

LESSON 45

Daniel

OVERVIEW:

Daniel was probably a youth when he was taken captive to Babylon. Daniel refuses to eat the king's meat. The three Israelites are cast into the furnace for not worshipping the king's idol. Daniel is thrown into the lions' den for praying to God.

Traditionally it is believed that the book was written by Daniel, there are theories which indicate that there may have been four authors which explain the wide span of time the text covers. However, through modern revelation, the accuracy of its major doctrinal sections is confirmed in D&C 65:1-6; 116: and 138:44. The purpose for the Book of Daniel is to teach his people that not only could they live their religion in this alien and spiritually inhospitable land but they could also find a close relationship with God in doing so. God had not abandoned his people and would, therefore, continue to be their God even in Babylon. The majority of the book is written in Aramaic, which was the accepted language among the Jews during that era. Daniel was a chief ruler in Babylon and Persia.

(Most scholars agree that Nebuchadnezzar, as a Babylonian prince, was in command of his father's troops in 605 B.C. when they soundly defeated the Egyptian forces at Carchemish (see Jeremiah 46:2). This defeat marked the beginning of the end of the Egyptian Empire as a world power and put the known world on notice that it would now have to reckon with Babylon. Nebuchadnezzar pursued the Egyptians southward and dealt them a worse defeat near Hamath in Syria (see Harry Thomas Frank, *Discovering the Biblical World*, p. 127), thus securing Syria and Judea for the expanded Babylonian Empire. As seen in Daniel 1:1, this drive resulted in the siege of Jerusalem in the third year of the reign of Jehoiakim and in Judah's being made a vassal to Babylon for the next three years (see 2 Kings 24:1). At that time many of the finest vessels of the temple were taken to Babylon as tribute (see 2 Chronicles 36:7). Selected members of Judah's upper class, which included Daniel (see 2 Kings 20:14–18; Daniel 6:13), were carried captive to Babylon. Sometime during this campaign, Nebuchadnezzar learned of the death of his father, and within the year he returned to Babylon to be made king (see Jeremiah 25:1). Later he besieged Jerusalem twice more, carrying off additional captives both times, and eventually destroying Jerusalem about 587 B.C. All the evidence suggests that Daniel and his three companions were taken into captivity during the first exile to Babylon (see Daniel 1:6). Daniel lived in Jerusalem at the same time Lehi did, though there is no evidence to suggest that they knew each other. Institute Manual, 297)

SCRIPTURES:

THE BOOK OF DANIEL CHAPTER 1

Daniel and certain Hebrews are trained in the court of Nebuchadnezzar—They eat plain food and drink no wine—God gives them knowledge and wisdom beyond all others.

1 IN the third year of the reign of ^aJehoiakim king of Judah came ^bNebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the ^avessels of the house of God: which he carried into the land of ^bShinar to the house of his god; and he brought the ^cvessels into the treasure house of his god. (Shinar was the plain of the lower delta country between the Tigris and the

Euphrates rivers where they approach the Persian Gulf. It was the ancient land of Chaldea, or Babylonia. (See William Smith, *A Dictionary of the Bible*, s.v. "Shinar.")

3 ¶ And the king spake unto Ashpenaz ^athe master of his eunuchs (chief of his officers), (The word eunuch is "the English form of the Greek word which means bed keeper. In the strict and proper sense they were the persons who had charge of the bed-chambers in palaces and larger houses. It was the eastern custom that this duty was given to those who were deprived of their virility. But some of these persons rose to be confidential advisors of their royal masters or mistresses, the word was occasionally employed to denote persons in such a position, without indicating anything of their proper manhood.)

that he should bring *certain* of the children of Israel, and of the king's ^bseed, and of the princes;

4 Children in whom *was* no blemish, but ^awell favoured, (Heb good in appearance) and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily ^aprovision of the king's ^bmeat, (Heb delicacies) and of the wine which he drank: so nourishing them three years, that at the end thereof they might ^cstand before the king.

6 Now among these were of the children of Judah, ^aDaniel, ^bHananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave ^anames: for he gave unto Daniel *the* ^bname of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 ¶ But Daniel ^apurposed in his heart (Daniel was committed to the Lord from the very start.) that he would not ^bdefile himself with the portion of the king's meat, nor with the ^cwine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. (What was wrong with the king's meat? 1) Some of the foods may have been on the list of forbidden foods under the Law of Moses. 2) Some of the meats of the Babylonians may not have been properly drained of blood, another violation of the Law of Moses. 3) The heathens consecrated the food at their feasts by offering up part of the food and drink as sacrifices to their gods. Consuming such food would be participating in the worship of false gods. Also, the food would be considered unclean if prepared by someone considered unclean, such as a heathen.)

9 Now God had brought Daniel into ^afavour and ^btender love (Heb compassion) with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I ^afear my lord the king, who hath appointed your meat and your drink: for why should he see your faces ^bworse liking (less healthy) than the children which *are* of your ^csort? (age) then shall ye make *me* endanger my head to the king.

11 Then said Daniel to ^aMelzar, (Heb the steward) whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us ^apulse (such seeds and grains as peas, wheat, barley, and rye.) to eat, and water to drink.

13 Then let our ^acountenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, God gave them ^aknowledge and skill in all ^blearning and wisdom: and Daniel had ^cunderstanding in all ^dvisions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten

times better than all the ^amagicians and astrologers (The Hebrew word for astrologers and magicians is *Ahshaphim*, which means an enchanter who uses incantations and who practices hidden arts (see Davidson, *Analytical Hebrew and Chaldee Lexicon*, pp. li– lii). These people were frequently associated with evil spirits (see Acts 8:9–24). Daniel and his brethren were founded in truth and revelation from God and were thus of much greater wisdom and understanding than the king’s magicians and astrologers. Institute Manual, 298) that *were* in all his realm. (Even though their native abilities were considerable, they were magnified even more by the power of the Spirit in their lives.)

21 And Daniel continued *even* unto the first year of king Cyrus. (Daniel lived to be 80. Elder Boyd K. Packer said: “I have come to know...that a fundamental purpose of the Word of Wisdom has to do with revelation. From the time you are very little we teach you to avoid tea, coffee, liquor, tobacco, narcotics, and anything else that disturbs your health...If someone under the influence can hardly listen to plain talk, how can they respond to spiritual promptings that touch their most delicate feelings? As valuable as the Word of Wisdom is as a law of health, it may be much more valuable to you spiritually than it is physically. CR Oct 1979, 29-29)

OVERVIEW:

Daniel interprets the dream on Nebuchadnezzar. God will set up a kingdom in the last days which will fill the whole earth.

SCRIPTURES:

CHAPTER 2

Nebuchadnezzar’s dream is revealed to Daniel—The king saw a great image; a stone cut from the mountain without hands destroyed the image; and the stone grew and filled the whole earth—The stone is the latter-day kingdom of God.

This chapter means that God will bring about his work in a specific time and nothing and no one can stop him.

1 AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed ^adreams, wherewith **his spirit was ^btroubled, (this means he remembered the dream)** and his sleep brake from him.

2 Then the king commanded to call the ^amagicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in ^aSyriack, (Heb Aramaic (a language related to Hebrew)) O king, live for ever: tell thy servants the dream, and we will ^bshew (or reveal or tell) the interpretation,

5 The king answered and said to the Chaldeans, **The thing is ^agone from me: (The Persian word used means “is certain with me” azda. The king makes the point that he knows what he dreamt; therefore if the interpreters can tell him the dream, he will know that they know what they are talking about and he will know whether he can have confidence in their interpretation or not. Ellis T. Tasmussen, An Introduction to the Old Testament and Its Teachings, 2:92) if ye will not make known unto me the dream, with the interpretation thereof, ye shall be ^bcut in pieces, and your houses shall be made a dunghill.**

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 **But if ye will not make known unto me the dream, (he must have known the dream.) there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, ^atill the time be changed: (till with time circumstance will change) therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.**

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 **And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the ^agods, whose dwelling is not with flesh. (The writer was setting the stage for two points: First, God, through Daniel was able to do what the gods of the wise men could not. Their power was non-existent. Second, Daniel's God did associate with those in the flesh and was very willing to manifest his will.)**

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree so ^ahasty from the king? Then Arioch made the thing known to Daniel.

16 (Daniel asks for some time to fast and pray) Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to ^aHananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 ¶ Then was the ^asecret revealed unto Daniel in a night ^bvision. Then Daniel blessed the God of heaven. (Revelation was given to Daniel. The response of Daniel and his friends at a time when their lives were in danger because of the king's sentence on all the wise men illustrates the application of a principle taught by President Harold B. Lee: "By faith in God you can be attuned to the Infinite and by power and wisdom obtained from your Heavenly Father harness the powers of the universe to serve you in your hour of need in the solution of problems too great for your human strength or intelligence" (in *Church News*, 15 Aug. 1970, p. 2).)

20 Daniel answered and said, Blessed be the name of God for ever and ever: for ^awisdom and might are his:

21 And he changeth the ^atimes and the ^bseasons: he ^cremoveth kings, and setteth up kings: he giveth ^dwisdom unto the wise, and ^eknowledge to them that know understanding:

22 He ^arevealeth the deep and secret things: he ^bknoweth what *is* in the darkness, and the ^clight dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose ^aname was Belteshazzar, Art thou able to make ^bknown unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the ^aastrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that ^arevealeth ^bsecrets, **(Daniel was giving credit to God where it was due.)** and maketh known to the king Nebuchadnezzar what shall be in the **latter days**. Thy ^cdream, and the visions of thy head upon thy bed, are these; D&C 65:2 - The ^akeys of the ^bkingdom of God are committed unto man on the earth, and from thence shall the ^cgospel roll forth unto the ends of the earth, as the ^dstone which is cut out of the mountain without hands shall roll forth, until it has ^efilled the whole earth. D&C 138:44 – Daniel foresaw and foretold the establishment of the ^akingdom of God in the latter days, never again to be destroyed nor given to other people.

