANSWERS TO PRAYER

The Hebrew is far better translated “seventy ‘\_\_\_\_\_’” than “seventy \_\_\_\_\_” (v. 24a).

70 X 7 = \_\_\_\_\_

Decreed: “The verb translated ‘decreed’ (*hatak*) occurs only here in the OT but is used in later Hebrew and Aramaic to mean ‘cut, cut off, decide.’ ... God had ‘cut off’ or ‘\_\_\_\_\_’ a certain period of time (490 years) from the \_\_\_\_\_ of \_\_\_\_\_ for a specific purpose.”<sup>1</sup>

This period of time had been set apart specifically for the people of \_\_\_\_\_ and the city of \_\_\_\_\_ (v. 24b).

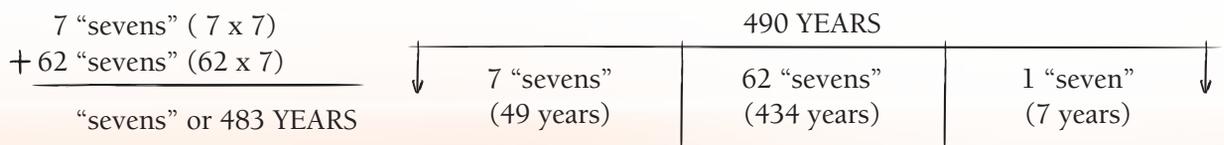
Six critical fulfillments accomplishing “God’s purpose for all history”<sup>2</sup> (v. 24c).

- “to \_\_\_\_\_ transgression” • “to bring in everlasting \_\_\_\_\_”
- “to put an \_\_\_\_\_ to sin” • “to \_\_\_\_\_ up vision and prophecy”
- “to \_\_\_\_\_ for wickedness” • “to \_\_\_\_\_ the most holy”

The block of time “cut out” is sliced into three sections:

1. \_\_\_\_\_ “sevens” (v. 25)    2. \_\_\_\_\_ - \_\_\_\_\_ “sevens” (v. 25)    3. \_\_\_\_\_ “seven” (v. 27)

### Sections One and Two



# VIEWER GUIDE

- (The Jewish calendar is based on a 360-day lunar year.) This segment of time was set to begin with the decree to \_\_\_\_\_ and \_\_\_\_\_ Jerusalem. Nehemiah 2:1 sets the date “in the month of Nisan in the twentieth year of King Artaxerxes” (\_\_\_\_\_/\_\_\_\_\_ 444 B.C.).
- **49 years** are intimated to completely rebuild Jerusalem “with streets and a trench.”
- The consecutive **434 years** would last until “the Anointed One.” Hebrew transliteration: “\_\_\_\_\_”
- A **483-year** period equals \_\_\_\_\_ days. (Jewish calendar) What occurred this many days after the first of Nisan (March 5), 444 B.C.? (Nisan 10 or March 30 A.D. 33) See Luke 19:29-40.

## The Time Gap

- (v. 26): “After” is this interpretation’s signal for a \_\_\_\_\_.
- “After the sixty-two ‘sevens’ the Anointed One will be \_\_\_\_\_ and will have \_\_\_\_\_.”
- John 1:12 refers to a group of people later termed the \_\_\_\_\_.
- Additionally, “the \_\_\_\_\_ of the ruler who will come will \_\_\_\_\_ the city and the sanctuary” (A.D. 70).

## Section Three

- The final block of seven years will begin with a \_\_\_\_\_ signed between the “ruler” (the “little horn” of Daniel 7) and the people (Israel).
- This seven-year period contains a critical midpoint.

NOTE: See page 232 for Chapter Rhymes

1. Stephen R. Miller, *Daniel*, vol. 18 in *The New American Commentary* (Nashville: Broadman & Holman, 1994), 258.
2. Adapted from Joyce G. Baldwin, *Daniel* (Downers Grove, IL: InterVarsity Press, 1978), 168-169.

# SESSION TEN

## SPEECHLESS

Read Daniel 10:1–11:1.

1. The \_\_\_\_\_ we \_\_\_\_\_ very likely \_\_\_\_\_ in comparison to what \_\_\_\_\_.

“Angels are \_\_\_\_\_, spiritual beings with moral judgment and high \_\_\_\_\_, but without \_\_\_\_\_.”<sup>1</sup> Simply said, “\_\_\_\_\_ are \_\_\_\_\_ angels.”<sup>2</sup>

2. The Bible strongly conveys a \_\_\_\_\_ among the \_\_\_\_\_.

Who is Michael?

