



COMMUNITY CHURCH



# Daniel

**Kingdoms & Convictions**

SUMMER BIBLE STUDY

# Table of Contents

Getting Started with Daniel	3
Study Schedule	5
The Book of Daniel	6
Week 1	32
Week 2	40
Week 3	52
Week 4	66
Week 5	80
Week 6	94
Week 7	106
Week 8	118
Resources Used in this Study	125

# Getting Started with Daniel

The book of Daniel is nestled between the Old Testament books of Ezekiel and Hosea. Daniel is likely the author, and the book helps us immensely by providing dates in the text. Therefore, we know that this book is set in the historical backdrop of the deportation of Jews to the nation of Babylon. The first deportation from Jerusalem to Babylon took place in 605 BC.

According to the timeline presented in the book of Daniel, Daniel lives in Babylon, a foreign land, among those who don't believe in his God for the entire 70 years of Israel's captivity. Four kings are mentioned in the book of Daniel: Nebuchadnezzar, Belshazzar, Darius, and Cyrus. In the last section of the book of Daniel, he's serving King Cyrus, who will eventually allow Jewish people living in captivity to return to Jerusalem to rebuild the city, and later the temple.

In our study of Daniel, you'll likely find that some of these chapters will feel very applicable to your life. All of these chapters will reveal something about God, but some might feel less applicable.

## Introduction to Daniel

The book of Daniel is a book that drops us in the middle of a larger context in the Old Testament. The Old Testament tells the history of the people of Israel, more commonly known as the Jewish population. Early in the Old Testament, after God created everything, after Adam and Eve get kicked out of the garden of Eden for the first sin, after the tower of Babel, and after Noah's Ark, God met with a man named Abraham (then named Abram). He told Abraham that, though he and his wife were old and she was barren, he was going to have a son.

God stayed true to His word: Abraham had a son and that son was the first branch in the family tree that would become the nation of Israel. To make a long story short, the people eventually were enslaved to Egypt for 400 years, and God miraculously freed them. As they left Egypt, it was evident that they didn't remember who God was and that He is always faithful to the promises He makes. Since God made and loved them, He wanted the people of Israel to know that He loved them, cared for them, and knew what was best for them. So, God gave them some

guidelines for how to live after so long in slavery and to reacquaint them with Himself. God also asked them to live within those guidelines so that His name and character would be demonstrated by how the Israelites lived. Ideally, the Israelites would have lived in such a way to clearly communicate God's character so all the other nations who didn't know Him might get to know Him, the one true God (Isaiah 42:6).

In exchange for living within those guidelines, the Israelites would enjoy God's **presence, protection, and a place** to live that was gorgeous and had everything they would need. God gave them lots of chances to say no to this agreement, and every time He asked them, they told Him that they'd live within the guidelines. They actually said, "Everything you've told us, we will do." Not just once, but several times (Exodus 19:8, 24:3, 24:7)! So God and the Israelites made a covenant (like a contract, but more serious). The covenant stipulated that God would protect them and give them a land to thrive in, and that He would be their God as long as they lived within His guidelines. (Spoiler: the guidelines are the Ten Commandments and the rest of the law, which were intended to help the Israelites live their best lives.) If they chose not to live within His guidelines, their protection would be removed and they would no longer live in the land God designated for them. You can read about this covenant process in Leviticus 26 and Deuteronomy 27–30.

And then, to make a longer story shorter, they didn't honor the commitment they made to God. God gave them lots of chances (700 years worth of chances, to be more precise.) to change their minds and lifestyle, but they didn't. So eventually, the Israelites experienced the consequences of God being faithful to the covenant they made, because He's always faithful to His promises. Unfortunately that meant that they'd be taken captive to a land that wasn't their land, with people and gods they didn't know, and that they'd stay there for seventy years. Which is a long time, but it's a tenth of the time they rejected Him....

"For hundreds of years the Lord had warned his wayward people to repent or face judgment, but they had not listened to his servants the prophets. Moses had even predicted Israel's captivity as a consequence of forsaking the Lord (cf. Deut 28:36–37, 49–68). God had been patient, but Israel's sin had now reached its limits, and judgment fell."

—Dr. Stephen Miller

Which leads us to Daniel. Daniel, Hananiah, Mishael, and Azariah were in the first group of people who left Jerusalem as a consequence for breaking their promise to God. The city of Jerusalem was a holy city for God’s people (AKA Israelites, Jewish people, people of Judah), so for Jerusalem to be defeated was a bad sign for the Israelites. When they arrived in Babylon, roughly 600 miles east of Jerusalem, everything they’d ever known was different. They didn’t understand the languages, the customs, how they were to live. These boys were around 14 years old when they entered the courts of King Nebuchadnezzar for the first time, and their lives would never be the same.

To see a map of the kingdom of Babylon, scan the QR code below.



## Study Schedule

Week	Text Discussed	Reading for Next Time
Week 1	Intro, Daniel 1	Daniel 2, Excerpts from Jeremiah
Week 2	Daniel 2, Excerpts from Jeremiah	Daniel 3–4
Week 3	Daniel 3–4	Daniel 5–6
Week 4	Daniel 5–6	Daniel 7–8
Week 5	Daniel 7–8	Daniel 9
Week 6	Daniel 9	Daniel 10–11
Week 7	Daniel 10–11	Daniel 12
Week 8	Daniel 12	

**1:1** In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. 2 And the Lord gave Jehoiakim king of Judah into his hand, with some of the vessels of the house of God. And he brought them to the land of Shinar, to the house of his god, and placed the vessels in the treasury of his god. 3 Then the king commanded Ashpenaz, his chief eunuch, to bring some of the people of Israel, both of the royal family and of the nobility, 4 youths without blemish, of good appearance and skillful in all wisdom, endowed with knowledge, understanding learning, and competent to stand in the king's palace, and to teach them the literature and language of the Chaldeans. 5 The king assigned them a daily portion of the food that the king ate, and of the wine that he drank. They were to be educated for three years, and at the end of that time they were to stand before the king. 6 Among these were Daniel, Hananiah, Mishael, and Azariah of the tribe of Judah. 7 And the chief of the eunuchs gave them names: Daniel he called Beltshazzar, Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego.

8 But Daniel resolved that he would not defile himself with the king's food, or with the wine that he drank. Therefore he asked the chief of the eunuchs to allow him not to defile himself. 9 And God gave Daniel favor and compassion in the sight of the chief of the eunuchs, 10 and the chief of the eunuchs said to Daniel, "I fear my lord the king, who assigned your food and your drink; for why should he see that you were in worse condition than the youths who are of your own age? So you would endanger my head with the king." 11 Then Daniel said to the steward whom the chief of the eunuchs had assigned over Daniel, Hananiah, Mishael, and Azariah, 12 "Test your servants for ten days; let us be given vegetables to eat and water to drink. 13 Then let our appearance and the appearance of the youths who eat the king's food be observed by you, and deal with your servants according to what you see." 14 So he listened to them in this matter, and tested them for ten days. 15 At the end of ten days it was seen that they were better in appearance and fatter in flesh than all the youths who ate the king's food. 16 So the steward took away their food and the wine they were to drink, and gave them vegetables.

17 As for these four youths, God gave them learning and skill in all literature and wisdom, and Daniel had understanding in all visions and dreams. 18 At the end of the time, when the king had commanded that they should be brought in, the chief of the eunuchs brought them

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in before Nebuchadnezzar. 19 And the king spoke with them, and among all of them none was found like Daniel, Hananiah, Mishael, and Azariah. Therefore they stood before the king. 20 And in every matter of wisdom and understanding about which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his kingdom. 21 And Daniel was there until the first year of King Cyrus.

**2:1** In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams; his spirit was troubled, and his sleep left him. 2 Then the king commanded that the magicians, the enchanters, the sorcerers, and the Chaldeans be summoned to tell the king his dreams. So they came in and stood before the king.

3 And the king said to them, "I had a dream, and my spirit is troubled to know the dream." 4 Then the Chaldeans said to the king in Aramaic, "O king, live forever! Tell your servants the dream, and we will show the interpretation." 5 The king answered and said to the Chaldeans, "The word from me is firm: if you do not make known to me the dream and its interpretation, you shall be torn limb from limb, and your houses shall be laid in ruins. 6 But if you show the dream and its interpretation, you shall receive from me gifts and rewards and great honor.

Therefore show me the dream and its interpretation." 7 They answered a second time and said, "Let the king tell his servants the dream, and we will show its interpretation." 8 The king answered and said, "I know with certainty that you are trying to gain time, because you see that the word from me is firm— 9 if you do not make the dream known to me, there is but one sentence for you. You have agreed to speak lying and corrupt words before me till the times change. Therefore tell me the dream, and I shall know that you can show me its interpretation."

10 The Chaldeans answered the king and said, "There is not a man on earth who can meet the king's demand, for no great and powerful king has asked such a thing of any magician or enchanter or Chaldean. 11 The thing that the king asks is difficult, and no one can show it to the king except the gods, whose dwelling is not with flesh."

12 Because of this the king was angry and very furious, and commanded that all the wise men of Babylon be destroyed. 13 So the decree went out, and the wise men were about to be killed; and they sought Daniel and his companions, to kill them. 14 Then Daniel replied with prudence and discretion to Arioch, the captain of the king's guard, who had gone out to kill the wise men of Babylon. 15 He

declared to Arioch, the king’s captain, “Why is the decree of the king so urgent?” Then Arioch made the matter known to Daniel. 16 And Daniel went in and requested the king to appoint him a time, that he might show the interpretation to the king.

2:17 Then Daniel went to his house and made the matter known to Hananiah, Mishael, and Azariah, his companions, 18 and told them to seek mercy from the God of heaven concerning this mystery, so that Daniel and his companions might not be destroyed with the rest of the wise men of Babylon. 19 Then the mystery was revealed to Daniel in a vision of the night. Then Daniel blessed the God of heaven. 20 Daniel answered and said:

“Blessed be the name of God forever and ever,  
to whom belong wisdom and might.

2:21 He changes times and seasons;

he removes kings and sets up kings;

he gives wisdom to the wise

and knowledge to those who have understanding;

22 he reveals deep and hidden things;

he knows what is in the darkness,

and the light dwells with him.

23 To you, O God of my fathers,

I give thanks and praise,

for you have given me wisdom and might,

and have now made known to me what we asked of you,

for you have made known to us the king’s matter.”

24 Therefore Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon. He went and said thus to him: “Do not destroy the wise men of Babylon; bring me in before the king, and I will show the king the interpretation.”

2:25 Then Arioch brought in Daniel before the king in haste and said thus to him: “I have found among the exiles from Judah a man who will make known to the king the interpretation.” 26 The king declared

to Daniel, whose name was Belteshazzar, “Are you able to make known to me the dream that I have seen and its interpretation?” 27 Daniel

answered the king and said, “No wise men, enchanters, magicians, or astrologers can show to the king the mystery that the king has asked,

28 but there is a God in heaven who reveals mysteries, and he has made known to King Nebuchadnezzar what will be in the latter days.

Your dream and the visions of your head as you lay in bed are these:

29 To you, O king, as you lay in bed came thoughts of what would be

after this, and he who reveals mysteries made known to you what

is to be. 30 But as for me, this mystery has been revealed to me, not because of any wisdom that I have more than all the living, but in order that the interpretation may be made known to the king, and that you may know the thoughts of your mind.

2:31 "You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. 32 The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze, 33 its legs of iron, its feet partly of iron and partly of clay. 34 As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. 35 Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.

2:36 "This was the dream. Now we will tell the king its interpretation. 37 You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory, 38 and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all—you are the head of gold. 39 Another kingdom inferior to you shall arise after you, and yet a third kingdom of bronze, which shall rule over all the earth. 40 And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these. 41 And as you saw the feet and toes, partly of potter's clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay. 42 And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. 43 As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay. 44 And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever, 45 just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure."

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2:46 Then King Nebuchadnezzar fell upon his face and paid homage to Daniel, and commanded that an offering and incense be offered up to him. 47 The king answered and said to Daniel, "Truly, your God is God of gods and Lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery." 48 Then the king gave Daniel high honors and many great gifts, and made him ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon. 49 Daniel made a request of the king, and he appointed Shadrach, Meshach, and Abednego over the affairs of the province of Babylon. But Daniel remained at the king's court.

**3:1** King Nebuchadnezzar made an image of gold, whose height was sixty cubits and its breadth six cubits. He set it up on the plain of Dura, in the province of Babylon. 2 Then King Nebuchadnezzar sent to gather the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces to come to the dedication of the image that King Nebuchadnezzar had set up. 3 Then the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces gathered for the dedication of the image that King Nebuchadnezzar had set up. And they stood before the image that Nebuchadnezzar had set up. 4 And the herald proclaimed aloud, "You are commanded, O peoples, nations, and languages, 5 that when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, you are to fall down and worship the golden image that King Nebuchadnezzar has set up. 6 And whoever does not fall down and worship shall immediately be cast into a burning fiery furnace." 7 Therefore, as soon as all the peoples heard the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, all the peoples, nations, and languages fell down and worshiped the golden image that King Nebuchadnezzar had set up.

