

DANIEL

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INTRODUCTION:

Daniel is the author of this book and in the third year of the reign of Jehoiakim (*king of Judah*), Nebuchadnezzar (*king of Babylon*) attacked Jerusalem with his armies, and the Lord gave him the victory over Jehoiakim making Judah apart of his conquest. The people had sinned against God and would not obey even when God had given them chance after chance to repent, so God gave them over to a foreign king to punish them. The Neo-Babylonian Empire was just beginning. Nebuchadnezzar carried away part of the vessels of the Temple of God and brought them into the treasure house of his god. He did not give honour to the real God. Nebuchadnezzar was God's servant (*Jeremiah 25:9*), but Nebuchadnezzar did not know that. Therefore, God still used him to punish the Jews. Nebuchadnezzar speaks to Ashpenaz (*master of the eunuchs*), to take some Israelites captives from the royal family and those of nobility; young men who were healthy and handsome; intelligent and well educated; good prospects for leadership positions in the government; perfect specimens, and then indoctrinate them in the Babylonian language—magic and fortunetelling (**1:1-4**).

1:5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. King Nebuchadnezzar ordered the palace officials to select strong, handsome, healthy boys that were Israelite captives from the royal line of David (perhaps nephews or grandsons of good King Josiah). These captives now in Babylon were served from the same menu as the royal table—the king's meat and wine—the best foods and finest wines. Why? For after three years of training them, they would be given positions in the king's court.

1:6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. Four young men of Judah were selected captives: Daniel, Hananiah, Mishael, and Azariah. Their names carried great meaning:

- Daniel meant *God is Judge or my judge*.
- Hananiah meant *Jehovah is gracious*.
- Mishael meant *who is like God*.
- And Azariah meant *Jehovah helps*.

1:7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the names Belteshazzar, and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego. The master of the eunuchs then gave them Babylonian names. Belteshazzar was the Babylonian or Aramaic name given to Daniel while exiled in Babylon. Shadrach was Hananiah's new name. Meshach was Mishael's new name. And Abednego was Azariah's new name.

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1:8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. We see Daniel had another idea as the king's food was presented to him. Daniel one of the captives was in a culture that did not follow God's Laws, but he purposed; made up in his mind; had a strong determination in his heart to not defile (contaminate) himself by eating the king's meat nor drink the king's wine. This food was probably sacrificed to idols and it was certainly not prepared according to Jewish law. The rich foods from the king's table may not have been nourishing as the recommended menu. But, Daniel desired to take care of his body; be faithful to the laws of their religion before eating the king's delicacies. Daniel goes and presents his request to the prince of the eunuchs. He did not demand something foolhardily, but used the wisdom of God. So, he seeks permission to eat some other, more wholesome food. He is really asking to go on a fast; some call it the Daniel Fast. A heart that loves the Lord, trusts the Lord, and obeys the Lord has no difficulty making the right choices, because they trust God to take care of them when their convictions are tested.

1:9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs. God honored Daniel's trust and allegiance by sovereignly working favorable for him among the heathen leaders.

1:10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. Though there resolve was good, it could not be fulfilled without some difficulty. God had caused the prince of the eunuchs to like Daniel, but the eunuch feared what his master, the king would do to him if he allowed such a thing. He feared he would be executed; be beheaded if Daniel didn't look healthy as the other captives that were eating the king's assigned royal food and drinking the king's wine.

1:11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, – Then Daniel appealed to Melzar (*the steward in charge of Daniel and his friends*) whom the prince of eunuchs had placed in charge of them.

1:12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. The Babylonians were trying to change the Israelite's thinking by giving them a Chaldean education; and change their loyalty by changing their names; and change their lifestyle by changing their diet. Without compromising, Daniel found a way to live by God's standards in a culture that did not honor God. Daniel wisely chose to negotiate rather than to just rebel. He proposed and suggested a 10day trial period on just a simple diet of "pulse"—seeds of a leguminous plants (belong to the pea, beans, and lentil family) like beans or peas. Today we say vegetables and water (replacing the king's wine) = fasting.

1:13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. The challenge was to compare the countenances of the ones who ate the king's food to the ones that ate Daniel's diet after the end of the 10day period. Then Melzar, prince of the eunuch was to make the decision upon what he saw;

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whether or not they could continue to stay on their diet or not and deal with them.

1:14 So he consented to them in this matter, and proved them ten days. The steward agreed to the request. During those initial ten days, Daniel and his three friends ate nutritious foods, while their comrades in slavery ate all they could of the king's dainties and wine. Naturally, God helped their cause, and the test proved successful! They maintained their convictions!

1:15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. At the end of the ten days, they looked better and more robust than all the others who had eaten from the royal menu. Daniel and his friends took a stance against the fine cuisine of the king's table. They resisted their flesh maintaining their convictions, yielding to the God of the Jews!

1:16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. So Melzar, the steward continued to exempt them from their assigned king's menu, by taking it away, and just allowed them to be served, only the vegetables and probably the water.

1:17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. These four children meant *Daniel and his three friends* learned all they could about their new culture, so they could do their work with excellence. But while they were learning, God gave them knowledge and skill and wisdom while they maintained steadfast allegiance to God. Daniel had gifted understanding in all visions and dreams. Daniel was specially chosen of God to be entrusted with these gifts.

1:18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. When the (3yrs.) period stipulated by the king for the young men's training was over, the chief eunuch presented them to Nebuchadnezzar for oral exams, as he had been ordered to do. He wanted to see what they had learned and understood.

1:19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. Nebuchadnezzar was the final judge of the accomplishments of these young men's training.

1:20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. God had made them so wise that they were better than the other young men. They were even much better than all the other wise men. Even though God had blessed them and given them great abilities, they still had to study. Their reward was to be used of God in key governmental positions. God can also use true believers in government today to bring righteousness, decency, and justice before a king, or to influence legislation in that direction. King Nebuchadnezzar found them ten times better than all the skilled magicians and astrologers in all his realm.

1:21 And Daniel continued even unto the first year of king Cyrus. Daniel, one of the first captives taken

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to Babylon lived to see the first exiles return to Jerusalem in 538 B.C. He stayed in Babylon for many years. He served the Babylonian kings and also the kings of Persia. Throughout this time he honored God and God honored him. He was God's spokesman to the Babylonian Empire. Daniel held his appointment as the king's counselor until the first year of the reign of King Cyrus.

SUMMARY:

King Nebuchadnezzar ordered that certain Israelite captives from the royal family, now in Babylon, be served from the same menu as the royal table—the king's meat and wine. Among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. Daniel, one of the captives was in a culture that did not follow God's Laws, but he purposed and made up in his mind and therefore, brought the request to the chief eunuch to not defile himself with the king's food and wine. And in that instance, God brought Daniel favor with the chief eunuch. And the chief eunuch said to Daniel that he feared for his life with the king and even the endangerment of his head (beheading) if he would allow such a request. That would bring about his beheading. While your convictions are true to your beliefs, they will be tested. God can bring you into favor, but others will test your convictions (**1:5-10**).