29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: **and he that ^arevealeth secrets maketh known to thee what shall come to pass. (This is not a contingent prophecy. This SHALL come to pass.)**

30 But as for me, this secret is not revealed to me for *any* ^awisdom that I have more than any living, but ^bfor *their* sakes (Aramaic: in order that the interpretation may be made known to the king) that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ **Thou, O king, sawest, and behold a great ^aimage. This great image, whose brightness was excellent, stood before thee; and ^bthe form thereof was terrible. (Aramaic: its appearance was frightening)**

32 **This image's head was of fine gold, (Nebuchadnezzar- from about 600BC to 562BC) his breast (Medes) and his arms of silver (Persia – from about 553BC to 400BC), his belly and his thighs of brass, (Macedonia – Alexander the Great – from about 356 BC to 323BC)**

33 **His legs of iron, (Roman Empire – from about 31BC to 476 AD, two divisions (the split occurred about 285AD into East and West) Rome (ended in 476AD) and Constantinople (ended in 1453AD)) his feet part of iron and part of clay. (the breakup of the Roman Empire into smaller kingdoms – the various countries of today)**

34 **Thou sawest till that a ^astone was cut out ^bwithout hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.**

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no ^aplace was found for them: and the ^bstone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a ^akingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. **Thou art this ^ahead of gold.**

39 **And after thee shall arise another ^akingdom inferior to thee, (Medes and Persia) and another third kingdom of brass (Macedonian Kingdom and Alexander the Great), which shall bear ^brule over all the earth.**

40 **And the fourth ^akingdom (Roman Empire) shall be strong as iron:** forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

41 **And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided;** but there shall be in it of the strength of the ^airon, forasmuch as thou sawest the iron mixed with miry clay. (Numerous countries, some strong countries and some weak ones)

42 **And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.**

43 **And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.**

SCRIPTURE MASTERY: 44 (Here's the clue of when the kingdom will come forth.) And in the ^adays of these ^bkings (the latter days) shall the God of heaven ^cset up a ^dkingdom, which shall never be ^edestroyed: and the ^fkingdom shall not be left to other people, *but* it shall ^gbreak in pieces and ^hconsume all these ⁱkingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the ^astone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made ^bknown to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure. [(The kingdom of God set up on the earth. For now it is the Church of Jesus Christ of Latter-day Saints.

During the Millennium it will be the Kingdom of God. During the Millennium it will be both an ecclesiastical and a political kingdom. The Church will have the rule and government of the world given to it. **What is the significance of the “stone cut out without hands?” First, the stone cut out without hands means it was an act of God and not of man. Also, according to Biblical law altars were to be constructed from unhewn stone. Exodus 20:24-25, 24 ¶ An altar of earth thou shalt make unto me, and shalt ^asacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. 25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn ^astone: for if thou lift up thy ^btool upon it, thou hast polluted it. Deut 27:1-8 1 AND Moses with the ^aelders of Israel commanded the people, saying, ^bKeep all the commandments which I command you this day. 2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great ^astones, and ^bplaister them with plaister: 3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee. 4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister. 5 And there shalt thou build an altar unto the LORD thy God, an altar of ^astones: thou shalt not lift up *any* ^biron tool upon them. 6 Thou shalt build the ^aaltar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: 7 And thou shalt offer peace ^aofferings, and shalt eat there, and rejoice before the LORD thy God. 8 And thou shalt write upon the stones all the words of this law very plainly. Thus the stone cut out of the mountain without hands is the holy and pure stone used for temple altars. The stone became a great mountain and filled the whole earth. The mountain symbolizes the Temple. Thus, the kingdom that God will set up in the latter days will be His kingdom, a kingdom that fills the entire earth, a kingdom that is as a holy temple. And so the entire earth will be as one sacred temple, a place that we can ascend to find ourselves as we find God. The Kingdom of God on Earth: A kingdom must have a king, property, laws, bishops, workers, land, political organization, military, economics, education, social, cultural, spiritual. Today the U.S. government is prohibiting the Kingdom from rolling forth. The Church is progressing and expanding, but the kingdom must wait.)**

46 ¶ Then the king Nebuchadnezzar fell upon his face, and ^aworshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your ^aGod *is* a ^bGod of gods, and a ^cLord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a ^agreat man, and (he) gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and he ^aset Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel ^bsat in the gate of the king. (Remained at the king's court)

(The purpose for this unveiling of the history of the world so that the honest in heart might be looking forward to its establishment, and numerous good men and women, knowing of the revelations of God and the prospects for the future, have looked forward to this day. President Spencer W. Kimball, CR April 1976, p. 10)

THE DOCTRINE AND COVENANTS
SECTION 65

Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, October 1831. HC 1: 218. The Prophet designates this revelation as a prayer.

1—2, Keys of the kingdom of God are committed to man on earth, and the gospel cause shall triumph; 3—6, The millennial kingdom of heaven shall come and join the kingdom of God on earth. (This revelation refers to the prophecy of Daniel that the God of heaven will set up his kingdom again upon the earth in the last days and announces that the fulfillment of that prophecy has commenced in the restoration of the gospel. Speaking of himself, the Prophet Joseph Smith said, "I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world" (Teachings of the Prophet Joseph Smith, 366). This section is also an important commentary on Matthew 6:10, wherein the Savior prayed, as part of the Lord's Prayer, that the kingdom of his Father, or "the kingdom of heaven," as it is here described, might be established on the earth. Thus the Prophet's prayer and the Lord's Prayer become one. Revelations of the Restoration, p. 472.)

1 HEARKEN, and lo, a voice as of one (Joseph Smith) sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—^aPrepare ye the way of the Lord, make his paths straight. (The only message that can prepare men for the coming of Christ is the gospel of Jesus Christ.)

2 The ^akeys of the ^bkingdom of God (The keys of the kingdom were committed to Joseph Smith and Oliver Cowdery in the spring of 1829 by Peter, James, and John, who received them at the hands of the Lord himself (D&C 27:12-13; 128:20-21). Revelations of the Restoration, p. 475) are committed unto man on the earth, and from thence shall the ^cgospel roll forth unto the ends of the earth, as the ^dstone which is cut out of the mountain (The stone cut out of the mountain is the latter-day kingdom of God as it was restored by the Prophet Joseph Smith. As to how the stone is to fill the whole earth, Orson Pratt observed that the fulfillment of the prophecy would not come through the use of weapons of warfare, for the "kingdom or stone cut out of the mountain without hands is a power superior to that of carnal weapons—the power of truth, for the kingdom of God cannot be organized on the earth without truth being sent down from heaven, without authority being given from the Most High; without men again being called to the holy Priesthood and Apostleship, and sent forth to publish the truth in its naked simplicity and plainness to the inhabitants of the earth. This truth will be the weapon of warfare, this authority and power sent down from heaven will go forth and will proclaim the message of the everlasting Gospel, the Gospel of the latter-day kingdom, publishing it first among the nations that compose the feet and toes of the great image. Will they be broken to pieces? Yes, when this message is published to them. When they are sufficiently warned, when the servants of God have gone forth in obedience to his commandments, and published in their towns, villages, cities, States and governments these sacred and holy principles that God Almighty has sent down from heaven in the latter times, it will leave all people, nations and tongues that hear the Gospel, and the principles and message pertaining to that kingdom, without any excuse. It will be a warning that will be everlasting on the one hand, or on the other, either to the bringing of the people to repentance, reformation and obedience to the Gospel of the kingdom, or the judgments which are predicted in this prophecy of Daniel will be poured out upon the heads of those nations and kingdoms, and they will become like the chaff of the summer threshing floor, even all those kingdoms that compose the great image; for be it known that the remnants of the Babylonish kingdom, represented by the head of gold, still exist in Asia; the remnants of the silver kingdom, of the brass kingdom, and the kingdom of iron still have

their existence; but when the Lord Almighty shall fulfil this prophecy, the toes and feet and legs of iron of that great image, or all these kingdoms, will be broken in pieces, and they will become like the chaff of the summer threshing floor; the wind will carry them away and no place will be found for them" (Journal of Discourses, 15:72). Revelations of the Restoration, p. 475-76) without hands (The expression "without hands," as found in the prophecy of Daniel, is intended to emphasize that the kingdom to be established in the last days will come by divine agency, not by the councils of men. It is to rest upon a new revelation, not upon the wisdom of ecumenical councils. Revelations of the Restoration, p. 476) **shall roll forth, until it has ^efilled^d the whole earth.** (This verse announces that Daniel's prophecy of the establishment of God's kingdom in the last days is about to be fulfilled in the restoration of the gospel through Joseph Smith. This kingdom, the prophecy holds, is destined to "break in pieces and consume all" earthly kingdoms and "stand forever." Surely this would have seemed an awesome thing to the then-infant Church struggling for survival in Kirtland, Ohio, and Jackson County, Missouri. It will be recalled that Nebuchadnezzar, the king of Babylon, in the second year of his reign "dreamed dreams" that greatly troubled him. His diviners could not tell him the dreams or interpret them for him (Daniel 2:5a). Angry, Nebuchadnezzar ordered that they be cut into pieces and their houses made into dunghills. Upon learning this, Daniel asked the king to give him time before he sought to give the interpretation. He then united in importuning the heavens with his companions (Shadrach, Meshach, and Abed- nego) and had the secret revealed to him in a night vision. Daniel then sought audience with the king, where he first rehearsed the particulars of Nebuchadnezzar's dream and then gave its interpretation. That which the king had seen was "a great image" with a head of fine gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and clay. Then he saw a stone "cut out without hands" "which smote the image upon his feet," breaking them into pieces. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." "Thou art this head of gold," Daniel explained to Nebuchadnezzar, "and after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Then was to come a fourth kingdom with the strength of iron; that kingdom would be divided and the iron would be mixed with clay. "And in the days of these kings," Daniel explained, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (Daniel 2:1, 44-45). **By interpretation, we would understand that the kingdom of Nebuchadnezzar, which bore rule over all the earth, was the head of gold. Orson Pratt said, "'After thee shall come another kingdom represented by the breast and the arms of silver.' That is the Medo-Persian kingdom. After that another kingdom still inferior, called the kingdom of brass, forasmuch as gold is better than silver, silver more precious than brass, so these kingdoms that were to arise, to succeed each other, were to be inferior as time should pass along. The third kingdom, of brass, represented the Macedonian empire; then after that another kingdom, great and terrible, whose legs were of iron, strong and powerful. The fourth kingdom bore rule over the earth; that is admitted, by all commentators, to be the great Roman Empire, and by the division of the Roman empire into two divisions, representing the legs, and afterwards into the feet and toes. . . . The present modern kingdoms of Europe that have grown out from the Roman empire represent the last vestiges of that great and powerful empire of Rome; that is, it fills up and makes the image complete" (Journal of Discourses, 15:71). Revelations of the Restoration, p. 473-75)**

3 Yea, a voice crying—^aPrepare ye the way of the Lord, prepare ye the ^bsupper of the Lamb, make ready for the ^cBridegroom. (This imagery is that of the New Testament (Matthew 22:2; Revelation 19:9).

