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Daniel

The Book of Daniel is one of the books of the Hebrew Bible and the Christian Old Testament. It is considered a prophetic book and is named after its main character, Daniel, who was a Hebrew prophet and adviser to kings in Babylon. The book is divided into two parts: the first six chapters contain historical narratives, while the remaining six chapters are visions and prophecies.

In the historical section, Daniel and his friends Shadrach, Meshach, and Abednego are taken captive by King Nebuchadnezzar of Babylon and brought to the king's court. Daniel becomes an adviser to the king and interprets dreams for him. The most famous story in this section is the story of Daniel in the lion's den, where he is thrown because he refuses to stop praying to his God.

The second part of the book contains a series of prophetic visions that Daniel has, which provide insights into the future of the world and the fate of Israel. The visions include the famous prophecy of the "seventy weeks," which predicts the coming of the Messiah and the end of the world.

The book is written in both Hebrew and Aramaic and is considered one of the most important books of prophecy in the Bible. It has been the subject of much scholarly debate, with some scholars arguing that it was written during the Babylonian exile, while others believe it was written later during the reign of Antiochus IV Epiphanes.

Overall, the Book of Daniel provides insights into the nature of God and his relationship with his people, as well as prophetic visions that have inspired and intrigued readers for centuries.

Here is a brief description of each chapter in the Book of Daniel:

Chapter 1: Daniel and his friends are taken captive by the Babylonians and trained to serve in the king's court. They refuse to eat the king's food and instead eat only vegetables.

Chapter 2: King Nebuchadnezzar has a dream that no one can interpret. Daniel interprets the dream and becomes an important adviser to the king.

Chapter 3: The king commands everyone to worship a golden statue he has made. Shadrach, Meshach, and Abednego refuse to worship it and are thrown into a fiery furnace, but they are miraculously saved.

Chapter 4: King Nebuchadnezzar has another dream, which Daniel interprets as a warning to humble himself before God. The dream comes true, and Nebuchadnezzar acknowledges God's power.

Chapter 5: Belshazzar, the new king, has a feast where he uses sacred vessels from the Jewish temple. A mysterious hand writes a message on the wall, which Daniel interprets as a warning of the king's impending downfall.

Chapter 6: Daniel is thrown into a lion's den because he refuses to stop praying to God. He is miraculously saved and the king acknowledges the power of Daniel's God.

Chapter 7: Daniel has a vision of four beasts that represent four kingdoms, and a judgment in which the "son of man" receives eternal dominion from God.

Chapter 8: Daniel has a vision of a ram and a goat that represent the kingdoms of Persia and Greece, and a prophecy of a future king who will desecrate the Jewish temple.

Chapter 9: Daniel prays for forgiveness and restoration for the Jewish people. An angel appears and gives him a prophecy of "seventy weeks" that will culminate in the coming of the Messiah.

Chapter 10: Daniel has a vision of a man in linen who gives him a prophecy about the future of the Persian and Greek empires.

Chapter 11: Daniel receives a detailed prophecy about the wars and alliances of the Persian and Greek empires, and the rise of a wicked king who will persecute the Jewish people.

Chapter 12: Daniel has a final vision of the end times, including the resurrection of the dead and the judgment of the righteous and the wicked.

Overall, the Book of Daniel is a complex and rich work that combines historical narratives, prophetic visions, and apocalyptic imagery to convey important theological and ethical messages. The book emphasizes God's sovereignty over the affairs of the world and the need for faithfulness and obedience to Him, even in the face of persecution and hardship. It has inspired and challenged readers for thousands of years and remains an important part of the biblical canon.

Daniel 1

New International Version

Daniel's Training in Babylon

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 delivered Jehoiakim king of Judah into his hand, along with some of the articles from the temple of God. These he carried off to the temple of his god in Babylonia[a] and put in the treasure house of his god.

3 Then the king ordered Ashpenaz, chief of his court officials, to bring into the king's service some of the Israelites from the royal family and the nobility— 4 young men without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians.[b] 5 The king assigned them a daily amount of food and wine from the king's table. They were to be trained for three years, and after that they were to enter the king's service.

6 Among those who were chosen were some from Judah: Daniel, Hananiah, Mishael and Azariah. 7 The chief official gave them new names: to Daniel, the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego.

8 But Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way. 9 Now God had caused the official to show favor and compassion to Daniel, 10 but the official told Daniel, "I am afraid of my lord the king, who has assigned your[c] food and drink. Why should he see you looking worse than the other young men your age? The king would then have my head because of you."

11 Daniel then said to the guard whom the chief official had appointed over Daniel, Hananiah, Mishael and Azariah, 12 "Please test your servants for ten days: Give us nothing but vegetables to eat and water to drink. 13 Then compare our appearance with that of the young men who eat the royal food, and treat your servants in accordance with what you see." 14 So he agreed to this and tested them for ten days.

15 At the end of the ten days they looked healthier and better nourished than any of the young men who ate the royal food. 16 So the guard took away their choice food and the wine they were to drink and gave them vegetables instead.

17 To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds.

18 At the end of the time set by the king to bring them into his service, the chief official presented them to Nebuchadnezzar. 19 The king talked with them, and he found none equal to Daniel, Hananiah, Mishael and Azariah; so they entered the king's service. 20 In every matter of wisdom and understanding about which the king questioned them, he found them ten times better than all the magicians and enchanters in his whole kingdom.

21 And Daniel remained there until the first year of King Cyrus.

Footnotes

Daniel 1:2 Hebrew Shinar

Daniel 1:4 Or Chaldeans

Daniel 1:10 The Hebrew for your and you in this verse is plural.

Chapter 1 of the book of Daniel in the Christian Bible describes how Daniel and his friends were taken into captivity in Babylon and trained to serve in the court of King Nebuchadnezzar.

Here is a breakdown of the chapter:

- Verses 1-2: The chapter begins by setting the historical context. In the third year of the reign of King Jehoiakim of Judah, Nebuchadnezzar, the king of Babylon, besieged Jerusalem and took many captives, including Daniel and his friends.
- Verses 3-7: Nebuchadnezzar ordered Ashpenaz, the chief of his court officials, to select some of the Israelites who were taken captive and to train them to serve in his court. Ashpenaz chose Daniel and his friends, who were young and handsome.
- Verses 8-10: Daniel was determined not to defile himself with the food and wine that the king's court provided, as it was likely not prepared in accordance with Jewish dietary laws. He asked permission to eat only vegetables and water, which Ashpenaz was hesitant to grant.
- Verses 11-16: Daniel proposed a test: he and his friends would eat only vegetables and water for ten days, and if they looked healthier and stronger than the other captives who were eating the king's food, they would be allowed to continue their diet. God blessed Daniel and his friends, and they looked healthier and stronger than the other captives.
- Verses 17-21: God gave Daniel and his friends knowledge and understanding in all kinds of literature and learning, and they were ten times better than all the other wise men in Babylon. Daniel remained in the king's service until the first year of King Cyrus.

Overall, chapter 1 sets the stage for the rest of the book of Daniel and introduces the character of Daniel, who is shown to be a faithful servant of God with great wisdom and intelligence.

Important verses from chapter 1 of the book of Daniel in the Christian Bible, along with brief explanations and references to where they can be found in the chapter:

1. "In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it." (verse 1) - This verse sets the stage for the book of Daniel by providing historical context for the Babylonian captivity of the Jews.
2. "But Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself in this way." (verse 8) - This verse highlights Daniel's faithfulness to God and his commitment to obeying God's laws even in the midst of difficult circumstances.
3. "To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds." (verse 17) - This verse highlights the gifts and abilities that God gave to Daniel and his three friends, which would be used throughout the book of Daniel to bring glory to God and to reveal His plan for the future.
4. "At the end of the time set by the king to bring them into his service, the chief official presented them to Nebuchadnezzar. The king talked with them, and he found none equal to Daniel, Hananiah, Mishael and Azariah; so they entered the king's service." (verses 18-19) - This verse shows the favor that God gave to

Daniel and his friends, as they were found to be more skilled and knowledgeable than any of the other young men in Babylon.

The book of Daniel in the Old Testament, including chapter 1, contains several important theological thoughts and influences. Here are some key points:

Divine Sovereignty: The book of Daniel emphasizes the sovereignty of God over the affairs of nations and individuals. In chapter 1, we see this theme as God allows Daniel and his friends to excel in their Babylonian education, despite their captivity. It sets the stage for future events in the book where God's control over history is prominently displayed.

Faithfulness in Exile: Chapter 1 shows the importance of remaining faithful to God even in difficult circumstances. Daniel and his friends, who were taken as captives to Babylon, refused to defile themselves with the king's food and wine, which likely included offerings to pagan gods. Their commitment to their faith and obedience to God's commands is a central theme throughout the book.

Prophecy and Future Events: The book of Daniel contains several apocalyptic visions and prophecies about the future, including the rise and fall of various kingdoms and the coming of the Messiah. While chapter 1 doesn't contain specific prophecies, it sets the stage for Daniel's role as a prophet and interpreter of dreams and visions in later chapters.

God's Deliverance: Daniel's story in chapter 1 highlights God's ability to deliver His faithful servants from danger. Daniel and his friends faced potential harm and even death when they refused the king's food, but God intervened, and they were found to be healthier and wiser than their peers.

Cultural Engagement: Daniel and his friends demonstrate a model of cultural engagement. They served in the Babylonian court and learned the language and literature of the Babylonians while maintaining their distinct Jewish identity. This balance between engagement with the culture and fidelity to their faith is an important theme throughout the book.

Theological Influence:

The book of Daniel has had a significant theological influence on both Judaism and Christianity. Some of the theological ideas and influences include:

Messianic Prophecy: Daniel's vision of the "Son of Man" in Daniel 7:13-14 has influenced Jewish and Christian understandings of the Messiah. In Christianity, this vision is often connected to the coming of Jesus as the Son of Man.

Apocalyptic Literature: Daniel is one of the earliest examples of apocalyptic literature in the Bible. Its apocalyptic themes and imagery have influenced later Jewish and Christian apocalyptic writings, such as the Book of Revelation in the New Testament.

Theology of Exile: The book of Daniel provides theological reflections on the experience of exile, offering lessons on faithfulness, perseverance, and reliance on God during times of adversity. This theme has been significant for communities in exile throughout history.

Faith in God's Sovereignty: The emphasis on God's sovereignty over history and nations has been influential in shaping theological discussions about God's providence and control over world events.

Overall, the book of Daniel, including chapter 1, offers rich theological content and has had a lasting impact on the theological thought and traditions of both Judaism and Christianity.

Daniel 2

New International Version

Nebuchadnezzar's Dream

2 In the second year of his reign, Nebuchadnezzar had dreams; his mind was troubled and he could not sleep. 2 So the king summoned the magicians, enchanter, sorcerers and astrologers^[a] to tell him what he had dreamed. When they came in and stood before the king, 3 he said to them, "I have had a dream that troubles me and I want to know what it means.^[b]"

4 Then the astrologers answered the king,^[c] "May the king live forever! Tell your servants the dream, and we will interpret it."

5 The king replied to the astrologers, "This is what I have firmly decided: If you do not tell me what my dream was and interpret it, I will have you cut into pieces and your houses turned into piles of rubble. 6 But if you tell me the dream and explain it, you will receive from me gifts and rewards and great honor. So tell me the dream and interpret it for me."

7 Once more they replied, "Let the king tell his servants the dream, and we will interpret it."

8 Then the king answered, "I am certain that you are trying to gain time, because you realize that this is what I have firmly decided: 9 If you do not tell me the dream, there is only one penalty for you. You have conspired to tell me misleading and wicked things, hoping the situation will change. So then, tell me the dream, and I will know that you can interpret it for me."

10 The astrologers answered the king, "There is no one on earth who can do what the king asks! No king, however great and mighty, has ever asked such a thing of any magician or enchanter or astrologer. 11 What the king asks is too difficult. No one can reveal it to the king except the gods, and they do not live among humans."

12 This made the king so angry and furious that he ordered the execution of all the wise men of Babylon. 13 So the decree was issued to put the wise men to death, and men were sent to look for Daniel and his friends to put them to death.

14 When Arioch, the commander of the king's guard, had gone out to put to death the wise men of Babylon, Daniel spoke to him with wisdom and tact. 15 He asked the king's officer, "Why did the king issue such a harsh decree?" Arioch then explained the matter to Daniel. 16 At this, Daniel went in to the king and asked for time, so that he might interpret the dream for him.

17 Then Daniel returned to his house and explained the matter to his friends Hananiah, Mishael and Azariah. 18 He urged them to plead for mercy from the God of heaven concerning this mystery, so that he and his friends might not be executed with the rest of the wise men of Babylon. 19 During the night the mystery was revealed to Daniel in a vision. Then Daniel praised the God of heaven 20 and said:

"Praise be to the name of God for ever and ever;
wisdom and power are his.
21 He changes times and seasons;
he deposes kings and raises up others.
He gives wisdom to the wise
and knowledge to the discerning.
22 He reveals deep and hidden things;
he knows what lies in darkness,
and light dwells with him.
23 I thank and praise you, God of my ancestors:
You have given me wisdom and power,
you have made known to me what we asked of you,
you have made known to us the dream of the king."

Daniel Interprets the Dream

24 Then Daniel went to Arioch, whom the king had appointed to execute the wise men of Babylon, and said to him, "Do not execute the wise men of Babylon. Take me to the king, and I will interpret his dream for him."

25 Arioch took Daniel to the king at once and said, "I have found a man among the exiles from Judah who can tell the king what his dream means."

26 The king asked Daniel (also called Belteshazzar), "Are you able to tell me what I saw in my dream and interpret it?"

27 Daniel replied, "No wise man, enchanter, magician or diviner can explain to the king the mystery he has asked about, 28 but there is a God in heaven who reveals mysteries. He has shown King Nebuchadnezzar what will happen in days to come. Your dream and the visions that passed through your mind as you were lying in bed are these:

29 “As Your Majesty was lying there, your mind turned to things to come, and the revealer of mysteries showed you what is going to happen. 30 As for me, this mystery has been revealed to me, not because I have greater wisdom than anyone else alive, but so that Your Majesty may know the interpretation and that you may understand what went through your mind.