Then Daniel said to Melzar, a steward that was set over Daniel, Hananiah, Mishael, and Azariah by the chief eunuch, *"Try us out on a ten day diet of pulse (seeds)/vegetables and water, and then compare us with the young men who eat from the king's table by what you see"*, and he agreed. And at the end of ten days, Daniel and his friends looked better than those that ate from the king's table. So, Melzar allowed them to continue to eat the vegetables and water; thereby taking away the king's food. Their convictions stood out! And God gave these four men knowledge and skill in all learning and wisdom as they maintained their convictions through their belief in God. Daniel was gifted in understanding all sorts of visions and dreams (**1:11-17**).

The appointed time to bring them before the king had come. And the chief eunuch presented them before King Nebuchadnezzar. As he spoke to these four young men, in all matters of wisdom and understanding, he didn't find anyone else like them who stood before him. King Nebuchadnezzar found them ten times better than all the skilled magicians and astrologers in all his realm. Daniel held his appointment as the king's counselor until the first year of the reign of King Cyrus. His convictions were rewarded (**1:18-21**).

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SYNOPSIS:

DANIEL SERVES UNDER NEBUCHADNEZZAR/ DANIEL INTERPRETS THE KING'S IMAGE DREAM

Daniel is the author of this book under the kingship reign of Nebuchadnezzar. Belteshazzar was the Babylonian or Aramaic name given to Daniel while exiled in Babylon. He still honored God by not defiling himself; by not eating the king's food. The king had a dream so he called for the magicians and astrologers to tell him what he had seen, and also to interpret the dream unto him. And when they could not, the king became angry. Daniel was then brought before the king by Arioch (captain of the king's guard) with the stipulation that the men wouldn't be destroyed because they couldn't interpret the dream. Well, Daniel interpreted the dream as God had showed it to him. The king rewards Daniel with gifts and to be ruler over the whole province of Babylon and chief of the governors over all of the wise men of Babylon. Daniel then requests Shadrach, Meshach, and Abednego to help him over the affairs of the provinces of Babylon; and Daniel set in the gate of the king (Chapter 2:1-49).

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3:1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. In Babylon's religious culture, statues were frequently worshiped. However, Nebuchadnezzar erects a golden image (90ft high and 9ft wide). Nebuchadnezzar hoped to use this statute as a strategy to unite the nation and solidify his power. The gold may have been inspired by his dream. Instead of having only a head of gold, it was gold from head to toe. Nebuchadnezzar wanted his kingdom to last forever. When he made the statute, he showed that he did not understand the God behind the dream. He set it up in the Plain of Dura in the province of Babylon.

3:2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, the counsellors, the sheriffs and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Nebuchadnezzar sent for the princes, the governors, the captains, the judges, the treasurers, the counsellors, the sheriffs, and the rulers of the provinces, that is, a prestigious delegation for the dedication of the image in which he had set up. Of course this is another false god.

3:3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. The delegation of prestigious people apparently came from every area of the realm and represented practically his total officiation as a public statement, that the unity of Nebuchadnezzar's empire was rooted in the common worship of the golden image.

3:4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,— The herald cried aloud commanding the people, nations, and languages that...

3:5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:— At the sound of the cornet, flute, harp (Gk. Name), sackbut, psaltery (Gk. Name), and dulcimer (Gk. Name), and all kinds of music from the instruments, they were to fall down and worship the golden image that king Nebuchadnezzar had set up.

3:6 And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace. They were to fall down and worship the golden image that king Nebuchadnezzar had set up. And whoever didn't worship the image would be cast into the fiery furnace. The fiery furnace was not a small oven for cooking dinner or heating a house. It was a huge industrial furnace that could have been used for baking bricks or smelting metals. The temperature was hot enough to assure that no one could survive its heat. The roaring flames could be seen leaping from its top opening and a fiery blast did kill the soldiers who went up too close to the furnace door (3:22).

3:7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut,

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psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. So, at the sound of the cornet, flute, harp (Gk. Name), sackbut, psaltery (Gk. Name), and dulcimer (Gk. Name), and all kinds of music, they fell down and worshiped the golden image that king Nebuchadnezzar had set up.

3:8 Wherefore at that time certain Chaldeans came near, and accused the Jews. Well, certain Chaldeans were jealous and envious of the positions held by these young Jews and reported that Shadrach, Meshach, and Abednego did not obey the king's decree. What was not understood was that these young Jews were committed to still follow God's Law. Exodus 20:4-5 says:

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

So, these certain Chaldeans had observed that the Jews had refused to worship the image. How, were they not bowed to the ground honoring the decree and the king? They could not have been bowed themselves.

3:9 They spake and said to the king Nebuchadnezzar, O king, live for ever. They told this to king Nebuchadnezzar, giving homage to him with a sly motive of spite— "*O king, live forever.*"

3:10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:— They would not let this go, telling the king his written word for word of the specified decree and what is to happen when hearing the great sound, meaning fall down and worship the golden image.

3:11 And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. And when the people don't fall down and worship, they should be cast into the midst of a burning fiery furnace.

3:12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Yeah, they're jealous! They're like little children telling on each other. They let the king know that he has put Shadrach, Meshach, and Abednego in high positions over the affairs of the province of Babylon. They are not even from Babylon, but held captive as slaves there, so the Chaldeans makes it known to the king that these young Jews serve not his gods nor worship the golden image which he's set up. It's like a slap in the face for the king.

3:13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Well these three Hebrew youths refused to bow, the king was informed of it, and he was so angry with rage and fury. He commanded that they be brought to him. And they brought them before king Nebuchadnezzar.

3:14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?— Well, the king questions them about not serving his gods or worshipping the golden image.

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3:15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?— So the king gives them a second chance for them to bow down at the sound...and fall down and worship the image. But if they don't, they will be thrown into the mist of a burning fiery furnace. The king's snarly comment: *"And who is that God that shall deliver you out of my hands?"* meaning no god can rescue them from his power.

3:16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. They boldly replied: *"We are not worried about what will happen to us."* What courage must have been in these young Jews! Instead of rationalizing their way into compromise and sin, they literally stood fast for the Lord.

3:17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. *"But if we are thrown into the flaming furnace, our God whom we serve is able to deliver us, and He will deliver us out of your hand, O king."*

3:18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. They disobeyed a civil law because God's law had clearly instructed them to not have any gods before Him (Exodus 20:3). Now, this took bold faith for them to say: *"But if He doesn't, please understand sir, that even then we will never under any circumstance serve your gods or worship the golden statue you have erected."* Today in Acts 5:29b tells us *"...We ought to obey God rather than men."*

3:19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. In their speaking out boldly, they have made an enemy. The king is furious and his face was distorted with rage against Shadrach, Meshach, and Abednego. Then he spoke and ordered that the furnace be turned up 7 times hotter than it's usually heated.

3:20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. He ordered the strongest men in his army to tie Shadrach, Meshach, and Abednego up, and throw them into the burning fiery furnace. That shows how "hot" he was.

3:21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore, Shadrach, Meshach, and Abednego in all of their clothing were bound with tight ropes and thrown into the midst of the burning fiery furnace. It was no doubt that they didn't want them to try to climb out.

3:22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego. The furnace was extremely hot because it was turned up seven times hotter than usual. And the strong mighty men that threw Shadrach, Meshach, and Abednego into the flames were burnt to death. They were instantly killed by the

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leaping fiery flames. It goes to show that God is able to protect those that are His, better than Nebuchadnezzar protecting his mighty men. His own orders resulted in the death of his own soldiers.

