

Daniel New International Version (NIV) 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.

Among them are Daniel and his three companions, who refuse to touch the royal food and wine. Their overseer fears for his life in case the health of his charges deteriorates, but Daniel suggests a trial and the four emerge healthier than their counterparts from ten days of nothing but vegetables and water. Daniel 2 In the second year of his reign Nebuchadnezzar has a dream. When he wakes up, he realizes that the dream has some important message, so he consults his wise men. Wary of their potential to fabricate an explanation, the king refuses to tell the wise men what he saw in his dream. Rather, he demands that his wise men tell him what the content of the dream was, and then interpret it. When the wise men protest that this is beyond the power of any man, he sentences all, including Daniel and his friends, to death. Daniel receives an explanatory vision from God: Nebuchadnezzar had seen an enormous statue with a head of gold, breast and arms of silver, belly and thighs of bronze, legs of iron, and feet of mixed iron and clay, then saw the statue destroyed by a rock that turned into a mountain filling the whole earth. Daniel explains the dream to the king: Nebuchadnezzar is astonished to see a fourth figure in the furnace with the three, one "with the appearance like a son of the gods. Daniel 4 Nebuchadnezzar by William Blake between c. Daniel is summoned and interprets the dream. The tree is Nebuchadnezzar himself, who for seven years will lose his mind and live like a wild beast. All of this comes to pass until, at the end of the specified time, Nebuchadnezzar acknowledges that "heaven rules" and his kingdom and sanity are restored. Fall of Babylon Belshazzar and his nobles blasphemously drink from sacred Jewish temple vessels, offering praise to inanimate gods, until a hand mysteriously appears and writes upon the wall. The horrified king summons Daniel, who upbraids him for his lack of humility before God and interprets the message: Belshazzar rewards Daniel and raises him to be third in the kingdom, and that very night Belshazzar is slain and Darius the Mede takes the kingdom. But God shuts up the mouths of the lions, and the next morning Darius rejoices to find him unharmed. Four kingdoms of Daniel In the first year of Belshazzar Daniel has a dream of four monstrous beasts arising from the sea. The Ancient of Days judges and destroys the beast, and "one like a son of man " is given everlasting kingship over the entire world. A divine being explains that the four beasts represent four kings, but that "the holy ones of the Most High" would receive the everlasting kingdom. The fourth beast would be a fourth kingdom with ten kings, and another king who would pull down three kings and make war on the "holy ones" for "a time, two times and a half," after which the heavenly judgement will be made against him and the "holy ones" will receive the everlasting kingdom. Daniel 8 In the third year of Belshazzar Daniel has vision of a ram and goat. The ram has two mighty horns, one longer than the other, and it charges west, north and south, overpowering all other beasts. A goat with a single horn appears from the west and destroys the ram. The goat becomes very powerful until the horn breaks off and is replaced by four lesser horns. A small horn that grows very large, it stops the daily temple sacrifices and desecrates the sanctuary for two thousand three hundred "evening and mornings" which could be either or days until the temple is cleansed. The angel Gabriel informs him that the ram represents the Medes and Persians, the goat is Greece, and the "little horn" is a wicked king. Prophecy of Seventy Weeks In the first year of Darius the Mede, Daniel meditates on the word of Jeremiah that the desolation of Jerusalem would last seventy years; he confesses the sin of Israel and pleads for God to restore Israel and the "desolated sanctuary" of the Temple. The angel Gabriel explains that the seventy years stand for seventy "weeks" of years years , during which the Temple will first be restored, then later defiled by a "prince who is to come," "until the decreed end is poured out. In the third year of Cyrus [Notes 5] Daniel sees in his vision an angel called "a man", but clearly a supernatural being who explains that he is in the midst of a war with the "prince of Persia", assisted only by Michael , "your prince. A future king of Persia will make war on the king of Greece , a "mighty king" will arise and wield power until his empire is broken up and given to others, and finally the king of the south identified in verse 8 as Egypt will go to war with the "king of the north. He will defeat and