Christ is both Lamb and Bridegroom; the bride is his Church, for whom the time of his coming will be a time of celebration. Missionaries now encompass the earth issuing the invitation to attend the marriage feast and rejoice with the King's Son. Those who clothe themselves in the robes of righteousness, or the wedding garment, will be accorded that privilege (Matthew 22:11-14). Revelations of the Restoration, p. 476)

4 Pray unto the Lord, ^acall upon his holy name, make known his wonderful ^bworks among the people.

5 Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall ^acome down in heaven, ^bclothed in the brightness of his ^cglory, to meet the ^dkingdom of God which is set up on the earth. (When Christ returns, everything will be ready for his return.)

6 Wherefore, may the ^akingdom of God go forth, that the ^bkingdom of heaven may come, that thou, O God, mayest be ^cglorified in heaven so on earth, that thine ^denemies may be subdued; for ^ethine is the honor, power and glory, forever and ever (It would be from this verse that the section obtains its name "the prayer." Here, the Prophet addresses the heavens with the plea that the stone seen by Daniel (meaning the kingdom of God) will go forth and fill the whole earth, that the day of the millennial kingdom (spoken of here as the kingdom of heaven) might come. Revelations of the Restoration, p. 476). Amen.

How is the kingdom of God to break in pieces the other kingdoms? Consider the experience of Brigham Young when he said: "If all the talent, tact, wisdom and refinement of the world had been sent to me with the Book of Mormon and had declared in the most exalted of earthly eloquence the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke which arises, only to vanish away. But when I saw a man without eloquence, or talents for public speaking, who could only say, 'I know, by the power of the Holy Ghost, that the Book of Mormon is true, that Joseph Smith is a Prophet of the Lord,' the Holy Ghost proceeding from that individual illuminated my understanding, and light, glory, and immortality were before me. I was encircled by them, filled with them, and I knew for myself that the testimony of the man was true. My own judgment, natural endowments, and education bowed to this simple, but mighty testimony. There sits the man who baptized me, (brother Eleazer Miller.) It filled my system with light, and my soul with joy. The world, with all its wisdom and power, and with all the glory and gilded show of its kings or potentates, sinks into perfect insignificance, compared with the simple, unadorned testimony of the servant of God." Brigham Young, in JD 8:228.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, Australia, the East Indies, and other places, the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done. Joseph Smith, Wentworth Letter, March 1, 1842.)

