

DANIEL

LIVES OF INTEGRITY

WORDS OF PROPHECY

BETH MOORE



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SESSION ONE

CHOICES TO MAKE

What can we count on to be relevant to us?

1. We also have an enemy who wants to return us to places God called us to leave.

“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 sovereign in our captivities.

3. We are also from the seed of the kingship (Dan. 1:3).

4. We are surrounded by a Babylon of our own.

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

- a. Nothing is more dangerous than friendly
captivity.

- b. Captivity never remains friendly.

5. We, too, will lose our identity and integrity
without resolve.

- What was it about the food?
- The word *zeroa* means “that which grows from sown seed.”

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- The term would include not only vegetables but fruit, grains and bread that is made from grain.”¹
 - In her commentary on Daniel, scholar Joyce Baldwin says that by Eastern standards to share a meal was to commit oneself to friendship. Sharing a meal was of covenant significance.²
6. God desires to give us knowledge and understanding 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.

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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 true and involved future events.
2. "Nebuchadnezzar's dream covered the prophetic panorama of Gentile history" from his reign until the forthcoming reign of Israel's Messiah.¹

In Luke 21:24 Christ refers to this time period as "the times of the Gentiles."

3. In the centuries that followed, history recorded the fulfillment 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 world empire (see v. 21).

Consider the historical fulfillments:

- The head made of gold (vv. 32,37-38)
Famous ruler: Nebuchadnezzar
Historical fulfillment: The Babylonian Empire, 626-539 B.C.
- The chest and arms made of silver (Dan. 2:39)
Historical fulfillment: The Medo-Persian Empire, 539-331 B.C.
Famous ruler: Cyrus the Great (See Isa. 44:24,28; 45:1-4)

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

Historical fulfillment: The Grecian Empire, 331–63 B.C.

Famous ruler: Alexander the Great

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

Historical fulfillment: The Roman Empire, 63 B.C.-A.D. 476

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

- The feet made of iron and baked clay (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 ten-kingdom

(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 whole earth.

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

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

2. The story of the "Stone the Builders Rejected" comes from James Montgomery Boice, *Daniel: An Expository Commentary*, (Grand Rapids, MI: Baker Books, 1989), 37-38.

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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 inspiration for building an image doesn't come from the Holy Spirit (Dan. 2:36-40).¹

2. Read Daniel 3:8-12.

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

3. Read Daniel 3:13-18.

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

Scenario A: We can be delivered from the fire.

Dividend? Our faith is built.

Scenario B: We can be delivered through the fire.

Dividend? Our faith is refined.

Scenario C: We can be delivered by the fire

into His arms.

Dividend? Our faith is perfected.

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4. Read Daniel 3:19-27.

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

The definition of *theophany*: a visible manifestation of God.

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

An additional dividend of deliverance in the fire:

Their ropes alone were flammable (v. 25).²

5. Note the final description in verse 27.

Full deliverance means no longer smelling like smoke.

6. Read Daniel 3:28-30.

The way to avoid getting burned is to bathe in God’s presence.

7. The last mention of their names was in the context of God’s fame.

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).

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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 lose touch with the poor. Note the KJV translation:

“by showing mercy to the poor.”

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 complain; to make lovely”¹ (Isa. 58:10-11).

2. We lose touch with our own poverty of spirit. (Matt. 5:3) See verse 30.

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

Bottom line: The way down is up.

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PART TWO: THE FALL DOWN

1. God knows where and when to draw the line. In *Daniel*:

God's Pattern for the Future, author Charles R. Swindoll writes, "God's patience is geared toward our repentance (see also Rom. 2:4; 2 Pet. 3:9). His patience, however, does set limits."²

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 mental illness. This is a lesson about divine discipline. The theme of our lesson is stated succinctly in verse 37.

2. God's patience sets limits. Thankfully, so does His discipline. (See v. 23.)

Conclude with Daniel 4:34-37.

Bottom line: The way up is down.

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.

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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 holy as unholy.

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

“consecrate” is *qadas* meaning “to be clean, pronounce clean (ceremonially or morally); to consecrate to God, declare as holy, treat as holy. Signifies an act or state in which people or things are set aside and reserved exclusively for God.”¹

2. We, too, are holy vessels in the house 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 ordinary or common usage and

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

relationship with God ... and designated by Him as having a sacred

purpose or special significance ... marked as holy, classified

as belonging to God ... sacred, hallowed, consecrated.”²

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3. Satan has no greater agenda than attempting to desecrate what God consecrates.