31 “Your Majesty looked, and there before you stood a large statue—an enormous, dazzling statue, awesome in appearance. 32 The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze, 33 its legs of iron, its feet partly of iron and partly of baked clay. 34 While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. 35 Then the iron, the clay, the bronze, the silver and the gold were all broken to pieces and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.

36 “This was the dream, and now we will interpret it to the king. 37 Your Majesty, you are the king of kings. The God of heaven has given you dominion and power and might and glory; 38 in your hands he has placed all mankind and the beasts of the field and the birds in the sky. Wherever they live, he has made you ruler over them all. You are that head of gold.

39 “After you, another kingdom will arise, inferior to yours. Next, a third kingdom, one of bronze, will rule over the whole earth. 40 Finally, there will be a fourth kingdom, strong as iron—for iron breaks and smashes everything—and as iron breaks things to pieces, so it will crush and break all the others. 41 Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay. 42 As the toes were partly iron and partly clay, so this kingdom will be partly strong and partly brittle. 43 And just as you saw the iron mixed with baked clay, so the people will be a mixture and will not remain united, any more than iron mixes with clay.

44 “In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. 45 This is the meaning of the vision of the rock cut out of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces.

“The great God has shown the king what will take place in the future. The dream is true and its interpretation is trustworthy.”

46 Then King Nebuchadnezzar fell prostrate before Daniel and paid him honor and ordered that an offering and incense be presented to him. 47 The king said to Daniel, “Surely your God is the God of gods and the Lord of kings and a revealer of mysteries, for you were able to reveal this mystery.”

48 Then the king placed Daniel in a high position and lavished many gifts on him. He made him ruler over the entire province of Babylon and placed him in charge of all its wise men. 49 Moreover, at Daniel's request the king appointed Shadrach, Meshach and Abednego administrators over the province of Babylon, while Daniel himself remained at the royal court.

Footnotes

Daniel 2:2 Or Chaldeans; also in verses 4, 5 and 10

Daniel 2:3 Or was

Daniel 2:4 At this point the Hebrew text has in Aramaic, indicating that the text from here through the end of chapter 7 is in Aramaic.

Chapter 2 of the book of Daniel in the Christian Bible is a pivotal chapter in the book, as it contains Nebuchadnezzar's dream and its interpretation by Daniel.

Here is a breakdown of the chapter:

- Verses 1-13: King Nebuchadnezzar had a disturbing dream and demanded that his wise men (magicians, enchanters, sorcerers, and astrologers) tell him not only the interpretation of the dream, but also the contents of the dream itself, as he had forgotten it.
- Verses 14-23: When the wise men were unable to comply with the king's demand, Nebuchadnezzar ordered the execution of all the wise men in Babylon, including Daniel and his friends. Daniel asked the king for more time and promised to reveal the dream and its interpretation.
- Verses 24-30: God revealed the dream and its meaning to Daniel in a vision. Daniel praised God and went to the king to reveal the dream and its interpretation.
- Verses 31-45: Daniel described the dream to the king: a great statue made of various metals, with a head of gold, chest and arms of silver, belly and thighs of bronze, legs of iron, and feet partly of iron and partly of baked clay. The statue was destroyed by a stone that was not cut out by human hands and became a great mountain that filled the whole earth. Daniel interpreted the dream as predicting the rise and fall of four kingdoms, with the Babylonian kingdom represented by the head of gold, followed by the Medo-Persian, Greek, and Roman empires.
- Verses 46-49: Nebuchadnezzar recognized the power of God and praised Daniel, elevating him to a high position in the kingdom.

Overall, chapter 2 demonstrates God's sovereignty over the affairs of nations and reveals Daniel as a faithful servant of God with the ability to interpret dreams and visions. The chapter also sets the stage for the rest of the book, which contains further visions and prophecies about the future of the kingdoms represented in Nebuchadnezzar's dream.

Here are some important verses from chapter 2 of the book of Daniel in the Christian Bible, along with brief explanations and references to where they can be found in the chapter:

1. "In the second year of his reign, Nebuchadnezzar had dreams; his mind was troubled and he could not sleep." (verse 1) - This verse sets the stage for the chapter, describing Nebuchadnezzar's troubled state of mind and his subsequent dream that would have a significant impact on the rest of the book of Daniel.

2. "Then Daniel returned to his house and explained the matter to his friends Hananiah, Mishael and Azariah. He urged them to plead for mercy from the God of heaven concerning this mystery, so that he and his friends might not be executed with the rest of the wise men of Babylon." (verses 17-18) - This verse highlights Daniel's faith in God and his belief that God could reveal the meaning of Nebuchadnezzar's dream. It also shows his concern for the lives of himself and his friends, who were also among the wise men of Babylon.
3. "He reveals deep and hidden things; he knows what lies in darkness, and light dwells with him." (verse 22) - This verse highlights the power and omniscience of God, who is able to reveal even the deepest mysteries and secrets of the universe.
4. "Then King Nebuchadnezzar fell prostrate before Daniel and paid him honor and ordered that an offering and incense be presented to him." (verse 46) - This verse shows the impact that Daniel's interpretation of the dream had on Nebuchadnezzar, who recognized the wisdom and power of Daniel's God and paid homage to Daniel as a result.

These verses can be found in chapter 2 of the book of Daniel in the Christian Bible, which consists of 49 verses in total.

Daniel chapter 2 contains significant theological thoughts and influences, particularly in the context of prophecy, God's wisdom, and the future. Here are some key points:

Divine Revelation: One of the central theological themes in Daniel 2 is divine revelation. King Nebuchadnezzar has a troubling dream, and he demands that his wise men not only interpret the dream but also tell him what the dream was. This puts the wise men in a difficult position, as they cannot discern the dream. However, Daniel and his friends turn to God in prayer, and God reveals both the dream and its interpretation to Daniel. This underscores the idea that God is the source of wisdom and knowledge, and He reveals His secrets to those who seek Him.

The Image of World Empires: In the dream that Nebuchadnezzar sees, he envisions a colossal statue made of different materials, representing successive world empires. This vision provides a prophetic overview of future empires, which includes the Babylonian, Medo-Persian, Greek, and Roman empires. This imagery is significant for biblical prophecy and eschatology, as it lays the groundwork for understanding later apocalyptic literature in the Bible, such as the Book of Revelation.

The Kingdom of God: Within the interpretation of the dream, there is a theological message about the ultimate victory of God's kingdom over earthly powers. The "stone cut out of a mountain" represents the kingdom of God, and it destroys the statue, signifying God's sovereignty over all human kingdoms. This theme of God's kingdom triumphing over the kingdoms of the world is central to both Old and New Testament eschatology.

The Role of God's Servants: Daniel and his friends are portrayed as faithful servants of God who are not only able to interpret the king's dream but also intercede with God on behalf of the king and his wise men. This highlights the importance of faithful individuals

in God's plan and underscores the idea that God works through His chosen servants to accomplish His purposes.

Theological Influence:

The theological ideas in Daniel chapter 2 have had a profound influence on both Jewish and Christian thought. Some of the key theological influences include:

Prophetic Literature: The interpretation of King Nebuchadnezzar's dream in Daniel 2 is an early example of prophetic literature in the Bible. This chapter sets the stage for the prophetic themes that continue throughout the book of Daniel and other prophetic books in the Bible.

Eschatology: The imagery of the statue and the stone in Daniel 2 has had a lasting impact on eschatological thought in both Judaism and Christianity. It provides a framework for understanding the rise and fall of empires and the ultimate establishment of God's kingdom.

Messianic Expectation: Some interpreters see messianic implications in the vision of the stone representing the kingdom of God. In Christian theology, this has been connected to the coming of Jesus as the Messiah who inaugurates God's kingdom.

Faith and Prayer: The story of Daniel and his friends' faith, reliance on prayer, and God's response to their faithfulness has served as an inspirational and instructional model for believers seeking God's guidance and intervention in their own lives.

In summary, Daniel chapter 2 contains theological thoughts about divine revelation, the sovereignty of God, the future of world empires, and the ultimate triumph of God's kingdom. These themes have had a lasting influence on prophetic, eschatological, and messianic discussions in both Jewish and Christian traditions.

Daniel 3

New International Version

The Image of Gold and the Blazing Furnace

3 King Nebuchadnezzar made an image of gold, sixty cubits high and six cubits wide,[a] and set it up on the plain of Dura in the province of Babylon. 2 He then summoned the satraps, prefects, governors, advisers, treasurers, judges, magistrates and all the other provincial officials to come to the dedication of the image he had set up. 3 So the satraps, prefects, governors, advisers, treasurers, judges, magistrates and all the other provincial officials assembled for the dedication of the image that King Nebuchadnezzar had set up, and they stood before it.

4 Then the herald loudly proclaimed, "Nations and peoples of every language, this is what you are commanded to do: 5 As soon as you hear the sound of the horn, flute, zither, lyre, harp, pipe and all kinds of music, you must fall down and worship the image of gold that King Nebuchadnezzar has set up. 6 Whoever does not fall down and worship will immediately be thrown into a blazing furnace."

7 Therefore, as soon as they heard the sound of the horn, flute, zither, lyre, harp and all kinds of music, all the nations and peoples of every language fell down and worshiped the image of gold that King Nebuchadnezzar had set up.

8 At this time some astrologers[b] came forward and denounced the Jews. 9 They said to King Nebuchadnezzar, “May the king live forever! 10 Your Majesty has issued a decree that everyone who hears the sound of the horn, flute, zither, lyre, harp, pipe and all kinds of music must fall down and worship the image of gold, 11 and that whoever does not fall down and worship will be thrown into a blazing furnace. 12 But there are some Jews whom you have set over the affairs of the province of Babylon—Shadrach, Meshach and Abednego—who pay no attention to you, Your Majesty. They neither serve your gods nor worship the image of gold you have set up.”

13 Furious with rage, Nebuchadnezzar summoned Shadrach, Meshach and Abednego. So these men were brought before the king, 14 and Nebuchadnezzar said to them, “Is it true, Shadrach, Meshach and Abednego, that you do not serve my gods or worship the image of gold I have set up? 15 Now when you hear the sound of the horn, flute, zither, lyre, harp, pipe and all kinds of music, if you are ready to fall down and worship the image I made, very good. But if you do not worship it, you will be thrown immediately into a blazing furnace. Then what god will be able to rescue you from my hand?”

16 Shadrach, Meshach and Abednego replied to him, “King Nebuchadnezzar, we do not need to defend ourselves before you in this matter. 17 If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will deliver us[c] from Your Majesty’s hand. 18 But even if he does not, we want you to know, Your Majesty, that we will not serve your gods or worship the image of gold you have set up.”

19 Then Nebuchadnezzar was furious with Shadrach, Meshach and Abednego, and his attitude toward them changed. He ordered the furnace heated seven times hotter than usual 20 and commanded some of the strongest soldiers in his army to tie up Shadrach, Meshach and Abednego and throw them into the blazing furnace. 21 So these men, wearing their robes, trousers, turbans and other clothes, were bound and thrown into the blazing furnace. 22 The king’s command was so urgent and the furnace so hot that the flames of the fire killed the soldiers who took up Shadrach, Meshach and Abednego, 23 and these three men, firmly tied, fell into the blazing furnace.

24 Then King Nebuchadnezzar leaped to his feet in amazement and asked his advisers, “Weren’t there three men that we tied up and threw into the fire?”

They replied, “Certainly, Your Majesty.”

25 He said, “Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods.”

26 Nebuchadnezzar then approached the opening of the blazing furnace and shouted, “Shadrach, Meshach and Abednego, servants of the Most High God, come out! Come here!”

So Shadrach, Meshach and Abednego came out of the fire, 27 and the satraps, prefects, governors and royal advisers crowded around them. They saw that the fire had not harmed their bodies, nor was a hair of their heads singed; their robes were not scorched, and there was no smell of fire on them.

28 Then Nebuchadnezzar said, “Praise be to the God of Shadrach, Meshach and Abednego, who has sent his angel and rescued his servants! They trusted in him and defied the king’s command and were willing to give up their lives rather than serve or worship any god except their own God. 29 Therefore I decree that the people of any nation or language who say anything against the God of Shadrach, Meshach and Abednego be cut into pieces and their houses be turned into piles of rubble, for no other god can save in this way.”

30 Then the king promoted Shadrach, Meshach and Abednego in the province of Babylon.

Footnotes

Daniel 3:1 That is, about 90 feet high and 9 feet wide or about 27 meters high and 2.7 meters wide

Daniel 3:8 Or Chaldeans

Daniel 3:17 Or If the God we serve is able to deliver us, then he will deliver us from the blazing furnace and

Daniel 3

Chapter 3 of the book of Daniel in the Christian Bible tells the story of Shadrach, Meshach, and Abednego, who refused to worship an image of gold that King Nebuchadnezzar had set up.

Here is a breakdown of the chapter:

- Verses 1-7: Nebuchadnezzar made an image of gold, set it up on the plain of Dura, and commanded all the officials in his kingdom to worship it when they heard the sound of various musical instruments. Anyone who refused to worship the image would be thrown into a blazing furnace.
- Verses 8-12: Some astrologers accused Shadrach, Meshach, and Abednego, three Jewish officials who had been appointed over the province of Babylon, of refusing to worship the image. Nebuchadnezzar summoned the three men and gave them a chance to worship the image, warning them of the consequences if they refused.
- Verses 13-18: Shadrach, Meshach, and Abednego replied that they would not worship the image, and that they believed that God could rescue them from the fiery furnace if He chose to do so. Nebuchadnezzar was enraged and ordered the furnace to be heated seven times hotter than usual.