subjugate Libya and Egypt, but "reports from the east and north will alarm him," and he will meet his end "between the sea and the holy mountain. At this time Michael will come. It will be a time of great distress, but all those whose names are written will be delivered. Daniel fails to understand and asks again what will happen, and is told: Blessed is the one who waits for and reaches the end of the 1, days. Deuterocanonical books The Greek text of Daniel is considerably longer than the Hebrew, due to three additional stories: The High Priestly family was split by rivalry, and one member, Jason, offered the king a large sum to be made High Priest. Jason also asked "or more accurately, paid" to be allowed to make Jerusalem a polis , or Greek city. This meant, among other things, that city government would be in the hands of the citizens, which meant in turn that citizenship would be a valuable commodity, to be purchased from Jason. None of this threatened the Jewish religion, and the reforms were widely welcomed, especially among the Jerusalem aristocracy and the leading priests. Three years later Jason was deposed when another priest, Menelaus, offered Antiochus an even larger sum for the post of High Priest.

Chapter 2 : Book of Daniel Chapter 1 Bible Study Stranded in Babylon!

John Calvin's expositions on the first six chapters of the Book of Daniel offer a coherent, classic, Christ-centered interpretation of the prophet Daniel.

Daniel identifies himself as the author of the book in Daniel 1:1. Daniel was led into exile as a youth in B. C [2] and most estimates place him at around years old at the time. We know from Daniel 1:6 so he was around 85 at that time. So how did Daniel, a Jewish boy, find himself exiled in Babylon you ask? Well, that is a good question and for those interested in a little bit of history, please check out the second footnote. The book itself is well known for its extraordinary prophecies that outline the future gentile world powers, the coming Messiah and the end of this age but it also holds many lessons for living in an age and society that is hostile to belief in the God of Israel. Introduction to the siege and exile "then and now! 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 and put in the treasure house of his god. Why did the Lord allow Judah to be besieged? It can be traced back to the actions of Hezekiah in 2 Kings. In short, pride and worldliness! It is important also that you read Jeremiah. As a type, Babylon stands for this present world with its false religion and systems. The future fall of Babylon is prophesied in Revelation chapter 17 and 18 where these two systems are shown. We too are under siege and are to consider ourselves as exiles and strangers on this earth because it is not our real home! The goal of the Babylonians - Let the brain washing begin Dan 1: Daniel was to teach them the language and literature of the Babylonians. Among these were some from Judah: Daniel, Hananiah, Mishael and Azariah. The chief official gave them new names: Well, first they were taught to speak the lingo. Everything is done to separate these guys from their Jewish roots. In short, brain washing and indoctrination! The idea was to make the Jews so taken up by the things of Babylon that no time is taken to think of their own home and their own God. The world would rather that we are just like them. It is interesting to look at the meaning of their names before and after the change. According to the Ryrie Study Bible: The bottom line for our lives is clear: But could they change his heart? The inner resolve from God. Why should he see you looking worse than the other young men your age? The king would then have my head because of you. Give us nothing but vegetables to eat and water to drink. 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. Verse 8 is obviously a key verse for anyone facing pressure from the ways of Babylon. So think about the affect that the world has on your life? Because it is fair to say that non-Christians watch you a lot more than you think. And they watch and are interested in your actions more than your words. That is, he would have become someone that once had the ability to give life and sustain the thirsty but now was useless for that which it had been created! But thankfully, Daniel had a greater resolve than that! God allowed his three friends to be there with him in this test. What do we take from this? It is important to have godly friends around you that can support you. It is important to maintain fellowship with likeminded believers. God helps us in our trials but one of the methods He uses is support from fellow believers. Fellowship with God is crucial but fellowship with godly friends comes next. A key element in the Christian life is the community of believers. We need to remember that the chief official was putting his life on the line here as well as he states. But Daniel, in his wisdom [7], proposes a 10 day test. So would God honor such commitment or would Daniel and his friends be headed for the chop? The God who watches Daniel 1: So the guard took away their choice food and the wine they were to drink and gave them vegetables instead. Does God watch and act for those who fear Him and put Him first? We know from scripture that he does watch and He certainly does act when it is required [8]. So Daniel lives on only vegetables and water. Rather him than me! Now that is a miracle! We need a simple, uncomplicated faith. A faith that says God watches and God cares, and God acts. They know the character of God and this makes all the difference. It is also worth pointing out the spiritual lesson provided here with this food. It tastes good initially but only leads to further problems, emptiness and discontentment. Stick with what the Lord offers! Every good and perfect gift And Daniel could understand visions and dreams of all kinds. At the end of the time set by the king to bring them in, the chief official