3:8 Therefore at that time certain Chaldeans came forward and maliciously accused the Jews. 9 They declared to King Nebuchadnezzar, "O king, live forever! 10 You, O king, have made a decree, that every man who hears the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, shall fall down and worship the golden image. 11 And whoever does not fall down and worship shall be cast into a burning fiery furnace. 12 There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. These men, O king, pay

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no attention to you; they do not serve your gods or worship the golden image that you have set up.”

3:13 Then Nebuchadnezzar in furious rage commanded that Shadrach, Meshach, and Abednego be brought. So they brought these men before the king. 14 Nebuchadnezzar answered and said to them, “Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods or worship the golden image that I have set up? 15 Now if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, to fall down and worship the image that I have made, well and good. But if you do not worship, you shall immediately be cast into a burning fiery furnace. And who is the god who will deliver you out of my hands?”

3:16 Shadrach, Meshach, and Abednego answered and said to the king, “O Nebuchadnezzar, we have no need to answer you in this matter. 17 If this be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king. 18 But if not, be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up.”

19 Then Nebuchadnezzar was filled with fury, and the expression of his face was changed against Shadrach, Meshach, and Abednego. He ordered the furnace heated seven times more than it was usually heated. 20 And he ordered some of the mighty men of his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. 21 Then these men were bound in their cloaks, their tunics, their hats, and their other garments, and they were thrown into the burning fiery furnace. 22 Because the king’s order was urgent and the furnace overheated, the flame of the fire killed those men who took up Shadrach, Meshach, and Abednego. 23 And these three men, Shadrach, Meshach, and Abednego, fell bound into the burning fiery furnace.

3:24 Then King Nebuchadnezzar was astonished and rose up in haste. He declared to his counselors, “Did we not cast three men bound into the fire?” They answered and said to the king, “True, O king.” 25 He answered and said, “But I see four men unbound, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods.”

26 Then Nebuchadnezzar came near to the door of the burning fiery furnace; he declared, “Shadrach, Meshach, and Abednego, servants of the Most High God, come out, and come here!” Then Shadrach, Meshach, and Abednego came out from the fire. 27 And the satraps, the prefects, the governors, and the king’s counselors

gathered together and saw that the fire had not had any power over the bodies of those men. The hair of their heads was not singed, their cloaks were not harmed, and no smell of fire had come upon them. 28 Nebuchadnezzar answered and said, “Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants, who trusted in him, and set aside the king’s command, and yielded up their bodies rather than serve and worship any god except their own God. 29 Therefore I make a decree: Any people, nation, or language that speaks anything against the God of Shadrach, Meshach, and Abednego shall be torn limb from limb, and their houses laid in ruins, for there is no other god who is able to rescue in this way.” 30 Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.

**4:1** King Nebuchadnezzar to all peoples, nations, and languages, that dwell in all the earth: Peace be multiplied to you! 2 It has seemed good to me to show the signs and wonders that the Most High God has done for me.

3 How great are his signs,  
how mighty his wonders!  
His kingdom is an everlasting kingdom,  
and his dominion endures from generation to generation.

4 I, Nebuchadnezzar, was at ease in my house and prospering in my palace. 5 I saw a dream that made me afraid. As I lay in bed the fancies and the visions of my head alarmed me. 6 So I made a decree that all the wise men of Babylon should be brought before me, that they might make known to me the interpretation of the dream. 7 Then the magicians, the enchanters, the Chaldeans, and the astrologers came in, and I told them the dream, but they could not make known to me its interpretation. 8 At last Daniel came in before me—he who was named Belteshazzar after the name of my god, and in whom is the spirit of the holy gods—and I told him the dream, saying,  
9 “O Belteshazzar, chief of the magicians, because I know that the spirit of the holy gods is in you and that no mystery is too difficult for you, tell me the visions of my dream that I saw and their interpretation. 10 The visions of my head as I lay in bed were these: I saw, and behold, a tree in the midst of the earth, and its height was great. 11 The tree grew and became strong, and its top reached to heaven, and it was visible to the end of the whole earth. 12 Its leaves were beautiful and its fruit abundant, and in it was food for all. The beasts of the field found

shade under it, and the birds of the heavens lived in its branches, and all flesh was fed from it.

4:13 "I saw in the visions of my head as I lay in bed, and behold, a watcher, a holy one, came down from heaven. 14 He proclaimed aloud and said thus: 'Chop down the tree and lop off its branches, strip off its leaves and scatter its fruit. Let the beasts flee from under it and the birds from its branches. 15 But leave the stump of its roots in the earth, bound with a band of iron and bronze, amid the tender grass of the field. Let him be wet with the dew of heaven. Let his portion be with the beasts in the grass of the earth. 16 Let his mind be changed from a man's, and let a beast's mind be given to him; and let seven periods of time pass over him. 17 The sentence is by the decree of the watchers, the decision by the word of the holy ones, to the end that the living may know that the Most High rules the kingdom of men and gives it to whom he will and sets over it the lowliest of men.' 18 This dream I, King Nebuchadnezzar, saw. And you, O Belshazzar, tell me the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, for the spirit of the holy gods is in you."

4:19 Then Daniel, whose name was Belshazzar, was dismayed for a while, and his thoughts alarmed him. The king answered and said, "Belshazzar, let not the dream or the interpretation alarm you." Belshazzar answered and said, "My lord, may the dream be for those who hate you and its interpretation for your enemies! 20 The tree you saw, which grew and became strong, so that its top reached to heaven, and it was visible to the end of the whole earth, 21 whose leaves were beautiful and its fruit abundant, and in which was food for all, under which beasts of the field found shade, and in whose branches the birds of the heavens lived— 22 it is you, O king, who have grown and become strong. Your greatness has grown and reaches to heaven, and your dominion to the ends of the earth. 23 And because the king saw a watcher, a holy one, coming down from heaven and saying, 'Chop down the tree and destroy it, but leave the stump of its roots in the earth, bound with a band of iron and bronze, in the tender grass of the field, and let him be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven periods of time pass over him,' 24 this is the interpretation, O king: It is a decree of the Most High, which has come upon my lord the king, 25 that you shall be driven from among men, and your dwelling shall be with the beasts of the field. You shall be made to eat grass like an ox, and you

shall be wet with the dew of heaven, and seven periods of time shall pass over you, till you know that the Most High rules the kingdom of men and gives it to whom he will. 26 And as it was commanded to leave the stump of the roots of the tree, your kingdom shall be confirmed for you from the time that you know that Heaven rules. 27 Therefore, O king, let my counsel be acceptable to you: break off your sins by practicing righteousness, and your iniquities by showing mercy to the oppressed, that there may perhaps be a lengthening of your prosperity.”

4:28 All this came upon King Nebuchadnezzar. 29 At the end of twelve months he was walking on the roof of the royal palace of Babylon, 30 and the king answered and said, “Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?” 31 While the words were still in the king’s mouth, there fell a voice from heaven, “O King Nebuchadnezzar, to you it is spoken: The kingdom has departed from you, 32 and you shall be driven from among men, and your dwelling shall be with the beasts of the field. And you shall be made to eat grass like an ox, and seven periods of time shall pass over you, until you know that the Most High rules the kingdom of men and gives it to whom he will.” 33 Immediately the word was fulfilled against Nebuchadnezzar. He was driven from among men and ate grass like an ox, and his body was wet with the dew of heaven till his hair grew as long as eagles’ feathers, and his nails were like birds’ claws.

4:34 At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever,  
for his dominion is an everlasting dominion,  
and his kingdom endures from generation to generation;  
35 all the inhabitants of the earth are accounted as nothing,  
and he does according to his will among the host of heaven  
and among the inhabitants of the earth;  
and none can stay his hand  
or say to him, “What have you done?”

4:36 At the same time my reason returned to me, and for the glory of my kingdom, my majesty and splendor returned to me. My counselors and my lords sought me, and I was established in my kingdom, and still more greatness was added to me. 37 Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble.

**5:1** King Belshazzar made a great feast for a thousand of his lords and drank wine in front of the thousand.

2 Belshazzar, when he tasted the wine, commanded that the vessels of gold and of silver that Nebuchadnezzar his father had taken out of the temple in Jerusalem be brought, that the king and his lords, his wives, and his concubines might drink from them.

3 Then they brought in the golden vessels that had been taken out of the temple, the house of God in Jerusalem, and the king and his lords, his wives, and his concubines drank from them. 4 They drank wine and praised the gods of gold and silver, bronze, iron, wood, and stone.

5:5 Immediately the fingers of a human hand appeared and wrote on the plaster of the wall of the king's palace, opposite the lampstand.

And the king saw the hand as it wrote. 6 Then the king's color changed, and his thoughts alarmed him; his limbs gave way, and his knees knocked together. 7 The king called loudly to bring in the enchanters, the Chaldeans, and the astrologers. The king declared to the wise men of Babylon, "Whoever reads this writing, and shows me its interpretation, shall be clothed with purple and have a chain of gold around his neck and shall be the third ruler in the kingdom." 8 Then all the king's wise men came in, but they could not read the writing or make known to the king the interpretation. 9 Then King Belshazzar was greatly alarmed, and his color changed, and his lords were perplexed.

5:10 The queen, because of the words of the king and his lords, came into the banqueting hall, and the queen declared, "O king, live forever! Let not your thoughts alarm you or your color change. 11 There is a man in your kingdom in whom is the spirit of the holy gods. In the days of your father, light and understanding and wisdom like the wisdom of the gods were found in him, and King Nebuchadnezzar, your father—your father the king—made him chief of the magicians, enchanters, Chaldeans, and astrologers, 12 because an excellent spirit, knowledge, and understanding to interpret dreams, explain riddles, and solve problems were found in this Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation."

5:13 Then Daniel was brought in before the king. The king answered and said to Daniel, "You are that Daniel, one of the exiles of Judah, whom the king my father brought from Judah. 14 I have heard of you that the spirit of the gods is in you, and that light and understanding and excellent wisdom are found in you. 15 Now the wise men, the enchanters, have been brought in before me to read this writing and make known to me its interpretation, but they could not show the

interpretation of the matter. 16 But I have heard that you can give interpretations and solve problems. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and have a chain of gold around your neck and shall be the third ruler in the kingdom.”

5:17 Then Daniel answered and said before the king, “Let your gifts be for yourself, and give your rewards to another. Nevertheless, I will read the writing to the king and make known to him the interpretation.

18 O king, the Most High God gave Nebuchadnezzar your father kingship and greatness and glory and majesty. 19 And because of the greatness that he gave him, all peoples, nations, and languages trembled and feared before him. Whom he would, he killed, and whom he would, he kept alive; whom he would, he raised up, and whom he would, he humbled. 20 But when his heart was lifted up and his spirit was hardened so that he dealt proudly, he was brought down from his kingly throne, and his glory was taken from him. 21 He was driven from among the children of mankind, and his mind was made like that of a beast, and his dwelling was with the wild donkeys. He was fed grass like an ox, and his body was wet with the dew of heaven, until he knew that the Most High God rules the kingdom of mankind and sets over it whom he will. 22 And you his son, Belshazzar, have not humbled your heart, though you knew all this, 23 but you have lifted up yourself against the Lord of heaven. And the vessels of his house have been brought in before you, and you and your lords, your wives, and your concubines have drunk wine from them. And you have praised the gods of silver and gold, of bronze, iron, wood, and stone, which do not see or hear or know, but the God in whose hand is your breath, and whose are all your ways, you have not honored.

5:24 “Then from his presence the hand was sent, and this writing was inscribed. 25 And this is the writing that was inscribed: MENE, MENE, TEKEL, and PARSIN. 26 This is the interpretation of the matter: MENE, God has numbered the days of your kingdom and brought it to an end; 27 TEKEL, you have been weighed in the balances and found wanting; 28 PERES, your kingdom is divided and given to the Medes and Persians.” 29 Then Belshazzar gave the command, and Daniel was clothed with purple, a chain of gold was put around his neck, and a proclamation was made about him, that he should be the third ruler in the kingdom. 30 That very night Belshazzar the Chaldean king was killed. 31 And Darius the Mede received the kingdom, being about sixty-two years old.