3:23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Shadrach, Meshach, and Abednego still bound up, fell down in the midst of the burning fiery furnace, but it didn't say that they were burnt up like the soldiers. What a miracle!

3:24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. At this point Nebuchadnezzar could not believe his eyes and asked for confirmation of what he saw. The king was astonished as he looked into the opening of the furnace and spoke, *"Did not we cast three men bound into the midst of the fire?" They answered, "True, O king."* In other words yes king as your faithful counsellors you had three to be thrown in.

3:25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. The king answers his own question. His eyes didn't fool him. He says, *"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt..."* The king was not the only one to see this miracle. They were no longer bound. They were walking not hollering and crying. And they weren't hurt; not burning to death as expected. This was truly a miracle! He even says *"...and the form of the fourth is like the Son of God."* What did a heathen king know about the form of the Son of God? Only God knows how he came to that conclusion. It could have been an angel or it could have been a pre-incarnate appearance of Christ as the fourth man walking in the midst of the fire. In either case, we know that God sent a heavenly visitor to accompany these faithful men during their time of great trial. And we know that this heathen king spoke a divine truth which was the beginning of his change.

3:26 Then Nebuchadnezzar came near to the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. When the king came near to the mouth; the opening of the burning fiery furnace, he called the faithful Hebrew young men *"servants of the most high God."* He called them to come forth out of the furnace, and come to him. He saw the boldness of their faith at work and who stood with them. He saw that they served the Most High God! He saw that they were able to walk out of the fire and not be burned! He saw a powerful God at work that he could not dispute!

3:27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. The princes, governors, and captains, and the king's counsellors saw this miracle! They knew that fire had power, but could not dispute that the fire they were in had no power upon these men's bodies, nor the hair on their heads singed, neither their coats changed, nor the smell of fire (smoke) passed on them. The proof was seen! What a testimony!

3:28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Nebuchadnezzar then

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declares a blessing! **"Blessed be the God of Shadrach, Meshach, and Abednego who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God."** God is able to change the heart of a king! (Proverbs 21:1; Ezra 1:1).

3:29 Therefore, I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego shall be cut in pieces, and their houses shall be made a dunghill because there is no other God that can deliver after this sort. The king makes a decree informing his people to acknowledge the power of the God of Shadrach, Meshach, and Abednego and not to speak against their God. If the people spoke against their God, they would be cut in pieces and their houses would be made a dunghill. Wow! Because there was no other God to deliver like this.

3:30 Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon. And because of this miracle that changed the king's view and the integrity or bold faith of Shadrach, Meshach, and Abednego, they were promoted.

SUMMARY:

Nebuchadnezzar erects a golden image (90ft high and 9ft wide) and sets it up in the Plain of Dura in the province of Babylon. The delegation of princes, the governors, the captains, the judges, the treasurers, and the rulers of the provinces gathered together for the dedication of the image in which king Nebuchadnezzar had set up. The herald cried aloud that at the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, they were to fall down and worship the golden image that king Nebuchadnezzar had set up. And whoever didn't worship the image would be cast into the fiery furnace. They fell down and worshiped the golden image that king Nebuchadnezzar had set up (**3:1-7**).

Well, certain Chaldeans were jealous and envious of the positions held by these young Jews and reported that Shadrach, Meshach, and Abednego did not obey the king's decree. They told this to king Nebuchadnezzar, giving homage to him with a sly motive of spite— *"O king, live forever."* They would not let this go, telling the king his written word for word of the specified decree and what is to happen when hearing the great sound, meaning fall down and worship the golden image. So, now they mention that these young Jews didn't fall down and worship, and that they should be cast into the midst of a burning fiery furnace. They informed the king that these were Shadrach, Meshach, and Abednego, the ones he had put in a high position, over the affairs of the province of Babylon. It's like a slap in the face for the king (**3:8-12**).

When these three Hebrew youths refused to bow, the king was furiously angry, commanding that they be brought to him. Well the king questions them about serving his gods and worshipping the golden image. So the king gives them a second chance for them to bow down at the sound...and fall down and worship the <http://www.pitwm.net/pitwm-versebyverse.html>

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image. But if they don't, they will be thrown into the mist of a burning fiery furnace. The king says *"And who is that God that shall deliver you out of my hands?"* meaning no god can rescue them from his power. They boldly replied: *"We are not worried about what will happen to us. But if we are thrown into the flaming furnace, our God is able to deliver us, and He will deliver us out of your hand, O king. But if He doesn't, please understand sir that even then we will never under any circumstance serve your gods or worship the golden statue you have erected"* (3:13-18).

Nebuchadnezzar, the king is furious and his face was distorted with rage against Shadrach, Meshach, and Abednego. Then he spoke and ordered that the furnace be turned up 7 times hotter than it's usually heated. He orders his strongest men in his army to tie them up, and throw them into the burning fiery furnace. Therefore, Shadrach, Meshach, and Abednego in all of their clothing were bound with tight ropes and thrown into the midst of the burning fiery furnace. However, the strong mighty men that threw them into the flames were instantly killed by the leaping fiery flames. And Shadrach, Meshach, and Abednego still bound up, fell down in the midst of the burning fiery furnace (3:19-23).

At this point Nebuchadnezzar could not believe his eyes and asked for confirmation of what he saw. Looking into the opening of the furnace he asked, *"Did not we cast three men bound into the midst of the fire?"* They answered, *"True, O king."* The king saw four men. He even says *"...and the form of the fourth is like the Son of God."* They were no longer bound. They were walking not hollering and crying. And they weren't hurt; not burning to death. This was truly a miracle and the beginning of his change! The king spoke to them and told them to come forth and near him calling them *"servants of the most high God."* The princes, governors, and captains, and the king's counsellors also saw this miracle! Fire had no power over their bodies; hair on their heads was not singed, neither their coats changed, nor the smell of fire (smoke) upon them. Nebuchadnezzar blessed their God and declared that no one speaks against their God or there would be consequences because there was no other God to deliver like this. And because of this miracle that changed the king's view and the integrity or bold faith of Shadrach, Meshach, and Abednego, they were promoted (3:24-30)

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SYNOPSIS:

DANIEL INTERPRETS NEBUCHADNEZZAR'S TREE DREAM AND WARNS THE KING

Nebuchadnezzar sees another dream that needs interpreting. Daniel, whose name was Beltshazzar (a name given by Nebuchadnezzar to honor a false god); troubled by the dream he informs the king that the dream was against him and not his enemies. Judgment was coming to Nebuchadnezzar; but not total destruction. Daniel had forgiven and forgotten the past of what Nebuchadnezzar had done in the destruction of his home and nation, and therefore, God was able to use Daniel mightily. Forgiving people means putting the past behind us. After Nebuchadnezzar hears the interpretation, Daniel pleads for him to change his ways, to stop sinning; do what's right, and show mercy to the poor, maybe God will spare him. God allowed a year to pass and after thinking this over for 12mos.(one year later), the king speaks, ***"Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee."*** This voice comes directly from heaven and Nebuchadnezzar has an encounter with the Almighty God, which cannot be denied. The king endured painful humiliation of insanity before he finally acknowledged the sovereignty of the God of Israel over the affairs of humanity. ***"Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase"*** (Chapter 4:1-37).