presented them to Nebuchadnezzar. 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. And Daniel remained there until the first year of King Cyrus. Finally, we see that the abilities and giftings of these four teenagers were God given. Their knowledge, their understanding and their wisdom was all from God. I love it when simple folk with God first in their lives can confound the wise! But always remember what the Bible says is the beginning of wisdom and knowledge? Is He in the right place in your life? Do you have that divine simplicity of faith that trusts the Lord in trying times? I hope we all do. May we be the same. It emphasizes that all Christians, in a spiritual sense, are now stranded in Babylon the world while we wait for the establishment of our true home in the Heavenly Jerusalem. After the reign of Solomon, the Israelite nation split into two different kingdoms. Both of these kingdoms would eventually be ruled by 20 different kings. Out of the 20 kings who ruled in the southern kingdom, the Bible says that 7 were generally considered godly kings. Could the northern kingdom top that? Out of their 20 kings they had precisely 0 godly kings. It is not surprising then that they were the first to fall. You can read about in 2 Kings Have a look 2 Kings It is a fantastic story and highlights the trust and godliness of Hezekiah and the faithfulness of the God of Israel in looking after His people! But then read 2 Kings 20 - Especially vs And in a moment of pride and worldliness he shows the Babylonians all his gold, silver, armory and treasures. The time will surely come when everything in your palace, and all that your fathers have stored up until this day, will be carried off to Babylon. Nothing will be left, says the LORD. A few things come to mind It can have the same affect in our lives and that of the church which does seem to be pretty smitten by the world! If even a godly man such as Hezekiah can lose his focus and start taking pride in worldly things then so can you. And so can I. I used to do it at school races and then drop out! But going the distance and finishing well is impressive. Be mindful to endure and finish your Christian life well.

Chapter 3 : Daniel 1 - Wikipedia

*Daniel I (CHAPTERS) [T. H. L. Parker] on calendrierdelascience.com *FREE* shipping on qualifying offers. John Calvin's expositions on the first six chapters of the Book of Daniel offer a coherent, classic, Christ-centered interpretation of the prophet Daniel.*