**6:1** It pleased Darius to set over the kingdom 120 satraps, to be throughout the whole kingdom; 2 and over them three high officials, of whom Daniel was one, to whom these satraps should give account, so that the king might suffer no loss. 3 Then this Daniel became distinguished above all the other high officials and satraps, because an excellent spirit was in him. And the king planned to set him over the whole kingdom. 4 Then the high officials and the satraps sought to find a ground for complaint against Daniel with regard to the kingdom, but they could find no ground for complaint or any fault, because he was faithful, and no error or fault was found in him. 5 Then these men said, "We shall not find any ground for complaint against this Daniel unless we find it in connection with the law of his God." 6 Then these high officials and satraps came by agreement to the king and said to him, "O King Darius, live forever! 7 All the high officials of the kingdom, the prefects and the satraps, the counselors and the governors are agreed that the king should establish an ordinance and enforce an injunction, that whoever makes petition to any god or man for thirty days, except to you, O king, shall be cast into the den of lions. 8 Now, O king, establish the injunction and sign the document, so that it cannot be changed, according to the law of the Medes and the Persians, which cannot be revoked." 9 Therefore King Darius signed the document and injunction.

6:10 When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem. He got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously. 11 Then these men came by agreement and found Daniel making petition and plea before his God. 12 Then they came near and said before the king, concerning the injunction, "O king! Did you not sign an injunction, that anyone who makes petition to any god or man within thirty days except to you, O king, shall be cast into the den of lions?" The king answered and said, "The thing stands fast, according to the law of the Medes and Persians, which cannot be revoked." 13 Then they answered and said before the king, "Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or the injunction you have signed, but makes his petition three times a day."

6:14 Then the king, when he heard these words, was much distressed and set his mind to deliver Daniel. And he labored till the sun went down to rescue him. 15 Then these men came by agreement to the king and said to the king, "Know, O king, that it is a law of the Medes

and Persians that no injunction or ordinance that the king establishes can be changed.”

6:16 Then the king commanded, and Daniel was brought and cast into the den of lions. The king declared to Daniel, “May your God, whom you serve continually, deliver you!” 17 And a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet and with the signet of his lords, that nothing might be changed concerning Daniel. 18 Then the king went to his palace and spent the night fasting; no diversions were brought to him, and sleep fled from him. 19 Then, at break of day, the king arose and went in haste to the den of lions. 20 As he came near to the den where Daniel was, he cried out in a tone of anguish. The king declared to Daniel, “O Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?” 21 Then Daniel said to the king, “O king, live forever! 22 My God sent his angel and shut the lions’ mouths, and they have not harmed me, because I was found blameless before him; and also before you, O king, I have done no harm.” 23 Then the king was exceedingly glad, and commanded that Daniel be taken up out of the den. So Daniel was taken up out of the den, and no kind of harm was found on him, because he had trusted in his God. 24 And the king commanded, and those men who had maliciously accused Daniel were brought and cast into the den of lions—they, their children, and their wives. And before they reached the bottom of the den, the lions overpowered them and broke all their bones in pieces.

6:25 Then King Darius wrote to all the peoples, nations, and languages that dwell in all the earth: “Peace be multiplied to you. 26 I make a decree, that in all my royal dominion people are to tremble and fear before the God of Daniel,

for he is the living God,  
enduring forever;  
his kingdom shall never be destroyed,  
and his dominion shall be to the end.

27 He delivers and rescues;  
he works signs and wonders  
in heaven and on earth,  
he who has saved Daniel  
from the power of the lions.”

28 So this Daniel prospered during the reign of Darius and the reign of Cyrus the Persian.

**7:1** In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter. 2 Daniel declared, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea. 3 And four great beasts came up out of the sea, different from one another. 4 The first was like a lion and had eagles' wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it. 5 And behold, another beast, a second one, like a bear. It was raised up on one side. It had three ribs in its mouth between its teeth; and it was told, 'Arise, devour much flesh.' 6 After this I looked, and behold, another, like a leopard, with four wings of a bird on its back. And the beast had four heads, and dominion was given to it. 7 After this I saw in the night visions, and behold, a fourth beast, terrifying and dreadful and exceedingly strong. It had great iron teeth; it devoured and broke in pieces and stamped what was left with its feet. It was different from all the beasts that were before it, and it had ten horns. 8 I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots. And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

7:9 "As I looked,  
thrones were placed,  
and the Ancient of Days took his seat;  
his clothing was white as snow,  
and the hair of his head like pure wool;  
his throne was fiery flames;  
its wheels were burning fire.

10 A stream of fire issued  
and came out from before him;  
a thousand thousands served him,  
and ten thousand times ten thousand stood before him;  
the court sat in judgment,  
and the books were opened.

7:11 "I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire. 12 As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time.

7:13 "I saw in the night visions,  
and behold, with the clouds of heaven  
there came one like a son of man,  
and he came to the Ancient of Days  
and was presented before him.

14 And to him was given dominion  
and glory and a kingdom,  
that all peoples, nations, and languages  
should serve him;  
his dominion is an everlasting dominion,  
which shall not pass away,  
and his kingdom one  
that shall not be destroyed.

7:15 "As for me, Daniel, my spirit within me was anxious, and the visions  
of my head alarmed me. 16 I approached one of those who stood  
there and asked him the truth concerning all this. So he told me and  
made known to me the interpretation of the things. 17 'These four great  
beasts are four kings who shall arise out of the earth. 18 But the saints  
of the Most High shall receive the kingdom and possess the kingdom  
forever, forever and ever.'

7:19 "Then I desired to know the truth about the fourth beast, which was  
different from all the rest, exceedingly terrifying, with its teeth of iron and  
claws of bronze, and which devoured and broke in pieces and stamped  
what was left with its feet, 20 and about the ten horns that were on  
its head, and the other horn that came up and before which three of  
them fell, the horn that had eyes and a mouth that spoke great things,  
and that seemed greater than its companions. 21 As I looked, this horn  
made war with the saints and prevailed over them, 22 until the Ancient  
of Days came, and judgment was given for the saints of the Most High,  
and the time came when the saints possessed the kingdom.

23 "Thus he said: 'As for the fourth beast,  
there shall be a fourth kingdom on earth,  
which shall be different from all the kingdoms,  
and it shall devour the whole earth,  
and trample it down, and break it to pieces.

24 As for the ten horns,  
out of this kingdom ten kings shall arise,  
and another shall arise after them;  
he shall be different from the former ones,  
and shall put down three kings.

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25 He shall speak words against the Most High,  
and shall wear out the saints of the Most High,  
and shall think to change the times and the law;  
and they shall be given into his hand  
for a time, times, and half a time.

26 But the court shall sit in judgment,  
and his dominion shall be taken away,  
to be consumed and destroyed to the end.

27 And the kingdom and the dominion  
and the greatness of the kingdoms under the whole heaven  
shall be given to the people of the saints of the Most High;  
his kingdom shall be an everlasting kingdom,  
and all dominions shall serve and obey him.'

28 "Here is the end of the matter. As for me, Daniel, my thoughts  
greatly alarmed me, and my color changed, but I kept the matter in  
my heart."

**8:1** 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.

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.

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."  
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." 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.  
8:19 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."

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8:27 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.

**9:1** In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans— 2 in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years. 3 Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes. 4 I prayed to the LORD my God and made confession, saying, "O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments, 5 we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules. 6 We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land. 7 To you, O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you. 8 To us, O LORD, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you. 9 To the Lord our God belong mercy and forgiveness, for we have rebelled against him 10 and have not obeyed the voice of the LORD our God by walking in his laws, which he set before us by his servants the prophets. 11 All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him. 12 He has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem. 13 As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favor of the LORD our God, turning from our iniquities and gaining insight by your truth. 14 Therefore the LORD has kept ready the calamity and has brought it upon us, for the LORD our God is righteous in all the works that he has done, and we have not obeyed his voice. 15 And now, O Lord our God,



who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, as at this day, we have sinned, we have done wickedly.

9:16 "O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us.

17 Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate. 18 O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy. 19 O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name."

9:20 While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my plea before the LORD my God for the holy hill of my God, 21 while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. 22 He made me understand, speaking with me and saying, "O Daniel, I have now come out to give you insight and understanding. 23 At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved. Therefore consider the word and understand the vision.

9:24 "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. 25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. And for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. 26 And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. 27 And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

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**10:1** In the third year of Cyrus king of Persia a word was revealed to Daniel, who was named Belteshazzar. And the word was true, and it was a great conflict. And he understood the word and had understanding of the vision.

2 In those days I, Daniel, was mourning for three weeks. 3 I ate no delicacies, no meat or wine entered my mouth, nor did I anoint myself at all, for the full three weeks. 4 On the twenty-fourth day of the first month, as I was standing on the bank of the great river (that is, the Tigris) 5 I lifted up my eyes and looked, and behold, a man clothed in linen, with a belt of fine gold from Uphaz around his waist. 6 His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the sound of a multitude.

7 And I, Daniel, alone saw the vision, for the men who were with me did not see the vision, but a great trembling fell upon them, and they fled to hide themselves. 8 So I was left alone and saw this great vision, and no strength was left in me. My radiant appearance was fearfully changed, and I retained no strength. 9 Then I heard the sound of his words, and as I heard the sound of his words, I fell on my face in deep sleep with my face to the ground.

10 And behold, a hand touched me and set me trembling on my hands and knees. 11 And he said to me, "O Daniel, man greatly loved, understand the words that I speak to you, and stand upright, for now I have been sent to you." And when he had spoken this word to me, I stood up trembling. 12 Then he said to me, "Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words. 13 The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia, 14 and came to make you understand what is to happen to your people in the latter days. For the vision is for days yet to come."

10:15 When he had spoken to me according to these words, I turned my face toward the ground and was mute. 16 And behold, one in the likeness of the children of man touched my lips. Then I opened my mouth and spoke. I said to him who stood before me, "O my lord, by reason of the vision pains have come upon me, and I retain no strength. 17 How can my lord's servant talk with my lord? For now no strength remains in me, and no breath is left in me."

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10:18 Again one having the appearance of a man touched me and strengthened me. 19 And he said, "O man greatly loved, fear not, peace be with you; be strong and of good courage." And as he spoke to me, I was strengthened and said, "Let my lord speak, for you have strengthened me." 20 Then he said, "Do you know why I have come to you? But now I will return to fight against the prince of Persia; and when I go out, behold, the prince of Greece will come. 21 But I will tell you what is inscribed in the book of truth: there is none who contends by my side against these except Michael, your prince.

**11:1** "And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him. 2 "And now I will show you the truth. Behold, three more kings shall arise in Persia, and a fourth shall be far richer than all of them. And when he has become strong through his riches, he shall stir up all against the kingdom of Greece. 3 Then a mighty king shall arise, who shall rule with great dominion and do as he wills. 4 And as soon as he has arisen, his kingdom shall be broken and divided toward the four winds of heaven, but not to his posterity, nor according to the authority with which he ruled, for his kingdom shall be plucked up and go to others besides these.

5 "Then the king of the south shall be strong, but one of his princes shall be stronger than he and shall rule, and his authority shall be a great authority. 6 After some years they shall make an alliance, and the daughter of the king of the south shall come to the king of the north to make an agreement. But she shall not retain the strength of her arm, and he and his arm shall not endure, but she shall be given up, and her attendants, he who fathered her, and he who supported her in those times.

7 "And from a branch from her roots one shall arise in his place. He shall come against the army and enter the fortress of the king of the north, and he shall deal with them and shall prevail. 8 He shall also carry off to Egypt their gods with their metal images and their precious vessels of silver and gold, and for some years he shall refrain from attacking the king of the north. 9 Then the latter shall come into the realm of the king of the south but shall return to his own land.

11:10 "His sons shall wage war and assemble a multitude of great forces, which shall keep coming and overflow and pass through, and again shall carry the war as far as his fortress. 11 Then the king of the south, moved with rage, shall come out and fight against the king of the north. And he shall raise a great multitude, but it shall be given

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into his hand. 12 And when the multitude is taken away, his heart shall be exalted, and he shall cast down tens of thousands, but he shall not prevail. 13 For the king of the north shall again raise a multitude, greater than the first. And after some years he shall come on with a great army and abundant supplies.

11:14 "In those times many shall rise against the king of the south, and the violent among your own people shall lift themselves up in order to fulfill the vision, but they shall fail. 15 Then the king of the north shall come and throw up siegeworks and take a well-fortified city. And the forces of the south shall not stand, or even his best troops, for there shall be no strength to stand. 16 But he who comes against him shall do as he wills, and none shall stand before him. And he shall stand in the glorious land, with destruction in his hand. 17 He shall set his face to come with the strength of his whole kingdom, and he shall bring terms of an agreement and perform them. He shall give him the daughter of women to destroy the kingdom, but it shall not stand or be to his advantage. 18 Afterward he shall turn his face to the coastlands and shall capture many of them, but a commander shall put an end to his insolence. Indeed, he shall turn his insolence back upon him. 19 Then he shall turn his face back toward the fortresses of his own land, but he shall stumble and fall, and shall not be found.