- Verses 19-23: Shadrach, Meshach, and Abednego were bound and thrown into the blazing furnace, which was so hot that it killed the soldiers who threw them in.
- Verses 24-27: Nebuchadnezzar was astonished to see that the three men were unharmed and walking around in the furnace, accompanied by a fourth figure who looked like a son of the gods. Nebuchadnezzar called the men out of the furnace and praised the God of Shadrach, Meshach, and Abednego.
- Verses 28-30: Nebuchadnezzar promoted the three men to even higher positions in his kingdom and declared that anyone who spoke against their God would be punished.

Overall, chapter 3 demonstrates the faithfulness and courage of Shadrach, Meshach, and Abednego in the face of persecution and their trust in God's ability to save them. It also reveals God's power to protect and deliver His faithful servants, even in the midst of adversity. The chapter is a powerful example of the importance of standing firm in one's faith, even when faced with threats and persecution.

Chapter 3 of Daniel recounts the story of Shadrach, Meshach, and Abednego, three Jewish men who refused to worship a golden statue of King Nebuchadnezzar of Babylon. Here are some of the key verses:

1. "King Nebuchadnezzar made a gold statue ninety feet tall and nine feet wide and set it up on the plain of Dura in the province of Babylon." (Daniel 3:1) - This verse sets the stage for the story, describing the massive golden statue that the king had created.
2. "You must bow down and worship the gold statue of the king when you hear the sound of the musical instruments." (Daniel 3:5) - This verse describes the command given to all the people present, including Shadrach, Meshach, and Abednego, to worship the statue.
3. "But if you refuse, you will be thrown immediately into the blazing furnace. And then what god will be able to rescue you from my power?" (Daniel 3:15) - This verse describes the consequences for not worshipping the statue, which includes being thrown into a furnace.
4. "Shadrach, Meshach, and Abednego replied, "O Nebuchadnezzar, we do not need to defend ourselves before you. If we are thrown into the blazing furnace, the God whom we serve is able to save us. He will rescue us from your power, Your Majesty." (Daniel 3:16-17) - This verse shows the men's faith and trust in God to save them from the furnace.
5. "But even if he doesn't, we want to make it clear to you, Your Majesty, that we will never serve your gods or worship the gold statue you have set up." (Daniel 3:18) - This verse shows the men's commitment to serving and worshipping only God, even if it means facing death.

These verses can be found in Daniel 3:1-18.

Daniel chapter 3 tells the famous story of Shadrach, Meshach, and Abednego in the fiery furnace, and it contains several theological thoughts and influences:

Faithfulness in the Face of Persecution: One of the central theological themes of Daniel 3 is the unwavering faith of Shadrach, Meshach, and Abednego in the face of intense persecution. They refused to bow down and worship the golden image that King Nebuchadnezzar had erected, even when threatened with death by being cast into a fiery furnace. This narrative emphasizes the importance of remaining faithful to God's commandments and not compromising one's beliefs, even in the face of extreme adversity.

Divine Deliverance: The story also highlights the theme of divine deliverance. When Shadrach, Meshach, and Abednego are thrown into the fiery furnace, a miraculous intervention occurs. They are not harmed by the flames, and a fourth figure, often interpreted as an angel or a manifestation of God, is seen walking with them in the furnace. This event underscores the belief that God can protect and deliver His faithful servants in times of crisis.

Monotheism and Worship of God: The refusal of the three young men to bow down to the golden image reaffirms their commitment to monotheism and the exclusive worship of the God of Israel. Their steadfastness in worshiping the one true God rather than an idol serves as a theological statement about the uniqueness and supremacy of Yahweh.

Divine Sovereignty: King Nebuchadnezzar's acknowledgment of God's power and the promotion of Shadrach, Meshach, and Abednego in the wake of their deliverance reflect the theme of divine sovereignty. This chapter illustrates how God's supremacy can be recognized even by those who do not initially acknowledge Him as the only God.

Theological Influence:

The theological ideas presented in Daniel chapter 3 have had a profound influence on both Jewish and Christian thought:

Martyrdom and Faithfulness: The story of Shadrach, Meshach, and Abednego's faithfulness in the face of persecution has been a source of inspiration for countless believers throughout history. It has influenced discussions on martyrdom, steadfastness in one's faith, and the willingness to endure suffering for the sake of one's beliefs.

Divine Intervention: The miraculous deliverance of the three young men in the fiery furnace has been cited as an example of God's intervention and protection in the lives of His followers. This theme has been influential in discussions of divine providence and God's care for His people.

Witness to God's Glory: The events in Daniel 3 are often seen as a powerful witness to the glory and power of God. The recognition of God's authority by King Nebuchadnezzar is a testament to the potential impact of faithfulness in the face of opposition.

Theology of Worship: The chapter emphasizes the importance of true worship of God and the rejection of idolatry. It has contributed to discussions about the nature of worship, the dangers of idolatry, and the call to worship the one true God.

In summary, Daniel chapter 3 highlights theological themes of faithfulness, divine deliverance, monotheism, and divine sovereignty. These themes have had a lasting influence on discussions of faith, martyrdom, God's intervention, and the nature of worship in both Jewish and Christian traditions.

Daniel 4
New International Version
Nebuchadnezzar's Dream of a Tree
4 [a]King Nebuchadnezzar,

To the nations and peoples of every language, who live in all the earth:

May you prosper greatly!

2 It is my pleasure to tell you about the miraculous signs and wonders that the Most High God has performed for me.

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

4 I, Nebuchadnezzar, was at home in my palace, contented and prosperous. 5 I had a dream that made me afraid. As I was lying in bed, the images and visions that passed through my mind terrified me. 6 So I commanded that all the wise men of Babylon be brought before me to interpret the dream for me. 7 When the magicians, enchanters, astrologers[b] and diviners came, I told them the dream, but they could not interpret it for me. 8 Finally, Daniel came into my presence and I told him the dream. (He is called Belteshazzar, after the name of my god, and the spirit of the holy gods is in him.)

9 I said, "Belteshazzar, chief of the magicians, I know that the spirit of the holy gods is in you, and no mystery is too difficult for you. Here is my dream; interpret it for me. 10 These are the visions I saw while lying in bed: I looked, and there before me stood a tree in the middle of the land. Its height was enormous. 11 The tree grew large and strong and its top touched the sky; it was visible to the ends of the earth. 12 Its leaves were beautiful, its fruit abundant, and on it was food for all. Under it the wild animals found shelter, and the birds lived in its branches; from it every creature was fed.

13 "In the visions I saw while lying in bed, I looked, and there before me was a holy one, a messenger,[c] coming down from heaven. 14 He called in a loud voice: 'Cut down the tree and trim off its branches; strip off its leaves and scatter its fruit. Let the animals flee from under it and the birds from its branches. 15 But let the stump and its roots, bound with iron and bronze, remain in the ground, in the grass of the field.

“Let him be drenched with the dew of heaven, and let him live with the animals among the plants of the earth. 16 Let his mind be changed from that of a man and let him be given the mind of an animal, till seven times[d] pass by for him.

17 “The decision is announced by messengers, the holy ones declare the verdict, so that the living may know that the Most High is sovereign over all kingdoms on earth and gives them to anyone he wishes and sets over them the lowliest of people.’

18 “This is the dream that I, King Nebuchadnezzar, had. Now, Belshazzar, tell me what it means, for none of the wise men in my kingdom can interpret it for me. But you can, because the spirit of the holy gods is in you.”

Daniel Interprets the Dream

19 Then Daniel (also called Belshazzar) was greatly perplexed for a time, and his thoughts terrified him. So the king said, “Belshazzar, do not let the dream or its meaning alarm you.”

Belshazzar answered, “My lord, if only the dream applied to your enemies and its meaning to your adversaries! 20 The tree you saw, which grew large and strong, with its top touching the sky, visible to the whole earth, 21 with beautiful leaves and abundant fruit, providing food for all, giving shelter to the wild animals, and having nesting places in its branches for the birds— 22 Your Majesty, you are that tree! You have become great and strong; your greatness has grown until it reaches the sky, and your dominion extends to distant parts of the earth.

23 “Your Majesty saw a holy one, a messenger, coming down from heaven and saying, ‘Cut down the tree and destroy it, but leave the stump, bound with iron and bronze, in the grass of the field, while its roots remain in the ground. Let him be drenched with the dew of heaven; let him live with the wild animals, until seven times pass by for him.’

24 “This is the interpretation, Your Majesty, and this is the decree the Most High has issued against my lord the king: 25 You will be driven away from people and will live with the wild animals; you will eat grass like the ox and be drenched with the dew of heaven. Seven times will pass by for you until you acknowledge that the Most High is sovereign over all kingdoms on earth and gives them to anyone he wishes. 26 The command to leave the stump of the tree with its roots means that your kingdom will be restored to you when you acknowledge that Heaven rules. 27 Therefore, Your Majesty, be pleased to accept my advice: Renounce your sins by doing what is right, and your wickedness by being kind to the oppressed. It may be that then your prosperity will continue.”

The Dream Is Fulfilled

28 All this happened to King Nebuchadnezzar. 29 Twelve months later, as the king was walking on the roof of the royal palace of Babylon, 30 he said, “Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?”

31 Even as the words were on his lips, a voice came from heaven, “This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you. 32 You will be driven away from people and will live with the wild animals; you will eat grass like the ox. Seven times will pass by for you until you acknowledge that the Most High is sovereign over all kingdoms on earth and gives them to anyone he wishes.”

33 Immediately what had been said about Nebuchadnezzar was fulfilled. He was driven away from people and ate grass like the ox. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird.

34 At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever.

His dominion is an eternal dominion;
his kingdom endures from generation to generation.

35 All the peoples of the earth
are regarded as nothing.

He does as he pleases
with the powers of heaven
and the peoples of the earth.

No one can hold back his hand
or say to him: “What have you done?”

36 At the same time that my sanity was restored, my honor and splendor were returned to me for the glory of my kingdom. My advisers and nobles sought me out, and I was restored to my throne and became even greater than before. 37 Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble.

Footnotes

Daniel 4:1 In Aramaic texts 4:1-3 is numbered 3:31-33, and 4:4-37 is numbered 4:1-34.

Daniel 4:7 Or Chaldeans

Daniel 4:13 Or watchman; also in verses 17 and 23

Daniel 4:16 Or years; also in verses 23, 25 and 32

Chapter 4 of the book of Daniel in the Christian Bible tells the story of King Nebuchadnezzar's pride and downfall, as well as his eventual restoration.

Here is a breakdown of the chapter:

- Verses 1-3: King Nebuchadnezzar wrote a letter to his subjects, proclaiming God's greatness and marveling at the signs and wonders that God had performed for him.
- Verses 4-18: Nebuchadnezzar then recounted a dream he had about a great tree that reached up to heaven and provided shelter for all the creatures of the earth,

until it was chopped down and left as a stump. Daniel interpreted the dream as a warning that Nebuchadnezzar would be brought low and would live like an animal for seven years, until he recognized that God rules over all.

- Verses 19-27: Daniel urged Nebuchadnezzar to repent of his sins and to show mercy to the oppressed, warning him that his pride would lead to his downfall.
- Verses 28-33: Twelve months later, Nebuchadnezzar boasted about his own accomplishments and was immediately struck with madness, causing him to live in the fields and eat grass like an animal.
- Verses 34-37: After seven years, Nebuchadnezzar acknowledged God's sovereignty and was restored to his throne. He praised God and proclaimed His greatness to all his subjects.

Overall, chapter 4 highlights the danger of pride and the importance of recognizing God's sovereignty over all things. It also emphasizes the importance of repentance and humility in the face of God's power. The chapter serves as a powerful example of God's ability to bring down the proud and exalt the humble, as well as the importance of acknowledging His sovereignty and giving Him the praise and honor that He deserves.

Here are some important verses from chapter 4 of the book of Daniel in the Christian Bible, along with a brief explanation of each and where to find them in the chapter:

1. "King Nebuchadnezzar, to the nations and peoples of every language, who live in all the earth: May you prosper greatly!" (Daniel 4:1) - This verse introduces a letter from King Nebuchadnezzar to all the people under his rule.
2. "How great are his signs, how mighty his wonders! His kingdom is an eternal kingdom; his dominion endures from generation to generation." (Daniel 4:3) - This verse is part of Nebuchadnezzar's letter, in which he praises God for his power and greatness.
3. "But at the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored." (Daniel 4:34) - This verse describes how Nebuchadnezzar, after being humbled by God, regained his sanity and recognized God's sovereignty.
4. "Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just." (Daniel 4:37) - This verse shows Nebuchadnezzar's acknowledgement of God's righteousness and justice, and his praise and exaltation of God.

These verses can be found in Daniel 4:1, 3, 34, and 37.

Daniel chapter 4 recounts the story of King Nebuchadnezzar's dream and subsequent madness, and it contains several important theological thoughts and influences:

God's Sovereignty and Humbling of the Proud: The central theological theme of Daniel 4 is the sovereignty of God over all human rulers and the humbling of the proud. In Nebuchadnezzar's dream, he sees a great tree that is cut down, and only a stump remains. This tree represents Nebuchadnezzar's own pride and arrogance, and the dream serves as

a warning that God will humble him and teach him that God alone is sovereign over all things.

Repentance and Restoration: Nebuchadnezzar's experience of living like a wild animal and then regaining his sanity underscores the theme of repentance and restoration. After his period of madness, Nebuchadnezzar acknowledges the greatness of the God of Israel and praises Him. This narrative suggests that even a powerful king can humble himself before God, repent of his pride, and be restored to a right relationship with God.

God's Dominion Over All Nations: The chapter highlights the theological idea that God's dominion extends beyond the nation of Israel to encompass all nations and rulers. God uses Nebuchadnezzar's experience to demonstrate His power and authority to the Babylonian king and to all who hear the story.

Acknowledgment of God's Greatness: Nebuchadnezzar's declaration of God's greatness and the acknowledgment that "He does as he pleases with the powers of heaven and the peoples of the earth" (Daniel 4:35) reflects a theological understanding of God's absolute sovereignty. This confession echoes themes found elsewhere in the Bible regarding God's supreme authority.