Click here to view Daniel was of noble birth, if not one of the royal family of Judah. He was carried captive to Babylon in the fourth year of Jehoiachin, B. He was there taught the learning of the Chaldeans, and held high offices, both under the Babylonian and Persian empires. He was persecuted for his religion, but was miraculously delivered; and lived to a great age, as he must have been about ninety-four years old at the time of the last of his visions. The book of Daniel is partly historical, relating various circumstances which befel himself and the Jews, at Babylon; but is chiefly prophetic, detailing visions and prophecies which foretell numerous important events relative to the four great empires of the world, the coming and death of the Messiah, the restoration of the Jews, and the conversion of the Gentiles. Though there are considerable difficulties in explaining the prophetic meaning of some passages in this book, we always find encouragement to faith and hope, examples worthy of imitation, and something to direct our thoughts to Christ Jesus upon the cross and on his glorious throne. The captivity of Daniel and his companions. From this first captivity, most think the seventy years are to be dated. It is the interest of princes to employ wise men; and it is their wisdom to find out and train up such. Nebuchadnezzar ordered that these chosen youths should be taught. All their Hebrew names had something of God in them; but to make them forget the God of their fathers, the Guide of their youth, the heathen gave them names that savoured of idolatry. It is painful to reflect how often public education tends to corrupt the principles and morals. Daniel was still firm to his religion. Whatever they called him, he still held fast the spirit of an Israelite. These youths scrupled concerning the meat, lest it should be sinful. It is much to the praise of young people, not to covet or seek the delights of sense. Those who would excel in wisdom and piety, must learn betimes to keep the body under. Daniel avoided defiling himself with sin; and we should more fear that than any outward trouble. It is easier to keep temptation at a distance, than to resist it when near. And we cannot better improve our interest in any with whom we have found favour, than to use it to keep us from sin. People will not believe the benefit of avoiding excess, and of a spare diet, nor how much they contribute to the health of the body, unless they try. Conscientious temperance will always do more, even for the comfort of this life, than sinful indulgence. Pious young persons should endeavour to do better than their fellows in useful things; not for the praise of man, but for the honour of the gospel, and that they may be qualified for usefulness. And it is well for a country, and for the honour of a prince, when he is able to judge who are best fitted to serve him, and prefers them on that account. Let young men steadily attend to this chapter; and let all remember that God will honour those who honour him, but those who despise him shall be lightly esteemed. Commentary by Matthew Henry, Discussion for Daniel 1 1 month Ago Truth From the Book You have probably heard of Shadrach, Meshach and Abednego, but these were the heathen names, honoring false gods, that were given to them. When Jesus comes the dominion of the heathen shall be taken from them. The Book of Daniel shows us many things about how God still raises up His servants amidst these humiliated conditions among enemy Nations; and shows by Dreams and Visions the Political State of the world up to the end. This signified the end of the times of the kingdom of the sons of David, and the beginning of the times of the Gentiles.

Chapter 4 : Learning: Daniel Chapter 1 - 6 Lessons

Daniel Chapters 1 to 6 ~ Introduction The book of Daniel is almost two separate books, Chapters 1 to 6 that describe six incidents in the life of Daniel and his friends (history), and Chapters 7 to 12, which are visions and prophecy.

History from exile to Maccabean war Palestine was roughly the dividing line between these two empires and for that reason became a matter of contention. Palestine was under the control of the Ptolemaic empire until around 167 BC. The Greek way of life, with its attractive cultural institutions such as gymnasiums and theaters, Greek language and literature, refined manners and colorful religion, was a serious temptation to the Jewish population and found not a few cultural converts. But during this time, Judaism was still an acceptable and even thriving enterprise. This changed when the Seleucid Empire extended its area of control to include Palestine see Figure 1. He faced growing opposition to his rule throughout the Seleucid Empire. He interpreted the movements toward independence as being in part inspired by local religious and cultural practices. He decided to eradicate everything that smacked of provincialism and impose, by force if necessary, a uniform system of Greek cultural expression, a process called Hellenization. He outlawed such traditional Jewish practices as circumcision, dietary restrictions, and Sabbath observance and he made ownership of a Torah scroll a capital offense. He forced Jews to eat pork in violation of kashrut and even sacrificed a pig on the altar of burnt offering in the Jerusalem temple complex. Then he set up a statue of Zeus in the most holy place of the temple. Many Jews accommodated Hellenism, the culture of the Greek world, and assimilated. Others opposed any sort of compromise. Armed Jewish resistance broke out in 167 BC, led by a provincial Jew named Mattathias and his sons. They cleansed and restored the temple and resumed ritual activity as prescribed in the Torah. The temple was rededicated in 165 BC in a celebration called Hanukkah that lasted eight days. Son-of-Man