11:20 "Then shall arise in his place one who shall send an exactor of tribute for the glory of the kingdom. But within a few days he shall be broken, neither in anger nor in battle. 21 In his place shall arise a contemptible person to whom royal majesty has not been given. He shall come in without warning and obtain the kingdom by flatteries. 22 Armies shall be utterly swept away before him and broken, even the prince of the covenant. 23 And from the time that an alliance is made with him he shall act deceitfully, and he shall become strong with a small people. 24 Without warning he shall come into the richest parts of the province, and he shall do what neither his fathers nor his fathers' fathers have done, scattering among them plunder, spoil, and goods. He shall devise plans against strongholds, but only for a time.

11:25 And he shall stir up his power and his heart against the king of the south with a great army. And the king of the south shall wage war with an exceedingly great and mighty army, but he shall not stand, for plots shall be devised against him. 26 Even those who eat his food shall break him. His army shall be swept away, and many shall fall down slain. 27 And as for the two kings, their hearts shall be bent on doing evil. They shall speak lies at the same table, but to no avail, for

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the end is yet to be at the time appointed. 28 And he shall return to his land with great wealth, but his heart shall be set against the holy covenant. And he shall work his will and return to his own land.

11:29 "At the time appointed he shall return and come into the south, but it shall not be this time as it was before. 30 For ships of Kittim shall come against him, and he shall be afraid and withdraw, and shall turn back and be enraged and take action against the holy covenant. He shall turn back and pay attention to those who forsake the holy covenant. 31 Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate. 32 He shall seduce with flattery those who violate the covenant, but the people who know their God shall stand firm and take action. 33 And the wise among the people shall make many understand, though for some days they shall stumble by sword and flame, by captivity and plunder. 34 When they stumble, they shall receive a little help. And many shall join themselves to them with flattery, 35 and some of the wise shall stumble, so that they may be refined, purified, and made white, until the time of the end, for it still awaits the appointed time.

11:36 "And the king shall do as he wills. He shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is decreed shall be done. 37 He shall pay no attention to the gods of his fathers, or to the one beloved by women. He shall not pay attention to any other god, for he shall magnify himself above all.

38 He shall honor the god of fortresses instead of these. A god whom his fathers did not know he shall honor with gold and silver, with precious stones and costly gifts. 39 He shall deal with the strongest fortresses with the help of a foreign god. Those who acknowledge him he shall load with honor. He shall make them rulers over many and shall divide the land for a price.

11:40 "At the time of the end, the king of the south shall attack him, but the king of the north shall rush upon him like a whirlwind, with chariots and horsemen, and with many ships. And he shall come into countries and shall overflow and pass through. 41 He shall come into the glorious land. And tens of thousands shall fall, but these shall be delivered out of his hand: Edom and Moab and the main part of the Ammonites. 42 He shall stretch out his hand against the countries, and the land of Egypt shall not escape. 43 He shall become ruler of the

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treasures of gold and of silver, and all the precious things of Egypt, and the Libyans and the Cushites shall follow in his train. 44 But news from the east and the north shall alarm him, and he shall go out with great fury to destroy and devote many to destruction. 45 And he shall pitch his palatial tents between the sea and the glorious holy mountain. Yet he shall come to his end, with none to help him.

**12:1** "At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. 2 And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3 And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever. 4 But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase."

5 Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream. 6 And someone said to the man clothed in linen, who was above the waters of the stream, "How long shall it be till the end of these wonders?" 7 And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives forever that it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished.

8 I heard, but I did not understand. Then I said, "O my lord, what shall be the outcome of these things?" 9 He said, "Go your way, Daniel, for the words are shut up and sealed until the time of the end.

10 Many shall purify themselves and make themselves white and be refined, but the wicked shall act wickedly. And none of the wicked shall understand, but those who are wise shall understand. 11 And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days. 12 Blessed is he who waits and arrives at the 1,335 days. 13 But go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days."





# Week 1

## Day 1

Read the Introduction to the Bible study on pages 3–5. What are you hoping to learn from this Bible study?

## Day 2

Read all of Daniel 1 in the front of this book. Highlight or underline anything you have a question about. Record general observations below after you've read the first chapter of Daniel.

The typical way that God's name is used in the Old Testament is *Yahweh*, which is the personal and covenantal name of the God of Israel. *Yahweh* emphasizes God's self-existence and faithfulness (Exodus 3:14). Beginning in Daniel 1:2, though, Daniel used *Adonai*, which means "ruler, sovereign, owner". From the outset of the book, Daniel is emphasizing God's sovereign involvement, even in the midst of Israel's captivity. Daniel continues to use *Adonai* for God's title throughout the book with few exceptions.

## Day 3

Read Daniel 1:1–7. Answer the following questions.

1. Daniel 1:1–2 describes the defeat of the Israelites. However, it never says that a battle was won. Instead, how does verse 2a present the ending of the battle? Who, then, is in control of this outcome?

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"God's sovereignty refers to His absolute and unrivaled rule over all His creatures and their circumstances."  
—*Lexham Survey of Theology*

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“Hidden in the text is the simple line, ‘And the Lord gave...!’ That subtle phrase, quietly anchoring Daniel 1:2, provides the point of emphasis that the writer wants to make to his readers. He wants them to know that when catastrophe struck Judah’s king and kingdom, it was God, not Nebuchadnezzar, who was ultimately the one moving the wheel of history to accomplish his eternal ends.”

—David Helm

2. Daniel 1:3–4 lists several attributes of the people King Nebuchadnezzar commanded Ashpenaz to bring from Israel to Babylon. List as many as you can find.

Why might King Nebuchadnezzar have chosen those attributes?

3. According to verses 4 and 5, for what purpose were these people brought out of Israel? And for how long?
4. Verse 6 says that Daniel, Hananiah, Mishael, and Azariah were among those brought out of Israel. Several things were required of them, but Daniel only asked to abstain from two of them. From what did Daniel ask to abstain in verse 8?

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*Chaldeans* is a word used in parts the book of Daniel to mean a highly educated sect of Babylonian people. To teach Daniel and his compatriots the language of the Chaldeans is to teach them the language of Babylon.

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## Day 4

According to scholars, the food that was eaten in Babylon likely would have not been prepared according to Jewish rituals (see Leviticus 17:13–14). There is a chance that the food would have been unclean, and a greater chance that the animals slain to provide the food would have been offered as sacrifices to foreign gods. Many scholars believe that the Babylonians ate meat from animals sacrificed to their gods as a sign of communion, allegiance, or fellowship with the god to which they'd sacrificed the meat. Thus, Daniel drew the line at eating the food.

Read Daniel 1:8–16. Answer the following questions.

1. The Jewish people had laws about what they could and could not eat, including how food was prepared. You can read about those laws in Leviticus 11. Why was it important that Daniel, Hananiah, Mishael, and Azariah have vegetables (which likely meant “from the seed,” so also included fruit and grains) instead of meat?

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The Hebrew word used for “defile” here is used only eleven times in the entire Old Testament and refers to ceremonial or moral pollution of something pure.

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**Digging Deeper:** Read Leviticus 11. Record the pertinent laws regarding food preparation below.

2. What was the result of Daniel’s dietary test?



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To learn more about King Cyrus, scan the QR code below and watch the first 3 minutes.



4. It would be easy for Daniel and his colleagues to feel self-pity and personal judgement as a result of their circumstances. What would you say to Daniel, Hananiah, Mishael, and Azariah to remind them of God's bigger picture?



**Digging Deeper:** Read Jeremiah chapter 29. What does this letter instruct those who are in Babylon to do while they're in Babylon? What message is this sending to the captives in Babylon? If you were receiving this letter, how would you feel? What would you think about God and His promises?

5. What did you learn about God this week?

6. What did you learn about humankind this week?







# Week 2

“...[T]he hero and major actor in chapter 2 is ...the lord God who ‘reveals deep and secret things’”

—Dr. Warren Wiersbe

## Day 1

Read Daniel 2 in the front of this book. Highlight or underline anything you have a question about. Read Jeremiah 25 and Jeremiah 29 in an ESV translation.

## Day 2

Read Daniel 2:1–30. Answer the following questions.

1. To whom does God originally give the dream?

What does that tell us about to whom God speaks?

At this point in the story, Daniel, Hananiah, Mishael, and Azariah all speak both Hebrew and Aramaic. The Babylonians speak only Aramaic. The first chapter of Daniel is written in Hebrew, as well as chapters 8 through 12. Daniel 2–7 is written in Aramaic. Several theories exist on the change, but as you read through Daniel, pay attention to when Daniel is speaking a common language versus when he's speaking to primarily the Jewish population.

Chapter	Language	Who Spoke the Language
Daniel 1	Hebrew	Jews and Some Babylonians
Daniel 2–7	Aramaic	Babylonians
Daniel 8–12	Hebrew	Jews and Some Others

- 
2. Read Daniel 2:1–6 and 9. In verse 5, King Nebuchadnezzar threatens violent death if his wise men cannot reveal what two things?

How do their responses differ in Daniel 2:4 and 2:10–11?

3. How do King Nebuchadnezzar’s feelings in Daniel 2:12 differ from how Daniel’s response is described in 2:14?



**Prayer and Reflection:** Daniel and his companions are considered to be in the King’s court, counted among those who are ordered to be destroyed. What does it say about Daniel’s character that his response is so different from that of the King?

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“The violence and peremptoriness of the threatened punishment [from King Nebuchadnezzar] is in accordance with what might be expected at the hands of an Eastern despot; the Assyrians and Persians, especially, were notorious for the barbarity of their punishments.”  
—S. R. Driver

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This is the second time Daniel has approached someone high in government, as an exile, and received favor. Note God’s sovereignty and favor in Daniel’s life.

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4. In 2:16, what did Daniel request of the king?

And in 2:17, to whom did Daniel speak about the dilemma with the dream?

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Sometimes we get all the answers we need directly from God and/or Scripture. Sometimes, though, we need one another, as Daniel needed his three friends, and the King needed all of them. Christianity is rarely a solo sport.

---

In 2:18, what did Daniel ask them to do?

5. In verse 24, Daniel speaks to Arioch, who has been tasked with killing all the Babylonian magicians because they failed to know and interpret Nebuchadnezzar's dream. What does Daniel tell Arioch?

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Daniel praises God, generally, in verses 21 and 22. Daniel praises God personally in verse 23.

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And what is the result for the Babylonian magicians (see verse 2:48 for assistance)?

6. When Daniel meets with the king, to whom does he give credit for the interpretation (see 2:27–30)?

# Day 3

Read Daniel 2:31–49. Answer the following questions.

1. Of what materials is the statue made in Daniel 2:32? As you go from the head to the toe, do the materials increase or decrease in value? Do the materials appreciate or depreciate in strength, and what could that symbolize?

Babylon outlasted Nebuchadnezzar's reign. Babylon was defeated by the Medo-Persians and Cyrus the Great in 539 BC after 65 years in power. Greece, led by Alexander the Great, then defeated the Medo-Persians in 331 BC. Then Rome conquered and outlasted them all. Rome defeated Greece in 146 BC and lasted over 1500 years; Rome's reign began to crumble in AD 1453 and came to its final end in AD 1476. Thus, Nebuchadnezzar's dream came true: Babylon was the head of gold, Medo-Persia is the chest and arms of silver, Greece the stomach and thighs, and Rome is the legs of iron with feet of iron and clay. The accuracy of this dream's prediction aligned so well with historical events that many have doubted that Daniel could have been written before it all took place.

2. According to Daniel in 2:37, to whom did King Nebuchadnezzar owe his kingdom, his power, and his might?

Why do you think it might be important for Daniel to state this for the king, and at this point in time?

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“And he is before all things, and in him all things hold together.”  
—Colossians 1:17

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**Digging Deeper:** How is God named repeatedly in chapter two? Why do you think that is? (See verses 18, 19, 28, 37, 44)

Look at Genesis 49:22–25. What is God called in Genesis 49:24?

Read Isaiah 8:13–14 and Isaiah 28:16. What is God called in those verses?

3. Read Luke 20:17–18 and Matthew 21:42. What does Jesus say about Himself?

And how is it like the stone in Nebuchadnezzar's vision?

Now read Acts 17:23–31. What else do we learn about the stone in this passage?

4. There were at least three deportations of Israelites in the Babylonian captivity. Daniel was in the first deportation. If you were a Jewish person in the second or third deportation, do you think it would be helpful that Daniel and his three friends were there before you?

Why or why not?

## Day 4

Read Jeremiah 25:1–13. Answer the following questions.

1. “...the fourth year of Jehoiakim...” is 605 BC. What significant event happened in 605 BC? You can find that information in the Getting Started section at the front of this workbook.
2. According to verse 3, how long had God spoken this specific message to the people of Israel?

And what had been their response, according to Jeremiah 25:3–4?