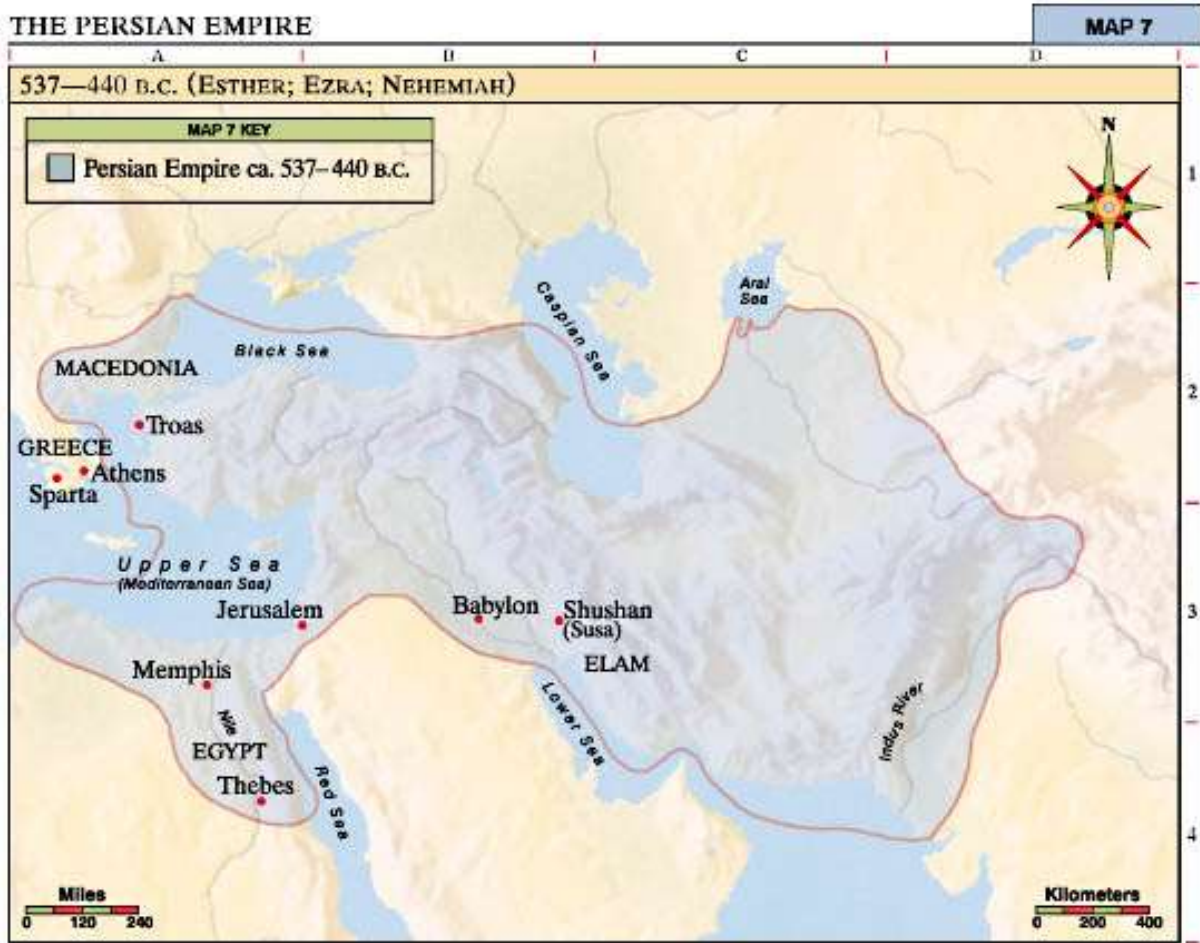
BIBLE MAPS

THE NEW BABYLONIAN EMPIRE (NEBUCHADNEZZAR) AND THE KINGDOM OF EGYPT



BIBLE MAPS

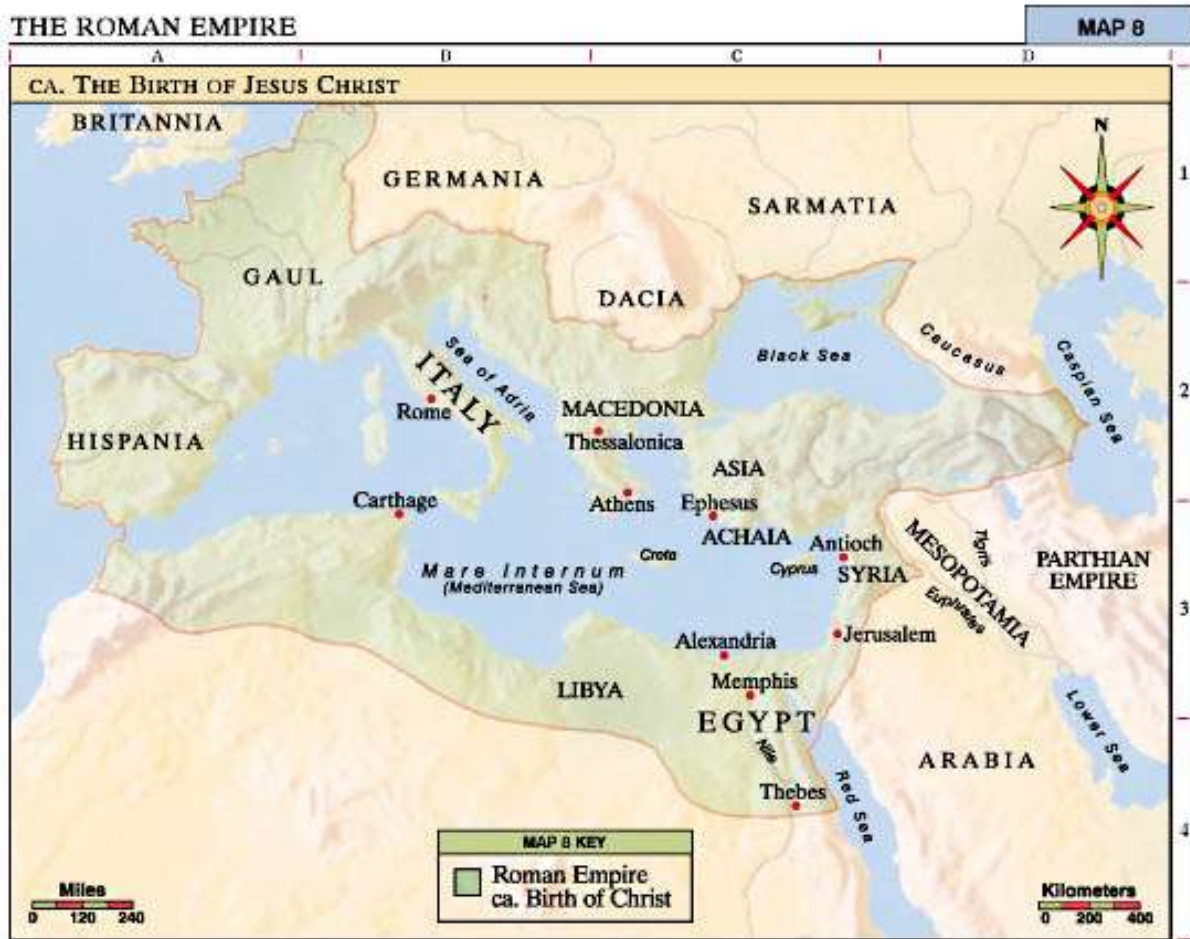
THE PERSIAN EMPIRE



MACEDONIAN EMPIRE 357BC – 168BC



BIBLE MAPS
THE ROMAN EMPIRE
 168BC – 476AD



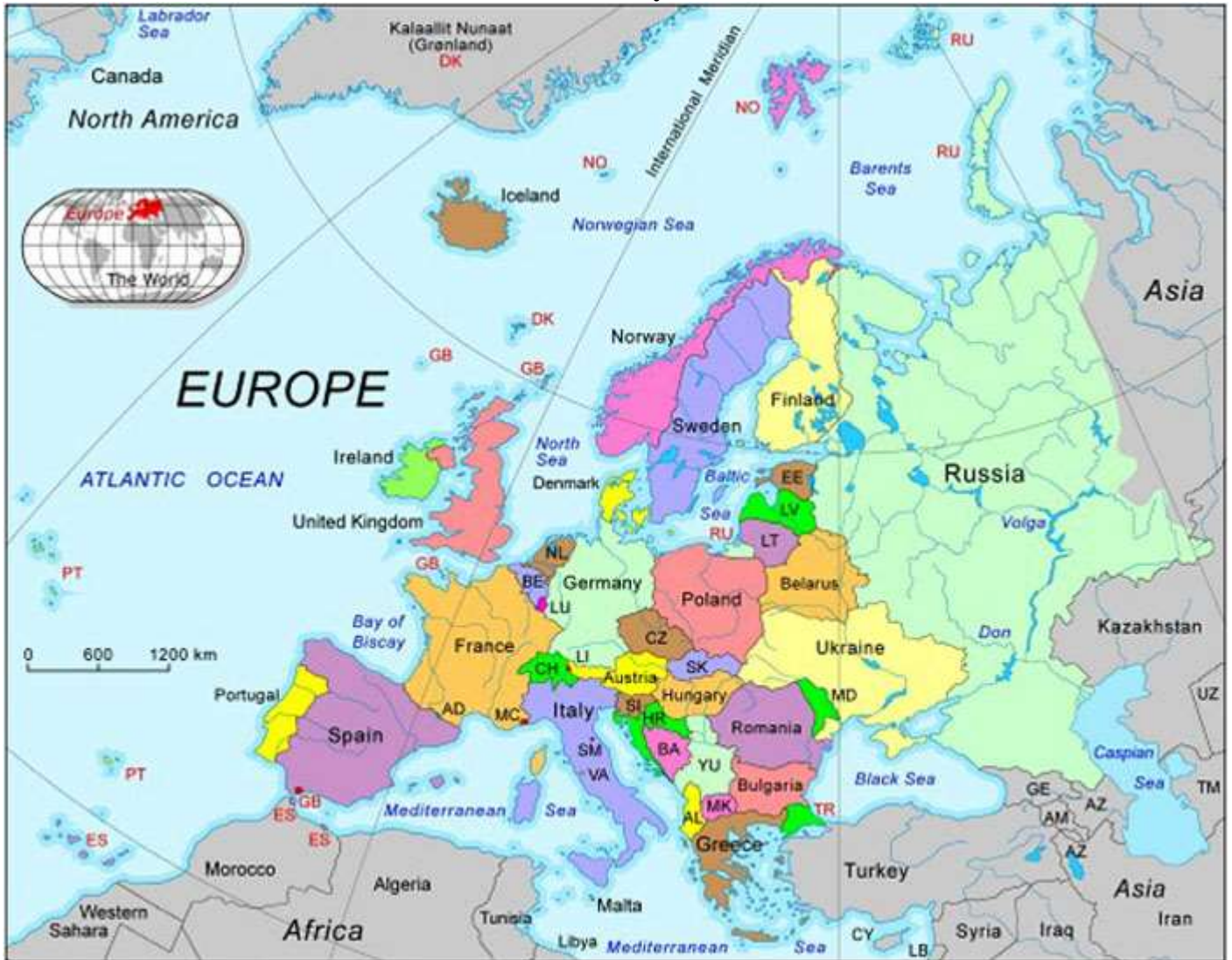
The Roman Empire split into two divisions (the figure's legs) around 285AD. The Western Empire lasted until 476AD and the Eastern Empire until around 1453AD.

The



Byzantine Empire (Eastern Roman Empire) about 550AD at its largest.

Map of Europe Current Day



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CHAPTER 3

Nebuchadnezzar creates a golden image and commands all men to worship it—Shadrach, Meshach, and Abed-nego refuse and are cast into the fiery furnace—The Son of God preserves them, and they come forth unharmed.

1 NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits (90 feet tall), and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. (Daniel did not stand alone as an exemplary young man. His three companions demonstrated the same unswerving loyalty and devotion to God. Of them Elder Spencer W. Kimball said: “We remind ourselves of the integrity of the three Hebrews, Shadrach, Meshach, and Abednego, who like Daniel defied men and rulers, to be true to themselves and to keep faith with their faith. They were required by decree of the emperor to kneel

down and worship a monumental image of gold which the king had set up. In the face of losing caste, of losing position, of angering the king, they faced the fiery furnace rather than to fail and deny their God. The cunningly devised scheme worked as the vicious planners expected. The dedication must have been exciting with the people from far and near attending. Had there ever been such an image? such a spectacle? Ninety feet of gold in the form of a man—what could be more scintillating, more sparkling? There must have been almost countless people milling in the streets and in the area where the gigantic image stood when the herald announced the procedure and the decree that all must kneel at the sound of the music and all must worship the image. Neither the cunning of the deceivers, the conspiring, cunning tricksters, nor the fear of the king and what he could do to them, dissuaded the three courageous young men from their true path of rightness. When the prearranged sounds of the cornet, flute, harp and other instruments reverberated through the area and the masses of men and women everywhere filled their homes and the streets with kneeling worshippers of the huge golden image, three men refused to insult their true God. They prayed to God, and when confronted by the raging and furious emperor king, they courageously answered in the face of what could be certain death: [Daniel 3:17–18.]” (*Integrity*, Brigham Young University Speeches of the Year [25 Feb. 1964], p. 18.)

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and ^alanguages,

5 *That* at what time ye hear the sound of the cornet, flute, ^aharp, ^bsackbut, (The Aramaic word denotes a triangular instrument) psaltery, ^cdulcimer, (Aramaic: bagpipe) and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be ^acast into the midst of a ^bburning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast ^aset over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands? (The king was boasting that his idol was the supreme god.)

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not ^acareful to answer thee in this matter.

17 **If it be so, our God whom we serve is able to ^adeliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.**

18 But if not, be it known unto thee, O king, that we will not ^aserve thy gods, nor worship the golden image which thou hast set up. (There are some things worth dying over.)

19 ¶ Then was Nebuchadnezzar full of fury, and the ^aform of his visage (expression of his countenance) was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. (To heat the furnace “seven times more than it was wont to be” (Daniel 3:19) is presumed to be an idiomatic way of saying that the furnace was to be heated much hotter than usual—to be heated as hot as it could be heated (see Clarke, *Commentary*, 4:578). “If the three were brought up to the furnace, it must have had a mouth above, through which the victims could be cast into it. When heated to an ordinary degree, this could be done without danger to the men who performed this service; but in the present case the heat of the fire was so great, that the servants themselves perished by it.” (C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, 9:3:130.) The king apparently viewed the events in the furnace through an opening at the bottom (see D. Guthrie and J. A. Motyer, eds., *The New Bible Commentary: Revised*, p. 692).)

20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king’s commandment was urgent, and the furnace exceeding hot, **the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.**

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, **I see four men loose, walking in the midst of the fire, and they have no ^ahurt; and the form of the fourth is like the Son of God.**

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 **And the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the ^afire had no power, nor was an hair of their head singed, neither were their coats ^bchanged, (damaged) nor the smell of fire had passed on them. (The miracle was complete, not only were they not burned, but their clothes didn’t even smell like smoke.)**

28 *Then* Nebuchadnezzar spake, and said, **Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his ^aangel, and delivered his servants that ^btrusted in him, and ^chave changed the king’s word (were successful in defying the king’s decree), and yielded their bodies, that they might not serve nor worship any god, except their own God.**

29 **Therefore I make a decree**, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be ^acut in pieces, and their houses shall be made a dunghill: because **there is no other God that can ^bdeliver after this sort.**

30 Then the king ^apromoted Shadrach, Meshach, and Abed-nego, in the province of Babylon. (Elder Neal A. Maxwell said: “We will not always be rescued from proximate problems, but we will be rescued from everlasting death! Meanwhile, ultimate hope makes it possible to say the same three words used centuries ago by three valiant men. They knew God could rescue them from the fiery furnace if He chose. But if not, they said, nevertheless, they would still serve Him! CR Oct 1994, p. 45)

CHAPTER 4

Daniel interprets Nebuchadnezzar's dream of the great tree, and of the king's fall and madness—The king learns that the Most High rules and sets the basest of men over earthly kingdoms.

1 NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

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

4 ¶ I Nebuchadnezzar was at rest in mine house, and ^aflourishing (or prospering) in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the ^awise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the ^amagicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy ^agods: (That Nebuchadnezzar recognized Daniel's ability to receive revelation from God is clear from the events associated with Daniel's interpretation of Nebuchadnezzar's previous dream (see Daniel 2:46–47). The heathens believed that “the revelation of supernatural secrets belonged to the gods, and that the man who had this power must possess the spirit of the gods” (Keil and Delitzsch, *Commentary*, 9:3:147). Daniel's spiritual powers, however, did not necessarily convert Nebuchadnezzar from his polytheistic beliefs or his belief in the supreme Babylonian god Bel. By acknowledging Daniel's spiritual abilities, Nebuchadnezzar was not acknowledging Jehovah as the only or even the supreme god. Institute Manual, 300) and before him I told the dream, *saying*,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed; I saw, and behold a tree (the king) in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: (The king will be driven from men and live among the beasts)

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven ^atimes (or years, or seasons) pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the ^abasest (or humblest) of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the ^aspirit of the ^bholy gods *is* in thee.

19 ¶ Then Daniel, whose name *was* Belshazzar, was astonished for one hour, (The word *astonied* is an archaic word that means “bewildered” or “filled with consternation or dismay.” Daniel was troubled because he knew that the message of Nebuchadnezzar’s dream was not good. He knew he must announce to Nebuchadnezzar the judgments of God to come upon him. Nebuchadnezzar noticed Daniel’s concern and realized that Daniel had the interpretation. “He asks him, with friendly address, to tell him it without reserve. Daniel then communicates it in words of affectionate interest for the welfare of the king. The words, *let the dream be to thine enemies*, etc., do not mean: *it is a dream, a prophecy, such as the enemies of the king might ungraciously wish* (Klief.), but: *may the dream with its interpretation be to thine enemies, may it be fulfilled to them or refer to them.*” (Keil and Delitzsch, *Commentary*, 9:3:154.) Institute Manual, 300) and his thoughts troubled him. The king spake, and said, Belshazzar, let not the dream, or the interpretation thereof, trouble thee. Belshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy ^adominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing ^amercy to the poor; ^bif it may be a lengthening of thy tranquillity. (or so that your prosperity may be long) (Daniel counseled the king to reform his life, to repent of his sins, and to show greater mercy to the poor. The implication of Daniel’s statement is that if Nebuchadnezzar would do as he was counseled, he might receive divine favor and avert the threatened punishment, thus maintaining his prosperity of life. Mercy to the poor was mentioned as a prerequisite to obtaining forgiveness of sin. It is one of the most sincere evidences of repentance and submission to the Lord’s will. (Compare James 1:27.) Institute Manual, 300)

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built ^afor the house of the kingdom (or as a royal residence) by the might of my power, and for the honour of my majesty?

