 **Broken Without Hands!**

Daniel Chapter 8

In 175 BC, a man named Antiochus IV ascended the throne of the Seleucid empire. If you remember, this was one of the empires that formed following the death of Grecian king Alexander the Great, when his kingdom was divided between his four generals.

Around the time he ascended the throne Antiochus IV also appended to his name the title Epiphanes which means **“Glorious One”** or **“God Manifested”**.So, he billed himself as the manifestation of God. In fact, on the back of coins he had minted, it reads: **“Antiochus, God Manifested.”** Initially upon coming into power it appears that he had little interest in Israel or the Jews. **This would change!** Ultimately, many Jews would call him Antiochus Epimames **“The Madman”**

Immediately upon assuming power, Antiochus IV decided to pursue the conquest of Egypt, which no other Seleucid king had been able to accomplish. Keep in mind Egypt was ruled by the Ptolemaic empire.

At the same time, the Romans were advancing and expanding their empire. If Antiochus could conquer and annex Egypt, his kingdom’s size and power would be greatly increased providing the possibility that the Roman Empire might be resisted.

This story of a man named Antiochus Epiphanes sets the backdrop for our Bible study this morning.

Today we are introduced to another “little horn.” This little horn will seem very similar, if not shockingly similar, to the little horn in Daniel chapter 7, but this little horn comes out of the Grecian empire not the Roman empire like the little horn of Daniel 7.

I have been using the term dual fulfillment. I am currently reading a commentary on the Revelation and the author describes this phenomenon this way: **“This brings us to a characteristic of Old Testament prophecy which is also characteristic of the Revelation and which solves this problem of distance and relevance. As we have just pointed out, the prophets had two foci in the prophetic perspective: the events of the present and the immediate future, and the ultimate eschatological event”**(George Eldon Ladd).

Our pastor in his sermon on Daniel chapter 8 referred to this as **“typological** **fulfillment.”**

***1 In the third year of the reign of King Belshazzar a vision appeared to me, Daniel, after that which appeared to me at the first. 2 And I saw in the vision; and when I saw, I was in Susa the citadel, which is in the province of Elam. And I saw in the vision, and I was at the Ulai canal. 3 I raised my eyes and saw, and behold, a ram standing on the bank of the canal. It had two horns, and both horns were high, but one was higher than the other, and the higher one came up last. 4 I saw the ram charging westward and northward and southward. No beast could stand before him, and there was no one who could rescue from his power. He did as he pleased and became great.***

**Vs 1 –** This is two to three years later than chapter 7, occurring in the third year of the reign of Belshazzar. This is following the first one (vision) (seemingly the one in chapter 7). So, although a few years have passed since the vision we read about last week, Daniel is reminded of that vision. **It will remind you and I as well.**

To fix this in your mind. Cyrus united the Medes and the Persians in 550BC, so we are in the timeframe that Cyrus would have been on the rise.

**Vs 2 –** This vision comes with a location. Susa is capital of Elam and will become **the winter capital of the Medo-Persian empire**. Susa is also called Shushan by the Greeks –It’s located about 230 miles directly east of Babylon, and about 120 miles north of the Persian Gulf.

He was by the Ulai canal. Keep in mind theologians believe he is still in Babylon, but he sees himself there by the canal.

**Vs 3 –** He sees a ram, with two horns (one higher than the other). This should remind us of the bear with one side larger than the other. Notice the larger horn came up last. Scholars agree, this is the Medo-Persian empire. The larger horn is the Persians, stronger and greater in number.

**Vs 4 –** He sees the ram pushing westward, northward, and southward. This is the expansion of the **kingdom under Cyrus the Great**. No Animal (no king or kingdom could stop or hinder the advance of the ram and **it did as it pleased**).

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***5 As I was considering, behold, a male goat came from the west across the face of the whole earth, without touching the ground. And the goat had a conspicuous horn between his eyes. 6 He came to the ram with the two horns, which I had seen standing on the bank of the canal, and he ran at him in his powerful wrath. 7 I saw him come close to the ram, and he was enraged against him and struck the ram and broke his two horns. And the ram had no power to stand before him, but he cast him down to the ground and trampled on him. And there was no one who could rescue the ram from his power. 8 Then the goat became exceedingly great, but when he was strong, the great horn was broken, and instead of it there came up four conspicuous horns toward the four winds of heaven.***

**Vs 5a** – As Daniel is considering this vision, a male goat (comes from the west across the whole earth), ***“without touching the ground”*** this male goat has a conspicuous or notable horn between its eyes!

This is the Grecian empire, which would follow the Medo-Persian empire. This is the same kingdom in Daniel chapter 2 that is represented by the midsection of brass, and in Daniel chapter 7 as the leopard with the four wings and the four heads.

**Vs 5b** - Notice the movement of the goat: he ***“came from the west across the face of the whole earth, without touching the ground.”***

Clearly see the speed that this animal moves, as he goes across the face of the whole earth without touching the ground.

Even the direction of movement is relevant as the comes from the west.