Apocalypse 7 The apocalypses of Daniel consist of private dream visions followed by official interpretations communicated by angels. In the first year of King Belshazzar of Babylon, Daniel saw a dream and his mind had a vision while he was in bed. Afterwards he wrote down the dream. Daniel related it and said: Four great beasts came up out of the sea, each different from the others. Then its wings were pulled off as I watched, and it was lifted up from the ground and made to stand on two feet like a human, and it was given a human mind. The year is when Belshazzar ruled over Babylonia on behalf of Nabonidus. The great sea out of which the beasts arose recalls the mythic waters of chaos associated with evil and populated with dragons and monsters see Isaiah 13. The lion represents Babylonia see Figure 1. Daniel goes on to describe three other beasts: As he watched, thrones were put in place, and an Ancient of Days took his throne, his clothing was white as snow, and the hair of his head was like pure wool; his throne was on fire and its wheels were burning. A stream of fire issued and flowed out from his presence. A thousand thousands served him, and ten thousand ten thousands stood attending him. The court sat in judgment and the books were opened. Hinrichs, 1998, Plate 1. Together they rendered judgment, and the terrible beast was destroyed by fire. Then another figure appeared who received command of the earth: As I watched the night visions, I saw one like a son of man coming with the clouds of heaven. He went to the Ancient of Days and was presented to him. To him was given dominion, glory, and kingship. All people, nations, and languages would serve him. His dominion would be an everlasting dominion that would not disappear. His kingship would never be destroyed. This mysterious and intriguing figure is separate from the supreme deity yet comes from heaven. It may be the angel Michael, who appears by name in the fourth apocalypse. Thus, the son-of-man figure is suggestive yet open ended see Angel, 1998. It develops into a messianic notion in postbiblical literature. He was writing in the expectation that the Seleucid kingdom of the wicked Antiochus would come to an end, and then Israel would receive the power of the kingdom of God forever. For example, a Mesopotamian dynastic prophecy describes the fall of Assyria and the rise of Babylonia, the fall of Babylonia and the rise of Persia, and then the fall of Persia and the rise of the Hellenistic monarchies see Grayson, 1998. Also, the Works and Days of Hesiod divides history into four ages: The tale of the ram and the goat 8 allegorically relates the transition from Persian to Greek rule. It tells of the desecration of the sanctuary and its reconsecration at Hanukkah. This accounts for the long delay after the fall of Babylonia; the restoration of Israel still awaits the future. It includes a description of the great tribulation