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SYNOPSIS:

DANIEL SERVES UNDER BELSHAZZAR / DANIEL INTERPRETS THE WRITING ON THE WALL AT BELSHAZZAR'S BANQUET

This chapter opens with Belshazzar as the king. The Aramaic word for father was also frequently used for grandfather, ancestor or predecessor. Belshazzar was the oldest son of Nabonidus, the last king of Babylon, and therefore the grandson of Nebuchadnezzar. Because Nabonidus was away on campaigns for more than half of the reign, his son Belshazzar served as co-regent (co-reigned) in his father's absence. Belshazzar is having a feast and calls for the golden and silver vessels that had been taken from the Jerusalem temple by Nebuchadnezzar. ***"They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: ..."*** The queen, who is probably Nabonidus' wife or the wife of one of his predecessor, comes in to let him know to call forth Daniel to interpret this writing on the wall. Daniel began to remind Belshazzar of the family history; the sin of pride that had occurred in Nebuchadnezzar, and now even in his heart, as he and his wives and concubines drank wine from the sacred vessels, praising other gods. ***"...this is the writing that was written, Mene, Mene, Tekel, Upharsin."*** The interpretation: ***"Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."*** The handwriting on the wall was for Belshazzar. Although he had power and wealth, his kingdom was totally corrupt and he could not withstand the judgment of God. The Medes and Persians joined forces to overthrow Babylon. This event began the second phase of Nebuchadnezzar's dream in chapter 2 (the silver chest and arms) (Chapter 5:1-31).

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SYNOPSIS:

DANIEL SERVES UNDER DARIUS / DANIEL IN THE LION'S DEN

Darius divided the kingdom into 120 provinces, each under a governor. The governors were accountable to three presidents (Daniel was the first president) to bring efficiency. Daniel proved himself to be more capable than all others. At this time Daniel was in his eighties. The other members of the king's cabinet tried to find ways to trick Daniel up, but couldn't. So they devised a law regarding prayer— **"whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions."** They presented it to king Darius which was really a plot to kill Daniel. **"...king Darius signed the writing and the decree"**, which could not be altered. Although Daniel knew about the law against praying, he still prayed three times a day as he always had. Daniel knew he had to obey God. Of course, the men went back to king Darius and told what had occurred. The king was really displeased with himself for signing such a decree and wanted to save Daniel. Daniel was then brought, and cast into the den of lions. **"Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee."** They then placed a stone over the den and sealed it with the king's own signet, and with the signet of his lords, so that no one could rescue or change the purpose. The king was very disturbed and fasted that night, unable to sleep. Early the next morning with haste, he ran to the den, **"the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"** Daniel replied, **"O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."** Daniel was brought out, and the men that accused Daniel, their children, and their wives were cast into the den of lions, and the lions had had their fill. Then king Darius wrote a proclamation that all people of his nation must fear and reverence Daniel's God. Because of God's faithfulness, Daniel was exalted to a place of honor and prospered in the reign of Darius, and in the reign of Cyrus the Persian (Chapter 6:1-28).

These first six chapters present history and the last six chapters are prophecies about the future.

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SYNOPSIS:

THE PROPHETIC PORTION OF DANIEL / DANIEL'S VISION OF THE FOUR BEASTS

Chapter 7¹ begins a series of dreams given to Daniel. These visions contain prophecies covering the period of the times of the Gentiles and the great tribulation. This first dream came to Daniel during "the first year of Belshazzar king of Babylon (7:1)," so actually it happened before the events of **chapter 5 and 6**. Daniel first saw the great sea (the Mediterranean Sea) churned by the action of four winds (7:2). Then four ferocious beasts came out of the sea (7:3). These seem to represent the four empires that in succession rule the land bordering on the Mediterranean Sea. These would correspond to the four kingdoms of Babylon, Media-Persia, Greece, and Rome.

The first beast was like a lion, except that it also had eagle's wings which symbolize Babylon (7:4). The second beast is like a bear which ravaged the lion and represents Medo-Persia, the empire that conquered Babylon (7:5). The third beast was like a leopard which had four wings and four heads and this symbolizes the Grecian Empire lead by Alexander the Great (7:6). The fourth beast that Daniel describes apparently was a mongrel composed of parts of a lion, bear and leopard and this beast had large iron teeth (7:7). This beast points to both Rome and the end times. On its head were ten horns. Suddenly another "little horn" overcame three of the other horns. Finally Daniel saw the "little horn" come to his doom, and the beast itself (the Roman Empire) was destroyed (7:8). The prophecy now shifts to the end times (7:9).

7:9 **I beheld till the thrones were cast down,** — Now Daniel saw something happening in the court of heaven. The phrase, *"I beheld till the thrones were cast down"*, speaks of all the Empires, even from Babylon straight through to the Antichrist; all that are against the kingdom of God.

7:9b **...and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.** *"Ancient of days"* refers to God the Father and His Dominion, His kingdom will remain. He has always existed. There was never a time when He was not. He is God from everlasting to everlasting. The things that describe the Ancient of Days are:

- He was *"seated"* in His place of authority for the purpose of judgment, of the sentence in which he would pronounce.
- His *"garment was white as snow"* representing uncompromising and radiant purity in all the administrations of His justice.

¹ <http://www.family-times.net/commentary/daniels-vision-of-the-four-beasts/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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- The *"hair of His head is like pure wool"* symbolizing the wisdom that comes with great age.
- His *"throne was like the fiery flame."* The fire represents the power to destroy and also His majesty and splendor.
- And His *"wheels as burning fire"*—²In Ezekiel 1:16; Ezekiel 10:9, the wheels of the throne appeared to be of the color of beryl; that is, they were like precious stones. Here, perhaps, they had only the appearance of a flame— as such wheels would seem to flash flames to devour the adversaries; for our God is a consuming fire, and with Him are everlasting burnings.

7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, — *"A stream of fire flowed out from before Him"* can illustrate the majesty and glory of God or the judgments of God. He was also surrounded by myriads upon myriads of angelic attendants who ministered unto Him; attended upon Him, waiting His orders, and ready to execute them. **...and ten thousand times ten thousand stood before him: the judgment was set,** — The scene depicts in powerful imagery a judge who has the wisdom to sort out right from wrong; the purity to persistently choose the right; and the power to enforce His judgments. The court was set **...and the books were opened** represent God's records of the deeds of those on the earth. The books reveal that God records the detailed actions of His enemies; nothing escapes the eye of God. And they're all standing before God.

7:11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. Daniel continues to see the vision in heaven. The strange horn of the fourth beast spoke—that had the ten horns, and on which the little horn had sprung up. He continued looking and the beast with the boastful horn continued to mouth defiance at the heavenly court and it was swiftly slain and its body thrown into the fire.³This was the result of the judgment. It is evidently implied here that the beast was slain on account of the words uttered by the horn that sprang up, or that the pride and arrogance denoted by that symbol were the cause of the fact that the beast was put to death. If the *"beast"* represents a mighty monarchy that would exist on the earth and the *"little horn"* a new power that would spring out of that, then the fulfillment is to be found in such a fact as this—that this power, so mighty and terrible formerly, and that crushed down the nations, would, under the Divine judgment, be ultimately destroyed, on account of the nature of the authority claimed. Dominion was taken away, (some say the Roman monarchy) from this beast and his body was totally destroyed.