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“God took a conquered Hebrew prisoner of war, and stood Him confidently before the ruler and his own execution—a foretaste of what Jesus would later do for us...”  
—David Helm

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The phrase “...all the people of Judah...” means those who lived in Judah, the country surrounding Jerusalem. This is another way of addressing most of the Israelites, or God’s chosen people.

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3. According to Jeremiah 25:5–6, what two commands did God give His people through Jeremiah?

And had they done those things, what would have been the outcome?

4. What do verses 9–11 say will happen to the land and its inhabitants as a result of their stubborn disobedience?

And for how long?

5. According to verse 10, what sounds will no longer be heard in the land?

The millstones will not grind and the lights won't shine because there won't be wheat and oil. What would that mean for their ability to live every day?



**Prayer and Reflection:** These two commands to the inhabitants of Judah are still commanded to us today. Why do you think these two things are important to us today?

What do they produce in us, as believers who are waiting for Jesus to return and set all things right again?

6. Verse 12 reiterates how long the captivity will be. How long will it be, and why do you think this information is repeated?
7. In verse 13, God promises to be faithful to His words. What does that demonstrate about God's character?

How is that still important for us today?

## Day 5

Read Jeremiah 29:1–23. Answer the following questions.

1. According to these verses, give a quick summary of all that God is telling His people.

2. According to Jeremiah 29:4, to whom is this letter addressed?

Why then do you think we're reading this at this point in our study of Daniel?

3. What actions does God tell them to take in verses 5–6?

What rationale does God give (through Jeremiah) in verse 7 for those actions?

4. Verses 8 and 9 reveal why God sent the captives this letter. What do these two verses tell us was happening that prompted the writing of the letter?

5. What does God promise to do in verses 10–14?
  
  
  
  
  
  
  
  
  
  
6. Read Deuteronomy 30:1–5. God fulfills this promise after the book of Daniel. These words were part of the covenant God made with the people of Israel that led them to the point of captivity. How would this passage help you endure if you remembered it as an Israelite living during the Babylonian captivity?

How does the Deuteronomy passage support the letter from Jeremiah?



**Prayer and Reflection:** Verse 19 is a great reminder to us of the patience of the Lord. Not only had he given them His words in Deuteronomy as part of the original covenant, but He had also sent prophets “persistently”, or repeatedly, again and again. When you read how God pleaded with His people to return to Him, to honor their covenant with Him, what feelings does it stir up in you?

We’re told in Ephesians 4:30 and Psalm 78:40 that we can grieve the heart of God and His Spirit. Spend some time today asking God in what ways you’ve grieved Him. Ask Him to show you how to repent in these specific areas, and rejoice in God’s longsuffering love for you today.





# Week 3

King Nebuchadnezzar created a statue of gold that was 90 feet high and 9 feet wide. This statue was likely a likeness of Himself, and many scholars believe that the statue was gold because of the dream that he had in chapter two, of which he was the head of gold.

## Day 1

Read Daniel 3 and 4 in the front of this book. Highlight or underline anything you have a question about.

## Day 2

Read Daniel 3:1–18. Answer the following questions.

1. In Daniel 2:47, how does King Nebuchadnezzar describe God?

Do the events of 3:1–6 reflect that same attitude or a change of heart?

Now, looking forward to Daniel 4:1–3, how does King Nebuchadnezzar now react to God?

2. The repetition of several phrases in Daniel 3:1–10 is no accident. What government officials were to be in attendance?

And how many musical instruments were to be played?

What do you think the repetition is trying to convey to the reader?



**Digging Deeper:** Read about the tower of Babel in Genesis 11:1–9. This is in the same general geographic area. What did God say about idol worship in Exodus 20:4–5, Leviticus 19:4, and Deuteronomy 4:15–18?

What is King Nebuchadnezzar now doing that is in opposition to what Daniel, Hananiah, Mishael, and Azariah have been told about idol worship?

3. How is King Nebuchadnezzar's mood described in Daniel 3:13? When King Nebuchadnezzar has been upset before in the book of Daniel, were his actions reasonable or unreasonable? Explain.
4. Shadrach, Meshach, and Abednego (formerly Hananiah, Mishael, and Azariah) respond to the King's questions with a certain resolve. Read Daniel 3:17–18. Do you have the same kind of resolve when faced with persecution today?

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"In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ."

—1 Peter 1:6–7

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## Day 3

Read Daniel 3:19–30. Answer the following questions.

1. Imagine you were one of the three men. What would you be thinking and feeling...

...as you're preparing to be thrown into the fire?

...as you're in the fire?

*Imagine you open your eyes and somehow you're unbound, completely unharmed. You're walking through the flames. Your lungs, eyes, skin, and hair are all fine.*

...as you see a fourth person walking with you through the fire "with resemblance to the divine."

2. How would such a miracle affect your faith?

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"When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you."  
—Isaiah 43:2

---

3. Based on their profession in verses 17 and 18, were Shadrach, Meshach, and Abednego expecting God to save them from harm?

“There was no doubt in the three men’s mind as to God’s power to save them (see 2:20-23). Yet the way in which God would work out his plan for them in this situation was less clear. God’s power is sometimes extended in dramatic ways to deliver his people, as when he parted the Red Sea for Israel on the way out of Egypt (Exodus 14); at other times, that same power is withheld, and his people are allowed to suffer. Either way, they would not bow down to Nebuchadnezzar’s image.”

—ESV Study Notes, Daniel 3:18



**Prayer and Reflection:** Read the quote above. How does that sit with you? Do you have the same confidence in God’s ability and power? Do you have the peace that you would feel the same way? Pray and ask God to strengthen your confidence in Him and your resolve to stay the course when things get difficult.

4. Read Romans 6:13. What does it look like for us as believers today, practically, to present our bodies as instruments of righteousness, when our lives might not be at stake?

What could possibly be an idol in your life today?

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“Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. But rejoice insofar as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed. If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.”  
—1 Peter 4:12–14

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**Digging Deeper:** Look through Daniel 3:1–18. How many times does the word worship appear? Now look at Exodus 20:1–4. What are the first two commandments for the nation of Israel? Why is that important in this text?

5. How does Nebuchadnezzar refer to God in 3:26?

How does this compare to how he referred to God after Daniel revealed his dream and its interpretation in Daniel 2:47?

How have the events of this chapter once again changed the king’s opinion of God based on the faithfulness of Shadrach, Meshach, and Abednego (formerly Hananiah, Mishael, and Azariah)?

6. We’ve asked this before, but think it’s worth mentioning again: Daniel and these men were in the first of at least three deportations from Jerusalem to Babylon. How would you feel if you were in a latter deportation and you realized that four of the leaders in the land were Israelites of such good character?

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“Beloved, you must go into the furnace if you would have the nearest and dearest dealings with Christ Jesus.”  
—Charles Spurgeon

---

Of the four young men who were trained by the King, only Daniel is mentioned in the rest of the book. Some commentators believe that Daniel is the only one mentioned because he's the only one who was given the gift of interpreting dreams and visions (see Daniel 1:17), which makes up the majority of the remaining text of the book of Daniel.

## Day 4

Read Daniel 4:1–18. Answer the following questions.

1. According to 4:1–2, who is speaking at this point in the book of Daniel, and why?
  
  
  
  
  
  
  
  
  
  
2. How is King Nebuchadnezzar's decree in Daniel 4:1–3 and 4:34–35 different from his previous opinion of God in 2:47?

And how does his attitude in 4:37 differ from that of his actions in chapter three?

What, then, can we conclude about King Nebuchadnezzar's belief in God at this point in his life?

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"The first three verses of Daniel 4 raise the question: how has God made his kingdom known to the king?"  
—David Helm

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3. Notice that King Nebuchadnezzar called in “all the wise men of Babylon” (vs. 6) but Daniel is not among them, even though he’s the “chief of the magicians” (vs. 9). Why do you think Daniel is separate in this account?



**Digging Deeper:** Notice the many descriptions of the tree of King Nebuchadnezzar’s dream described in 4:10–12. How is the appearance of the tree described?

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There’s a play on words in the original text. The word “prospering” in 4:4 denotes “greening or flourishing,” much like the tree in King Nebuchadnezzar’s dream.

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How tall is it, and how many times is that mentioned?

How is the fruit described?

Who was fed from the fruit of the tree?

Go back and read Daniel 2:37–38. How is the kingdom that God gave Nebuchadnezzar described there?

How does it compare to the description of the tree in 4:10–12?

4. Where is the holy one from in Daniel 4:13?

What does that suggest about who gives authority on Earth?

5. What might the iron and bronze represent in 4:15? For a hint, see Daniel 2:39–40.

6. If this had happened in modern day and you and a friend were texting about it, how would you, in one sentence, summarize what's going to happen to King Nebuchadnezzar?

7. According to 4:18, why does King Nebuchadnezzar believe Daniel will be able to interpret the dream?

What does that reveal about his belief in God at this point in his life?

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Most scholars believe that “seven periods of time” means seven years or seven seasons, which can represent “a time of completion.” Thus, according to 4:34, when King Nebuchadnezzar’s time outside of his kingdom was complete, he acknowledged “...that the Most High rules the kingdom of men and gives it to whom he will.” (4:25)

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## Day 5

Read Daniel 4:19–37. Answer the following questions.

1. How does Daniel feel about the dream?

At this point, do you think he's excited about the gift God's given Him?

2. Based on how King Nebuchadnezzar has responded to poor news previously, why do you think Daniel might be hesitant to reveal the interpretation to King Nebuchadnezzar?

Have you ever had to deliver bad news to a person in a position of power or authority in your life? If so, how did it go?

How did you feel about your situation, before, during, and after?

3. According to 4:27, what does Daniel encourage the king to do in response to his dream?

Yet, what ended up happening to King Nebuchadnezzar, according to 4:28?

And, according to 4:29, how long did the Lord wait to fulfill the vision?

4. Notice the repetition in 4:17, 4:25, 4:26, 4:32, and 4:35. What lesson do you think that God is trying to teach King Nebuchadnezzar?

Similarly, of what sin is King Nebuchadnezzar failing to repent?

5. What happened to King Nebuchadnezzar in 4:36? And, as reigning king again, what is his posture in 4:37?

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“Drenched with the dew of heaven” meant that King Nebuchadnezzar slept on the ground outside, as animals did, instead of in the comfort and protection of his palace.

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King Nebuchadnezzar reigned in Babylon for over forty years and brought Babylon to its height of glory and power.

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6. Compare 4:3 with 4:34-35. These verses represent the bookends of the chapter. What do these verses suggest King Nebuchadnezzar learned in the time and experienced between them?



**Digging Deeper:** Compare King Nebuchadnezzar's telling of the dream in verses 10-17 with Daniel's re-telling of the dream in verses 20-23. What is different? What's the same?

What do you notice about the similarities and differences?

7. What did you learn about God this week?

8. What did you learn about humankind this week?

9. What attributes of God did you see in this week's Scripture?

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"The Lord has  
established his throne  
in the heavens, and his  
kingdom rules over all."  
—Psalm 103:19

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10. How does this week's Scripture demonstrate that God is in control?

11. How does this week's Scripture in the book of Daniel demonstrate that God had a purpose for Daniel's life?

12. How does the content this week encourage you in your current circumstances?

13. What is God calling you to do or not do in order to honor Him?





# Week 4

As we turn the page to Daniel 5, a few things have changed in Babylon, chief among them the king. Nebuchadnezzar has been dead for approximately 23 years. The new king is Belshazzar, the “son of Nebuchadnezzar.” However, he is not the immediate son of Nebuchadnezzar, but a part of Nebuchadnezzar’s lineage. This is similar to Jesus when He’s called the “son of David” because He is in the line of David (Matthew 1:1, 9:27, 12:23, etc.).

“In the quarter of a century which elapsed between chapter 4 and chapter 5, the further revelations given to Daniel in chapters 7 and 8 occurred. Chapter 7 was revealed to Daniel ‘in the first year of Belshazzar, king of Babylon’ (Dan 7:1) and the vision of the ram and he-goat in chapter 8 occurred ‘in the third year of the reign of King Belshazzar’ (Dan 8:1). The information embodied in these two visions, insofar as Daniel understood it, therefore was known to Daniel before the event of chapter 5 which chronologically came after chapters 7 and 8.”

—Dr. John Walvoord

## Day 1

Read Daniel 5–6 in the front of this book. Highlight or underline anything you have a question about.

## Day 2

Read Daniel 5:1–16. Answer the following questions.

1. According to Ben Stuart, the first line of this chapter opens in the same way that a storyteller might say, “Abraham Lincoln walked into Ford’s Theater,” or “JFK got into the car for a parade in Dallas.” History tells us that this feast took place on the last night of the Babylonian empire while the Medio-Persian empire was literally surrounding the city. Why do you think the acting king threw a party that evening?

What does that tell us about his attitude?