31 While the word *was* in the king’s mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is ^adeparted from thee.

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34 And at the end of ^athe days (or the seven years) I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation:

35 And all the inhabitants of the earth *are* reputed as ^anothing: and he doeth according to his ^bwill in the army of heaven, and *among* the inhabitants of the earth: and none can ^cstay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways ^ajudgment: (or justice) and those that ^bwalk in pride he is able to ^cabase. (or humble) (That Nebuchadnezzar praised and glorified God after his reason was restored to him indicates that he recognized his experience as a just punishment for his pride. It does not necessarily follow, however, that this experience caused his sincere repentance or conversion to the God of Daniel. Nevertheless, it is remarkable that Daniel had even that much influence on a man steeped in idolatry and heathen superstitions. Institute Manual, 300)

CHAPTER 5

Belshazzar and his revelers drink from the vessels of the temple—A hand writes upon the wall, telling of his downfall—Daniel interprets the words and reproves the king for pride and idolatry—That night Babylon is conquered.

1 BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. (Many scholars have questioned the validity of the statement that Belshazzar was a king in Babylon because “Belshazzar never reigned as sole king, and is never designated as king (*sharru*) in the cuneiform inscriptions. Furthermore, it is maintained that there is no evidence to show that Belshazzar ever ruled upon the throne as a subordinate to Nabonidus his father. In reply to these charges we may note, first of all, that the Aramaic word *malka* (“king”) need not have the connotation of monarch or sole king (see R. D. Wilson, *Studies in the Book of Daniel*, 1917, pp. 83–95). Furthermore, one of the cuneiform documents expressly states that Nabonidus entrusted the kingship to Belshazzar. . . . In all probability there was a coregency between Nabonidus and Belshazzar in which Belshazzar occupied a subordinate position. Since, however, he was the man upon the throne with whom Israel had to do, he is designated king in the book of Daniel. No valid objection can be raised against this usage.” (Guthrie and Motyer, *New Bible Commentary*, p. 694.) Institute Manual, 300-01)

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver ^avessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. (When the Babylonians overthrew Jerusalem, they “carried out thence all the treasures of the house of the Lord” (2 Kings 24:13). As Keil and Delitzsch noted, during the feast the Babylonians “drank out of the holy

vessels of the temple of the God of Israel to glorify . . . their heathen gods in songs of praise. In doing this they did not only place ‘Jehovah on a perfect level with their gods’ (Havernick), but raised them above the Lord of heaven, as Daniel (ver. 23) charged the king. The carrying away of the temple vessels to Babylon and placing them in the temple of Bel was a sign of the defeat of the God to whom these vessels were consecrated; . . . the use of these vessels in the drinking of wine at a festival, amid the singing of songs in praise of the gods, was accordingly a celebrating of these gods as victorious over the God of Israel.” (*Commentary*, 9:3:180.))

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man’s hand, and wrote ^aover against (opposite the lampstand) the candlestick upon the plaister of the wall of the king’s palace: and the king saw the part of the ^bhand that wrote.

6 Then the king’s ^acountenance was changed, and his thoughts ^btroubled him, so that ^cthe joints (his hip joints) of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the ^aastrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom. (The Hebrew word that is translated “third ruler” means “one of three” (Guthrie and Motyer, *New Bible Commentary*, p. 694). The promise was that the interpreter of the writing would be made third in authority in the kingdom next to Nabonidus and Belshazzar. The scarlet (sometimes purple) clothing and the chain of gold mentioned in Daniel 5:7 were symbols of rank worn by high officials. *Institute Manual*, 301)

8 Then came in all the king’s wise *men*: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10 ¶ *Now* the queen, by reason of the words of the king and his lords, came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom *is* the ^aspirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king ^anamed Beltshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the ^agods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now the wise *men*, the ^aastrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the ^awriting, and make ^bknown to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy ^agifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory,

and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his ^aheart was lifted up, and his ^bmind hardened in pride, he was ^cdeposed from his kingly throne, and they took his glory from him:

21 And he was driven ^afrom the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the ^agods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: ^aMENE; God hath ^bnumbered thy kingdom, and finished it.

27 ^aTEKEL; (Aramaic: shekel, or weight) Thou art ^bweighed in the balances, and art found wanting.

28 ^aPERES; (UPHARSIN;) Thy kingdom is divided, and given to the Medes and ^bPersians.

29 Then commanded Belshazzar, and they ^aclothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. (The handwriting on the wall indicated not only that the Babylonian kingdom would be overthrown but also the means by which it would be overthrown: “MENE, ‘numbered’, *i.e.* God has numbered . . . the days of the kingdom; TEKEL, a ‘shekel’, used both as a coin and as a weight, indicated that Belshazzar was weighed (in the balances) and found deficient; PERES, ‘division’, your kingdom is divided (*peres*) and given to the Medes and Persians (*paras*). The word *paras* would seem to point out that the Persians were the dominant power to whom Babylon would fall. When Daniel read the writing he read *and* PARSIN (v. 25), but in giving the interpretation he employed the form PERES (v. 28). . . . We have thus a play upon words in which the basic idea of division is linked with the name of the conqueror.” (Guthrie and Motyer, *New Bible Commentary*, p. 694.))

30 ¶ In that night was Belshazzar the king of the ^aChaldeans ^bslain. (Babylon was surrounded by a massive wall over one hundred feet thick and three hundred feet high. To breach such a wall, even with constant sieging, would take months, and yet there is no hint in Daniel’s record that the city was under siege at this time. Could a city of Babylon’s size and fortifications be taken in one night? Historical sources other than the Bible indicate that that is exactly what happened, supporting Daniel’s record exactly. The ancient Greek historian, Herodotus, recorded that “Cyrus had previously caused the *Pallacopas*, a canal which ran west of the city, and carried off the superfluous water of the Euphrates into the lake of Nitocris, to be cleared out, in order to turn the river into it; which, by this means, was rendered so shallow that his soldiers were able to penetrate along its bed into the city.” (In Samuel Fallows, ed., *The Popular and Critical Bible Encyclopedia and Scriptural Dictionary*, s.v. “Babylon,” p. 207.) Thus the Persians marched *under* the massive walls. Harry Thomas Frank discussed the reasons why the city, even then, surrendered so easily: “Cyrus’ orders preceded him to the city. No revenge was to be taken. The city was to have its normal life restored as quickly as possible. The gods which Nabonidus had taken from the equally well-treated provincial cities were to be restored at once. There was, above all, to be no terrorizing of the population. Indeed, Cyrus intended to change some of the policies of Nabonidus which had made him objectionable to his subjects. One can imagine the reception Cyrus received when he made his appearance in the capital a few weeks after its capture. He was not a conqueror. He was a liberator! And far from installing a foreign rule over the people, Cyrus personally

took the role of Marduk, the chief god of Babylon, in the New Year Festival, thereby claiming for himself and his heirs the right to rule the Babylonian Empire by divine designation.” (*Discovering the Biblical World*, p. 140.)

31 And ^aDarius the Median took the kingdom, *being* about threescore and two years old. (62)

OVERVIEW:

Daniel was probably a youth when he was taken captive to Babylon. Daniel refuses to eat the king’s meat. The three Israelites are cast into the furnace for not worshipping the king’s idol. Daniel is thrown into the lions’ den for praying to God.

Traditionally it is believed that the book was written by Daniel, there are theories which indicate that there may have been four authors which explain the wide span of time the text covers. However, through modern revelation, the accuracy of its major doctrinal sections is confirmed in D&C 65:1-6; 116: and 138:44. The purpose for the Book of Daniel is to teach his people that not only could they live their religion in this alien and spiritually inhospitable land but they could also find a close relationship with God in doing so. God had not abandoned his people and would, therefore, continue to be their God even in Babylon. The majority of the book is written in Aramaic, which was the accepted language among the Jews during that era. Daniel was a chief ruler in Babylon and Persia.

SCRIPTURES:

CHAPTER 6

Darius makes Daniel the first of his presidents—Daniel worships the Lord in defiance of a decree of Darius—He is cast into the den of lions—His faith saves him, and Darius decrees that all peoples are to revere the God of Daniel. Now the Jews are the captives of the Persian Empire.

1 IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* ^afirst: (or one) that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent ^aspirit *was* in him; and the king thought to set him ^bover the whole realm. (Keil and Delitzsch commented on this issue: “The successor [to Belshazzar] would be inclined toward its recognition [Daniel’s promotion] by the reflection, that by Daniel’s interpretation of the mysterious writing from God the putting of Belshazzar to death appeared to have a higher sanction, presenting itself as if it were something determined in the councils of the gods, whereby the successor might claim before the people that his usurpation of the throne was rendered legitimate. Such a reflection might move him to confirm Daniel’s elevation to the office to which Belshazzar had raised him.” (*Commentary*, 9:3:190–91.) Though the above may be true, Daniel’s great capacity should not be discounted. A wise ruler would recognize and use a man of Daniel’s stature. *Institute Manual*, 303)

4 ¶ Then the presidents and princes sought to find ^aoccasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of ~~his~~ God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be ^acast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which ^aaltereth not. (cannot be revoked once signed)

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward ^aJerusalem, he kneeled upon his knees ^bthree times a day, and ^cprayed, and gave ^dthanks before his God, as he did aforetime. (Why did Daniel pray toward Jerusalem? In Solomon's dedicatory prayer over the temple he referred to the people's praying "toward the city which thou hast chosen and toward the house that I have built for thy name." I Kings 8:44. The Prophet Joseph Smith counseled the Twelve Apostles to "make yourselves acquainted with those men who like Daniel pray three times a day toward the House of the Lord." DHC 3:391 President Wilford Woodruff in the Salt Lake Temple dedicatory prayer said: "Heavenly Father, when thy people shall not have the opportunity of entering this holy house to offer their supplications unto thee, and they are oppressed and in trouble, surrounded by difficulties or assailed by temptation, and shall turn their faces towards this thy holy house and ask thee for deliverance, for help, for thy power to be extended in their behalf, we beseech thee to look down from thy holy habitation in mercy and tender compassion upon them, and listen to their cries." House of the Lord, p. 142. These prophets do not suggest that the direction in which one faces when he prays has some mystical significance, but, rather, that it is an attitude of spiritual facing. To face the temple, which is the temporal representation of the House of God, suggests that one turns his heart to the Lord and the covenants made in the temples to be more like him.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That ^aDaniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and **set his heart on Daniel to deliver him**: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, **That no decree nor statute which the king establisheth may be changed.** (The king is shown how powerless he really was. He had to rely on God to do that which he himself could not do.)