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

4. God does not overlook Satan's mistreatment of holy vessels any more than He overlooked Belshazzar's. Read Daniel 5:5-10. See verse 12.

The phrase "solve difficult problems" is literally "loosening of knots."³

Look ahead to Daniel 5:26-30.

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

Mene: I Am

Tekel: I know

Peres: I act

5. Vessels that have been treated as unholy can be treated as holy again.

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 panic.
- We can become paralyzed.
- We can pray. 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 holy habit long enough that it becomes the old pattern. Also see Philippians 4:6-7.

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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 gloriously intense encounters with God. Compare 2 Timothy 4:16-18.

- To emerge from a terribly hurtful situation unhurt (see v. 22).

The Aramaic word for “hurt” means “to ruin ... to hurt, injure.”¹

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

- To see a worldly Darius become impressed with our God.

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

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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. Daniel himself (vv. 15-16).
2. The little horn (v. 8).
 - He had "eyes like the eyes of a man."
 - He spoke boastfully. *Word Biblical Commentary* translates the Aramaic, "and a mouth making great statements."

Read Revelation 13:4-9.

3. The Ancient of Days (Dan. 7:9-10).
 - He entered the scene as Chief Justice of the universe.
 - He sat on a chariot throne.
 - The books were opened before Him.

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The significance of Daniel's name: God is my judge or God has
judged.

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

- The Ancient of Days judged in favor of the saints
then the beast was slain.

4. One like a son of man (vv. 13-14. Compare Mark 14:60-65).

- Daniel saw the coronation of the Messiah King.
- *The New American Commentary* reads, “The Son is presented to the Ancient of Days that he might receive his Father's gift, namely, a universal kingdom.”

“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 forever of forevers.”¹

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

Medo-Persians

The Shaggy Goat

Large horn: Alexander the Great

Four horns:

Cassander

(Macedonia and Greece)

Lysimachus

(Thrace and parts of Asia Minor)

ptolemy

(Egypt and parts of Asia Minor)

Seleucus (8th Ruler: Antiochus IV)

(Syria, Israel, Mesopotamia)

The name "Epiphanes" means "The illustrious One."

The Jews called him "Epimanes," meaning "The madman."

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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 Antichrist, whom Antiochus foreshadows.”¹ Because much can be learned about the “forthcoming desecrator” from the former desecrator, “it may be concluded that there is a dual reference in this striking prophecy.”²

When “the near fulfillment of the prophecy foreshadows the far,” Dr. Charles R. Swindoll terms the occasion a double fulfillment.³

HINTS OF FORESHADOWING IN DANIEL 8:

Compare verse 13 and Matthew 24:15-18. According to Christ, the abomination that causes desolation is ultimately yet to come.

“He will become very strong but not by his own power” (vv. 23-24).

“He will ... take his stand against the prince of princes” (v. 25).

“He will be destroyed, but not by human power” (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.

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SESSION NINE

UNEXPECTED
ANSWERS TO PRAYER

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

$$70 \times 7 = \underline{490}$$

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 ‘cut out’, a certain period of time (490 years) from the remainder of history for a specific purpose.”¹

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

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

- “to finish transgression” • “to bring in everlasting righteousness”
- “to put an end to sin” • “to seal up vision and prophecy”
- “to atone for wickedness” • “to anoint the most holy”

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

1. seven “sevens” (v. 25)
2. sixty - two “sevens” (v. 25)
3. one “seven” (v. 27)

Sections One and Two

$$\begin{array}{r} 7 \text{ “sevens” } (7 \times 7) \\ + 62 \text{ “sevens” } (62 \times 7) \\ \hline 69 \text{ “sevens” or } 483 \text{ YEARS} \end{array}$$



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- (The Jewish calendar is based on a 360-day lunar year.) This segment of time was set to begin with the decree to restore and rebuild Jerusalem. Nehemiah 2:1 sets the date “in the month of Nisan in the twentieth year of King Artaxerxes” (March / April 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: “Masiyah”
- A **483-year** period equals 173,880 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 gap.
- “After the sixty-two ‘sevens’ the Anointed One will be cut off and will have nothing.”
- John 1:12 refers to a group of people later termed the church.
- Additionally, “the people of the ruler who will come will destroy the city and the sanctuary” (A.D. 70).