- An angel whose name means “who is \_\_\_\_\_?”<sup>3</sup>
- “One of the \_\_\_\_\_” (Dan. 10:13)
- \_\_\_\_\_ prince and \_\_\_\_\_ (Dan. 11:1; 12:1). See Jude 9 and Rev. 12:7-12.

Look back at Daniel 10:13. “Evidently the reason that Michael became involved and not another powerful angel was that Daniel was \_\_\_\_\_, a nation especially \_\_\_\_\_ to \_\_\_\_\_.”

# VIEWER GUIDE

3. Read Daniel 10:13,20.

These “princes” are “rulers” and “authorities” in the “\_\_\_\_\_ realms”

(Eph. 6:12) \_\_\_\_\_ to \_\_\_\_\_ empires and the \_\_\_\_\_

who govern them.

Any “princes” \_\_\_\_\_ God’s ambassadors could only be \_\_\_\_\_.

- Why Persia? See Ezra 1:1-4 and 4:1-5.
- Why Greece? See Daniel 8:20-24.

4. Read Daniel 10:21,20.

As Dr. Charles R. Swindoll writes, “These verses flash a sobering warning:

\_\_\_\_\_ forces is not a \_\_\_\_\_ matter.”<sup>5</sup>

5. God \_\_\_\_\_ this kind of encounter and

information to \_\_\_\_\_.

1. Wayne Grudem, *Systematic Theology* (Leicester, England: InterVarsity Press, 1994), 397.

2. *Ibid.*, 412.

3. Stephen R. Miller, *Daniel*, vol. 18 of *The New American Commentary* (Nashville: Broadman and Holman, 1994), 284.

4. *Ibid.*

5. Charles R. Swindoll, *Daniel: God’s Pattern for the Future* (Plano, TX: Insight for Living, 1976), 127.

# SESSION ELEVEN

## KINGS IN SUCCESSION

1. The ceasing of daily \_\_\_\_\_ (v. 31).

\_\_\_\_\_ versus \_\_\_\_\_

2. The corruption of \_\_\_\_\_ (v. 32).

The Hebrew word for “corruption” means “to profane, defile, pollute, corrupt; to be wicked, \_\_\_\_\_ . Essentially denotes straying away from the right path. Manifested in the completely \_\_\_\_\_ of godless people.”<sup>1</sup>

“First Maccabees 1 implies that they found themselves drawn into \_\_\_\_\_ with a policy that had gone \_\_\_\_\_ their \_\_\_\_\_ .”<sup>2</sup>

3. The people who \_\_\_\_\_ (v. 32b).

Consider the meanings of the following words:

• “firmly—to be strong, be \_\_\_\_\_ ; to make firm ... to \_\_\_\_\_ .”<sup>3</sup>

• “resist”—The *New King James* offers a wonderful translation of the term:

“but the people who know their God shall be strong, and carry out \_\_\_\_\_ .”

# VIEWER GUIDE

4. The \_\_\_\_\_ who will \_\_\_\_\_ many (v. 33).

*Word Biblical Commentary* translates *the wise* as “the \_\_\_\_\_.”<sup>4</sup>

The Old Testament Lexical Aids add these synonyms for the Hebrew word *sakal*:

“To be \_\_\_\_\_ ... to pay attention to.”<sup>5</sup>

5. The \_\_\_\_\_ who will join them (v. 34). Compare Ezra 4:1-5.

6. Some of the wise who will \_\_\_\_\_ (v. 35).

The same Hebrew word is employed in both instances of “fall”

in verses 33 and 34 and in “stumble” in verse 35.

The Hebrew word means “to \_\_\_\_\_, stumble, stagger, fall, be overthrown;

to \_\_\_\_\_, become \_\_\_\_\_.”<sup>6</sup>

1. Spiros Zodhiates, *Hebrew Greek Key Word Study Bible, New International Version, Old Testament Lexical Aids*, (Chattanooga: AMG Publishers, 1996), #2866, 1516.
2. John E. Goldingay, *Daniel*, vol. 30 of *Word Biblical Commentary* (Dallas: Word Books, 1989), 302.
3. Zodhiates, #2616, 1514.
4. Goldingay, 303.
5. Zodhiates, #8505, 1553.
6. *Ibid.*, #4173, 1524.