Theological Influence:

The theological ideas presented in Daniel chapter 4 have had several significant influences:

Humbling of the Proud: The story of Nebuchadnezzar's humbling and subsequent acknowledgment of God's sovereignty has served as a cautionary tale about the dangers of pride and the importance of recognizing God's authority. It has influenced discussions of humility and repentance in both Jewish and Christian traditions.

God's Sovereignty in Human Affairs: Daniel 4 has played a role in discussions about God's control over human history and the affairs of nations. It highlights the theological concept that God can use even the most powerful rulers to accomplish His purposes and that all earthly authority is subject to God's ultimate authority.

Theology of Worship and Acknowledgment: Nebuchadnezzar's acknowledgment of God's greatness and his praise have influenced discussions about worship and the recognition of God's supremacy. It underscores the idea that all people, regardless of their position or power, should acknowledge the greatness of God.

Repentance and Transformation: The story of Nebuchadnezzar's transformation from pride to humility through divine intervention has inspired discussions about personal transformation, repentance, and the possibility of change, even for those who have been resistant to God.

In summary, Daniel chapter 4 emphasizes theological themes of God's sovereignty, the humbling of the proud, repentance, and acknowledgment of God's greatness. These

themes have had a lasting influence on discussions of humility, God's control over human affairs, and the potential for transformation and repentance in both Jewish and Christian theological traditions.

Daniel 5

New International Version

The Writing on the Wall

5 King Belshazzar gave a great banquet for a thousand of his nobles and drank wine with them. 2 While Belshazzar was drinking his wine, he gave orders to bring in the gold and silver goblets that Nebuchadnezzar his father[a] had taken from the temple in Jerusalem, so that the king and his nobles, his wives and his concubines might drink from them. 3 So they brought in the gold goblets that had been taken from the temple of God in Jerusalem, and the king and his nobles, his wives and his concubines drank from them. 4 As they drank the wine, they praised the gods of gold and silver, of bronze, iron, wood and stone.

5 Suddenly the fingers of a human hand appeared and wrote on the plaster of the wall, near the lampstand in the royal palace. The king watched the hand as it wrote. 6 His face turned pale and he was so frightened that his legs became weak and his knees were knocking.

7 The king summoned the enchanters, astrologers[b] and diviners. Then he said to these wise men of Babylon, “Whoever reads this writing and tells me what it means will be clothed in purple and have a gold chain placed around his neck, and he will be made the third highest ruler in the kingdom.”

8 Then all the king’s wise men came in, but they could not read the writing or tell the king what it meant. 9 So King Belshazzar became even more terrified and his face grew more pale. His nobles were baffled.

10 The queen,[c] hearing the voices of the king and his nobles, came into the banquet hall. “May the king live forever!” she said. “Don’t be alarmed! Don’t look so pale! 11 There is a man in your kingdom who has the spirit of the holy gods in him. In the time of your father he was found to have insight and intelligence and wisdom like that of the gods. Your father, King Nebuchadnezzar, appointed him chief of the magicians, enchanters, astrologers and diviners. 12 He did this because Daniel, whom the king called Belteshazzar, was found to have a keen mind and knowledge and understanding, and also the ability to interpret dreams, explain riddles and solve difficult problems. Call for Daniel, and he will tell you what the writing means.”

13 So Daniel was brought before the king, and the king said to him, “Are you Daniel, one of the exiles my father the king brought from Judah? 14 I have heard that the spirit of the gods is in you and that you have insight, intelligence and outstanding wisdom. 15 The wise men and enchanters were brought before me to read this writing and tell me what it means, but they could not explain it. 16 Now I have heard that you are able to give interpretations and to solve difficult problems. If you can read this writing and tell me

what it means, you will be clothed in purple and have a gold chain placed around your neck, and you will be made the third highest ruler in the kingdom.”

17 Then Daniel answered the king, “You may keep your gifts for yourself and give your rewards to someone else. Nevertheless, I will read the writing for the king and tell him what it means.

18 “Your Majesty, the Most High God gave your father Nebuchadnezzar sovereignty and greatness and glory and splendor. 19 Because of the high position he gave him, all the nations and peoples of every language dreaded and feared him. Those the king wanted to put to death, he put to death; those he wanted to spare, he spared; those he wanted to promote, he promoted; and those he wanted to humble, he humbled. 20 But when his heart became arrogant and hardened with pride, he was deposed from his royal throne and stripped of his glory. 21 He was driven away from people and given the mind of an animal; he lived with the wild donkeys and ate grass like the ox; and his body was drenched with the dew of heaven, until he acknowledged that the Most High God is sovereign over all kingdoms on earth and sets over them anyone he wishes.

22 “But you, Belshazzar, his son,[d] have not humbled yourself, though you knew all this. 23 Instead, you have set yourself up against the Lord of heaven. You had the goblets from his temple brought to you, and you and your nobles, your wives and your concubines drank wine from them. You praised the gods of silver and gold, of bronze, iron, wood and stone, which cannot see or hear or understand. But you did not honor the God who holds in his hand your life and all your ways. 24 Therefore he sent the hand that wrote the inscription.

25 “This is the inscription that was written:

mene, mene, tekel, parsin

26 “Here is what these words mean:

Mene[e]: God has numbered the days of your reign and brought it to an end.

27 Tekel[f]: You have been weighed on the scales and found wanting.

28 Peres[g]: Your kingdom is divided and given to the Medes and Persians.”

29 Then at Belshazzar’s command, Daniel was clothed in purple, a gold chain was placed around his neck, and he was proclaimed the third highest ruler in the kingdom.

30 That very night Belshazzar, king of the Babylonians,[h] was slain, 31 and Darius the Mede took over the kingdom, at the age of sixty-two.[i]

Footnotes

Daniel 5:2 Or ancestor; or predecessor; also in verses 11, 13 and 18

Daniel 5:7 Or Chaldeans; also in verse 11

Daniel 5:10 Or queen mother

Daniel 5:22 Or descendant; or successor

Daniel 5:26 Mene can mean numbered or mina (a unit of money).

Daniel 5:27 Tekel can mean weighed or shekel.

Daniel 5:28 Peres (the singular of Parsin) can mean divided or Persia or a half mina or a half shekel.

Daniel 5:30 Or Chaldeans

Daniel 5:31 In Aramaic texts this verse (5:31) is numbered 6:1.

Chapter 5 of the book of Daniel in the Christian Bible tells the story of Belshazzar's feast and the handwriting on the wall.

Here is a breakdown of the chapter:

- Verses 1-4: Belshazzar, the king of Babylon, held a great feast and drank from the gold and silver vessels that had been taken from the temple in Jerusalem. As he and his guests praised the gods of gold, silver, bronze, iron, wood, and stone, a hand appeared and wrote a message on the wall.
- Verses 5-9: Belshazzar was terrified and summoned his wise men and astrologers to interpret the writing, but they were unable to do so. The queen suggested that Daniel, who had interpreted dreams for Nebuchadnezzar, might be able to help.
- Verses 10-16: Daniel was brought before Belshazzar and was promised great rewards if he could interpret the writing. However, Daniel rebuked the king for his pride and reminded him of Nebuchadnezzar's downfall. He then interpreted the message on the wall, which read "Mene, Mene, Tekel, Parsin," meaning that Belshazzar had been weighed in the balance and found wanting.
- Verses 17-28: Daniel explained that Belshazzar had not humbled himself before God and had blasphemed the holy vessels of the temple. He prophesied that the kingdom would be divided and given to the Medes and Persians.
- Verses 29-31: That very night, Belshazzar was killed and his kingdom was given to Darius the Mede.

Overall, chapter 5 serves as a warning against pride and blasphemy, as well as a reminder of God's sovereignty over all kingdoms and rulers. It also demonstrates the importance of interpreting messages from God in the proper context of His holiness and righteousness. The chapter is a powerful example of the consequences of rejecting God's authority and the importance of humbling oneself before Him.

Here are some important verses from chapter 5 of the book of Daniel in the Christian Bible, along with a brief explanation of each and where to find them in the chapter:

1. "But you, Belshazzar, his son, have not humbled yourself, though you knew all this." (Daniel 5:22) - This verse is part of a message from God to King Belshazzar, son of Nebuchadnezzar, warning him of the consequences of his pride and disobedience.
2. "This is what these words mean: Mene: God has numbered the days of your reign and brought it to an end." (Daniel 5:26) - This verse is part of a message from God to Belshazzar, interpreting the mysterious writing on the wall that appeared during a banquet.

3. "That very night Belshazzar, king of the Babylonians, was slain." (Daniel 5:30) - This verse describes the fulfillment of God's warning to Belshazzar, as the king was killed that very night.
4. "He was driven away from people and given the mind of an animal; he lived with the wild donkeys and ate grass like the ox; and his body was drenched with the dew of heaven, until he acknowledged that the Most High God is sovereign over all kingdoms on earth and sets over them anyone he wishes." (Daniel 5:21) - This verse is a reference to the previous chapter, in which Nebuchadnezzar was humbled by God and later restored to his sanity after acknowledging God's sovereignty.

These verses can be found in Daniel 5:22, 26, 30, and 21.

Daniel chapter 5 narrates the famous story of Belshazzar's feast and the writing on the wall. This chapter contains several significant theological thoughts and influences:

Divine Judgment: The central theological theme in Daniel 5 is the concept of divine judgment. Belshazzar, the king of Babylon, hosts a lavish feast where he uses the sacred vessels from the Jerusalem temple for profane purposes. In response to this blasphemous act, a mysterious hand appears and writes a message on the wall. Daniel interprets the message as a pronouncement of God's judgment on Belshazzar and the Babylonian empire. This narrative underscores the idea that God holds rulers and nations accountable for their actions, and judgment can come swiftly.

God's Knowledge and Revelation: The story highlights God's omniscience and ability to reveal hidden knowledge. Daniel is summoned to interpret the writing on the wall because of his reputation as one who can reveal mysteries and interpret dreams. This emphasizes the idea that God is the source of wisdom and knowledge and can reveal His will to those who seek Him.

Fall of Empires: The fall of Babylon, as foretold in the writing on the wall, marks a significant theological theme in the book of Daniel. This event is part of God's plan and serves as a prophetic announcement of the decline and fall of the Babylonian empire. It also foreshadows the rise of the Medo-Persian empire.

Faithfulness and Obedience: Daniel's role in interpreting the message underscores the importance of faithfulness and obedience to God's commands, even in the face of great danger. Daniel's exemplary life as a faithful servant of God shines through in this chapter.

Theological Influence:

The theological ideas presented in Daniel chapter 5 have had several significant influences:

Divine Judgment and Accountability: The story of Belshazzar's feast and the writing on the wall has been used as a cautionary tale in discussions about divine judgment and accountability, both in biblical interpretation and in religious teaching. It serves as a reminder that rulers and nations are subject to God's judgment.

God's Knowledge and Revelation: The narrative has contributed to discussions about God's omniscience and His ability to reveal His will to humanity. It underscores the idea that God is the ultimate source of wisdom and knowledge.

Fall of Empires: The fall of Babylon as foretold in this chapter has influenced discussions about the rise and fall of empires and the role of God in shaping the course of human history. It also has connections to eschatological discussions in biblical prophecy.

Faithfulness in the Face of Adversity: Daniel's faithfulness and obedience in interpreting the message have inspired discussions about faithfulness and integrity, particularly in difficult circumstances. Daniel's unwavering commitment to his faith in God serves as a model for believers.

In summary, Daniel chapter 5 emphasizes theological themes of divine judgment, God's knowledge and revelation, the fall of empires, and faithfulness in the face of adversity. These themes have had a lasting influence on discussions of accountability, God's wisdom, the course of history, and personal faithfulness in both Jewish and Christian theological traditions.

Daniel 6

New International Version

Daniel in the Den of Lions

6 [a]It pleased Darius to appoint 120 satraps to rule throughout the kingdom, 2 with three administrators over them, one of whom was Daniel. The satraps were made accountable to them so that the king might not suffer loss. 3 Now Daniel so distinguished himself among the administrators and the satraps by his exceptional qualities that the king planned to set him over the whole kingdom. 4 At this, the administrators and the satraps tried to find grounds for charges against Daniel in his conduct of government affairs, but they were unable to do so. They could find no corruption in him, because he was trustworthy and neither corrupt nor negligent. 5 Finally these men said, "We will never find any basis for charges against this man Daniel unless it has something to do with the law of his God."

6 So these administrators and satraps went as a group to the king and said: "May King Darius live forever! 7 The royal administrators, prefects, satraps, advisers and governors have all agreed that the king should issue an edict and enforce the decree that anyone who prays to any god or human being during the next thirty days, except to you, Your Majesty, shall be thrown into the lions' den. 8 Now, Your Majesty, issue the decree and put it in writing so that it cannot be altered—in accordance with the law of the Medes and Persians, which cannot be repealed." 9 So King Darius put the decree in writing.

10 Now when Daniel learned that the decree had been published, he went home to his upstairs room where the windows opened toward Jerusalem. Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before. 11 Then these men went as a group and found Daniel praying and asking God for help. 12

So they went to the king and spoke to him about his royal decree: “Did you not publish a decree that during the next thirty days anyone who prays to any god or human being except to you, Your Majesty, would be thrown into the lions’ den?”

The king answered, “The decree stands—in accordance with the law of the Medes and Persians, which cannot be repealed.”

13 Then they said to the king, “Daniel, who is one of the exiles from Judah, pays no attention to you, Your Majesty, or to the decree you put in writing. He still prays three times a day.” 14 When the king heard this, he was greatly distressed; he was determined to rescue Daniel and made every effort until sundown to save him.

15 Then the men went as a group to King Darius and said to him, “Remember, Your Majesty, that according to the law of the Medes and Persians no decree or edict that the king issues can be changed.”

16 So the king gave the order, and they brought Daniel and threw him into the lions’ den. The king said to Daniel, “May your God, whom you serve continually, rescue you!”