**Vs 5c** – The ram had a single horn. So it was a ram, but its horn configuration was than of a unicorn.

We know for sure what these animals represent (Dan 8:20-21):

*20 As for the ram that you saw with the two horns, these are the kings of Media and Persia. 21 And the goat is the king of Greece. And the great horn between his eyes is the first king.*

**Vs 6** – The goat with the notable horn charges the ram and ran at him **“in his powerful wrath.”**

**Vs 7** – Daniel then sees the confrontation. Go with Daniel into the vision, see the two powerful beasts collide, hear the clash of their horns striking one another, see as the goat brakes off both horns on the ram.

No one could rescue the ram from the power of the goat.

Sinclair Ferguson said in his commentary: *“Nothing could more eloquently summarize the overwhelming defeat Alexander visited upon the Persian forces in a battle at the Granicus River in 334B.C. With only 35,000 men, Alexander’s forces plunged through the river attacking Darius’s one hundred thousand footmen and ten thousand horsemen, reportedly killing 20,000 at a loss of only 100 Greek troops.”*

**Vs 8a** –This is an accurate description of the expanse of the Grecian empire, the goat grew great and as we know, quite fast!

**Vs 8b –** The great horn being broken off is clear. At 32, the boy king, who had conquered the known world so quickly, was broken off (dead). He died in Babylon under questionable circumstances.

His kingdom was divided to his four generals, here represented as four conspicuous horns:

\*Cassander ruled Greece and Macedonia

\* Lysimachus ruled Thrace and a large part of Asia Minor

\* Seleucus I governed Syria, Babylon, and much of the middle east. By the way, Antiochus would rise out of the Seleucid dynasty.

\* Ptolemy I controlled Egypt and Palestine

One quick point: This is history for us, but when it was given to Daniel it was apocalyptic prophecy. In time, it proved to be amazingly accurate, even down to minute details! Pulling these visions together:



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***9 Out of one of them came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land. 10 It grew great, even to the host of heaven. And some of the host and some of the stars it threw down to the ground and trampled on them. 11 It became great, even as great as the Prince of the host. And the regular burnt offering was taken away from him, and the place of his sanctuary was overthrown. 12 And a host will be given over to it together with the regular burnt offering because of transgression, and it will throw truth to the ground, and it will act and prosper. 13 Then I heard a holy one speaking, and another holy one said to the one who spoke, "For how long is the vision concerning the regular burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled underfoot?" 14 And he said to me, "For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state."***

**Vs 9a** – Out of one of these four kingdoms, comes a ***“little horn”.***

In fact, we know, it is out of the Seleucid empire that this little horn arises.

**Vs 9b** – Another **little horn**, but this one, as I mentioned in the introduction, is not from the Roman Empire like chapter 7, but instead from the Grecian empire.

This little horn: ***grew exceedingly great toward the south, toward the east, and toward the glorious land.***

This is the verse, that introduces the person I mentioned in my opening comments, namely Antiochus Epiphanes who rose to the throne in 175BC. He was the eighth king of the Seleucid dynasty.

Here we see him expanding his kingdom.

There has already been fighting between Ptolemaic empire and the Seleucid empire. Antiochus believes Egypt would be a real feather in his cap, one which no other Seleucid king had been able to accomplish.

At the same time, as we discussed in the opening, Rome is rising in power and beginning to advance and expand its own empire. There is no doubt that Antiochus believes that Egypt could serve as a buffer from the expansion of the Roman empire.

Ultimately, the Ptolemaic empire enters into a confederation with Rome and Rome ultimately turns back Antiochus and he does not seek to take Egypt. Equally, at this same time there are outbreaks occurring in Jerusalem.

Between what happened with Rome and Antiochus’s frustration with Jerusalem, Antiochus returns to Jerusalem in a rage!

**Vs 10** – This little horn even ***grew great, even to the host of heaven*** and even further, this little horn, cast down some of host of heaven ***and some of the stars it threw down to the ground and trampled on them.***

Stars are Jewish leaders.

When Antiochus IV arrives in Jerusalem, among other things he:

Sets up an altar to Zeus over the altar of burnt offering and he sacrificed a pig on the altar. Antiochus slaughtered a great number of the Jews (Aprox. 40,000), sold thousands into slavery, and destroyed all the copies of Jewish scriptures he could get his hands on. Further, he issued decrees forbidding circumcision, keeping of the Sabbath, and reading of the Torah.

**Vs 11a** – Daniel further explains, what he is seeing in this vision as the little horn, that grew out of the Grecian empire ***became great, even as great as the Prince of the host.***

Daniel is telling us that this little horn exalted himself, even as high as the Prince of the host.

***Vs 11b -*** He will cause the daily offerings to cease – Antiochus did. He stopped the daily sacrifices. He will overthrow the sanctuary – Antiochus did. He defiled the sanctuary.

**Vs 12 - *And a host will be given over to it together with the regular burnt offering because of transgression, and it will throw truth to the ground, and it will act and prosper.***

We should see a man who killed many Jews and who totally disrupted Jewish worship. He cast it to the ground!

Discussion of the Maccabean revolt and the celebration of Hanukkah.

**Vs 13 -** Notice the holy one speaking and what is asked:

1. How long, will the burnt offerings be stopped
2. How long for the transgression that makes desolate?
3. How long for the sanctuary to be trampled under foot?