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king ^asealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, ^aservant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his ^aangel, and hath shut the ^blions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he^a believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions^a had the mastery of them (overpowered them), and brake all their bones in pieces or ever (before) they came at the bottom of the den. (Why kill the wives and children, too? Out of these families might come insurrection in the future. The lesson must be severe enough to warn others.)

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the^a living God, and^b stedfast for ever, and his kingdom *that* which shall not be^c destroyed, and his dominion *shall be even* unto the end.

27 He^a delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath^b delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of^a Darius, and in the reign of^b Cyrus the Persian. (“He had served *five* kings: *Nebuchadnezzar, Evil-merodach, Belshazzar, Darius, and Cyrus*. Few courtiers have had so long a reign, served so many masters without flattering any, been more successful in their management of public affairs, been so useful to the states where they were in office, or have been more owned of God, or have left such an example to posterity.” (Clarke, *Commentary*, 4:590.))

CHAPTER 7

Daniel sees four beasts representing the kingdoms of men—He sees the ancient of days (Adam) to whom the Son of Man (Christ) shall come—The kingdom shall be given to the saints forever.

(Daniel 7-12 can be treated only in the broadest of outlines. The reason no detailed commentary can be given for the whole section is that the full understanding of the book has been sealed up. Daniel was told expressly that he was to “shut up the words, and seal the book, even to the time of the end.” (Dan 12:4) In other words, it was deliberately preserved in such a way that its meaning could not be fully known. Further, some of the information contained in his dreams would be kept even from him. Richard D. Draper, *Studies in Scripture*, 4:330)

1 IN the first year of Belshazzar king of Babylon Daniel had a^a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great^a beasts came up from the^b sea, diverse one from another. (Like chapter 2, chapter 7 gives a pictorial representation of history: There are four successive empires, and then the kingdom of God is established. Chapter 7, however, seems to relate more to the establishment of the ecclesiastical aspects of the kingdom, whereas chapter 2 deals more with the political aspects of the kingdom of God. The Prophet Joseph Smith taught the following about Daniel’s vision of the beasts: “You there see that the beasts are spoken of to represent the kingdoms of the world, the inhabitants whereof were beastly and abominable characters; they were murderers, corrupt, carnivorous, and brutal in their dispositions. The lion, the bear, the leopard, and the ten-horned beast represented the kingdoms of the world, says Daniel. . . . “ . . . The prophets do not declare that they saw a beast or beasts, but that they saw the *image* or *figure* of a beast. Daniel did not see an actual bear or a lion, but the images or figures of those beasts. The translation should have been rendered ‘image’ instead of ‘beast,’ in every instance where beasts are mentioned by the prophets. . . . When the prophets speak of seeing beasts in their visions, they mean that

they saw the images, they being types to represent certain things. At the same time they received the interpretation as to what those images or types were designed to represent.” (*Teachings of the Prophet Joseph Smith*, pp. 289, 291.))

4 The ^afirst was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it. (As mentioned in Daniel 7:17, the four beasts represented “four kings [or kingdoms] which shall arise out of the earth.” The first, which was like a lion with eagles’ wings, represented the Babylonian kingdom under Nebuchadnezzar. The lion and eagle are both supreme among beasts of their class. The head of gold in the dream of chapter 2 can be similarly compared. “What the gold is among metals and the head among the members of the body, that the lion is among beasts and the eagle among birds” (Keil and Delitzsch, *Commentary*, 9:3:223). The plucking of feathers (see Daniel 7:4) seems to have represented a deprivation of power to fly or the power to dominate and conquer. The change that gave it a man’s heart is evidently a reference to the humanizing effect of Nebuchadnezzar’s madness (see Daniel 4:34–37). The second beast (see Daniel 7:2) represented the Median-Persian Empire, as did the breast and arms of silver in the image of chapter 2. The bear was considered next to the lion as the strongest among animals by the people of the ancient Middle East. The raising up on one side could represent the raising of the forefeet of the bear (standing on its hind feet) as when it goes after prey. “The Medo-Persian bear, as such, has . . . two sides: the one, the Median side, is at rest after the efforts made for the erection of the world-kingdom; but the other, the Persian side, raises itself up, and then becomes not only higher than the first, but also is prepared for new rapine.” (Keil and Delitzsch, *Commentary*, 9:3:225.) The ribs held between the bear’s teeth and its devouring “much flesh” (Daniel 7:5) signify the ferocity with which its dominion would be exerted. The third kingdom corresponded to the Greek Empire of Alexander the Great. Wings signify power to move and extend influence. Heads signify governing power or the seat of government. The Grecian kingdom was extended greatly under Alexander and had power over much of the earth. The fourth beast was not likened to an animal. It was, however, very strong and dreadful and broke into pieces the remains of the former kingdoms. It represented the Roman Empire and the forces of evil that were manifest through that empire. The ten horns are the kingdoms into which the Roman Empire was afterwards divided. They are similar to the ten toes of the great image described in Daniel 2. (See also Daniel 7:23–24.) Though each of these beasts may be said to represent the worldly kingdoms mentioned, the representation probably was not just of their political dominion, but also of the evils upheld and perpetrated upon the world by their rule. The vision should not be thought of as wholly political, either, particularly in view of the “little horn” (v. 8). This symbol cannot be positively identified with any specific individual or kingdom of the world, but seems to be similar to the “beast [rising] out of the sea” that John saw (Revelation 13:1), which also made “war with the saints” (Revelation 13:7) as did this form (see Daniel 7:21–22, 25). The little horn represented a notable anti-Christ power that was to be raised up after the time of the Roman Empire, and it was to be different from the other ten kingdoms mentioned after the Roman kingdom. Daniel said that this horn would have power to make war with and hinder the Saints until the time of Christ’s Second Coming (see Daniel 7:20–27). Concerning this great evil power and the beast from which it arose, Sidney B. Sperry said: “May I suggest that the last beast which Daniel saw, which was so terrible and which had a mouth speaking great things, (7:7, 8) is none other than the ‘great and abominable church’ of our modern scriptures. Let me make my point clear. Keep in mind that Daniel saw that ‘the beast was slain, and its body destroyed, and it was given to be burned with fire.’ (7:11) In a revelation to the Prophet Joseph Smith concerning the destructive forces to be unleashed prior to the Second Advent, the Lord explains: [D&C 88:94]. “This evil power is doubtless the same one spoken of in the twenty-ninth section of the Doctrine and Covenants and testified to by Ezekiel the prophet: [D&C 29:21; compare Ezekiel 38:14–23]. “The Book of Mormon also speaks at length concerning this evil force in the world that shall meet destruction. Notice a few of the words of Nephi: [1 Nephi 22:13–18]. “May I emphasize that even if the ‘great and abominable church’ is correctly identified as the power which is represented

by Daniel's great beast, we do not at present fully comprehend the ramifications of it or the range of dominion it will have prior to its destruction." (*The Voice of Israel's Prophets*, pp. 260–61.)

5 And behold another ^abeast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four ^aheads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth ^abeast, dreadful and terrible, and strong exceedingly; and it had great ^biron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ^cten horns.

8 I considered the horns, and, behold, there came up among them another little ^ahorn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a ^bmouth speaking great things.

9 ¶ I beheld till the ^athrones were ^bcast down (Aramaic: set up), and the ^cAncient of days did sit, whose ^dgarment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, and his ^ewheels *as* burning fire. (Daniel's vision continued until he saw "thrones . . . cast down" (Daniel 7:9), that is, until the worldly governments lost their dominion (see vv. 12, 14, 18, 27). He then saw the establishment of the kingdom of heaven with Christ at its head. This kingdom would rule "all people, nations, and languages" forever (v. 14). Latter-day revelation teaches that eventually all worldly kingdoms will come to an end in preparation for the millennial Zion (see D&C 87:6). This seems to be what Daniel saw. In an address to the Twelve Apostles, the Prophet Joseph Smith explained the name "Ancient of Days": "Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family." (*Teachings*, p. 157.))

10 A fiery stream issued and came forth from before him: ^athousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the ^bjudgment was set, and the ^cbooks were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the ^abeast was slain, and his body destroyed, and given to the burning ^bflame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, *one* like the ^aSon of man came with the ^bclouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him ^adominion, and glory, and a ^bkingdom, that all people, nations, and languages, should serve him: his dominion *is* an ^ceverlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. (President Joseph Fielding Smith explained the teachings of Daniel about the great priesthood gathering to be held at Adam-ondi-Ahman: "Daniel peaks of the coming of Christ, and that day is near at hand. There will be a great gathering in the Valley of Adam-ondi-Ahman; there will be a great council held. The Ancient of Days, who is Adam, will sit. The judgment—not the final judgment—will be held, where the righteous who have held keys will make their reports and deliver up their keys and ministry. Christ will come, and Adam will make his report. At this council Christ will be received and acknowledged as the rightful ruler of the earth. Satan will be replaced. Following this event every government in the world . . . will have to become part of the government of God. Then righteous rule will be established. The earth will be cleansed; the wicked will be destroyed; and the reign of peace will be ushered in." (*Doctrines of Salvation*, 3:13–14; see also D&C 78:15–16; 107:53–57; 116; Smith, *Teachings*, pp. 122, 158.))

15 ¶ I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.
16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four ^akings (ie kingdoms), *which* shall arise out of the earth.

18 But the ^asaints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. (Elder Daniel H. Wells indicated what the Saints must do to receive the kingdom: “I have often been asked the question, ‘When will the kingdom be given into the hands of the Saints of the most high God;’ and I have always answered it in this way: just so soon as the Lord finds that He has a people upon the earth who will uphold and sustain that kingdom, who shall be found capable of maintaining its interests and of extending its influence upon the earth. When he finds that he has such a people, a people who will stand firm and faithful to him, a people that will not turn it over into the lap of the devil, then, and not until then, will he give ‘the kingdom’ into the hands of the Saints of the most high, in its power and influence when it shall fill the whole earth. . . . It depends, in a great measure, upon the people themselves, as to how soon the kingdom spoken of by Daniel shall be given into the hands of the Saints of God. When we shall prove ourselves faithful in every emergency that may arise, and capable to contend and grapple with every difficulty that threatens our peace and welfare, and to overcome every obstacle that may tend to impede the progress of the Church and kingdom of God upon the earth, then our heavenly Father will have confidence in us, and then he will be able to trust us.” (In *Journal of Discourses*, 23:305.))