7:12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. The other three which represent the Babylonian, Persian and Grecian monarchies had their dominion was taken away, but they were not destroyed like this last beast. Their kingdom remained for a time set by God,⁴but successively, the dominion was taken away from the Babylonians, and given to the Persians; and then their dominion was taken away, and given to the Grecians; and after that the dominion of the Grecians was taken away from them, and given to the Romans. These monarchies did not at once become extinct, as the fourth beast. Their lives were prolonged for a season and time; a definite period; a set time.

² <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/21943/eVerseID/21943/RTD/barnes>

³ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/21945/eVerseID/21945/RTD/barnes>

⁴ <http://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/daniel-7-12.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

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7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. *"Night visions"* may refer to the same day as the above vision and going into the night hours but what continues is astounding! He now *"beholds one like the Son of man."* this can only be Jesus. In the Old Testament of Ezekiel, he is referred to Son of man 90 times but Jesus in His earthly ministry took this title to Himself (Matt.8:20; 24:30; 26:64). Daniel reports *"one like the Son of Man comes with the clouds of heaven"* coming to the Ancient of days, the Father. Mind you Jesus had not yet taken on man's nature, but he appeared then in a figure. No one has seen the Father but the Son. Daniel sees the vision of both the Father and the Son. And his vision is for things to come. He was brought near before the Father.

7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. As Jesus came near He was given dominion (*power and authority*), glory (*exaltation and awesome splendor*), and a kingdom (*realm and empire*) that all; all means all, people, nations, and languages would serve (worship) Him. There will be no end to His dominion. It will not pass away and it will not be destroyed. It is eternal and everlasting!

SUMMARY:

Daniel's vision entails the thrones being cast down and He describes the Ancient of days sitting on His throne in a garment as white as snow; hair like pure wool; His throne like a fiery flame and wheels as burning fire. He describes a river of fire poured out of the throne with thousands upon thousands serving Him and tens of thousands attending Him. The courtroom was called to order and the books were opened. He kept watching and behold there was the little horn beast speaking arrogantly but not for long for the beast was killed and its body destroyed by the burning flame (7:9-11).

As concerning the other beasts, their dominion was taken from them, but their lives were not destroyed as the little horn beast, but they were prolonged for a set time. In the night vision, Daniel began to see one like the Son of man come with the clouds of heaven, being presented to the Ancient of days. He was given dominion, glory, and a kingdom, that all people, nations, and languages should serve Him. His rule would be forever, never ending, and would never be replaced (7:12-14).

APPLICATION:

Our future will be better than the past; our latter will be better than our former because God's dominion is forever. Trouble don't last always, there are better days ahead. Can you see the vision?

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<http://www.pitwm.net/pitwm-versebyverse.html>

SYNOPSIS:

8:1-18 ⁵As with chapter 7, this chapter precedes chapter 5 chronologically. Approximately two years after Daniel had his first dream in chapter seven, he had another dream. This dream came during the third year of Belshazzar's reign (8:1). He was in the palace at Shushan, about two hundred fifty miles east of Babylon, in the capital of the province of Elam which is modern Iran (8:2). It was the winter capital of the Persian capital and a mighty fortress. Daniel was in the palace, but in the vision he was transported to the banks of the Ulai River.

Here he saw a ram with two horns, one of which was much longer than the other (8:3). This ram pushed in all directions and no power was able to stop him (8:4). These two horns seems to have symbolized Media Persia who conquered all of modern Turkey.

Then a he-goat with a large horn between his eyes attacked the ram and completely conquered him (8:5-7). This he-goat is thought to be Greece and the horn Alexander the Great. Greece was not yet considered a world power when this prophecy was given. Suddenly the large horn broke off the goat and four "notable" horns came up in its place (8:8). Alexander, at the age of thirty-three died of a fever and four of his powerful generals took over and divided the empire into four parts. From these horns there arose a little horn (8:9-10). Many Bible scholars identify this little horn with Antiochus Epiphanes who reigned about 175 B.C. He took away the daily sacrifice of the Jews and desecrated their sanctuary (8:11-12). In the vision Daniel heard a question: "*How long...*" shall this sanctuary desolation continue with the interruptions of the daily sacrifice? The answer was 2300 days. At the Jews darkest hour, when 80,000 had been killed, the Maccabees came to the rescue and the temple was cleansed (8:13-14). The little horn also symbolizes the "Man of Sin" which resembles the Antichrist who will come on the scene immediately after the rapture.

⁶Even though Daniel was able to interpret Nebuchadnezzar's dreams, he could not interpret this dream, so he earnestly sought for its meanings. Gabriel was sent to give the meaning of the vision to Daniel (8:15-16). He was a heavenly messenger God used to explain Daniel's visions (9:21). As the angel appeared before him, Daniel fell down in fear. The angel tells him that this vision has to do with the end time (8:17) and take in mind that Daniel was in a deep sleep with his face to the ground. the angel then touched him and sat him upright (standing on his feet (8:18).

8:19 **And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.** Gabriel comes to interpret the vision for Daniel of what shall be in the last end. "*The last end of the indignation*" is God's displeasure over his people Israel (the Jews) for their

⁵ <http://www.family-times.net/commentary/daniels-vision-of-a-ram-and-a-goat/>

⁶ <http://www.family-times.net/commentary/gabriel-interprets-the-vision/>

<http://www.pitwm.net/pitwm-versebyverse.html>

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sins. It wasn't enough that they had gone through 70 years in Babylon, but there are still difficult times ahead for them and it is at an appointed time.

8:20 The ram which thou sawest having two horns are the kings of Media and Persia. *"Horn"* in the East is the symbol of power and royalty; strength and defense. The ram being the male sheep has two horns because Media and Persia are two, which represents two kings. This kingdom started when King Belshazzar died (Daniel 5:30-31). The first horn was probably the Medes. Later the Persians became stronger of whom Cyrus, king of Persia became the dominant partner.

8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.⁷The rough goat being the male goat is Alexander the great of Greece. This goat had one large horn. The goat defeated the ram (sheep). The army of Greece defeated the army of Media and Persia. Gabriel described the great horn (big horn) as very powerful being Alexander the Great. However, he died at a young age (33yrs. old). In Daniel's dream, the great or large horn broke when the goat was very great.

8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. When he died, his empire was divided among the four generals, fulfilling the prophecy in this verse. Four kingdoms rose up after his death, dividing it up among themselves, but they were not very powerful. *"Not in his power"* meant that Alexander the Great did not designate these kingdoms to them because he was dead. They were:

- Cassander: Macedonia and Greece
- Lysimachus: Thrace and western Asia Minor
- Ptolemy: Egypt, northern Africa, Palestine
- Seleucus: Middle East to India

8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. *"In the latter time of their kingdom"* refers to these four kingdoms rising out of the Greek dominance. One particular king was to be outstanding for his fierce opposition to God's people, Israel. The little horn of verse 9 corresponds to the king of fierce countenance who was completely wicked. This describes Antiochus Epiphanies, king of the Seleucid Empire, one of the four kingdoms that emerged after Alexander the Great. He reigned over the Seleucid dynasty 175-164 BC. He is remembered mostly for his tyrannical persecution of the Jews 171-165 BC. He had seized the throne from his nephew and enlarged his kingdom through military power. He banned circumcision, ended sacrifice at the temple in Jerusalem (vv.11-12). He burned copies of the Scriptures and slaughtered those who remained true to their faith in God. Just as in the latter time of this Christian era where transgressors will reach their full measure of intense and widespread rebellion; rejecting Christ, committing violent and lawless acts, whereby receiving the Antichrist who will be as Antiochus being fierce, wicked, and cruel to the bone, sparing neither old nor young as Antiochus, a symbolic forerunner. The Antichrist will come to rise up to darken the closing days of history.