2. According to Daniel 5:1, where did the king drink? And according to verse 2, out of what?
  
3. Verses 2 and 3 have a lot of repetition. Why do you think that might be?
  
4. According to Daniel 5:4, for what did the partygoers use the instruments of worship?

“Belshazzar now commits an incredible act of sacrilege against the God of Israel. Nebuchadnezzar had taken these gold and silver “goblets” from the temple in Jerusalem fifty years earlier, and they had remained trophies of war in a pagan temple treasury until this night (cf. 1:2). Now Belshazzar brought them into his drunken orgy so that he, his nobles, his wives, and his concubines might fill them with wine and drink toasts to the pagan gods of Babylon. This, of course, was a blasphemous act against Yahweh, the God of Israel. ... The goblets of Yahweh were brought into the feast, and the blasphemy began. Toasts were offered to the pagan gods of Babylon represented by idols made of gold, silver, bronze, iron, wood, and stone. ... More likely on the evening in question Belshazzar desecrated the holy objects of other nations as well as those of Israel in an attempt to demonstrate the superiority of the gods of Babylon over the deities of the nations.”

—Dr. Stephen Miller

5. According to Daniel 5:5, how quickly after Belshazzar offered praise to false gods did the writing on the wall appear?

What do you think is the significance of that?

And where is the lampstand in relation to the hand in 5:5?

Why is that detail mentioned?

6. Even though Belshazzar called loudly for help, it likely took some time for the “wise” men to get to the inscription on the wall. Imagine you are Belshazzar. What would you have been doing while the men gathered?

How would you have felt, looking at the writing on the wall after seeing a detached human hand decorate the plaster of your palace?

7. Who does the queen tell Belshazzar about when she arrives at the banquet?

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The “queen” in verse 10 is likely Belshazzar’s mom or the acting king’s wife. It is likely not Belshazzar’s queen because, according to verse 2, his wives would have already been in attendance at the festivities.

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For the third time in the book of Daniel, Daniel is brought into the audience of a king to interpret what the Babylonian wise men cannot.

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## Day 3

Read Daniel 5:17–31. Answer the following questions.

1. According to the queen, for what is Daniel known?

Look back at Daniel 1:17. Who gave Daniel his gift and wisdom?

2. In verse 16, Belshazzar says, “...if you can...” to Daniel regarding his ability to read the writing on the wall. Does Belshazzar seem to believe what he’s been told about Daniel?

3. How does Daniel describe King Nebuchadnezzar in verses 18–19?

And then how is he described in verses 20–21?

To what does Daniel attribute the change in King Nebuchadnezzar?

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“In this section of the Bible, you didn’t have punctuation or capitalization. So, how do you emphasize? Real estate. This paragraph is the longest of the chapter, so this paragraph is the point.”  
—Ben Stuart, regarding verses 17–23.

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History tells us that Babylon fell on October 12, 539 BC. If Daniel was a teenager (around 14) when he was taken into captivity in 605 BC, he is now about 80 years old.

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4. What does Daniel reveal about Belshazzar's level of knowledge about King Nebuchadnezzar's spiritual journey in 5:22?

And what do his actions reveal, according to 5:23?

5. If Belshazzar already knew about God, which Daniel 5:22 reveals, what does that suggest about his attitude during the entire party?

"In vv. 22–24 Daniel indicates that this was a deliberate act of defiance against Yahweh's authority and power. Belshazzar knew that Yahweh had humbled Nebuchadnezzar, yet he deliberately defied the God of Israel. By his blasphemous actions the king was saying, 'Yahweh, you may have humbled Nebuchadnezzar, but you will never conquer me!'"

—Dr. Stephen Miller

6. According to scholars, "...'mene' means 'numbered,' 'tekem' means 'weighed,' and 'parsin' means 'divided.' ...So the message literally read, 'Numbered, numbered, weighed, and divided.'" The words would have reminded the hearer of a market with balanced or unbalanced scales. Why do you think that mene was written twice?

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To see a map of the Persian Empire, scan the QR code below.





**Digging Deeper:** Read Isaiah 21:1–10. In that passage, after it's declared that Babylon has fallen, what is the second thing mentioned and celebrated?

What does that reveal about the depth of idolatry in Babylon at the time of Daniel 5?

7. What was the result for Daniel (v. 29)? And, what happened that very evening?

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"Daniel's promotion was kind of like being named third in charge the night the Titanic sank."  
—Ben Stuart

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**Prayer and Reflection:** The idea of a balanced scale, along with the message of verse 27, reminds us of Romans 3:23. In what ways are our lives and attitudes like those of Belshazzar?

How did Jesus take care of the unbalanced scale of our sinful nature for us?

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The fall of Babylon to the Medes was prophesied in Isaiah 13:17 and Jeremiah 51:11 and 51:28.

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This chapter of Daniel reminds us of many things, but two to remember: God is just and weighed Belshazzar's offenses twice before he removed Him as ruler, and God is sovereign in bringing Nebuchadnezzar's dreamt prophecy to fruition.

## Day 4

Read Daniel 6:1–18. Answer the following questions.

Speculation abounds regarding the identity of Darius the Mede. The last verse of this chapter suggests that Daniel prospered under the rule of Darius and Cyrus. It is possible that Darius is a title rather than a name (like Ramses in Egypt), and that Darius was a ruler who ruled the physical area of Babylon for the Medio-Persian Empire under the direction of King Cyrus. Interestingly, Cyrus is also likely a title instead of a name, which is very different from how we name people in positions of authority in our current western civilization.

“The introduction to this story of Daniel (and the lions’ den) lets the reader know that this old man has been successful. In fact, the introduction to the chapter presents us with a Daniel who has risen above friend and foe alike. The young boy who had been carried off into exile in chapter 1 could never have dreamed how things would be when he was old.”

—David Helm

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“‘Satrap’ is a word that means ‘protector of the kingdom’....Because of the Persian Empire’s vast size (the largest empire [in the world to that point]), it was divided into many smaller territories, and the ‘satraps’ spoken of here evidently denote lesser officials who ruled over these smaller areas.”

—Dr. Stephen Miller

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1. Daniel was a Jewish man living as an exile in a newly established Medio-Persian empire. If you were one of the newly appointed satraps, how would you feel that you had to report to someone who was an exile?
  
2. Part of Daniel 6:3 says that Daniel found favor with the new king “because an excellent spirit was in him.” We’ve been studying Daniel for several weeks now. If you spoke with Daniel, based on what you’ve learned so far about him, where do you think he would tell you that excellent spirit was from?



**Digging Deeper:** Why do you think the satraps and other high officials sought to “find fault” with Daniel?

Look at the number of times the words *find* or *found* are listed in verses 4, 5, and 11. What does that tell you about how diligently they were looking?

3. In the New Living Translation, Daniel 6:5 reads, “So they concluded, ‘Our only chance of finding grounds for accusing Daniel will be in connection with the rules of his religion.’” How did those who were seeking to destroy Daniel’s reputation conclude that they could get rid of Daniel?



**Prayer and Reflection:** Could the same be said of you that was said of Daniel in verse 5 of chapter 6? Would others only be able to find fault with you because of how you follow the Lord? If yes, praise Him for how He’s given you the grace to follow Him! If not, spend some time repenting and pleading with the Lord to help you walk with Him faithfully.

4. According to Daniel 6:10, did Daniel go home and pray before or after he knew the decree had been signed?

Why do you think that was?

5. If you're in Daniel's shoes and praying visibly meant what could only be understood as certain death via lion's jaws, would you do it? Would you still go home and carry on as if the law hadn't been signed?

What does it say about Daniel's character and convictions that he continued his daily ritual of prayer knowing what the consequence would be?

6. This is the second time men have set a trap for the Jewish men who were among them in the book of Daniel. In both situations, how did the Jewish men respond?

And how did God respond?

What do you think God was trying to communicate about Himself to those who witnessed the two events?

What do you think God was trying to communicate about Himself to the kings of the kingdoms at this point in history?

7. How do you think, based on how the king viewed Daniel (vvs. 3, 14, 15), that King Darius was feeling when he executed his order to have Daniel thrown into the lion's den?

According to verse 16, what was clear to Darius about Daniel's relationship with God?

"As a Christian, it is impossible to read this far into the story of Daniel and the lions' den without thinking of Jesus. He too had an excellent spirit, for he came as the wisdom of God (1 Corinthians 1:20–31). And when he was conspired against, like Daniel, his integrity held fast. The entire Sanhedrin conspired against him. The chief priest rose up in alliance with worldly powers to undo him. Yet, his response was to go into the garden to pray, for like Daniel, this was his life pattern."

—David Helm

## Day 5

Read Daniel 6:19–28. Answer the following questions.

1. What did Darius do as soon as the sun rose, according to verse 19?
  
  
  
  
  
  
  
  
  
  
2. We don't know how much time passed between Darius's question and Daniel's answer, but based on the adjectives in verses 19 and 20, how was Darius feeling as he waited to see what had happened to Daniel?

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The word “blameless” in verse 22 means “innocent of an offense.” In this case, the charges against Daniel were true, but the rule of law created by the other government officials was unjust.

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3. In the book of Daniel, we’ve seen God’s sovereignty over fire, animals, and writing on the wall. If you lived in this empire at this time, how would you feel about God?

What would you have learned about what He values?

What has He demonstrated about Himself in the first six chapters of Daniel?

---

Daniel was thrown into the pit and spent a night with lions, yet when he was removed from the den, ‘no kind of harm was found on him’. Not only was he spared from being eaten alive, he was also spared any kind of injury from the fall or being lifted out of the pit.

---

4. What happens when the men who had created the law were thrown into the lions’ den? What gruesome details does verse 24 provide us to help us picture what happened? How much more miraculous is Daniel’s wellbeing after an entire night in the den with the lions after we read verse 24?

5. A shift happens in verse 24 to the end of the chapter. In verse 1, Darius organized leadership to entrusted individuals. In verse 24–27, the king makes two declarations. What do you think is the reason for that change?

6. King Darius seems to have observed much about God from working with Daniel. Look at Darius’s description of God in verses 26–27. Write out the ways God is described below.

7. At this point in his life, Daniel has stood strong several times (more in the chapters to come) and witnessed God’s faithfulness time and time again. If Daniel, in chapter one, had compromised on the smaller thing about food, do you think it would have been as easy for him to stand now, as a man likely in his eighties?

---

“The Lord has  
established his throne  
in the heavens, and his  
kingdom rules over all.”  
—Psalm 103:19

---

Verse 28 wraps up the historical part of the book of Daniel. Darius is the current ruler at the end of the chapter, and Cyrus is the ruler which will allow Jews to return to Jerusalem and rebuild the wall, the city, and the temple.





# Week 5

In chapter seven, we enter the prophetic/apocalyptic section of the book of Daniel. According to Witcomb in his commentary on the book of Daniel, “No one who has reverently studied the book of Daniel in the context of the completed Scriptures can deny the crucial contribution of this book to God’s complete prophetic revelation.”

The questions that we answer every week are especially helpful when we read this type of Biblical literature. History tells us that the order of the kingdoms are as follows:

- Daniel opens with King Nebuchadnezzar as a new King of Babylon in 605 BC.
- Babylon was defeated by Medio-Persia in 539 BC.
- Greece conquered the Persian empire around 332 BC.
- Rome conquered Greece in 146 BC.

Therefore, the visions in chapter two and chapter seven predict the kingdoms that would rule the land they’re living in for the next 400 years. To put it in perspective, that would be similar to someone going to William Shakespeare and telling him about the musical *Hamilton*, or enlightening King Charles I about the United States and its upcoming 250th birthday. **The prophecy is that startling in its accuracy and timeline**, but it’s telling time forward rather than reporting backward on events that have already taken place.

“The accounts in the first chapters [chapters 1–6]... demonstrated the power and sovereignty of the Lord and have prepared the way for the prophecies in the latter part. If Daniel’s God was able to deliver from the den of lions and from the fire, he also possessed the miraculous ability to predict the future.”

—Dr. Stephen Miller

## Day 1

Read Daniel 7:1–8 in the front of this book. Answer the following questions.

1. According to Daniel 7:17, what do the four beasts represent?

2. Describe or draw each of the beasts below.

What is different about the description of the fourth beast than the other three?

3. If the first beast is King Nebuchadnezzar, based on what we know of his life from chapters 1–4, what event might have corresponded to the wings being clipped and him being able to walk upright like a man?
4. What descriptors (vs. 7) did Daniel use to convey his feelings about the fourth beast?

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Some believe there were three provinces of Babylon, so the bear has consumed Babylon based on the three ribs in its mouth. Others believe that the ribs represent the three great conquests of Medio-Persia: Lydia, Babylon, and Egypt.

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**Digging Deeper:** Most scholars agree that Daniel 2 and Daniel 7 reveal the same thing, but from two different viewpoints. The vision in Daniel 2 was given to Nebuchadnezzar, at the time a pagan living on earth who rejected God. His whole world up to that point was worldly, so he saw the vision from a worldly perspective. Daniel worships the one true God, so his vision of chapter 7 is apocalyptic, which means that God reveals how things are from a heavenly perspective. Fill in the chart below from chapter two and now chapter seven.