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made ^awar with the saints, and prevailed against them;

22 Until the ^aAncient of days came, and ^bjudgment was given to the ^csaints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten ^ahorns out of this kingdom *are* ^bten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the most High, and shall ^awear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the ^ajudgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the ^akingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be ^bgiven to the people of the saints of the most High, whose kingdom *is* an ^ceverlasting kingdom, and all dominions shall serve and obey him. (Daniel understood that until this event occurs, the Saints would be subject to the harassment of the world, but this great council would mark the beginning of their triumph over it. It would also mark Jehovah’s personal direction of matters concerning this earth and particularly the preparation for his own millennial kingdom. Draper, *Studies in Scripture*, 4:332)

28 Hitherto *is* the end of the matter. As for me Daniel, my ^acogitations (or thoughts) much troubled me, and my countenance changed in me: but I kept the matter in my heart. (He kept it a secret.)

CHAPTER 8

Daniel sees in vision a ram (Media and Persia), a he goat (Grecia), four other kings, and then, in the last days, a fierce king who shall destroy the holy people; but he shall be broken when he stands up against the Messiah.

(Though much of what Daniel saw in this vision is now history, it is not part of the Old Testament. Most of what he recorded in this chapter was fulfilled between 500 B.C. and the time of Christ, a period with few Old Testament writings describing it. This history is summarized in Enrichment K. The vision in Daniel 8 focuses on the second and third empires spoken of in Daniel 7. The two-horned ram symbolized the Median-Persian Empire, and the horns (Daniel 8:3) represented the kings of Media and Persia (see verse 20). The one horn which came up last and was higher than the other represented the Persians, who finally dominated the alliance and assumed power over the Medians. The goat that came and “smote the ram, . . . brake his two horns . . . [and] cast him down to the ground” (v. 7) signified Alexander the Great and his Greek Empire. (The word *choler* used in verse 7 means “anger” or “wrath.”) Alexander himself fit the description of the “great horn” (verse 21). At age thirty-two, Alexander died in the height of his power. “When he was strong, the great horn was broken” (v. 8). After he died, his four chief generals carved up the empire, and they seem to be the four notable horns that came up instead of the one (see vv. 8, 22). The “little horn” (v. 9) that came from one of them has generally been interpreted to represent Antiochus IV (Epiphanes), who ruled Syria 175–164 B.C. He persecuted the Jews bitterly, declaring observance of the Mosaic law to be a capital offense. George Reynolds and Janne M. Sjodahl wrote: “That this ‘little horn’ represents Antiochus Epiphanes is a view entertained by most ancient writers, but this does not exclude the probability that the ‘great and abominable power’ previously referred to, and which is the ‘church of the devil’ is pointed to by the Prophet as necessary to the complete fulfillment of his prediction. What Antiochus was to the Jews during the time of the Maccabees, the ‘church of the devil’ has been to the ‘Church of Christ’ in all ages.” (*Commentary on the Pearl of Great Price*, p. 13.) Though Antiochus IV may fit the conditions described in the prophecy, he seems to have been a type of those who function through the power of Satan and seek to “cast down” the “stars of heaven” (the children of God—see Job 38:7; Isaiah 14:13; Revelation 12:4) and seek to “magnify” themselves against the “Prince of princes” (Daniel 8:25), who is Christ. Antiochus IV took away the daily sacrifice of the temple and cast down the place of the Lord’s sanctuary (see Josephus, *Antiquities of the Jews*, bk. 12, chap. 5, par. 4). Similar events occurred during the Roman era after the coming of Christ. Elder Parley P. Pratt: “Now, in the latter time of their kingdom, when the transgression of the Jewish nation was come to the full, the Roman power destroyed the Jewish nation, took Jerusalem, caused the daily sacrifice to cease, and not only that but afterwards destroyed the mighty and holy people, that is, the apostles and primitive Christians, who were slain by the authorities of Rome” (*A Voice of Warning*, p. 16; see also the discussion of other aspects of the ram-goat prophecy found there). That this prophecy refers to more than just the time up through the Maccabean period is also indicated by two phrases in Daniel 8:19. The phrase “in the last end of the indignation” means “in the latter period of indignation, or in the last days” (Daniel 8:19a). The phrase in verse 26, “it shall be for many days,” means “pertains to many days hereafter” (Daniel 8:26a). Institute Manual, 306)

1 IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the ^ariver (Heb water-course) of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ^aram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

4 I saw the ram ^apushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he ^bdid according to his will, and became great.

5 And as I was considering, behold, ~~an~~ he ^agoat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was ^amoved (Heb enraged) with ^bcholer against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and ^afor it (Heb instead of it) came up ^bfour notable ones toward the four winds of heaven.

9 And out of one of them came forth a little ^ahorn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

10 And it waxed great, *even* ^ato (or against) the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even to the prince of the host, and by him the ^adaily ^bsacrifice was taken away, and the place of his sanctuary was ^ccast down.

12 And ~~an~~ host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one ^asaint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of Ulai*, which called, and said, ^bGabriel, make this *man* to understand the vision. (The messenger sent to Daniel was the ancient prophet Noah. The Prophet Joseph Smith explained the relationship that Noah has to the human family and thus gave great insight into why he was directly associated with events on the earth after his mortal ministry: "The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. i:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven." (*History of the Church*, 3:385–86.))

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he ^atouched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be ^ain the last end of the indignation (ie in the latter part of the period of indignation, or in the last days): for at the time appointed the end *shall be*.

20 The ^aram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And the rough ^agoat *is* the king of ^bGrecia: and the great horn that *is* between his eyes *is* the first king.

22 Now that being ^abroken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding ^adark sentences (Heb riddles), shall stand up.

24 And his power shall be mighty, but not by his own power; and he shall ^adestroy wonderfully, and shall prosper, and practise, and shall ^bdestroy the mighty and the ^choly people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and ^aby peace (or in a time of peace) shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken ^bwithout hand.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it ^ashall be for many days. (ie pertains to many days hereafter)

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

CHAPTER 9

Daniel fasts, confesses, and prays for all Israel—Gabriel reveals time of the coming of the Messiah who shall make reconciliation for iniquity—Messiah shall be cut off.

1 IN the first year of ^aDarius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish ^aseventy years in the ^bdesolations of Jerusalem.

3 ¶ And I set my face unto the Lord God, to ^aseek by prayer and supplications, with fasting, and ^bsackcloth, and ashes: (Sperry gave the following insight to Daniel's prayer: "It appears that sometime during the first year of Darius the Mede, Daniel was meditating over the Scriptures, more particularly those writings of Jeremiah having to do with the period of the Babylonian Captivity. He was especially concerned with the time of completion of the seventy years of exile predicted by Jeremiah, (Jer. 25:11, 12; 29:10) and the restoration of his people to their own land. A careful study of 2 Chronicles 36:21–23; Ezra 1:1 ff., the passages in Jeremiah, and Daniel 9:1, 2 would seem to lead inevitably to the conclusion that Daniel felt that the seventy years of his people's captivity was over and that they should be restored. The prophet probably reasoned as follows: Babylon, the power that had brought about the captivity is now fallen, and Persia is in the first year of its rule. (539 B.C.) It is now seventy years or nearly so since I and my family, not to mention many other Jews, were taken into captivity. (609/608 B.C.) What did Jeremiah mean by seventy years of desolation and the punishment of the king of Babylon? (Jer. 25:11, 12) In view of the fact that my people have not yet been restored, I shall inquire of the Lord and confess my people's sins. "The prophet then earnestly besought the Lord 'by prayer and supplications, with fasting, and sackcloth, and ashes.' (9:3) He confessed the sins of his people and the justice of God in punishing them, but called upon Him to set His face toward Jerusalem and remember His people." (*Voice of Israel's Prophets*, pp. 265–66.) As Daniel prayed, Gabriel appeared to him, talked with him, and gave him understanding of the Lord's designs concerning His people.)

4 And I prayed unto the LORD my God, and made my ^aconfession, and said, O Lord, the great and dreadful God, ^bkeeping the covenant and ^cmercy to them that love him, and to them that keep his commandments;

5 We have ^asinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we ^ahearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, ^arighteousness *belongeth* unto thee, but unto us ^bconfusion of faces (or shamefacedness), as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and

that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God *belong* mercies and ^aforgivenesses, though we have ^brebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to ^awalk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not ^aobey thy voice; therefore the ^bcurse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great ^aevil (or calamity): for under the whole heaven hath not been ^bdone as hath been done upon Jerusalem.

13 As *it is* written in the ^alaw of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the ^aevil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we ^bobeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy ^arighteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy ^bmountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a ^creproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to ^ashine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even the man ^aGabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, ^btouched me about the time of the ^cevening oblation.

22 And he informed *me*, and talked with me, and said, O ^aDaniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make ^areconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. (The Hebrew word that is commonly translated *weeks* would more properly be translated *sevens*. It means a period divided into sevens. The phrase "seventy weeks" thus refers to seventy periods of sevens. These periods of seven could be days, weeks, months, years, or even periods of unspecified duration. Because of this variation, it is difficult to tie Gabriel's explanation to specific historical time periods, but many attempts have been made to do that, resulting in several differing interpretations of the passage. Sperry called these verses "one of the most difficult passages in all of the Old Testament" (*Voice of Israel's Prophets*, p. 266).

Though the time periods mentioned are difficult to identify, the context and several phrases in the passage indicate that the passage has to do with a period in which the salvation of Daniel's people is to be accomplished. Daniel 9:24 is undoubtedly a reference to the coming of Christ and His Atonement, by

which forgiveness of sins and reconciliation to God through repentance would be made possible. By completing the mission His Father sent Him to accomplish, Christ fulfilled the law and the words of the prophets concerning His coming, and thus did He “seal up [make sure] the vision and prophecy” (v. 24). Verse 25 refers to the time between the return of the Jews to rebuild Jerusalem and the coming of the Messiah. Verse 26 makes reference to the Messiah being “cut off, but not for himself,” which seems to be an allusion to His Crucifixion. The rest of the chapter describes the destruction of Jerusalem and the temple and parallels very closely the message of Matthew 24:15 and Joseph Smith’s inspired revision of that verse (see JS—M 1:12). The reference to confirming the covenant for one week (see Daniel 9:27), however, has not been satisfactorily explained and may make problematic the explanation given above. Institute Manual, 307)

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the ^awall, even in troublous times.