⁷ <http://www.easyenglish.info/bible-commentary/dan-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully,

and shall prosper, and practice, and shall destroy the mighty and the holy people. His power and strength is not his own. He is operating under the influence of Satan. He is totally opposed to God's people. God has allowed this: to destroy, prosper, and practice upon the mighty and holy people because of the unfaithfulness of God's people. "*Destroy wonderfully*" ⁸refers particularly to the manner in which he would lay waste the holy city, and the land of Judea. "*Practice*" distinguishes not only for "*forming*" plans, but for "*executing*" them.

8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

The word rendered "*policy*", means, as it should be, intelligence, understanding, and wisdom. The word "*craft*" in the Hebrew is "*mirmah*" meaning "*deceit*." He would be intriguing and cunning. He came to the kingdom by deceit and thereby a great part of his success was owed to craft and policy. A lot of times you can look good in your own eyes, thereby deceiving yourself. Antiochus introduced Greek literature, culture, plays, sports, government, and religion which esteemed himself. ⁹While they were at ease, and regarded themselves as in a state of safety, he would come suddenly and unexpectedly upon them, and destroy them. He would make sudden war on them, invading their territories, so that they would have no opportunity to make preparation to meet him. He preserved the appearance of friendship, that he might accomplish his purpose while his enemies were off their guard. He thought he was God Himself thereby standing up against the Prince of princes; against God, the ruler over the kings of the earth, but he soon found out that that wouldn't work. He would be broken without the hand of man or by no visible cause. It shows us what the evil king at the end of the world will be like. Daniel and John's, writing six hundred years apart, both detail for us these two powerful figures who will deceive and amaze the whole world at a time appointed, the end.

8:26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

"The vision of the evening and the morning" can refer to a long time coming, but it was true. Daniel was told to "*Shut thou up the visions*" meaning, ¹⁰seal it up; make a record of it, that it may be preserved, and that its fulfillment may be marked. Many days will elapse before it will be accomplished because it concerned the distant future.

8:27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Daniel had been permitted to look into this detailed revelation of future persecution of his own people, and the scenes were so appalling that he fainted and became sick for a certain amount of days. He was exhausted from what he had seen. After several days he was able to rise up and do the king's business. Even though Daniel himself had this great reputation for interpreting dreams and visions, he was astonished and unable to understand when this one would take place. All he knew was that it would come true.

⁸ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/21986/eVerseID/21986/RTD/barnes>

⁹ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/21987/eVerseID/21987/RTD/barnes>

¹⁰ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/21988/eVerseID/21988/RTD/barnes>

<http://www.pitwm.net/pitwm-versebyverse.html>

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SUMMARY:

¹¹The angel (Gabriel) also told Daniel that the vision concerned *"the time of the end"* (verse 17) and *"the time of wrath"* (verse 19). The angel then gave a detailed account of the career of the blaspheming *"small horn:"*

What Daniel had seen in the vision, the angel Gabriel is there to make him know the meaning. *"The last end of the indignation"* is God's displeasure over His people Israel (the Jews) for their sins. It wasn't enough that they had gone through 70 years in Babylon, but there are still difficult times ahead for them, and it is at an appointed time. ¹²Gabriel clearly declares that the ram with two horns symbolized "the kings of Media and Persia." The "male goat" is Greece. The large horn (goat) is the *"first king"* of Greece, Alexander the Great. His horn was broken and there were four horns that replaced the broken one. They stood up representing four kingdoms, but not having much power. The *"four kingdoms"* are Macedonia and Greece, Thrace and Asia Minor, Egypt and Palestine, and Syria and Persia (**8:19-22**).

¹³In the latter part of their reign, when rebels have become completely wicked, a stern-faced king, a master of intrigue, will arise. He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy the mighty men and the holy people. He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power (**8:23-25**).

He then told Daniel to seal the vision because it concerns the distant future. (**8:26**). The final verse of Daniel 8 tells us how the prophet responded to this remarkably detailed revelation of future persecution of his own people, the Jews: *"I, Daniel, was exhausted and lay ill for several days. Then I got up and went about the king's business. I was appalled by the vision; it was beyond understanding"* (**8:27**).

APPLICATION:

Though the vision interpreted by Gabriel gave meaning that the one that will rise up against God will be defeated. We see there is an end to tyranny, but it also gives hope that God will have a better tomorrow for His people. There will be a rise and a fall of the evil one. So put your hand in the hand of the God that stills the water! He is our hope!

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¹¹ <http://www.keepbelieving.com/sermon/2000-02-06-Goats-1-Rams-0/>

¹² <http://versebyversecommentary.com/daniel/daniel-815-26/>

¹³ <http://www.keepbelieving.com/sermon/2000-02-06-Goats-1-Rams-0/>
<http://www.pitwm.net/pitwm-versebyverse.html>

9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;— Darius was the immediate successor of Belshazzar and reigned over Babylon. This Darius is not Darius the Persian, under whom the temple was built, but he is the son of Ahasuerus and the race of the Medes, who lived in the time of Daniel, and had honored Daniel by elevating him as one of the first presidents in his kingdom. He ruled over Babylon, after Babylon fell to the Medes and Persians. This is what happened in Darius first year of reign.

9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. After Daniel had been in captivity in Babylon for nearly seventy years, he knew by the books or letters that God's predictions through Jeremiah (Jer.25:11-12) were nearly fulfilled and that God might allow His people to return to Palestine.

9:3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:—

- **"Set my face unto the Lord God"**, meaning, he turned his face toward Jerusalem, the place where God had dwelt; the place of His holy abode on earth. Why? - To seek God in prayer; pleas of mercy. Since God was judging the king of Babylon and its nation, as promised (Jer.25:12), Daniel sought God in prayer and supplications for the gracious restoration of the Israelites; in allowing them to return to their land. However, Nebuchadnezzar had destroyed Jerusalem. And God had exiled them to Babylon.¹⁴Daniel was a very humble man, who knew his true wisdom came as a gift from God. The fasting, sackcloth, and ashes, tells us of the seriousness of Daniel's prayer.
- ¹⁵**"Sackcloth"** was a coarse kind of cloth, usually made of hair, and employed for the purpose of making sacks, bags, etc. As it was dark, and coarse, and rough, it was regarded as a proper badge of mourning and humiliation, and was worn as such usually by passing or girding it around the loins.
- **"Ashes"**— It was customary to cast ashes on the head in a time of great grief and sorrow. The principles on which this was done seem to have been...
 - (a) that the external appearance should correspond with the state of the mind and the heart, and
 - (b) that such external circumstances would have a tendency to produce a state of heart corresponding to them - or would produce true humiliation and repentance for sin.