introduced by the military campaigns of Antiochus IV. There will be a time of trouble, such as never has been since there was a nation until that time. But at that time your people will be delivered, every one whose name shall be found written in the book. And many of those who sleep in the dust of the earth will wake up, some to everlasting life, and some to shame and everlasting contempt. Those who are wise will shine like the brightness of the firmament; and those who turn many to righteousness will shine like the stars for ever and ever. But you, Daniel, shut up the words, and seal the book, until the time of the end. Many will run to and fro, and knowledge will increase. The dead will be raised and judged, some gaining eternal life and others punishment. Most of the Hebrew Bible knows nothing of resurrection, and there was no developed concept of an afterlife. Only Enoch and Elijah escaped death. Still, death was not considered the absolute end of personal existence. After death a person descended into sheol, the underworld, where that person existed as a shade or shadow of the former self. This late passage in Daniel is a hint of the notion of resurrection that takes hold strongly within Judaism and Christianity after the second century BCE see Segal, This is typical of apocalyptic literature generally. This perpetuates the literary fiction that these materials were written long before the events themselves transpired and that their meaning would only be revealed at the end. Some conservative Christians lay great store in the apocalyptic material of Daniel as well as other Old Testament and New Testament apocalyptic passages. Genuinely creative, apocalyptic literature could be considered the ancient equivalent of our modern genre of science fiction for the way it tries to conceptualize and visualize the shape of the future. The book of Daniel reflects a new approach to dealing with historical experience. It extrapolates from the present and tries to imagine how the future might look, heavy on the imagination see Boyer, , for the impact of apocalyptic on American culture. But one feature of the book compromises the clean division of Daniel into these two parts. Daniel is one of the two books in the Hebrew Bible that contains a substantial amount of text written in Aramaic rather than in Hebrew; the other is Ezra. The section of Daniel written in the Aramaic language, 2: Nobody knows exactly why see Hartman and Di Lella, The book of Daniel was classed with the Writings rather than the Prophets in the Jewish canon for a variety of reasons. Daniel does not play the role of a prophet in the book but rather the roles of wise man, diviner, and counselor to kings. The latter half of the book consists of apocalypses rather than prophetic oracles of the type found in classical prophecy. And the book is much later than the prophetic body of writings, which was considered closed after around BCE. Daniel is classed with prophetic literature in the arrangement of books in most English Bible translations. But the book of Daniel obviously differs from mainstream prophetic literature. How was Daniel heard by Jews in the post-Maccabean period? Yet the world did not end in the way or at the time predicted. In fact, it did not end at all as the writer expected it would. Some might judge the book to be mistaken. So how could it still speak to a later age? And how could it be canonized? Although the future that the book of Daniel imagined did not come to pass as he had envisioned it, the book gives powerful expression to the need for vision and the need to conceptualize the future imaginatively in order to prepare for it. The kingdom comes by the intervention of God. The figure of Daniel became very popular in Judaism and more came to be written about him. These postbiblical stories are called the Additions to Daniel and they are present in the Greek version of the book of Daniel, which is an expanded edition of the Hebrew version. The story of Susanna and the story of Bel and the Dragon follow Chapter The tale of Susanna is especially clever and delightful. The first part is a prayer in the form of group complaint or lament psalms. It is voiced by Azariah, otherwise called Abednego in the stories. It contains a corporate confession of sin, a general description of their plight, and a cry for deliverance. Nothing in the prayer is specific to the conditions in the furnace and does not even mention it. Rather, this composition is typical of general complaint psalms from this period. Then follows a short narrative description of the fire and furnace: The angel of the Lord came down into the furnace to be with Azariah and his companions, and drove the fiery flame out of the furnace, and made the inside of the furnace as though a moist wind were whistling through it. The fire did not touch them at all and caused them no pain or distress.

Chapter 5 : Daniel NIV - Daniel's Training in Babylon - In the - Bible Gateway

Commentary on Daniel Chapters 1 - 6 Matthew Janzen Serve Yahweh in All Circumstances Daniel - Pt. 1 Text: Daniel 1 I. Today we begin a new book of the Bible, a book I am excited about studying, and one.