17 A stone was brought and placed over the mouth of the den, and the king sealed it with his own signet ring and with the rings of his nobles, so that Daniel’s situation might not be changed. 18 Then the king returned to his palace and spent the night without eating and without any entertainment being brought to him. And he could not sleep.

19 At the first light of dawn, the king got up and hurried to the lions’ den. 20 When he came near the den, he called to Daniel in an anguished voice, “Daniel, servant of the living God, has your God, whom you serve continually, been able to rescue you from the lions?”

21 Daniel answered, “May the king live forever! 22 My God sent his angel, and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his sight. Nor have I ever done any wrong before you, Your Majesty.”

23 The king was overjoyed and gave orders to lift Daniel out of the den. And when Daniel was lifted from the den, no wound was found on him, because he had trusted in his God.

24 At the king’s command, the men who had falsely accused Daniel were brought in and thrown into the lions’ den, along with their wives and children. And before they reached the floor of the den, the lions overpowered them and crushed all their bones.

25 Then King Darius wrote to all the nations and peoples of every language in all the earth:

“May you prosper greatly!

26 “I issue a decree that in every part of my kingdom people must fear and reverence the God of Daniel.

“For he is the living God
and he endures forever;
his kingdom will not be destroyed,
his dominion will never end.
27 He rescues and he saves;
he performs signs and wonders
in the heavens and on the earth.
He has rescued Daniel
from the power of the lions.”

28 So Daniel prospered during the reign of Darius and the reign of Cyrus[b] the Persian.

Footnotes

Daniel 6:1 In Aramaic texts 6:1-28 is numbered 6:2-29.

Daniel 6:28 Or Darius, that is, the reign of Cyrus

Chapter 6 of the book of Daniel in the Christian Bible tells the story of Daniel in the lions' den.

Here is a breakdown of the chapter:

- Verses 1-3: Darius the Mede, who had received the kingdom of Babylon, appointed Daniel as one of three administrators over the realm.
- Verses 4-9: The other administrators and high officials were jealous of Daniel and conspired to find a way to accuse him before the king. They tricked Darius into issuing a decree that forbade anyone from making petitions to any god or man for thirty days, under penalty of being thrown into a den of lions.
- Verses 10-15: Daniel, however, continued to pray to God three times a day, as he had always done. The administrators then accused him before the king, who was forced to uphold his own decree and order Daniel to be thrown into the lions' den.
- Verses 16-23: God miraculously shut the lions' mouths and saved Daniel from harm. The next day, Darius was overjoyed to find Daniel alive and released him from the den. He then ordered the administrators and their families to be thrown into the den, where they were quickly devoured by the lions.
- Verses 24-28: Darius praised God for His deliverance of Daniel and issued a decree throughout his kingdom proclaiming the greatness of the God of Daniel.

Overall, chapter 6 is a testament to Daniel's faithfulness and God's protection. It demonstrates the power of prayer and the importance of remaining steadfast in one's faith, even in the face of persecution and opposition. It also highlights the consequences of jealousy and deceit, as well as the importance of recognizing and acknowledging God's greatness and power. The chapter serves as a powerful reminder of God's faithfulness and protection for those who trust in Him.

Here are some important verses from chapter 6 of the book of Daniel in the Christian Bible, along with a brief explanation of each and where to find them in the chapter:

1. "Daniel distinguished himself among the administrators and the satraps by his exceptional qualities, and the king planned to set him over the whole kingdom." (Daniel 6:3) - This verse introduces Daniel as a respected and capable administrator in the Persian empire.
2. "So they went to the king and spoke to him about his royal decree: 'Did you not publish a decree that during the next thirty days anyone who prays to any god or human being except to you, Your Majesty, would be thrown into the lions' den?' The king answered, 'The decree stands—in accordance with the law of the Medes and Persians, which cannot be repealed.'" (Daniel 6:12-13) - This verse describes how Daniel's enemies tricked King Darius into issuing a decree that would put Daniel in danger for his religious practices.
3. "Then the king was overjoyed and gave orders to lift Daniel out of the den. And when Daniel was lifted from the den, no wound was found on him, because he had trusted in his God." (Daniel 6:23) - This verse describes how God protected Daniel from the lions in the den after he was thrown in for refusing to stop praying to God.
4. "So Daniel prospered during the reign of Darius and the reign of Cyrus the Persian." (Daniel 6:28) - This verse describes how Daniel continued to be successful and influential in the Persian empire even after his miraculous deliverance from the lions' den.

These verses can be found in Daniel 6:3, 12-13, 23, and 28.

Daniel chapter 6 contains the story of Daniel in the lions' den, and it carries several important theological thoughts and influences:

Faithfulness and Integrity: The central theological theme in Daniel 6 is the unwavering faithfulness and integrity of Daniel. Despite a decree that prohibited anyone from praying to any god other than King Darius, Daniel continued to pray to his God openly and faithfully. This narrative underscores the importance of remaining faithful to one's religious convictions and principles, even in the face of persecution or threats.

Divine Protection: The story vividly illustrates the concept of divine protection. When Daniel is thrown into the lions' den as punishment for his disobedience to the king's decree, God miraculously shuts the mouths of the lions, sparing Daniel's life. This event highlights the belief in God's ability to protect and deliver His faithful servants from harm.

God's Supremacy: Daniel's prayer and subsequent deliverance emphasize the supremacy of God. In his prayer, Daniel acknowledges God as the living and eternal God who rules over all. This underscores the idea that God's authority transcends earthly rulers and that He alone is worthy of worship and devotion.

Divine Justice: The story also touches on the concept of divine justice. Those who conspired against Daniel and falsely accused him ultimately faced the consequences of their actions when they, along with their families, were thrown into the lions' den and perished. This event serves as a reminder that God's justice prevails in the end.

Theological Influence:

The theological ideas presented in Daniel chapter 6 have had significant influences:

Faithfulness and Martyrdom: The story of Daniel in the lions' den has served as a powerful example of faithfulness and courage in the face of persecution. It has influenced discussions about martyrdom, unwavering faith, and the importance of living out one's faith even in hostile environments.

Divine Protection and Deliverance: Daniel's miraculous deliverance from the lions has been a source of inspiration for discussions about divine protection and deliverance in times of trouble. It underscores the belief that God can intervene supernaturally on behalf of His faithful followers.

Prayer and Worship: The chapter highlights the significance of prayer and worship as essential elements of faith. Daniel's commitment to prayer, even when it was forbidden, has inspired discussions about the importance of maintaining a strong prayer life and seeking God's guidance.

God's Supremacy and Sovereignty: The emphasis on God's supremacy and sovereignty over earthly rulers and authorities has had lasting theological implications. It reinforces the idea that God is the ultimate authority and that human rulers should be subject to His divine rule.

In summary, Daniel chapter 6 emphasizes theological themes of faithfulness, divine protection, God's supremacy, and divine justice. These themes have had a profound influence on discussions of faith, prayer, martyrdom, and the relationship between human authority and God's authority in both Jewish and Christian theological traditions.

Daniel 7

New International Version

Daniel's Dream of Four Beasts

7 In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions passed through his mind as he was lying in bed. He wrote down the substance of his dream.

2 Daniel said: "In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea. 3 Four great beasts, each different from the others, came up out of the sea.

4 "The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a human being, and the mind of a human was given to it.

5 "And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!'

6 “After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule.

7 “After that, in my vision at night I looked, and there before me was a fourth beast—terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns.

8 “While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a human being and a mouth that spoke boastfully.

9 “As I looked,

“thrones were set in place,
and the Ancient of Days took his seat.
His clothing was as white as snow;
the hair of his head was white like wool.
His throne was flaming with fire,
and its wheels were all ablaze.

10 A river of fire was flowing,
coming out from before him.
Thousands upon thousands attended him;
ten thousand times ten thousand stood before him.
The court was seated,
and the books were opened.

11 “Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. 12 (The other beasts had been stripped of their authority, but were allowed to live for a period of time.)

13 “In my vision at night I looked, and there before me was one like a son of man,[a] coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. 14 He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

The Interpretation of the Dream

15 “I, Daniel, was troubled in spirit, and the visions that passed through my mind disturbed me. 16 I approached one of those standing there and asked him the meaning of all this.

“So he told me and gave me the interpretation of these things: 17 ‘The four great beasts are four kings that will rise from the earth. 18 But the holy people of the Most High will receive the kingdom and will possess it forever—yes, for ever and ever.’

19 “Then I wanted to know the meaning of the fourth beast, which was different from all the others and most terrifying, with its iron teeth and bronze claws—the beast that crushed and devoured its victims and trampled underfoot whatever was left. 20 I also wanted to know about the ten horns on its head and about the other horn that came up, before which three of them fell—the horn that looked more imposing than the others and that had eyes and a mouth that spoke boastfully. 21 As I watched, this horn was waging war against the holy people and defeating them, 22 until the Ancient of Days came and pronounced judgment in favor of the holy people of the Most High, and the time came when they possessed the kingdom.

23 “He gave me this explanation: ‘The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it. 24 The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings. 25 He will speak against the Most High and oppress his holy people and try to change the set times and the laws. The holy people will be delivered into his hands for a time, times and half a time.[b]

26 ““But the court will sit, and his power will be taken away and completely destroyed forever. 27 Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.’

28 “This is the end of the matter. I, Daniel, was deeply troubled by my thoughts, and my face turned pale, but I kept the matter to myself.”

Footnotes

Daniel 7:13 The Aramaic phrase *bar enash* means human being. The phrase *son of man* is retained here because of its use in the New Testament as a title of Jesus, probably based largely on this verse.

Daniel 7:25 Or for a year, two years and half a year

Chapter 7 of the book of Daniel in the Christian Bible contains a vision of four beasts and the Ancient of Days.

Here is a breakdown of the chapter:

- Verses 1-3: Daniel had a dream in which he saw four great beasts coming up out of the sea. The first was like a lion with eagle's wings, the second like a bear with three ribs in its mouth, the third like a leopard with four wings and four heads, and the fourth was a terrifying beast with iron teeth and ten horns.
- Verses 4-8: The fourth beast was different from the others and had ten horns, and a little horn emerged among them and uprooted three of the horns. The little horn had eyes like a man and spoke great words against the Most High.

- Verses 9-14: Daniel saw thrones being set up and the Ancient of Days taking His seat, with a river of fire flowing out from before Him. The little horn was judged and destroyed, and the Son of Man appeared and was given dominion and a kingdom that would never be destroyed.
- Verses 15-28: Daniel was troubled by the vision and sought an interpretation. He was told that the four beasts represented four kingdoms, with the fourth being especially terrifying and powerful. The ten horns represented ten kings who would arise, and the little horn represented a king who would speak against the Most High and persecute the saints. However, the court of the Ancient of Days would sit in judgment and give the kingdom to the saints of the Most High.

Overall, chapter 7 is a vision of future kingdoms and rulers, and the ultimate triumph of the kingdom of God. It highlights the reality of evil and oppression in the world, as well as the promise of justice and vindication for those who trust in God. It also emphasizes the importance of humility and submission to God, who holds ultimate authority over all kingdoms and rulers. The chapter serves as a reminder of the ultimate victory that is promised to those who put their trust in God.

Here are some important verses from chapter 7 of the book of Daniel in the Christian Bible, along with a brief explanation of each and where to find them in the chapter:

1. "In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea." (Daniel 7:2) - This verse introduces the apocalyptic vision that Daniel has in this chapter, which includes various symbolic images.
2. "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence." (Daniel 7:13) - This verse is a reference to a messianic figure who will come in the future, who is given power and authority by God.
3. "He will speak against the Most High and oppress his holy people and try to change the set times and the laws. The holy people will be delivered into his hands for a time, times and half a time." (Daniel 7:25) - This verse describes a time of great persecution and hardship for the people of God, who will be oppressed by a powerful and evil ruler.
4. "But the court will sit, and his power will be taken away and completely destroyed forever." (Daniel 7:26) - This verse describes the ultimate triumph of God over evil, when the wicked ruler will be defeated and God's kingdom will be established forever.

These verses can be found in Daniel 7:2, 13, 25, and 26.

Daniel chapter 7 is a pivotal chapter in the book that contains a vision of four beasts and the "Son of Man" coming on the clouds. It is a significant prophetic passage in the Old Testament and carries several theological thoughts and influences:

Apocalyptic Vision: The central theological theme of Daniel 7 is apocalyptic in nature. The chapter begins with Daniel having a vision of four great beasts, which represent successive world empires. This vision provides insight into the course of world history

and the rise and fall of powerful nations. The apocalyptic genre in Daniel 7 focuses on revealing hidden truths about the future and God's ultimate plan.

The "Son of Man": One of the most notable elements of Daniel 7 is the introduction of the term "Son of Man." In verse 13, Daniel sees a figure like a "Son of Man" coming on the clouds of heaven, and this figure is presented before the "Ancient of Days." The "Son of Man" is given dominion and authority over all peoples and nations. This figure has significant theological implications and has been connected to messianic interpretations in both Jewish and Christian traditions.

Divine Judgment and Kingdom of God: The vision in Daniel 7 includes divine judgment, where the beasts are judged and their dominion is taken away. The "Son of Man" is given an everlasting kingdom, which represents the establishment of God's kingdom. This theme of divine judgment and the inauguration of God's eternal kingdom is central to eschatological discussions in both Jewish and Christian theology.

End-Times and Eschatology: Daniel 7 has had a profound influence on eschatological thought. The vision of the four beasts and the "Son of Man" has been interpreted as a depiction of end-times events, including the return of the Messiah and the final establishment of God's reign. This chapter has played a significant role in shaping eschatological expectations in both Jewish and Christian traditions.

Theological Influence:

The theological ideas presented in Daniel chapter 7 have had several significant influences:

Messiah and "Son of Man": The vision of the "Son of Man" in Daniel 7 has influenced messianic expectations in both Jewish and Christian traditions. In Christianity, this figure has been associated with Jesus Christ as the Messiah who will return in glory. In Judaism, interpretations of the "Son of Man" vary, but the figure has also been linked to messianic ideas.