**Vs 14** - Notice that the timeframe is given for the removal of the daily sacrifice***. “For two thousand three hundred days; then the sanctuary shall be cleansed.”***

This represents one of two time periods 2300 days or 1150 days since there were two daily sacrifices (evening and morning) in the Jewish temple. ***6.4 years or 3.2 years?***

If we go with a little over 3 years, this is the amount of time that passed from when abomination by Antiochus IV occurred to the restoration under Judas Maccabee (a little over 3 years).

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***15 When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man. 16 And I heard a man’s voice between the banks of the Ulai, and it called, "Gabriel, make this man understand the vision." 17 So he came near where I stood. And when he came, I was frightened and fell on my face. But he said to me, "Understand, O son of man, that the vision is for the time of the end."***

**Vs 15** – As Daniel is laboring to understand this vision. All of a sudden, there stands before him, one with the appearance of a man.

**Vs 16** – More than likely a Christophany and here the Son of Man is directing the angel Gabriel to help Daniel understand the vision.

**Vs 17** – So in the vision, Gabriel comes near where Daniel was standing. Daniel was frightened and fell on his face.

The then angel spoke to Daniel: ***"Understand, O son of man, that the vision is for the time of the end."***

The ***“time of the end”*** So this is either saying there is a set time when this vision will be fulfilled, or that it will happen at God’s appointed time, or “although this vision has at the immediate context Antiochus, it is also a reference to the antichrist.”

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***18 And when he had spoken to me, I fell into a deep sleep with my face to the ground. But he touched me and made me stand up. 19 He said, "Behold, I will make known to you what shall be at the latter end of the indignation, for it refers to the appointed time of the end. 20 As for the ram that you saw with the two horns, these are the kings of Media and Persia. 21 And the goat is the king of Greece. And the great horn between his eyes is the first king. 22 As for the horn that was broken, in place of which four others arose, four kingdoms shall arise from his nation, but not with his power. 23 And at the latter end of their kingdom, when the transgressors have reached their limit, a king of bold face, one who understands riddles, shall arise. 24 His power shall be great —  but not by his own power; and he shall cause fearful destruction and shall succeed in what he does, and destroy mighty men and the people who are the saints. 25 By his cunning he shall make deceit prosper under his hand, and in his own mind he shall become great. Without warning he shall destroy many. And he shall even rise up against the Prince of princes, and he shall be broken —  but by no human hand. 26 The vision of the evenings and the mornings that has been told is true, but seal up the vision, for it refers to many days from now."***

**Vs 18** – As Gabriel is speaking to Daniel. ***I was in a deep sleep with my face to the ground;***

But then the angel touched him and made him stand up.

**Vs 19 - *Latter end of the indignation* –** or the ***“end of anger”*** or even ***“the end of judgment.”*** The HCSB (Holman) states the ***“conclusion of the time of wrath.”*** *For at the appointed time shall be the end*.

Stated differently: ***this shall end (at the appointed time).***

**Vs 20** **– 22** – Here the beasts in this vision are explained.

**Vs 23** – Here is the rise of Antiochus IV.

**Vs 24 -25** - We are told a number of things about this wicked, evil, little horn:

1. He is a king of bold face (ESV), fierce features (NKJV), fierce countenance (ASV), or insolent (HCSB)
2. He understands riddles (ESV), sinister schemes (NKJV), dark sentences (ASV), or skilled in intrigue (HCSB)
3. His power shall be great
4. But not by his own power (The sovereign God)
5. He will cause fearful or terrible destruction
6. For a time, he will succeed in what he does
7. He will destroy both the powerful and the holy people (saints)
8. By his cunning, he will cause deceit to prosper under his rule
9. He will exalt himself in his own mind (arrogant and prideful)
10. Without warning he will destroy many
11. He shall rise up against the Prince of princes
12. He shall be broken without human hands and without effort

**His reign will be nasty, aggressive, abusive, and vicious, but the downfall will be devastating!**

**Vs 26** – The issue involving the evenings and morning is true, seal it up for it is **many days from now**. Indeed! Antiochus IV ruled 175BC – 164BC!

This precise prophecy that was fulfilled in this wicked Seleucidan ruler was written 350 years before he came into power!

For you and I this is ancient history. For Daniel this was an amazing prophecy!

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***27 And I, Daniel, was overcome and lay sick for some days. Then I rose and went about the king’s business, but I was appalled by the vision and did not understand it.”***

Here we see that these visions are really having a physiological and even psychological impact on Daniel.

Although now operating in obscurity, he continues to be busy about the king’s business. Good lesson for you and I as we labor here as on earth as citizens of the Kingdom of God.

Alistair Begg, in his sermon on Daniel 8 said something that is very helpful: *“Daniel 8 is not given so we can mark our calendars, it is given to bring us comfort, even in the midst of trials, troubles and tribulation.*

Some things in this world make us sick. The day is coming when the Son of Man will right all wrongs!

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**Jesus and Faith Lessons in Daniel 8:**

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**Faith Lessons in Daniel 8:**

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