Aramaic referring to Gentiles chapters Hebrew referring to Jews One immediate question about the linguistic approach is whether the language shifts indicate a shift in content or are used for some other reason. We will argue below that they are a sufficient indicator of the content. Further, understanding the text as a twofold division history, prophecy seems hardly to have been a viable option for the initial readers. The most remarkable thing they would have noticed would have been the shift between Hebrew and Aramaic. Only from the perspective of a translation are we not able to see this clearly. I prefer the linguistic approach for a number of reasons. First, according to Harrison, "the devices of enclosing the main body of a composition within the linguistic form of a contrasting style so as to heighten the effect of the work was commonly employed in the construction of single, integrated writings in the corpus of Mesopotamian literature" pp. Thus, chapters of Daniel, being in Aramaic, fit in well with the literary devices of the day, suggesting that they are a unit within the book. Second, as Harrison also points out, "While the narratives and visions are set in general chronological order, the visions commence before the stories come to an end" p. For example, Daniel 2: Needless to say, it seems forced. Third, chapters 2 and 7 afford interesting parallels in their prophecies of Gentile empires. Although there are several differences, there are also incredible similarities. It is hard to resist the conclusion that such a parallel was intended by the author; if so, then the Aramaic section of Daniel is bracketed--both in language and in content. Fourth, consider the evidence suggested by Freeman Old Testament Prophecies, Hebrew is used in Daniel 1: The reason for this peculiarity would seem to stem from the fact that Daniel had two distinct, although related, messages to deliver. One was a message of judgment concerning the defeat and final overthrow of the Gentile world powers of whom Nebuchadnezzar, Belshazzar, Darius and Cyrus were at present the chief representatives. The second message, which is exclusively directed to the Hebrew people, is appropriately in Hebrew. What concerned the Gentiles was written Aramaic, the commercial and diplomatic language of the time. That which concerned the people of Israel was written in Hebrew, although on the basis of chapter 1, which is an introduction to the book, the entire prophecy would, when written down by Daniel, be addressed to the Jewish people. Finally, the book may quite satisfactorily be organized in a more detailed fashion along these lines. Note that in the following outline the Aramaic section constitutes a chiasmus or reverse parallel while the Hebrew section involves a straightforward parallel. This section functions, in part, as a sort of de ja vu reminder of Joseph, designed to establish Daniel as trustworthy before his people even though he is a high-ranking government official. First, when an author gives such a major clue as a shift in the very language he uses to communicate his message, the wisest course of action is to allow such to shape the outline of the book. Second, the Aramaic section of the book contains an interesting chiastic pattern in which the various parts mirror each other. To some degree, we should expect the corresponding chapters also to interpret one another. Thus, as we intimated earlier, the prophecies in chapter 2 need to be read in the light of the prophecies of chapter 7, and vice versa. Third, at the same time, the chiastic parallels do not necessarily indicate precisely the same message. For example, in chapters 4 and 5, the judgments on the proud rulers differ in severity and outcome. Fourth, the chiastic pattern in Daniel illustrates a phenomenon not often observed by modern-day interpreters. Few New Testament scholars today see chiasmus in that corpus, for example, even there is strong evidence that many books are arranged on a chiastic pattern e. As many as one third of the Psalms have been arranged chiastically as well. In the least, we ought to be open to this organizational principle, especially in places where a more traditional outline ends up in a dead end.

Chapter 6 : Daniel Chapter 1

â€¢ In chapters , Daniel writes about his own life in captivity. He was selected to work for the Babylonian King Nebuchadnezzar. Daniel (or his Babylonian name Belteshazzar), and his friends made bold and tough decisions and several times displayed their integrity to stand for Godliness instead of culture.