Eschatology: Daniel 7 has contributed to discussions about the end times, the final judgment, and the establishment of God's eternal kingdom. It has played a role in shaping eschatological beliefs in various religious contexts.

Apocalyptic Literature: The apocalyptic genre seen in Daniel 7 has had broader implications for apocalyptic literature in both the Old and New Testaments. It has influenced the development of later apocalyptic texts, such as the Book of Revelation in the New Testament.

Theological Interpretation of History: The vision of the four beasts and the rise and fall of empires has contributed to discussions about the theological interpretation of history and the idea that God is actively involved in shaping the course of human events.

In summary, Daniel chapter 7 is a significant chapter with theological themes centered on apocalyptic vision, the "Son of Man," divine judgment, and eschatology. Its influence extends to messianic expectations, apocalyptic literature, and the theological interpretation of history in both Jewish and Christian traditions.

Daniel 8

New International Version

Daniel's Vision of a Ram and a Goat

8 In the third year of King Belshazzar's reign, I, Daniel, had a vision, after the one that had already appeared to me. 2 In my vision I saw myself in the citadel of Susa in the province of Elam; in the vision I was beside the Ulai Canal. 3 I looked up, and there before me was a ram with two horns, standing beside the canal, and the horns were long. One of the horns was longer than the other but grew up later. 4 I watched the ram as it charged toward the west and the north and the south. No animal could stand against it, and none could rescue from its power. It did as it pleased and became great.

5 As I was thinking about this, suddenly a goat with a prominent horn between its eyes came from the west, crossing the whole earth without touching the ground. 6 It came toward the two-horned ram I had seen standing beside the canal and charged at it in great rage. 7 I saw it attack the ram furiously, striking the ram and shattering its two horns. The ram was powerless to stand against it; the goat knocked it to the ground and trampled on it, and none could rescue the ram from its power. 8 The goat became very great, but at the height of its power the large horn was broken off, and in its place four prominent horns grew up toward the four winds of heaven.

9 Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land. 10 It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. 11 It set itself up to be as great as the commander of the army of the Lord; it took away the daily sacrifice from the Lord, and his sanctuary was thrown down. 12 Because of rebellion, the Lord's people[a] and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.

13 Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled—the vision concerning the daily sacrifice, the rebellion that causes desolation, the surrender of the sanctuary and the trampling underfoot of the Lord's people?"

14 He said to me, "It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated."

The Interpretation of the Vision

15 While I, Daniel, was watching the vision and trying to understand it, there before me stood one who looked like a man. 16 And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision."

17 As he came near the place where I was standing, I was terrified and fell prostrate. “Son of man,”^[b] he said to me, “understand that the vision concerns the time of the end.”

18 While he was speaking to me, I was in a deep sleep, with my face to the ground. Then he touched me and raised me to my feet.

19 He said: “I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end.^[c] 20 The two-horned ram that you saw represents the kings of Media and Persia. 21 The shaggy goat is the king of Greece, and the large horn between its eyes is the first king. 22 The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power.

23 “In the latter part of their reign, when rebels have become completely wicked, a fierce-looking king, a master of intrigue, will arise. 24 He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy those who are mighty, the holy people. 25 He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.

26 “The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future.”

27 I, Daniel, was worn out. I lay exhausted for several days. Then I got up and went about the king’s business. I was appalled by the vision; it was beyond understanding.

Footnotes

Daniel 8:12 Or rebellion, the armies

Daniel 8:17 The Hebrew phrase *ben adam* means human being. The phrase *son of man* is retained as a form of address here because of its possible association with “Son of Man” in the New Testament.

Daniel 8:19 Or because the end will be at the appointed time

Chapter 8 of the book of Daniel in the Christian Bible contains a vision of a ram, a goat, and a horn.

Here is a breakdown of the chapter:

- Verses 1-4: Daniel had a vision of a ram with two horns, one of which was longer than the other. The ram charged in all directions, and no one could stand against it.
- Verses 5-8: Daniel then saw a male goat with a single prominent horn, which charged at the ram and defeated it. The goat then grew a large horn, which broke off and was replaced by four smaller horns.
- Verses 9-14: From one of the four horns emerged a little horn that grew in power and prominence. It waged war against the saints of God and desecrated the temple, but it was ultimately destroyed by a heavenly figure.

- Verses 15-26: Daniel sought an interpretation of the vision and was told that the ram represented the kings of Media and Persia, while the male goat represented Greece. The prominent horn on the goat represented a great king who would be succeeded by four other kings. The little horn represented a king who would arise and wage war against God's people, but he would ultimately be destroyed.

Overall, chapter 8 is a vision of future kingdoms and rulers, with a focus on the rise and fall of the Persian and Greek empires. It highlights the reality of conflict and oppression in the world, as well as the promise of God's protection and deliverance for His people. It also emphasizes the importance of faithfulness and perseverance in the face of opposition and persecution. The chapter serves as a reminder of God's sovereignty over all rulers and kingdoms, and the ultimate triumph of His kingdom over all others.

Here are some important verses from chapter 8 of the book of Daniel in the Christian Bible, along with a brief explanation of each and where to find them in the chapter:

1. "I looked up, and there before me was a ram with two horns, standing beside the canal, and the horns were long. One of the horns was longer than the other but grew up later." (Daniel 8:3) - This verse introduces the first of two symbolic animals in Daniel's vision, which represent various political powers.
2. "As I was thinking about this, suddenly a goat with a prominent horn between its eyes came from the west, crossing the whole earth without touching the ground." (Daniel 8:5) - This verse introduces the second animal in Daniel's vision, which represents another political power that will defeat the first power.
3. "The goat became very great, but at the height of its power the large horn was broken off, and in its place four prominent horns grew up toward the four winds of heaven." (Daniel 8:8) - This verse describes the downfall of the second power, which will be replaced by four smaller powers.
4. "He said to me, 'It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated.'" (Daniel 8:14) - This verse refers to a period of time that will elapse before the Jewish temple in Jerusalem is restored after being desecrated.

These verses can be found in Daniel 8:3, 5, 8, and 14.

Daniel chapter 8 presents a vision that involves a ram, a goat, and the "little horn." This chapter contains specific theological thoughts and has influenced theological discussions in various ways:

Conflict Between Empires: The central theological theme in Daniel 8 is the portrayal of a conflict between two empires symbolized by animals: a ram with two horns representing the Medo-Persian Empire and a male goat representing the Greek Empire led by Alexander the Great. The vision foretells the overthrow of the Medo-Persian Empire by the Greek Empire. This theme emphasizes the idea that God is in control of the rise and fall of nations and uses them as instruments of His divine plan.

The "Little Horn": In this vision, there is a prominent figure referred to as the "little horn" that emerges from one of the four horns of the goat. This "little horn" is often interpreted as a symbol of Antiochus IV Epiphanes, a Seleucid king who persecuted the Jewish

people during the intertestamental period. The actions and arrogance of the "little horn" represent the theme of oppressive rulers and religious persecution.

Sanctuary and Desecration: The vision also mentions the desecration of the sanctuary, which is an important theme in Daniel 8. It foreshadows the desecration of the Jewish temple under Antiochus IV Epiphanes, an event that had significant historical and theological implications. The theme of desecration and later cleansing of the sanctuary is central to understanding Jewish history and religious practice during this period.

God's Control Over History: The theological thought in Daniel 8 underscores the idea that God is sovereign over history. The vision reveals that God is orchestrating the events of the world, using empires and rulers as instruments in His divine plan. This concept of divine sovereignty over the affairs of nations is a recurring theme in the book of Daniel.

Theological Influence:

Daniel chapter 8 has influenced theological discussions in various ways:

Historical Context: The vision in Daniel 8 has historical significance as it reflects the events and challenges faced by the Jewish people during the period of Hellenistic rule and the Maccabean Revolt. It has influenced Jewish historical understanding and religious practices related to the temple.

Prophecy and Fulfillment: The interpretation of the vision has been seen as prophecy that was fulfilled in the historical events surrounding Antiochus IV Epiphanes. This has led to discussions about the accuracy of biblical prophecy and its role in shaping Jewish and Christian eschatological expectations.

Theological Interpretation of History: The theme of God's control over history seen in Daniel 8 has influenced theological discussions about divine providence and the role of empires and rulers in God's plan.

Understanding of the "Little Horn": The portrayal of the "little horn" in Daniel 8 has influenced interpretations of similar figures in apocalyptic literature, such as the "beast" in the Book of Revelation. Scholars have drawn connections between the two, leading to discussions about the nature of oppressive rulers and their significance in eschatological thought.

In summary, Daniel chapter 8 presents theological themes related to the conflict between empires, the "little horn," the desecration of the sanctuary, and God's control over history. These themes have had theological influences in discussions about prophecy, historical events, divine providence, and the interpretation of oppressive rulers in biblical literature.

Daniel 9

New International Version

Daniel's Prayer

9 In the first year of Darius son of Xerxes[a] (a Mede by descent), who was made ruler over the Babylonian[b] kingdom— 2 in the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the Lord given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years. 3 So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes.

4 I prayed to the Lord my God and confessed:

“Lord, the great and awesome God, who keeps his covenant of love with those who love him and keep his commandments, 5 we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your commands and laws. 6 We have not listened to your servants the prophets, who spoke in your name to our kings, our princes and our ancestors, and to all the people of the land.

7 “Lord, you are righteous, but this day we are covered with shame—the people of Judah and the inhabitants of Jerusalem and all Israel, both near and far, in all the countries where you have scattered us because of our unfaithfulness to you. 8 We and our kings, our princes and our ancestors are covered with shame, Lord, because we have sinned against you. 9 The Lord our God is merciful and forgiving, even though we have rebelled against him; 10 we have not obeyed the Lord our God or kept the laws he gave us through his servants the prophets. 11 All Israel has transgressed your law and turned away, refusing to obey you.

“Therefore the curses and sworn judgments written in the Law of Moses, the servant of God, have been poured out on us, because we have sinned against you. 12 You have fulfilled the words spoken against us and against our rulers by bringing on us great disaster. Under the whole heaven nothing has ever been done like what has been done to Jerusalem. 13 Just as it is written in the Law of Moses, all this disaster has come on us, yet we have not sought the favor of the Lord our God by turning from our sins and giving attention to your truth. 14 The Lord did not hesitate to bring the disaster on us, for the Lord our God is righteous in everything he does; yet we have not obeyed him.

15 “Now, Lord our God, who brought your people out of Egypt with a mighty hand and who made for yourself a name that endures to this day, we have sinned, we have done wrong. 16 Lord, in keeping with all your righteous acts, turn away your anger and your wrath from Jerusalem, your city, your holy hill. Our sins and the iniquities of our ancestors have made Jerusalem and your people an object of scorn to all those around us.

17 “Now, our God, hear the prayers and petitions of your servant. For your sake, Lord, look with favor on your desolate sanctuary. 18 Give ear, our God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy. 19 Lord, listen! Lord, forgive! Lord, hear and act! For your sake, my God, do not delay, because your city and your people bear your Name.”

The Seventy “Sevens”

20 While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the Lord my God for his holy hill— 21 while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. 22 He instructed me and said to me, “Daniel, I have now come to give you insight and understanding. 23 As soon as you began to pray, a word went out, which I have come to tell you, for you are highly esteemed. Therefore, consider the word and understand the vision:

24 “Seventy ‘sevens’[c] are decreed for your people and your holy city to finish[d] transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place.[e]

25 “Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One,[f] the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. 26 After the sixty-two ‘sevens,’ the Anointed One will be put to death and will have nothing.[g] The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. 27 He will confirm a covenant with many for one ‘seven.’[h] In the middle of the ‘seven’[i] he will put an end to sacrifice and offering. And at the temple[j] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.[k]”[l]

Footnotes

Daniel 9:1 Hebrew Ahasuerus

Daniel 9:1 Or Chaldean

Daniel 9:24 Or ‘weeks’; also in verses 25 and 26

Daniel 9:24 Or restrain

Daniel 9:24 Or the most holy One

Daniel 9:25 Or an anointed one; also in verse 26

Daniel 9:26 Or death and will have no one; or death, but not for himself

Daniel 9:27 Or ‘week’

Daniel 9:27 Or ‘week’

Daniel 9:27 Septuagint and Theodotion; Hebrew wing

Daniel 9:27 Or it

Daniel 9:27 Or And one who causes desolation will come upon the wing of the abominable temple, until the end that is decreed is poured out on the desolated city

Chapter 9 of the book of Daniel in the Christian Bible contains Daniel's prayer for forgiveness and a vision of seventy weeks.

Here is a breakdown of the chapter:

- Verses 1-3: Daniel understood from the writings of the prophet Jeremiah that Jerusalem would be desolate for seventy years. He began to pray and fast, confessing the sins of his people and asking God to forgive them.
- Verses 4-19: Daniel prayed a long prayer of confession and supplication, acknowledging the sins of his people and asking God to forgive them and restore

them to their land. He appealed to God's mercy and faithfulness to His covenant, and acknowledged the justice of God's punishment.

- Verses 20-27: While Daniel was still praying, the angel Gabriel came to him and gave him a vision of seventy weeks. This vision foretold the coming of the Messiah and the destruction of Jerusalem.

The seventy weeks are divided into three parts:

- Seven weeks (49 years) to rebuild Jerusalem after the Babylonian captivity
- 62 weeks (434 years) until the coming of the Messiah
- One week (7 years) during which the Messiah would be cut off, Jerusalem and the temple would be destroyed, and a ruler would make a covenant with many for one week.

Overall, chapter 9 emphasizes the importance of confession and repentance, and the faithfulness of God to forgive His people. It also highlights the prophecies concerning the coming of the Messiah and the destruction of Jerusalem. The chapter serves as a reminder of the consequences of sin and the need for God's mercy and forgiveness, as well as the ultimate fulfillment of God's plan for redemption.