Daniel 2 Part of the Statue	Daniel 7 Beasts of the Vision	Kingdom Revealed
Head of gold	Winged Lion	Babylon
	Bear	Medio-Persian Empire
Belly of Bronze		
	Fourth Beast	
(Toes) Feet of Iron and Clay	Ten Horns	???
Rock that breaks it all		

## Day 2

Read Daniel 7:9–14. Answer the following questions.

1. According to verse 9, how many thrones were visible to Daniel?
2. How is the Ancient of Days described? What color is consistently used? What do you think that means? See Isaiah 1:18 for help.

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The title 'Ancient of Days' likely refers to God's everlasting nature, suggesting that He pre-existed days and will exist long after them.

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3. What happens in a modern court of law when the judge enters and sits?

Did the Ancient of Days sit or stand on the throne?

Why do you think that matters?



**Digging Deeper:** In Ezekiel 10, fire and cherubim are used in imagery of judgment. Read Ezekiel 10 to inform your understanding of what's happening in verses 9 and 10. Record any notes below.

4. Daniel is distracted by the things the fourth beast is saying, which verse 8 says are "great things." "Great things" has connotations of visions of grandeur that oppose God, suggesting blasphemy against God. However, God, as the Ancient of Days, is seated on His throne. We get the contrast of one making chaos and one calmly seated. How do you explain that contrast?

5. Verse 10 says that judgment is happening. What do you think, then, was the verdict on the talking horn?
  
6. What do verses 10 and 12 tell you about God's power over these beasts?
  
7. How does Daniel describe the "Son of Man" descending? See Exodus 16:10 for more information.
  
8. Look up the word *dominion* in a dictionary. If you were to explain in modern day language what the son of man was given, how would you describe it?

What does it mean that the Son of Man's dominion is an everlasting one?

9. Who gave dominion to the Son of Man?

## Day 3

Read Daniel 7:15–28. Answer the following questions.

1. How did Daniel feel, according to verses 15 and 28?

Do you think, if you had a similar dream or vision, you would feel the same way?

2. In this instance, why do you think Daniel couldn't interpret his own vision?
3. Look at Mark 14:61–62, Matthew 16:27–28, and Matthew 24:30. What name does Jesus use in these passages to describe Himself?



**Prayer and Reflection:** At this point, Daniel is likely between 65 and 70 years old. The writing on the wall and the lions' den haven't taken place yet, so the last miraculous event Daniel witnessed was that of chapter 4 with King Nebuchadnezzar. He's been in captivity now for about 50 years, and while we know Jeremiah sent a letter telling the captives to settle in, Daniel didn't fully grasp the meaning of it until chapter 9. Why, then, do you think it would be important for the interpreter in verses 16–18 to tell Daniel about the saints of the Most High receiving the kingdom forever before he goes into a full interpretation? How do you think this served Daniel?



**Digging Deeper:** There's a parallelism in verses 18 and 25. In verse 18, the one who helps Daniel interpret his vision says that the saints will inherit the kingdom for how long?

In verse 25, the king represented by the small horn will have the 'saints of the Most High' in his hand for how long?

What do you think this parallelism is meant to communicate to Daniel and those who would read his words (specifically, us)?

What does it communicate about God's power versus earthly kings' power?

4. What new information do we learn about the horn on the fourth beast in verse 21 that Daniel didn't state in verse 8?

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Rome is likely the fourth beast, though the ten horns remain a mystery.

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# Day 4

Chapter 8 returns to Hebrew, a language Jewish people in Babylonian captivity would have readily understood.

“...[T]he change of language is in keeping with the change in thought introduced by this chapter. From here to the end of Daniel, the prophecy, even though it concerns the Gentiles, is occupied with human history as it relates to Israel.”

—Dr. John Walvoord

This chapter is similar to the last, and to better understand the context of chapter 8 requires a lot of historical knowledge. After you read the passage and answer the questions, you’re welcome to scan the QR code to the right to hear a sermon by Ben Stuart at Passion City Church in Washington DC to better help you grasp the contextual events and background.

“Beginning in chapter 8, Daniel’s second vision concerns the empires of Persia and Greece as they relate to Israel. Under Persian government, Israelites went back to rebuild their land and their city, Jerusalem. Under Grecian domination, in particular under Antiochus Epiphanes, the city and the temple were again desolated.”

—Dr. John Walvoord

Read Daniel 8:1–14. Answer the following questions.

1. In Daniel 8:1–2, where does Daniel say he sees himself as he receives the vision?
2. Read Daniel 8:3–14. If you were to tell this vision as a story to a group of 10 year olds, how would you explain it? Record the main parts below.



Fun fact: Susa would become a major city for the Persian empire, and was where the books of Esther and Nehemiah took place.

3. In what ways is this vision similar to the vision Daniel received in chapter 7?

4. What direction is excluded from the ram's charging in verse 4?

From which direction did the male goat approach in verse 5?

What's unique about his travels, according to verse 5?

5. Verse 9 says, "...out of one of them." Out of one of what?

## Day 5

Read Daniel 8:15–27. Answer the questions below.

1. Read Daniel 8:17–19. How many times in this section is "the end" mentioned? Why do you think that is important?

2. According to Gabriel, who is...  
...the ram with two horns, according to verse 20?

...the goat, according to verse 21?

...the great horn, according to verse 21?

3. What happens when the first horn was broken, according to verse 22?

What does he say about the power of the four kingdoms?

Alexander the Great died an unfortunate death at the early age of 32. Having no single successor to his throne, Greece was divided among four of his generals. According to Dr. John Walvoord, "Practically all commentators, however, recognize the four horns as symbolic of the four kingdoms of the Diadochi which emerged as follows: (1) Cassander assumed rule over Macedonia and Greece; (2) Lysimachus took control of Thrace, Bithynia, and most of Asia Minor; (3) Seleucus took Syria and the lands to the east including Babylonia; (4) Ptolemy established rule over Egypt and possibly Palestine and Arabia Petraea."

4. How does the prophecy in Daniel 8:8, 22 align with history?

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History tells us that Alexander the Great conquered the Medio-Persian empire. To read more about Alexander the Great, scan the QR code.



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To see a map of the kingdom of Alexander the Great, scan the QR code below.



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The prophecy of the little horn is at least partially fulfilled in the life of Antiochus Epiphanes. To read more about his desecration of the temple, scan the QR code.



5. Go back and read Daniel 8:9–14 again. Now spend some time reading the article in the sidebar. How do the actions of Antiochus align with the narrative in Daniel 8:9–14?

“In an act of brazen disrespect, Antiochus raided the temple in Jerusalem, stealing its treasures, setting up an altar to Zeus, and sacrificing swine on the altar. When the Jews expressed their outrage over the profaning of the temple, Antiochus responded by slaughtering a great number of the Jews and selling others into slavery. He issued even more draconian decrees: performing the rite of circumcision was punishable by death, and Jews everywhere were ordered to sacrifice to pagan gods and eat pig flesh.”

—Quote from Got Questions article



**Digging Deeper:** According to John Walvoord, “[Antiochus Epiphanes] exalted himself up to the point of claiming divine honor, as [is suggested by his self-appointed] name Epiphanes which refers to glorious manifestation such as belonged to God.” In what other Biblical accounts have humans tried to equate themselves with God?

How did those usually end?

6. According to verse 23, when will this new bold-faced king arise?

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When the guerrilla war on Antiochus concluded, Judas Maccabeus cleansed the temple and rededicated it by lighting the lamp inside the Holy Place of the temple. Today, Jews around the world commemorate this date with the celebration of Hanukkah.

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7. Some scholars understand the “prince of princes” in 8:25 to be a further explanation of the destruction of Antiochus Epiphanes. Antiochus Epiphanes died without the aid of human hands; according to historical record, something went wrong in his body (like a seizure or internal bleeding) and he died. If this is the case and these verses represent Antiochus Epiphanes, what new information do we learn?

Who wins in the end?

8. What did you learn about God this week?
9. What did you learn about humankind this week?
10. What attributes of God did you see in these chapters?

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“The Lord has established his throne in the heavens, and his kingdom rules over all.”  
—Psalm 103:19

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# Week 6

## Day 1

Read Daniel 9 in the front of this book. Highlight or underline anything you have a question about.

## Day 2

Read Daniel 9:1–3. Answer the following questions.

1. According to 9:1, when do the events of chapter 9 take place?

2. Order the following events chronologically:

- Daniel and his compatriots arrive in Babylon
- 4 men trained according to the ways of Babylon
- Daniel in the lions' den
- Hand writes on the wall of the party
- Nebuchadnezzar loses his mind
- Nebuchadnezzar erects a golden statue
- Shadrach, Meshach, Abednego in the fiery furnace
- Fall of Babylon
- Vision in chapter 7
- Vision in chapter 8
- Prayer of chapter 9

3. Read Jeremiah 29:10–14. In what ways did Daniel follow the command in Jeremiah 29:13 as he prayed?
  
  
  
  
  
  
  
  
  
  
4. Babylon fell in 539 BC. If this book was written in the first year of Darius, that puts it around 538 BC. Daniel would have been in the first round of captives, evacuated from Jerusalem in 605 BC. That means that it's been about 68 years since the captivity started. According to the verses mentioned in Jeremiah and Daniel 9:2, how long was the Israelite captivity to last?

Why do you think, then, that Daniel's prayer is so earnest at this point in the narrative?

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The 9th chapter of Daniel is the only time Daniel uses Yahweh.

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**Digging Deeper:** In verse 3, Daniel says, “Lord God”. In verse 4, Daniel says he prayed to the “LORD my God.” The first reference, Daniel uses *Adonai*, a name of God that helps the reader remember God’s strength. In the second, Daniel used *Yahweh*, the covenantal of God used by the nation of Israel, God’s chosen people. The idea of using *Yahweh* here is to remind God that, through His covenants, He’s bound Himself to His people and His promises to them. As you read Daniel 9:3–19, mark where Daniel uses each name. You can tell based on the capitalization. Why do you think Daniel uses each name when he does?

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“This prayer is a model for believers today as they approach God. After a brief introduction (v. 4a) it proceeds with adoration of the Lord (v. 4b), is followed by confession of personal and national sin (vv. 5–14), and concludes with the prophet’s petition (vv. 15–19).”  
—Dr. Stephen Miller

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5. Verses 3–20 record the heartfelt prayer of Daniel. Eighteen verses are dedicated to prayer. Gabriel appears to arrive as Daniel begins his prayer and then waits for Daniel to finish. What does this tell us about the importance and effectiveness of prayer?

## Day 3

Read Daniel 9:4–14. Answer the following questions.

1. In verse 4, Daniel addresses God as “the great and awesome God.” The address is singular, meaning only to one God. Why is that an important declaration in Biblical times?

And, how has God demonstrated his greatness and awesomeness in Daniel’s life so far?

2. Also in verse 4, Daniel states that God keeps covenant and steadfast love. Why is it important that God keeps His covenant? Why is it important that God’s love is steadfast to His people?

3. In verses 6–8, are any of the people of the nation of Israel excluded based on wealth, status or where they lived?

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“Verse 5 is a clear admission that the nation had been disobedient to her God. To underscore the point, Daniel used five different words or concepts to emphasize this: sinned, committed iniquity, acted wickedly, rebelled, and turned aside from God’s commandments. He did not try to minimize their failure by calling it a mere mistake. The nation was as guilty of sin as it possibly could be, and this had to be owned up to.” —  
J. Paul Tanner

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4. Daniel reminds himself (and those who would read this text) that God is still “our God” in verses 9, 10, 13, 14, and 15. Why do you think Daniel repeated this phrase so often in his prayer?

And why would he need to remember God’s forgiveness and mercy?

5. In verses 4b–11, Daniel contrasts many aspects of God with the sinfulness of all the people of Israel. This demonstrates two types of confession: the confession of sin, and the confession of who God is, has been, and will continue to be. Why are both types of confession important in our prayers?
6. Daniel 9:11b speaks of the curse and oath cited in Deuteronomy 28. Read Deuteronomy 28. This was outlined to the Israelites before they entered into this covenant with God. How, then, does the captivity the Israelites are now experiencing in the book of Daniel demonstrate and support God’s faithfulness?

How do verses 12–15 support your answer?

## Day 4

Read Daniel 9:15–23. Answer the following questions.

1. In verse 15, Daniel states that God made a name for Himself by bringing His people out of Egypt. How does Daniel then use God’s character and His name, in verses 16–18?
2. Daniel reaches the conclusion of his prayer by asking God to hear, forgive, pay attention, and act. He’s begging for God’s mercy, grace, and action, for the sake of His name and glory. Have you ever asked God to do the same in your life? How does this prayer model the gospel of Jesus Christ?
3. In verses 22 and 23, why does Gabriel say he’s there to visit Daniel? What’s the last reason he gives Daniel before he gives him the vision in verses 24–27?