God has chosen Daniel, and the other three to serve in the palace. God gave them wisdom, skills and learning. This palace is not a godly place. Daniel chose not to defile himself with the food there. And with that, he became even better than all the others and was given favour. God puts us in places of uncertainty or ungodly, not to be defiled by it, but so that through it we can practice our faith and eventually use it in His glory. God has the ability to protect us and give us favour wherever we are. We ought not to eat, accept or practice anything that defiles the name of the Lord. Nebuchadnezzar had a dream he wants to be interpreted. So he called the wise men to interpret it. But the first people that he called could not give him what he wants. For he wanted them to tell his dream before they interpret it. With that he got angry and command to kill all the wise men in the place that were unable to tell his dream. Daniel, after the revelation with rejoicing has the confidence to come before Nebuchadnezzar to tell the dream and interpret it. Our bosses at work will command us things that are sometimes impossible or even can hurt us for any reason. With that scenario, always seek God. And God will answer us to solve the problem that seems impossible to solve. When God commands us we have to obey him and have the confidence to say His message to the people. This message will amaze men and glorify God. Daniel 3 Nebuchadnezzar made a god out of gold. He told them that anyone who would not bow down will be thrown in the blazing furnace. But a report came to him that Shadrac, Meshac and Abednego did not bow down. Nebuchadnezzar called the three and question them about their reasons. Consequently Nebuchadnezzar out of anger, commanded that these three be thrown in the burning furnace with an increase amount of fire. But he was astonished to see four men in the furnace. They are there walking untied. He realized that they were with the son of God. So he commanded them to get out. He also promoted the three after the incident. Our bosses, leaders, or anyone in authority with us may have their own beliefs. They can invite us to believe in their god and thus compromise our faith. But let us not give in to them. Let us not bow down to other gods even if it will give us comfort. And we too will get a promotion from God and be blessed if we remain in Him. Nebuchadnezzar once again had a dream. He dreamt of a huge tree that was cut down. He summoned Daniel and asked him to interpret it. Daniel told that the tree was him. His splendour will be cut down and that he will be made low because of his pride. He will be like this for seven years until he realized to go back and acknowledge God. The vision was fulfilled. He was made low for seven years. He humbled himself to God and was restored. He has the ability to take anything away from us. But Belshazzar defiled God. He served other gods. Then God send a hand to write something on the wall while they are celebrating. He was scared to death seeing the finger moving by itself. Someone then informed him that Daniel is a great man who can read such. The king asked Daniel to read the text and promised him that if he did, he will have a reward. Daniel did not care about the reward but still interpreted it. That God has weighed his heart and found out that he is not satisfied with the riches; and that his kingdom is divided and given to Medes and Persians. He will weigh us according to our deeds. He can end any position, power, fame or wealth that we have right now in an instant. Let us learn to give and love with contentment in our hearts. It only shows that He is contented with what he has. Darius is reigning during that time. He appointed different positions. However they have planned to trap him in his relationship to God. They tell the king to make a decree that people should not pray to any god except in him for thirty days. The envious people discovered that Daniel is praying to God three times a day. They immediately report it to the king. The king was anxious for him. The king Darius praised God for what had happened. God has shut the mouth of the lions and did not hurt him. We have to be faithful in everything we do. For there will come a time that people will find faults in us out of their selfish schemes. Daniel showed his faithfulness even to his prayer time. Even if it was not allowed to pray to God, he still choose to do so even if it will cost his life. But God has protected him in the den. Yet he too has trust God in the decision he has made. We praise You Our God. You are worthy, You are

Holy. Father, have mercy on us according to Your unfailing love. We confess our prideful ways. We have not acknowledged You as the ultimate source of what we have right now. We have forgotten that You are the one who has placed us in our work; that You are the one who should get the glory in everything that is happening in our lives. Forgive us for our sins. May we choose to only bow down to you and obey Your commands. We believe in Your promises and miracles. We believe that You will never leave us when times are rough. And we also believe that out of Your love you will discipline us according to Your glory. Lord Jesus, may we remember what You have done for us. You have forgiven us out of your great compassion and amazing grace. May this grace that we receive enable us to live Holy lives and live like Daniel. That we will choose not to be defiled by the wicked things around us but to stand firm in Your word. May we not compromise to the desires of our flesh but to seek the Holy Spirit always through Your word. Grant us hope that even though we have failed you a thousand times before, we can still receive mercy as we turn from our wicked ways. Grant us the heart to repent. We place our trust and hope in You.

Chapter 7 : DANIEL CHAPTER 6 KJV

Read Daniel chapter 1, verses ; and 2 Kings chapter 23, verse 34, through chapter 24, verse 7. In world history there were two kings named Nebuchadnezzar.

Chapter 8 : Daniel - Daniel's Training in Babylon - In the - Bible Gateway

The Book of Daniel Quiz (Chapter) 1. What Country overthrows Jerusalem in the first Chapter of Daniel? (a) Assyria b) Medo-Persia. c) Babylonia d) Egypt.

Chapter 9 : Book of Daniel - Wikipedia

The Book of Daniel is divided between the court tales of chapters and the apocalyptic visions of , and between the Hebrew of chapters 1 and and the Aramaic of chapters