Here are some important verses from chapter 9 of the book of Daniel in the Christian Bible, along with a brief explanation of each and where to find them in the chapter:

1. "In the first year of Darius son of Xerxes (a Mede by descent), who was made ruler over the Babylonian kingdom" (Daniel 9:1) - This verse provides the historical context for Daniel's prayer and vision in this chapter, which takes place during the reign of Darius.
2. "I, Daniel, understood from the Scriptures, according to the word of the Lord given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years." (Daniel 9:2) - This verse shows that Daniel was aware of the prophecies of Jeremiah and the time frame for the exile of the Jewish people in Babylon.
3. "Lord, the great and awesome God, who keeps his covenant of love with those who love him and keep his commandments" (Daniel 9:4) - This verse is the beginning of Daniel's prayer of confession and repentance, in which he acknowledges the greatness and faithfulness of God.
4. "While I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice." (Daniel 9:21) - This verse describes the appearance of the angel Gabriel to Daniel during his prayer, bringing him a message from God.
5. "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place." (Daniel 9:24) - This verse contains a prophetic message from Gabriel to Daniel, which includes the famous "seventy weeks" prophecy that many Christians believe refers to the coming of Jesus Christ.

These verses can be found in Daniel 9:1, 2, 4, 21, and 24.

Daniel chapter 9 contains Daniel's prayer of confession and a vision of the seventy weeks, which is a significant prophetic passage. This chapter carries several important theological thoughts and influences:

Confession and Repentance: The central theological theme in Daniel 9 is Daniel's prayer of confession and repentance on behalf of the Jewish people. He acknowledges the sins and transgressions of the Israelites and pleads for God's mercy and forgiveness. This theme underscores the importance of confession, repentance, and seeking God's forgiveness when the people have strayed from His commandments.

Prophecy of the Seventy Weeks: Daniel 9 contains one of the most detailed prophecies in the Old Testament regarding the coming of the Messiah. The vision of the seventy weeks (often referred to as "Daniel's Seventy Weeks") outlines a period of 490 years, which is traditionally understood to have messianic implications. This prophecy has had a profound influence on eschatological thought and has been a subject of interpretation and debate in both Jewish and Christian traditions.

God's Faithfulness: Throughout Daniel's prayer and the prophecy, there is an emphasis on God's faithfulness and His commitment to His covenant with the Jewish people. Daniel recognizes that God is righteous and merciful, and he appeals to God's character in his plea for the restoration of Jerusalem and the temple.

The Timing of the Messiah: The prophecy of the seventy weeks has led to various interpretations about the timing of the Messiah's coming. In Christian theology, this prophecy has been linked to the timing of Jesus Christ's ministry and crucifixion, while in Jewish traditions, it has been a subject of discussion regarding the Messiah's arrival.

Theological Influence:

Daniel chapter 9 has had several significant theological influences:

Messiah and Eschatology: The prophecy of the seventy weeks has played a crucial role in shaping messianic and eschatological expectations in both Jewish and Christian traditions. Christians have connected this prophecy to the timing of Jesus' ministry and the understanding of Jesus as the Messiah. In Jewish thought, interpretations of the prophecy vary, but it remains a significant topic in discussions about the Messiah's arrival.

Confession and Repentance: Daniel's prayer of confession and repentance has influenced theological discussions about the importance of acknowledging one's sins, seeking God's forgiveness, and turning back to God in times of waywardness.

God's Faithfulness and Covenant: The chapter underscores the theological concept of God's faithfulness to His covenant with the Jewish people. This theme has influenced discussions about God's commitment to His people even in times of exile and judgment.

Interpretation of Prophecy: The interpretation and understanding of the seventy weeks prophecy have led to various theological viewpoints and discussions regarding biblical prophecy, its fulfillment, and its implications for the future.

In summary, Daniel chapter 9 emphasizes theological themes of confession, repentance, God's faithfulness, and the prophecy of the seventy weeks. These themes have had a significant impact on discussions of the Messiah, eschatology, confession and repentance, and the interpretation of biblical prophecy in both Jewish and Christian theological traditions.

Daniel's Vision of a Man

10 In the third year of Cyrus king of Persia, a revelation was given to Daniel (who was called Belteshazzar). Its message was true and it concerned a great war.[a] The understanding of the message came to him in a vision.

2 At that time I, Daniel, mourned for three weeks. 3 I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over.

4 On the twenty-fourth day of the first month, as I was standing on the bank of the great river, the Tigris, 5 I looked up and there before me was a man dressed in linen, with a belt of fine gold from Uphaz around his waist. 6 His body was like topaz, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude.

7 I, Daniel, was the only one who saw the vision; those who were with me did not see it, but such terror overwhelmed them that they fled and hid themselves. 8 So I was left alone, gazing at this great vision; I had no strength left, my face turned deathly pale and I was helpless. 9 Then I heard him speaking, and as I listened to him, I fell into a deep sleep, my face to the ground.

10 A hand touched me and set me trembling on my hands and knees. 11 He said, "Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you." And when he said this to me, I stood up trembling.

12 Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. 13 But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. 14 Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come."

15 While he was saying this to me, I bowed with my face toward the ground and was speechless. 16 Then one who looked like a man[b] touched my lips, and I opened my mouth and began to speak. I said to the one standing before me, "I am overcome with

anguish because of the vision, my lord, and I feel very weak. 17 How can I, your servant, talk with you, my lord? My strength is gone and I can hardly breathe.”

18 Again the one who looked like a man touched me and gave me strength. 19 “Do not be afraid, you who are highly esteemed,” he said. “Peace! Be strong now; be strong.”

When he spoke to me, I was strengthened and said, “Speak, my lord, since you have given me strength.”

20 So he said, “Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come; 21 but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince.

Footnotes

Daniel 10:1 Or true and burdensome

Daniel 10:16 Most manuscripts of the Masoretic Text; one manuscript of the Masoretic Text, Dead Sea Scrolls and Septuagint Then something that looked like a human hand

Chapter 10 of the book of Daniel in the Christian Bible contains a vision of a great war and a message from an angel.

Here is a breakdown of the chapter:

- Verses 1-3: Daniel mourned and fasted for three weeks, eating no rich food and drinking no wine. He wanted to know more about the future, and sought the Lord in prayer.
- Verses 4-9: On the twenty-fourth day of the first month, Daniel saw a vision of a man dressed in linen with a belt of gold around his waist. His face shone like lightning, and his eyes were like flaming torches. Daniel and those with him were terrified, and they fell to the ground.
- Verses 10-14: The man spoke to Daniel, saying that he was sent in response to Daniel's prayer. He revealed that he was held up by the prince of Persia, and that he had come to help Daniel understand what was to happen to his people in the future. He spoke of a great war that was to come, and the need for Daniel and his people to be prepared.
- Verses 15-21: As the man spoke, Daniel fell to the ground in a deep sleep. He was touched and lifted up by the man, who gave him strength. The man then spoke again of the war to come, and revealed that he had to return to fight against the prince of Persia, after which the prince of Greece would come. He told Daniel to write down what he had seen, for it concerned a great conflict that was still far off.

Overall, chapter 10 emphasizes the need for prayer and fasting, as well as the reality of spiritual warfare. It highlights the importance of understanding God's plans for the future, and the need for His people to be prepared for what is to come. The chapter also shows the power of angelic beings and their role in God's plan for the world.

Here are some important verses from chapter 10 of the book of Daniel in the Christian Bible, along with a brief explanation of each and where to find them in the chapter:

1. "In the third year of Cyrus king of Persia, a revelation was given to Daniel (who was called Belteshazzar). Its message was true and it concerned a great war. The understanding of the message came to him in a vision." (Daniel 10:1) - This verse provides the historical context for Daniel's vision in this chapter and introduces the themes of war and prophecy.
2. "I, Daniel, was mourning for three weeks. I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over." (Daniel 10:2-3) - This verse describes Daniel's period of mourning and fasting before receiving his vision.
3. "I looked up and there before me was a man dressed in linen, with a belt of fine gold from Uphaz around his waist." (Daniel 10:5) - This verse describes the appearance of an angelic figure who will bring Daniel a message from God.
4. "Then he continued, 'Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them.'" (Daniel 10:12) - This verse reassures Daniel that his prayers have been heard by God and that the angel has come to bring him a message.
5. "But I will tell you what is inscribed in the writing of truth. The prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia." (Daniel 10:21) - This verse reveals the spiritual warfare happening behind the scenes, as the angelic messenger describes the resistance he faced from spiritual forces opposing God's plans.

These verses can be found in Daniel 10:1, 2-3, 5, 12, and 21.

Daniel chapter 10 provides an account of a vision that Daniel received, along with a glimpse into the spiritual realm and the activities of angelic beings. While it doesn't contain as explicit theological teachings as some other chapters, it still conveys several theological thoughts and influences:

Spiritual Warfare: One of the central theological thoughts in Daniel 10 is the idea of spiritual warfare. Daniel's vision reveals a cosmic battle occurring in the spiritual realm. The delay in the arrival of an angelic messenger to Daniel is attributed to the opposition from a "prince of the kingdom of Persia" and later, the "prince of Greece." This concept underscores the idea that there are unseen spiritual forces at work, both angelic and demonic, that impact human affairs. It also highlights the importance of prayer and spiritual warfare in seeking God's will and intervention.

Angelic Messengers: The chapter provides insights into the role of angelic beings in God's divine plan. Daniel encounters angelic messengers who communicate God's message and provide insight into the future. This theme of angelic messengers has influenced theological discussions about the role of angels in carrying out God's will and delivering messages to humans.

Human Frailty and Divine Encouragement: Daniel's reaction to the vision—feeling weak, trembling, and experiencing a loss of strength—reflects the theological idea of human frailty in the presence of the divine. It emphasizes the need for divine encouragement and strength, which Daniel receives through the comforting words of the angelic messenger. This theme has influenced discussions about human vulnerability and the need for divine support.

God's Sovereignty: While not explicitly stated in this chapter, the overarching theological theme of God's sovereignty is woven throughout the book of Daniel. Even in the context of spiritual warfare and opposition from powerful spiritual beings, God remains ultimately sovereign over all creation. This theme emphasizes God's control over history and His ability to fulfill His purposes.

Theological Influence:

Daniel chapter 10 has influenced theological discussions and thought in various ways:

Spiritual Warfare: The idea of spiritual warfare and the involvement of angelic beings in the battle against spiritual forces has been a topic of discussion in Christian theology, particularly in discussions about demonic forces and the role of prayer in spiritual warfare.

Angelology: The chapter's depiction of angelic messengers has contributed to discussions about angelology, the study of angels, in both Jewish and Christian traditions. It has shaped beliefs about the role of angels in God's plan and their interactions with humans.

Human Frailty and Divine Encouragement: Daniel's experience of human frailty and divine encouragement has influenced discussions about the human condition and the need for God's strength and comfort in times of difficulty and spiritual warfare.

God's Sovereignty: The overarching theme of God's sovereignty, as found throughout the book of Daniel, has had a lasting influence on discussions about divine providence, God's control over history, and the fulfillment of His plans.

In summary, while Daniel chapter 10 may not contain explicit theological teachings, it conveys theological thoughts related to spiritual warfare, angelic messengers, human frailty, divine encouragement, and God's sovereignty. These themes have influenced discussions on spiritual warfare, angelology, human vulnerability, and the sovereignty of God in both Jewish and Christian theological traditions.

Daniel 11

New International Version

11 1 And in the first year of Darius the Mede, I took my stand to support and protect him.)

The Kings of the South and the North

2 “Now then, I tell you the truth: Three more kings will arise in Persia, and then a fourth, who will be far richer than all the others. When he has gained power by his wealth, he will stir up everyone against the kingdom of Greece. 3 Then a mighty king will arise, who will rule with great power and do as he pleases. 4 After he has arisen, his empire will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants, nor will it have the power he exercised, because his empire will be uprooted and given to others.

5 “The king of the South will become strong, but one of his commanders will become even stronger than he and will rule his own kingdom with great power. 6 After some years, they will become allies. The daughter of the king of the South will go to the king of the North to make an alliance, but she will not retain her power, and he and his power[a] will not last. In those days she will be betrayed, together with her royal escort and her father[b] and the one who supported her.

7 “One from her family line will arise to take her place. He will attack the forces of the king of the North and enter his fortress; he will fight against them and be victorious. 8 He will also seize their gods, their metal images and their valuable articles of silver and gold and carry them off to Egypt. For some years he will leave the king of the North alone. 9 Then the king of the North will invade the realm of the king of the South but will retreat to his own country. 10 His sons will prepare for war and assemble a great army, which will sweep on like an irresistible flood and carry the battle as far as his fortress.

11 “Then the king of the South will march out in a rage and fight against the king of the North, who will raise a large army, but it will be defeated. 12 When the army is carried off, the king of the South will be filled with pride and will slaughter many thousands, yet he will not remain triumphant. 13 For the king of the North will muster another army, larger than the first; and after several years, he will advance with a huge army fully equipped.

14 “In those times many will rise against the king of the South. Those who are violent among your own people will rebel in fulfillment of the vision, but without success. 15 Then the king of the North will come and build up siege ramps and will capture a fortified city. The forces of the South will be powerless to resist; even their best troops will not have the strength to stand. 16 The invader will do as he pleases; no one will be able to stand against him. He will establish himself in the Beautiful Land and will have the power to destroy it. 17 He will determine to come with the might of his entire kingdom and will make an alliance with the king of the South. And he will give him a daughter in marriage in order to overthrow the kingdom, but his plans[c] will not succeed or help him. 18 Then he will turn his attention to the coastlands and will take many of them, but a commander will put an end to his insolence and will turn his insolence back on him. 19 After this, he will turn back toward the fortresses of his own country but will stumble and fall, to be seen no more.

20 “His successor will send out a tax collector to maintain the royal splendor. In a few years, however, he will be destroyed, yet not in anger or in battle.