Section Three

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

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 drama we can see very likely pales in comparison to what we can't.

“Angels are created, spiritual beings with moral judgment and high intelligence, but without physical bodies.”¹ Simply said,

“Demons are evil angels.”²

2. The Bible strongly conveys a hierarchy among the angelic hosts.

Who is Michael?

- An angel whose name means “who is like God?”³
- “One of the chief princes” (Dan. 10:13)
- Israel's prince and guardian (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 interceding for Israel, a nation especially entrusted to Michael's care.”

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3. Read Daniel 10:13,20.

These “princes” are “rulers” and “authorities” in the “heavenly realms” (Eph. 6:12) assigned to earthly empires and the humans who govern them.

Any “princes” opposing God’s ambassadors could only be demonic.

- 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:

Overcoming demonic forces is not a once-for-all matter.”⁵

5. God purposely entrusted this kind of encounter and information to someone like Daniel.

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 sacrifice (v. 31).

selfishness versus sacrifice

2. The corruption of flattery (v. 32).

The Hebrew word for “corruption” means “to profane, defile, pollute, corrupt; to be wicked, hypocritical. Essentially denotes straying away from the right path. Manifested in the completely twisted values of godless people.”¹

“First Maccabees 1 implies that they found themselves drawn into cooperation with a policy that had gone beyond their original expectations.”²

3. The people who know their God (v. 32b).

Consider the meanings of the following words:

• “firmly—to be strong, be courageous; to make firm ... to harden.”³

• “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 great exploits.”

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4. The wise who will instruct many (v. 33).

Word Biblical Commentary translates *the wise* as “the discerning.”⁴

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

“To be circumspect ... to pay attention to.”⁵

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

6. Some of the wise who will stumble (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 totter, stumble, stagger, fall, be overthrown;

to faint, become weak.”⁶

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.

Today we conclude our journey in the last chapter of the Book of Daniel. God's final assurances to Daniel are fitting assurances to us as well as we draw our corporate study of this fascinating book to a close.

1. We have the assurance of Israel's deliverance. Compare verse 1 with verses 5-7.

- In God's drama, unparalleled distress can set the perfect stage for unparalleled deliverance. See Ezekiel 20:5-6,39-40
- See Revelation 7:9-10,13-14. Such distress will not lead to Israel's deliverance alone.

2. We have the assurance of bodily resurrection (v. 2).

3. We have the assurance that lights willing to shine in the darkness will shine forever. Compare Philippians 2:14-16.

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4. We have the assurance that the willing will be purified and the wicked will continue to be wicked (v. 10).

5. We have the assurance that God's plan will unfold to the finest detail.

See Daniel 12:11-12. Reflect on Revelation 21:22-26.

May God's send-off to us reflect His send-off to Daniel:

- May the words and concepts He's taught us be sealed in us.
- May we go our ways like Daniels.

FINAL EXAM ANSWER KEY

From Session 1 and Daniel 1

1. (A) 3. (D) 5. (B) 7. (C) 9. (D)
2. (C) 4. (B) 6. (A) 8. (A) 10. (B)

From Session 2 and Daniel 2

11. (C) 12. (A) 13. (A) 14. (D)

From Session 3 and Daniel 3

15. (C) 17. (A) 19. (D)
16. (D) 18. (B) 20. (A)

From Session 4 and Daniel 4

21. (D) 22. (B) 23. (D) 24. (A) 25. (C)

From Session 5 and Daniel 5

26. (C) 27. (A) 28. (D) 29. (A)

From Session 6 and Daniel 6

30. (B) 31. (A) 32. (C)

From Session 7 and Daniel 7

33. (D) 35. (A) 37. (A) 39. (B)
34. (B) 36. (A) 38. (C)

From Session 8 and Daniel 8

40. (D) 41. (B) 42. (A) 43. (D) 44. (A)

From Session 9 and Daniel 9

45. (D) 47. (B) 49. (A)
46. (D) 48. (B) 50. (C)

From Session 10 and Daniel 10

51. (C) 52. (A) 53. (D) 54. (A) 55. (D)

From Session 11 and Daniel 11

56. (A) 57. (B) 58. (D)

From Session 12 and Daniel 12

59. (B) 60. (C)