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For a quick overview of The Exodus story and context on the Deuteronomy passages, scan the QR code below and watch the six-minute video.



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“Daniel’s confidence does not rest on the godliness of his people nor in their ability to make a fresh start with God. Rather, he rests his appeal on the gracious character of God alone who, for his own sake, had determined to make a name for himself from Jerusalem.”

—David Helm

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## Day 5

Read Daniel 9:24–27 about the vision Daniel receives.

This section of Scripture is **apocalyptic literature**. In all literature, it's important to understand the genre. According to Ralph Alexander, "Apocalyptic literature is symbolic visionary prophetic literature, composed during oppressive conditions, consisting of visions whose events are recorded exactly as they were seen by the author and explained through a divine interpreter, and whose theological content is primarily eschatological [end times]."

Considering the genre, it's important to understand that "weeks" in verses 24–27 is literally translated in Hebrew as *seven*, understood as *a unit of seven*. It's typically understood, then, to be 70 sets of 7 years instead of 70 weeks.

We see throughout the Bible that 7 is a number that represents wholeness, or completeness. God created the world in 7 days, every 7th day is a day of rest, every 7th year was to be a year of rest for the land and those who work the land according to the Sabbath cycle outlined in Leviticus 25:1–7.

Now answer the following questions.

1. In verse 24, Gabriel gives six reasons for the seventy "weeks". What are those six reasons?
  
  
  
  
  
  
  
  
  
  
2. When, typically, do we as believers think "the end of sin" will happen?

3. What does Gabriel say is going to happen to Jerusalem in verse 25?

According to verse 26, will that take place in peace or troubled times?

4. These verses can be troubling to read. However, in verse 27, we're reminded that what will happen on the desolator? And, given what we know about God so far from the book of Daniel, who is in charge of that end?

5. What did you learn about God this week?

6. What did you learn about humankind this week?

7. What attributes of God did you see in these chapters?











3. What does 10:7 say about who saw the angelic being?

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Beryl is a gold-colored gem or precious stone.

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So for whom was the message intended?

How does Daniel explain his response in verses 8 and 9?



**Digging Deeper:** Read Revelation 1:1–17a and Ezekiel 1:22–28. How was Daniel’s response to this heavenly messenger similar to those of others with the same experience?

4. According to David Helm, “[In verse 13], a veil is being pulled back on a universe unseen.” The prince of the King of Persia is likely a demonic force opposed to God’s work. How do verses 13–14 help us better understand Ephesians 6:12?

5. When Daniel learns that the angel was sent when he first began praying and withstood 21 days of battle to get there, how does Daniel respond in verse 15?
  
  
  
  
  
  
  
  
  
  
6. Put yourself in Daniel's shoes. How would you feel knowing that your prayers had been heard the whole time, and knowing there was an intense supernatural battle to get to you?

Do you think these types of otherworldly battles still happen today?

If this is your first time considering this, spend some time thinking through this perspective about the times you've felt that your prayers were unanswered. How does this help your understanding of what happens when we pray?



**Digging Deeper:** Read Isaiah 6:1–7 and Deuteronomy 18:15–22.  
What might the touching of Daniel's lips signify?

## Day 3

Read Daniel 10:18–21. Answer the following questions.

1. Daniel is about to receive a new and difficult vision. The vision is difficult both to interpret and to relay to God’s people, then and for us now. Why do you think it might be important for Daniel to seek clarity and demonstrate humility before being entrusted with the vision?
  
  
  
  
  
  
  
  
  
  
2. In Daniel 10:20–21, to where does the angelic being say he’s returning?

What does that tell us about the fight from verses 13–14?



**Prayer and Reflection:** In Daniel 9:23, 10:11, and 10:19, what do the angels say about Daniel?

At this point, Daniel is likely 85 years old. He was taken captive, forced to a land foreign to him in his teens, and lived his entire life in captivity. He has served kings who did not recognize his God, whom he faithfully served, for most of his 70 years in the land of the Babylonians.

If this had been your life, would you feel like you were greatly loved by God? Day in and day out, would you choose the word “loved” to describe how God saw you?

The truth of Daniel’s life is that he has been, and always was, truly loved. If this is a struggle for you to believe, spend some time praying now that God would make it clear to you how loved and treasured you are.

## Day 4

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Most scholars agree that the opening verse of chapter 11 is a continuation of chapter 10, which would mean that the angel is referencing back in time, not changing the time of the vision from chapter 10. Thus, this vision is still taking place during the third year of Cyrus, understood to be the third year of Persian rule, or the third year of Darius.

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Read Daniel 11:1–20. Answer the following questions.

1. Chapter 11 continues the thought started in 10:19. An angel is speaking to Daniel. What does the angel say he's doing in 11:1?
2. The 'him' in 11:1 is likely Darius the Mede. Look back at the conclusion of Daniel 6. What did Darius decree after Daniel survived the den of lions?
3. The vision in chapter 11:1–45 is very similar to other visions Daniel has already received. However, in 11:2, Daniel learns not only about the kingdoms, but the number of kings. Why do you think it would be important at this point in Daniel's life to know what's going to happen to the people of Israel?

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"The fourth Persian king to appear did indeed become stronger than his predecessors, and he attacked Greece—just as predicted. He was Xerxes I (Ahasuerus). ... Xerxes attacked Greece in 480 B.C. with a huge army, but he suffered defeat and never recovered. This campaign probably took place between chapters 1 and 2 of Esther."  
—Dr. Constable

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- Alexander the Great of Greece is likely the one referenced in verses 3–4. What does verse 4 mean when it says, “...not to his posterity...”?

How does this help us identify Alexander the Great?

- Verses 5–20 go on to describe a great battle regarding the land surrounding Jerusalem. If you had to describe the events chronologically, how would you summarize them?

- What adjectives are used to describe the battle over the land in verses 5–20?

If you're Daniel and are hoping for a peaceful re-immersion of the Jewish captives into Jerusalem and you hear these words to describe the future leaders around your homeland, how would you feel?

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“These north and south directions are in relation to Canaan, the land of Daniel and his people. The nation to the south was Egypt (v. 8), which Ptolemy I and his descendants ruled. The kingdom to the north was what later became Syria, which Seleucus I and his heirs governed.”

—Dr. Constable

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To see a map of this description, scan the QR code below.



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To get a better overview of the events that happened in verses 5–20, scan the QR code to listen to Ben Stuart of Passion City DC. These verses are explained in detail for about 11 minutes.



## Day 5

Read Daniel 11:21–45. Answer the following questions.

1. Verses 21–35 likely deal with Antiochus Epiphanes. He gets much attention in this section because of his violent hatred for the nation of Israel, and his resulting persecution of them. Yet, according to verse 24, his time was limited. After that time (see verses 25–28), what awaited this ruler?
  
2. The “ships of Kittim” (v. 30) represent Rome approaching to defeat Antiochus. Once Antiochus sees Rome approaching, how does he respond to the people of Israel in verses 30b–32a?

According to verse 32b, how do those who know God respond?

At this point, how would these people “know God?”

3. The word *stumble* appears three times in verses 33–35. According to these verses, why is it important that they stumble, but do not fall?



**Digging Deeper:** According to Stephen Miller in his Daniel commentary, “Antiochus did not exalt himself above every god (vv. 36–37), reject ‘the gods of his fathers,’ or worship ‘a god unknown to his fathers’ (v. 38); on the contrary, he worshiped the Greek pantheon, even building an altar and offering sacrifices to Zeus in the Jerusalem temple precincts.” If it is not Antiochus, who might it be?

4. Daniel 11:27 and 11:35 both speak of “an appointed time.” What does that tell us about God and His plan throughout the book of Daniel?

And what does it convey to us today about God’s character and nature?

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To see a map during the time of Antiochus Epiphanes, scan the QR code below.





**Digging Deeper:** Jesus speaks of the abomination of desolation in Matthew 24:15–18 as if it is in the future. While Antiochus did fulfill much of the prophecies of Daniel 11:21–35, Jesus still speaks of one who will come at a later time. Read Matthew 24:15–18. If you're familiar with the Old Testament telling of Sodom and Gomorrah (Genesis 19), what do these verses remind you of?

And what happened to the cities of Sodom and Gomorrah after Lot's family fled (Genesis 19:23–25)?

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"The 'god of fortresses' [in verse 38] is the personification of war, and the thought is this: he will regard no other god, but only war; the taking of fortresses he will make his god; and he will worship this god above all as the means of his gaining the world-power."  
—Carl Friedrich Keil

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5. According to 2 Thessalonians 2:8, how will the "man of lawlessness," also called "the abomination," meet his end? How does Jesus kill him?

And what does that tell us about Jesus's power and ability to defeat this evil ruler?



**Digging Deeper:** Read 2 Thessalonians 2:1–12. Paul speaks of "the man of lawlessness" and summarizes Daniel 11:37 in 2 Thessalonians 2:4. What do we learn about the time of the end by reading 2 Thessalonians 2:1–12?

6. This chapter closes in the middle of a vision, but one thing is clear: what Daniel said in 10:1 is true. The prophecy foretells conflict after conflict. If you were Daniel and were receiving the vision thus far, how would it feel?

What would you think about what your people would have to endure?

7. What did you learn about God this week?

8. What did you learn about humankind this week?

9. What attributes of God did you see in these chapters?

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Verses 40 and 41 reference yet another conflict, another battle. In verse 41, "he" will come into the glorious land, the land of Canaan which includes the city of Jerusalem. This is the land promised to the Israelites. Three people groups are saved: Edomites, Moabites, and Ammonites, who are related to the nation of Israel.

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# Week 8

## Day 1

Read Daniel 12 in the front of this book. Highlight or underline anything you have a question about.

## Day 2

Read Daniel 12:1–4, 7. Answer the following questions.

1. Remember that the book of Daniel didn't originally come with chapters and verses; those were added later to aid us in study. Look back at Daniel 11:40–45. What time in history is the author discussing?
2. Read over Matthew 24 and 25. In these two chapters, Jesus is teaching His disciples about the time at the end. What do we learn in these two chapters that are similar to Daniel 12:1–3?
3. If you're Daniel, knowing that your people have just endured 70 years of captivity and are rebuilding Jerusalem, do you think you'd expect to hear of more conflict?

And not just any kind of conflict. How does verse 1 describe this conflict?

And who is it that will be delivered?



**Prayer and Reflection:** Jesus discusses eternal life and eternal punishment in Matthew 25:46. When Jesus returns, He teaches that we'll go one of two places: eternal life or eternal punishment. The same is true when our life on earth comes to an end. If you were to die today, or Jesus were to return immediately, would you go to eternal life or eternal punishment? If you're not sure, we'd love to talk with you about it at 121 Community Church! You can also scan the QR code to the right to learn more about salvation.

4. The idea of sealing the book is about the idea of preserving the text, not hiding it. What does that tell us about God's desire for us to know about these and study these passages, as we do the rest of the Bible?

And how do New Testament passages, such as Luke 12:35–40, Matthew 25:1–13, and 1 Peter 5:8 support that conclusion?

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Most scholars believe that "the book" from Daniel 12:1 is the lamb's book of life, which is referenced in Philippians 4:3, Revelation 3:5, and Revelation 20:15, among other places. In this book are written the names of everyone who is saved (see Acts 16:31 and Romans 10:9).

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## Day 3

Read Daniel 12:5–9. Answer the following questions.

1. Daniel now sees two others, one on each side of the river, with a man floating between them. Most think that the man in linen is the same man as 10:5, though it's not clearly stated. In 12:6, what question is asked of this man?

Is that a question you'd ask?

2. The phrase "time, times, and half a time" also occurs in Daniel 7:25. Look back at that passage and its surrounding context. Look also at Daniel 9:27 and its surrounding context. The book of Daniel doesn't give a specific definition for this length of time, but we can use the other passages to help us. Using the other passages as well as verses 11 and 13 from this chapter, what can we know about this "trouble" (vs 1)?



**Digging Deeper:** Look at Revelation 11:3, 12:6, 14 and 13:5. What do all these passages have in common? And what does that tell us about the time from which the angels are speaking of when they're talking to Daniel in chapter 12?

3. By whom did the man in linen swear in verse 7?

What does that mean?

4. What does Daniel reveal in verse 8 about his understanding?

Are there times you feel the same as you read Scripture?

Does this give you comfort or distress?

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The “shattering” in verse 7 can be translated as either shattered or scattered, because when glass shatters, the pieces scatter.

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4. Did you learn anything new about God while you studied?

Or anything you knew, but on which you needed a refresher?

5. What attributes of God did you see that lasted throughout the book?

# Resources Used in this Study

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