21 “He will be succeeded by a contemptible person who has not been given the honor of royalty. He will invade the kingdom when its people feel secure, and he will seize it through intrigue. 22 Then an overwhelming army will be swept away before him; both it and a prince of the covenant will be destroyed. 23 After coming to an agreement with him, he will act deceitfully, and with only a few people he will rise to power. 24 When the richest provinces feel secure, he will invade them and will achieve what neither his fathers nor his forefathers did. He will distribute plunder, loot and wealth among his followers. He will plot the overthrow of fortresses—but only for a time.

25 “With a large army he will stir up his strength and courage against the king of the South. The king of the South will wage war with a large and very powerful army, but he will not be able to stand because of the plots devised against him. 26 Those who eat from the king’s provisions will try to destroy him; his army will be swept away, and many will fall in battle. 27 The two kings, with their hearts bent on evil, will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed time. 28 The king of the North will return to his own country with great wealth, but his heart will be set against the holy covenant. He will take action against it and then return to his own country.

29 “At the appointed time he will invade the South again, but this time the outcome will be different from what it was before. 30 Ships of the western coastlands will oppose him, and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant.

31 “His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation. 32 With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him.

33 “Those who are wise will instruct many, though for a time they will fall by the sword or be burned or captured or plundered. 34 When they fall, they will receive a little help, and many who are not sincere will join them. 35 Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time.

The King Who Exalts Himself

36 “The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place. 37 He will show no regard for the gods of his ancestors or for the one desired by women, nor will he regard any god, but will exalt himself above them all. 38 Instead of them, he will honor a god of fortresses; a god unknown to his ancestors he will honor with gold and silver, with precious stones and costly gifts. 39 He will attack the mightiest fortresses with the help of a foreign god and will greatly honor those who acknowledge him. He will make them rulers over many people and will distribute the land at a price.[d]

40 “At the time of the end the king of the South will engage him in battle, and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships. He will invade many countries and sweep through them like a flood. 41 He will also invade the Beautiful Land. Many countries will fall, but Edom, Moab and the leaders of Ammon will be delivered from his hand. 42 He will extend his power over many countries; Egypt will not escape. 43 He will gain control of the treasures of gold and silver and all the riches of Egypt, with the Libyans and Cushites[e] in submission. 44 But reports from the east and the north will alarm him, and he will set out in a great rage to destroy and annihilate many. 45 He will pitch his royal tents between the seas at[f] the beautiful holy mountain. Yet he will come to his end, and no one will help him.

Footnotes

Daniel 11:6 Or offspring

Daniel 11:6 Or child (see Vulgate and Syriac)

Daniel 11:17 Or but she

Daniel 11:39 Or land for a reward

Daniel 11:43 That is, people from the upper Nile region

Daniel 11:45 Or the sea and

Chapter 11 of the book of Daniel in the Christian Bible contains a detailed prophecy of the kings of Persia and Greece, and the conflicts that would arise between them.

Here is a breakdown of the chapter:

- Verses 1-4: The chapter begins with the angel continuing to speak to Daniel, telling him that he will reveal the truth about the future of Persia and Greece. He mentions that there will be three more Persian kings, and a fourth who will be very wealthy and will stir up all against the realm of Greece.
- Verses 5-20: The angel then gives a detailed account of the conflict between the kings of the north (Syria) and the kings of the south (Egypt), including their alliances, strategies, and victories. He also mentions a king who will arise in the north and conquer many territories, but who will eventually fall.
- Verses 21-35: The angel then describes a king who would arise in the north and oppress the people of God, and another who would rise up against him and defeat him. This second king would then exalt himself and blaspheme God, and would persecute the people of God. The angel reveals that this would continue until the time of the end, and that many would be purified, made white, and refined through this persecution.
- Verses 36-45: The angel then describes a king who would exalt himself above every god and speak blasphemies against the God of gods. He would prosper until the wrath of God is complete, and then he will be destroyed. The angel reveals that this king would do according to his own will, and show no regard for the desire of women or any other god, but would magnify himself above all.

Overall, chapter 11 emphasizes the reality of spiritual warfare and the conflicts between nations. It highlights the importance of understanding the events of the future, and the

need for God's people to stand firm in the face of persecution. The chapter also shows the sovereignty of God over the rulers and kingdoms of the earth, and His ultimate victory over evil.

Here are some important verses from chapter 11 of the book of Daniel in the Christian Bible, along with a brief explanation of each and where to find them in the chapter:

1. "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." (Daniel 11:2) - This verse begins a long prophecy about the future of various empires and kingdoms, starting with Persia and Greece.
2. "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." (Daniel 11:5) - This verse refers to a power struggle between two rulers in the south, which will lead to the rise of a stronger leader.
3. "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." (Daniel 11:8) - This verse describes a military campaign by the king of the south against the north, and the plundering of religious artifacts.
4. "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." (Daniel 11:36) - This verse describes a future king who will become arrogant and speak blasphemies against God, but will eventually be brought down by divine judgment.
5. "But he shall come to his end, with none to help him." (Daniel 11:45) - This verse concludes the prophecy with the defeat and downfall of the king of the north.

These verses can be found in Daniel 11:2, 5, 8, 36, and 45.

Daniel chapter 11 is a highly detailed and prophetic chapter that contains a vision describing the conflicts and events involving various kingdoms and rulers. While the chapter primarily focuses on historical events in the ancient Near East, it also conveys several theological thoughts and influences:

God's Foreknowledge and Control of History: One of the central theological thoughts in Daniel 11 is the idea that God possesses foreknowledge of future events and exercises control over the course of history. The vision predicts numerous historical events with remarkable accuracy, including the rise and fall of specific rulers and empires. This highlights the concept of divine providence and God's sovereignty in orchestrating the affairs of nations and individuals.

Conflict and Warfare: The chapter's detailed descriptions of wars, alliances, and conflicts between various kingdoms and rulers reflect the theological reality of human sin and strife. These conflicts are depicted as part of God's unfolding plan and are often seen as a

consequence of human pride and ambition. The presence of warfare in the vision emphasizes the fallen nature of the world and the need for divine intervention and redemption.

Oppression and Persecution: Within the historical accounts presented in Daniel 11, there are references to the persecution of God's people. This theme of oppression and persecution is a recurring theological concern in the Bible, highlighting the challenges faced by God's faithful followers and the need for divine deliverance and justice.

Foreshadowing of the End Times: While much of Daniel 11 is focused on specific historical events, some passages have been interpreted as foreshadowing end-times events. This has led to discussions about eschatology (the study of end times) and the role of prophetic literature in shaping eschatological expectations.

Theological Influence:

Daniel chapter 11 has influenced theological discussions and thought in various ways:

Divine Providence and Sovereignty: The chapter's portrayal of God's foreknowledge and sovereignty has contributed to discussions about divine providence and the belief that God is actively involved in human history, guiding it according to His purposes.

Interpretation of Prophecy: Daniel 11 has been a subject of interpretation and debate among theologians and scholars. It has led to discussions about the accuracy of biblical prophecy and its relevance to understanding historical and future events.

Eschatological Speculation: Some passages in Daniel 11 have been interpreted eschatologically, leading to speculations about the end times. These interpretations have influenced eschatological thought in both Jewish and Christian traditions.

Theological Reflection on Human Conflict: The chapter's depiction of warfare and human conflicts has prompted theological reflection on the nature of human sin and the need for reconciliation and peace. It underscores the biblical narrative of human fallenness and the longing for a future where conflicts are resolved in God's kingdom.

In summary, Daniel chapter 11 conveys theological thoughts related to God's foreknowledge, divine control of history, conflict, oppression, and the potential foreshadowing of end-times events. These themes have influenced discussions on divine providence, prophecy, eschatology, and the theological understanding of human conflicts in both Jewish and Christian theological traditions.

Daniel 12

New International Version

The End Times

12 “At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then.

But at that time your people—everyone whose name is found written in the book—will be delivered. 2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. 3 Those who are wise[a] will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. 4 But you, Daniel, roll up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge.”

5 Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank. 6 One of them said to the man clothed in linen, who was above the waters of the river, “How long will it be before these astonishing things are fulfilled?”

7 The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, “It will be for a time, times and half a time.[b] When the power of the holy people has been finally broken, all these things will be completed.”

8 I heard, but I did not understand. So I asked, “My lord, what will the outcome of all this be?”

9 He replied, “Go your way, Daniel, because the words are rolled up and sealed until the time of the end. 10 Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand.

11 “From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days. 12 Blessed is the one who waits for and reaches the end of the 1,335 days.

13 “As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance.”

Footnotes

Daniel 12:3 Or who impart wisdom

Daniel 12:7 Or a year, two years and half a year

Chapter 12 of the book of Daniel in the Christian Bible contains a final prophecy of the end times, including the resurrection of the dead, the judgment of the living and the dead, and the final victory of God's people.

Here is a breakdown of the chapter:

- Verses 1-4: The chapter begins with the angel continuing to speak to Daniel, telling him that there will be a time of great trouble such as has never been before. However, those whose names are written in the book of life will be delivered. The angel also reveals that there will be a resurrection of the dead, some to eternal life and others to eternal condemnation.

- Verses 5-10: Daniel then sees two men, one on each side of the river, and he hears one of them ask how long it will be until the end of these wonders. The other man replies that it will be for a time, times, and half a time, and that when the power of the holy people is finally broken, all these things will be accomplished. Daniel is told to go his way until the end, and that he will rest and rise again at the end of days.

Overall, chapter 12 emphasizes the reality of the final judgment and the resurrection of the dead. It highlights the importance of being faithful to God, even in the midst of great tribulation, and the ultimate victory of God's people over evil. The chapter also shows the sovereignty of God over the events of history and the fulfillment of His plan for the salvation of His people.

Here are some important verses from chapter 12 of the book of Daniel in the Christian Bible, along with a brief explanation of each and where to find them in the chapter:

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." (Daniel 12:1) - This verse speaks of a time of great distress for the people of God, but also of their eventual deliverance through the intervention of the archangel Michael.
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." (Daniel 12:2) - This verse refers to a future resurrection, where the dead will be raised to either eternal life or eternal punishment.
3. "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." (Daniel 12:4) - This verse commands Daniel to keep the contents of the prophecy secret until the time when they will be fulfilled. It also mentions the increase of knowledge and mobility in the end times.
4. "And I heard, but I did not understand. Then I said, 'O my lord, what shall be the outcome of these things?'" (Daniel 12:8) - This verse shows Daniel's confusion and desire for further explanation regarding the prophecy.
5. "Blessed is he who waits and arrives at the 1,335 days." (Daniel 12:12) - This verse speaks of a period of time and the blessing of those who wait until its completion.

These verses can be found in Daniel 12:1, 2, 4, 8, and 12.

Daniel chapter 12 is the final chapter of the Book of Daniel and contains significant theological thoughts and influences, especially regarding eschatology (the study of end times) and resurrection:

The Great Tribulation: One of the central theological thoughts in Daniel 12 is the prediction of a future time of unparalleled distress, often referred to as the "Great Tribulation." It is described as a time of trouble and suffering that will affect many people. This theme has had a significant influence on discussions about the end times,

eschatological events, and the nature of tribulation and suffering that will precede the final judgment.

The Resurrection of the Dead: Daniel 12:2 contains a profound statement about the resurrection of the dead: "Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt." This verse has been a cornerstone of eschatological thought in both Jewish and Christian traditions, emphasizing the belief in a future resurrection of the dead when individuals will face either eternal life or judgment.

The Role of Michael the Archangel: Daniel 12 also mentions the archangel Michael, who plays a protective role during the time of trouble. This passage has contributed to discussions about angelology and the role of angelic beings in divine events, especially during eschatological events.

Sealing and Revelation: The chapter begins with a reference to a "book" that is sealed until the time of the end. This theme underscores the idea that certain prophetic information is hidden until it is revealed at the appointed time. It has influenced discussions about God's timing and the unfolding of His plan.

Theological Influence:

Daniel chapter 12 has had several significant theological influences:

Eschatological Expectations: The prophecy of the Great Tribulation, the resurrection of the dead, and the final judgment described in Daniel 12 have significantly shaped eschatological expectations in both Jewish and Christian traditions. These verses have contributed to beliefs about the end times, the resurrection of the dead, and the ultimate destiny of humanity.

Resurrection Theology: The concept of resurrection found in Daniel 12:2 has been instrumental in shaping resurrection theology in both Judaism and Christianity. It is seen as a foundational text affirming the belief in bodily resurrection at the end of the age.

Angelic Intervention: The mention of Michael the Archangel has contributed to discussions about the role of angels in divine events, particularly during times of conflict and judgment.

Timing of Prophetic Revelation: The theme of sealed prophecy being revealed at the right time has influenced discussions about God's timing and the unfolding of prophetic events in both biblical interpretation and theological reflection.

In summary, Daniel chapter 12 emphasizes theological themes related to the Great Tribulation, the resurrection of the dead, angelic intervention, and the timing of prophetic revelation. These themes have had a profound influence on discussions of eschatology, resurrection theology, angelology, and the unfolding of God's plan in both Jewish and Christian theological traditions.

Notes:

. Here are some of the difficult questions in the book of Daniel that have been debated by scholars and theologians:

1. What is the meaning of the four beasts in Daniel's vision in chapter 7?
2. Who is the "king of the north" and "king of the south" mentioned in Daniel 11?
3. What is the identity of the "one like a son of man" in Daniel 7?
4. What is the precise date of the writing of the book of Daniel?
5. Is Daniel a real historical figure or a literary creation?
6. What is the meaning of the 2300 days in Daniel 8:14?
7. What is the identity of the "prince who is to come" in Daniel 9:26?
8. What is the significance of the handwriting on the wall in Daniel 5?
9. What is the meaning of the "time, times, and half a time" mentioned in Daniel 7:25 and 12:7?
10. What is the interpretation of the seventy weeks prophecy in Daniel 9:24-27?

These are just a few of the difficult questions that have been raised in the book of Daniel. The answers to these questions are still debated and not fully agreed upon by scholars and theologians.