He was reaching out to God with a humble spirit, knowing that all truth comes from God.

9:4 And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;— Daniel prayed to the Lord his God by first confessing his own sin. He already knew that God is a covenant keeping God; He faithfully fulfills His promises, showing mercy to those that love Him and keep His commandments. Daniel was one that faithfully kept God's commandments and truly loved Him. The people had been unfaithful to God and here he is interceding in prayer and fasting for them.

¹⁴ <http://www.lovetheLord.com/books/daniel/10.html>

¹⁵ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/21992/eVerseID/21992/RTD/barnes>
<http://www.pitwm.net/pitwm-versebyverse.html>

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9:5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:— Daniel includes himself along with his people of committing sin and iniquity, doing wickedly and rebelling against God; departing from His precepts and His judgments. He did not consider himself to be above others in righteousness. How many of us would do that? ¹⁶Recognizing, the fact that we have sinned, comes even before repenting of that sin to God. By having a contrite heart gets God's attention. Daniel is associating himself by admitting guilt for their sins.

9:6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. He prays for Israel's restoration as related to the prophets, which were sent by God year after year to kings, princes, fathers and all the people of the land. Their messages were ignored. God still speaks infallibly and authoritatively through the Bible, and He also speaks through preachers, teachers, and concerned friends, and sometimes the truth hurts and too painful to hear. A nation's sin must be confessed by God's people if they seek God's mercy for their land. *"If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land" 2Chron.7:14.*

9:7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. Righteousness is ascribed to God and shamefulness is ascribed to the people. ¹⁷He felt that at that time they were a down-trodden, a humbled, a condemned people. Their country was in ruins; they were captives in a far distant land, and all on which they had prided themselves was laid waste. All these judgments and humiliating things he says they had deserved, for they had grievously sinned against God. They were scattered everywhere, and wherever they were they had common cause for humiliation and shame. ¹⁸Israel had committed spiritual adultery, by worshipping the false gods of the heathen people around them. God is holy. Israel was driven out of their homeland, because they trespassed greatly against their God. They didn't know what to believe anymore.

9:8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. He tells God that their kings, princes, and fathers are weighed down with shame because of all their sin. Their loyalty was to no god. They wanted to worship God, but all at the same time they worshipped false gods. Their confusion was obvious to everyone, but themselves as they did it.

9:9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;— Daniel continues to acknowledge their rebellion against God while reminding Him (God) that mercy and forgiveness belong to Him (God). Daniel begins to lay the groundwork of an appeal to God hoping to receive God's mercy and forgiveness for all the people.

9:10 Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Of course God knows all, but Daniel still confesses the sin to God. God wants us to know what we've done, confess it, and ask for forgiveness. We need to be clear of what sin we have

¹⁶ <http://www.lovetheLord.com/books/daniel/10.html>

¹⁷ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/21996/eVerseID/21996/RTD/barnes>

¹⁸ <http://www.lovetheLord.com/books/daniel/10.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

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committed. The Holy Spirit will bring to our remembrance, what we've done so our hearts will be humbled and teachable, to not go back into that same sin. Daniel is admitting to God, they had not kept the law. One thing that set the Hebrews aside as being different is they had the law of God. God had promised to bless them mightily, if they kept His law. If they did not keep His law, there would be curses. They were not keeping His law which was set before them by God's servants the prophets.

9:11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. Daniel is still praying and confessing sin. Now, he utters not only for the tribe and the kingdom of Judah, but the whole nation has transgressed God's law; departed from obedience and turned from God's voice. That's why the curse is poured on them. The oath they swore by, written in the Law of Moses was null and void to them. God would always keep His Word and oath to His people. The problem was: they wouldn't keep theirs. God had given the people of Israel a choice: obey Me and be blessed; disobey Me and be cursed.

9:12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. Therefore, the promise of Deuteronomy 28 had come upon the nation. His Word is confirmed. God did exactly what He said He would do. They sinned in full knowledge of the law, and God greatly punished them for it. Daniel is pretty much saying: in all of history they had never has a disaster like this to happen to them in Jerusalem or to their rulers.

9:13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. He further tells God that all the evil written in the Law of Moses has come true and upon them. He makes it plain by saying they still didn't go before God in prayer, so they could turn from their sin and understand God's truth. They really brought all this trouble upon themselves; disregarding the law and doing what they wanted to do. Daniel is speaking of Israel as a whole, and not individually. Daniel knows that if they had prayed before God, they would understand His truth and God would not have brought all this evil upon them.

9:14 Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. The Lord had carefully observed the course of events, and had been attentive to all they had done. God is not inattentive to any of our conduct, though He may seem to be, and that in due time He will show that He has kept an unslumbering eye upon all evil. At the end, Daniel knows and speaks that God is righteous in all the works He does. Daniel did not complain that it was too harsh or severe of punishment, but knows that they can't escape from God. And he makes it clear that they defiantly did not obey God.

9:15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. Daniel recalls in his prayer what God has done before. He's delivered His people from Egypt by the power of His mighty hand causing His name to be known at this day by many people. Still the people sinned and did wicked things.

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9:16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. By the righteousness of God, Daniel asks that God's anger and fury to be turned away from Jerusalem, God's holy mountain. Daniel says this because God's holy mountain, Jerusalem and the people had before been respected, but now they are mocked and have become a reproach from all the people around them because of their sins and the iniquities of their fathers.

9:17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. Daniel calls himself a servant and desires God to hear his prayer and supplication; desiring God's face to shine upon His abandoned and deserted sanctuary for His own sake.

9:18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. Daniel asks God to listen, hear, and look with His eyes, and see their despair at the city that belongs to Him and is called by His name. Daniel didn't present their petitions because they were so good or for their righteousness, but according to God's great mercies; His kindness.

9:19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. Daniel continues with his prayer of supplication, asking God to hear, forgive, be attentive, and do, and don't delay for His own sake because His city, Jerusalem and his people are called by His name.

SUMMARY:

Darius was the immediate successor of Belshazzar and reigned over Babylon (9:1). After Daniel had been in captivity in Babylon (*also known as Chaldea*) for nearly seventy years, he knew by the books or letters that God's predictions through Jeremiah (Jer.25:11-12) were nearly fulfilled and that God might allow His people to return to Palestine (9:2). Even though Daniel was extremely busy he found time to study the Word of God and to pray each day at morning, noon and night. And Daniel began to set his face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes (9:3). Daniel's study of the Scriptures led him to turn to God and to pray. His prayer is given at considerable length. Daniel prayed to the Lord his God by first confessing his own sin. He included himself along with his people of committing sin and iniquity, knowing how great God is; how merciful He is; how He keeps covenant to those who keep His commandments and love Him. The people had been unfaithful to God and here he is interceding in prayer and fasting for them. He prays for Israel's restoration as related to the prophets, which were sent by God year after year to kings, princes, fathers, and all the people of the land. But, their messages were ignored. Righteousness is ascribed to God but, **their kings, princes, and fathers are weighed down with shame because of all their sin. Their loyalty was to no god. They wanted to worship God, but all at the same time they worshipped false gods. Their confusion was obvious to everyone (9:1-8).**

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Daniel reminded God of his attributes of mercies and forgiveness, while still acknowledging that they neither obeyed God's voice, nor walked in His laws, which He set before them by His servants the prophets. All of Israel transgressed and departed from the law. Therefore, the curse is poured upon them, and the oath is written in the Law of Moses because their sin was against God. His Word is confirmed and God did exactly what He said He would do. Daniel makes it plain that the people still didn't go before God in prayer, so they could turn from their sin and understand God's truth, and then God would not have brought all this evil upon them. Daniel did not complain that it was too harsh or severe of punishment, but knows that they can't escape from God because they defiantly disobeyed God (**9:9-14**).