26 And after threescore and two weeks shall ^aMessiah be cut off, but not for himself: and the people of the prince that shall come shall ^bdestroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of ^aabominations he shall make *it* ^bdesolate, even until the ^cconsummation, and that determined shall be poured upon the desolate.

CHAPTER 10

Daniel sees the Lord and others in a glorious vision—He is shown what is to be in the latter days.

1 IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had ^aunderstanding of the vision.

2 In those days I Daniel was ^amourning three full weeks.

3 I ate no ^apleasant bread (Heb desirable foods), neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* ^aHiddekel; (ie the Tigris)

5 Then I lifted up mine eyes, and looked, and behold a certain man ^aclothed in linen, whose loins *were* girded with fine gold of Uphaz: (He saw Jesus Christ)

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the ^avision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no ^astrength in me: (Daniel was physically drained by the experience, like Joseph Smith) for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face ^atoward the ground.

10 ¶ And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands.

11 And he said unto me, O Daniel, a man greatly ^abeloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, ^aFear not, Daniel: for from the first day that thou didst ^bset thine heart to understand, and to ^cchasten thyself (Heb humble thyself) before thy God, thy words were ^dheard, and I am come for thy words.

13 But the prince (probably Satan) of the kingdom of Persia withstood me one and twenty days: but, lo, ^aMichael, one of the chief princes, came to help me; and I remained there with the kings of Persia. (Michael also appeared to Daniel)

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became ^adumb.

16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of ^aGrecia shall come.

21 ^aBut I will shew thee that which is noted in the scripture of truth: (ie But I will tell you what is inscribed in the writing of truth: No one supports me against them (Persia and Grecia, which is Macedonia) except Michael your prince) and *there is* none that holdeth with me in these things, but ^bMichael your prince.

CHAPTER 11

Daniel sees the successive kings and their wars, leagues, and conflicts which lead up to the Second Coming of Christ.

(It is clear from the sketchy way in which the prophecy deals with the events of the time period covered in this chapter that Daniel's intention was not to emphasize the history but only to give it as a background in order to indicate its effects upon the Lord's people. As Keil and Delitzsch wrote: "The prophecy does not furnish a prediction of the historical wars of the Seleucidae and the Ptolemies, but an ideal description of the war of the kings of the north and the south in its general outlines, whereby, it is true, diverse special elements of the prophetic announcement have historically been fulfilled, but the historical reality does not correspond with the contents of the prophecy in anything like an exhaustive manner" (*Commentary*, 9:3:450). The lack of direct correspondence between the chapter and history seems to indicate that Daniel did not intend to present a detailed chronology of future events but rather to give an overview of some of the main events that would influence the Lord's people. The following statement suggests that some of the events prophesied of in this chapter may have been given as indicators of the nature of the conflict between the kingdoms of the world and the kingdom of God. That is, they were types of future events: "By the war of these two kingdoms [the Ptolemaic and Seleucid] for the sovereignty, not merely were the covenant land and the covenant people brought in general into a sorrowful condition, but they also were the special object of a war which typically characterizes and portrays the relation of the world-kingdom to the kingdom of God. This war arose under the Seleucid Antiochus Epiphanes to such a height, that it formed a prelude of the war of the time of the end. The undertaking of this king to root out the worship of the living God and destroy the Jewish religion, shows in type the great war which the world-power in the last phases of its development shall undertake against the kingdom of God." (Keil and Delitzsch, *Commentary*, 9:3:426–27.) Several things Daniel mentioned

seem to be dualistic, having application to more than one period of time. The “abomination that maketh desolate” in Daniel 11:31 is one example of this dualism. Though this verse could quite properly be interpreted to refer to the destruction of Jerusalem and desecration of the temple by Antiochus Epiphanes (which has been the conclusion of many scholars), the “abomination of desolation” was also mentioned by the Lord in reference to the destruction of Jerusalem and the temple by the Romans in A.D. 70 (see JS—M 1:12). It has also been applied to destructions which are still in the future (see JS—M 1:32). Elder Bruce R. McConkie wrote about the abomination of desolation mentioned by Daniel: “These conditions of desolation, born of abomination and wickedness, were to occur *twice* in fulfilment of Daniel’s words. The first was to be when the Roman legions under Titus, in 70 A.D. laid siege to Jerusalem, destroying and scattering the people, leaving not one stone upon another in the desecrated temple, and spreading such terror and devastation as has seldom if ever been equalled on earth. . . . “Then, speaking of the last days, . . . our Lord said: ‘And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.’ ([JS—M] 1:31–32.) That is: Jerusalem again will be under siege. . . . It will be during this siege that Christ will come, the wicked will be destroyed, and the millennial era commenced.” (*Mormon Doctrine*, p. 12.) It is possible that in the prophetic dualism Daniel showed near-future and far-future events with the same image. Much in Daniel 11 suggests the future battle of Armageddon (see Enrichment I), but there are also details that seem related to the Maccabean revolt against Antiochus Epiphanes. They could also relate to the fall of Judah to Rome. Some have used Daniel 12:1, which says that this would be a time of trouble such as had never before been seen, to mean the battle of Armageddon. The language of this verse is reminiscent of Joel 2:2 and Revelation 16:18, which are prophecies of Armageddon. The Savior, however, specifically applied Daniel 12:1 to the fall of Judah in A.D. 70 (see JS—M 1:18). Further, the Doctrine and Covenants describes Michael as leading the armies of God *after* the Millennium (see D&C 88:110–16). Others have noted that the persecution of the Jews under Antiochus was the most deliberate and savage of their history to that point. Which is correct? Were these terrible times fulfilled in 167 B.C. or A.D. 70, or are they yet future, either before the Millennium in Armageddon or afterwards? Given the dualistic nature of prophecy in the Old Testament, it is very possible that all four answers are correct. Institute Manual, 308-09)

- 1 ALSO I in the first year of ^aDarius the Mede, *even* I, stood to confirm and to strengthen him.
- 2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the ^arealm of ^bGrecia. (ie Kingdom of Macedonia)
- 3 And a mighty king shall stand up, that shall rule with great dominion, and do ^aaccording to his will.
- 4 And when he shall stand up, his kingdom shall be ^abroken, and shall be divided toward the ^bfour ^cwinds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.
- 5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.
- 6 And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her *in these* times.
- 7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:
- 8 And shall also carry captives into Egypt their gods, with their ^aprinces, (Heb molten images) *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.
- 9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

11 And the king of the south shall be moved with ^acholer, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the ^arobbers (Heb oppressors) of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a ^amount (or siegework), and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes *in the glory of the kingdom*: but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by ^aflatteries.

22 And with the arms of a ^aflood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that which his fathers have not done, nor his fathers' fathers*; he shall scatter among them the prey, and spoil, and riches: *yea, and he shall forecast his devices against the strong holds, even for a time.*

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 ¶ For the ships of ^aChittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall ^apollute ^bthe sanctuary (ie the temple) of strength, and shall take away the daily *sacrifice*, and they shall place the ^cabomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to ^atry them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the ^aGod of gods, and shall prosper till the ^bindignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a ^awhirlwind, with chariots, and with horsemen, and with many ships; and he shall ^benter into the countries, and shall overflow and pass over.

41 He shall enter also into **the glorious land**, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall* ^abe at his steps. (ie march with him)

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to ^amake away (Heb destroy) many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy ^amountain; yet he shall come to his end, and none shall help him.

CHAPTER 12

In the last days Michael shall deliver Israel from their troubles—Daniel tells of the two resurrections—The wise shall know the times and meanings of his visions.

1 AND at that time shall ^aMichael stand up, the great prince ^bwhich standeth for (or who has charge over) the children of thy people: and there shall be a time of ^ctrouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the ^dbook.

2 And many of them that ^asleep in the dust of the earth shall ^bawake, some to ^ceverlasting life, and some to ^dshame *and* ^eeverlasting contempt.

3 And they that be ^awise shall ^bshine as the ^cbrightness of the firmament; and they that turn many to ^drighteousness as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and ^aseal the ^bbook, *even* to the ^ctime of the end: many shall run to and fro, and ^dknowledge shall be increased. (Concerning the fulfillment of Daniel's prophecy about an increase of knowledge, President Spencer W. Kimball observed: "Nineteenth century theologians thought they saw the fulfillment of these predictions in the coming of the steam engine, the sewing

machine, the motor car. What they saw was but the dim beginnings of the most spectacular increase of knowledge since men first dwelt upon the earth. Could they emerge from their graves today and behold a giant rocket in flight, a man-made satellite in orbit, and moving pictures of the moon or Mars appearing on a TV set, a famous choir in South Dakota singing to much of the earth through the satellite off in space, they would recognize in all these and numerous other space-age marvels a fulfillment far beyond their expectations but nonetheless valid for all of that.” (Talk given at the dedication of the Language Training Mission [Provo, Utah, 27 Sept. 1976], p. 5.)

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man ^aclothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and ^aswore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to ^bscatter the power of the holy people, all these *things* shall be finished. (The interpretation of the time periods mentioned in these verses has not been revealed by the Lord as yet. Numerous calculations and formulas have been put forward, each in their turn to be proven wrong. William Miller, a founder of the Adventist movement, predicted Christ’s coming in 1844, which prediction Joseph Smith declared to be false (see Smith, *Teachings*, pp. 340–41). Miller’s calculations came from an interpretation of this passage in Daniel. Time and again people have thought they had the key and enticed others to believe, only to reap disappointment. Even today there are those who predict earthquakes and great calamities occurring on specific dates, based on this passage in Daniel, and sadly, they still entice others to believe and follow. The Prophet Joseph Smith said that if the Lord did not give the key for interpreting a symbol or image He employed, He would not hold His children responsible for it (see Notes and Commentary on Ezekiel 1:15–21). For reasons not at present known, the Lord has not revealed the key for interpreting this passage, and, until He does so, speculation and calculation are pointless. Institute Manual, 309)

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the ^aend of these *things*?

9 And he said, Go thy way, Daniel: for the words *are* closed up and ^asealed till the time of the end.

10 Many shall be ^apurified, and made white, and ^btried; but the ^cwicked shall do wickedly: and none of the wicked shall understand; but the wise shall ^dunderstand.

11 And from the time *that* the daily ^asacrifice shall be taken away, and the ^babomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: for thou shalt ^arest, and ^bstand in thy lot (or rise unto your destiny) at the end of the days.