Daniel recalls in his prayer that God delivered them out of the land of Egypt with His mighty hand, causing His name to be known at this day by many people, yet the people sinned and did wicked things. By the righteousness of God, Daniel asks that God's anger and fury to be turned away from Jerusalem, God's holy mountain. They have become a reproach from all the people around them because of their sins and the iniquities of their fathers. Daniel, a servant of God desires God to hear his prayer and supplication, desiring God's face to shine upon His abandoned and deserted sanctuary for His own sake. Daniel asks God to listen, hear, and look with His eyes, and see their despair at the city that belongs to Him and is called by His name; hear, forgive, be attentive, and do, and don't delay for His own sake because His city Jerusalem and His people are called by His name (**9:15-19**).

APPLICATION:

I cannot expect God to answer my prayers when I constantly disobey Him. Like Daniel I must cry out for mercy. Then when he sends mercy I must be careful to give Him praise and thanksgiving, and then continue to have obedient faith.

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SYNOPSIS:

10:1-9 ¹⁹Another vision is given to Daniel, shortly before his death (**10:1**). This vision took place during "The third year of Cyrus king of Persia." It seems that Daniel was now around eighty years of age and had retired from public service. Prior to this vision, Cyrus allowed the Jews to return to Jerusalem, but Daniel stayed in Babylon. He may have been too old to make the long, hazardous journey or his government duties could have caused him to stay behind.

Daniel had been fasting and praying for three weeks concerning his people's destiny (**10:2-3**). At the end of this three week period when he was standing by the Hiddekel (Tigris) River an angel from heaven appeared unto him (**10:4-6**). Evidently his companions who were with him did not see the angel, but feeling a supernatural presence was near, they became frightened and fled away (**10:7**).

When the vision ended, Daniel was alone and felt weak (**10:8**). The glorious messenger he had seen in the vision then spoke to Daniel. "*I heard the voice of his words*", (**10:9**), must refer back to the figure in 10:5-6. It is evident that Daniel was broken and crushed on behalf of his people.

10:10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. In this vision Daniel had fallen to the ground in a deep sleep on his face, and the messenger spoke to him (**10:9**), and a hand touched Daniel which lifted him still trembling to his knees and the palms of his hands.

10:11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. And the messenger begins to speak, telling Daniel that he's a man greatly loved. So he is to listen carefully to the words this messenger is about to speak to him. Daniel is to stand upright for he's looking now at the one being sent unto him by God. After the messenger speaks Daniel stood still trembling.

10:12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. The messenger had been sent to Daniel three weeks earlier on the first day Daniel began to pray, mourn, and fast. However, this is the appointed time that he was able to come for Daniel's words. The messenger knew there was fear upon seeing the messenger, so he spoke "fear not" to calm his fears. Daniel was a praying man and his words were heard by God upon first praying, but the messenger had now had a chance to come because of Daniel's words prayed.

¹⁹ <http://www.family-times.net/commentary/daniels-terrifying-vision-of-a-man/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. The reason for the messenger's appearance now was because Michael one of the chief princes (the Archangel) came to help him battle the kings of Persia who had detained him from getting to Daniel. The enemy didn't want the messenger to give the Word of God to Daniel; he didn't want his prayers answered. There is a spiritual warfare going on of which we on earth know very little of, and a small glimpse is afforded us in this chapter.

10:14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. The vision is regarding days yet to come. It is about his people, Israel in the latter days.

10:15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. After hearing such profound words, Daniel was overwhelmed and faced the ground, unable to speak a word.

10:16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. Daniel was so overwhelmed by the vision that he was unable to speak, but the one who looked like a man (like the sons of men) touched his lips allowing him to open his mouth and speak again, but he retained no physical strength. "*By the vision my sorrows*" meant the dream had given him great pain, as pains of labor would come upon a woman.

10:17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. It's like saying how can Daniel, a servant of God speak with a majestic God in the condition he's in—no strength and no breath left. How can he even know what to say in this position?

10:18 Then there came again and touched me one like the appearance of a man, and he strengthened me,— A second time, one who looks like a man came and touched Daniel again, and then he felt his strength return—he was reawaken and refreshed.

10:19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. As the one who looked like a man continued to touch Daniel's lips, he was told not to be afraid, but be strong (*saying be strong twice*). Then Daniel was strengthened, and now was able to receive what was being said to him because he was strengthened.

10:20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. The messenger asked Daniel if he knew why the messenger had come to him. But now, he has to return to fight with the prince of Persia, and

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when he's done, the prince of Greece will come. There is still warfare going on.

10:21 But I will shew thee that which is noted in the scripture of truth: and [there is] none that holdeth with me in these things, but Michael your prince. The messenger came to tell the truth of what was written in the Scripture, and in all this, there is none who contends by his side against these except Michael, the Archangel who looks after Israel.

SUMMARY:

A hand touched Daniel which lifted him still trembling to his knees and the palms of his hands. The messenger begins to speak, telling Daniel that he's a man greatly loved, listen carefully to the words spoken, and stand upright, for the messenger is sent by God to him. Afterwards, Daniel stood still trembling. Don't fear says the messenger because from the first day God heard his prayer; since he became humble and had a heart to understand, chastening himself before God. Now, the messenger had a chance to come because of the words Daniel prayed, but there was interference from the prince of Persia. But Michael, the Archangel was the one who help him battle the prince of Persia who had detained him from getting to Daniel. The enemy didn't want the messenger to give the Word of God to Daniel; he didn't want his prayers answered. Now, the messenger comes to explain the dream about the future. After hearing such profound words, Daniel was overwhelmed and faced the ground, unable to speak a word (**10:10-15**).

The one who looked like a man (like the sons of men) touched Daniel's lips, allowing him to open his mouth and speak again, but he retained no physical strength. He began to say that the dream had given him great pain, as pains of labor would come upon a woman. The pain was so great upon him that he remained without strength, and could hardly breathe. A second time, the one who looks like a man, came and touched Daniel again, and then he felt his strength return. Daniel was told not to be afraid, but be strong, and then Daniel was strengthened, and now was able to receive what was being said to him, because he was strengthened. The messenger asked Daniel if he knew why he, the messenger had come to him. And now, he has to return to fight with the prince of Persia, and then the prince of Greece will come to fight. There is still warfare going on. He came to tell the truth of what was written in the Scripture. The only one to help was Michael the Archangel who looks after Israel (**10:16-19**).

The messenger asked Daniel if he knew why the messenger had come to him. But now, he has to return to fight with the prince of Persia, and when he's done, the prince of Greece will come. There is still warfare going on. The messenger came to tell the truth of what was written in the Scripture, and in all this, there is none who contends by his side against these except Michael, the Archangel who looks after Israel (**10:20-21**).

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