



Come Follow Me 2022

Daniel



Old Testament Seminary Manual

The book of Daniel provides an account of the experiences of Daniel and other faithful Jews who were taken captive to Babylon. “Nothing is known of Daniel’s parentage, though he appears to have been of royal descent (Dan. 1:3); he was taken captive to Babylon [as part of the first deportation of the Jews in approximately 605 B.C.] and received the name of Belteshazzar (1:6–7)” (Bible Dictionary, “Daniel”). Daniel was selected as one of the choicest Jewish youths to be trained for service in King Nebuchadnezzar’s court. God blessed Daniel with the gift of interpreting dreams, and he rose to leadership positions within the Babylonian and Persian governments.

Old Testament Seminary Manual

“The book has two divisions: Dan. 1–6 contains narratives regarding Daniel and his three companions; Dan. 7–12 contains prophetic visions seen by Daniel and reported in his own name” (Bible Dictionary, “Daniel, book of”). Some of these visions relate to the last days and the Second Coming of Jesus Christ.

COME FOLLOW ME: OLD TESTAMENT

A scroll of aged, yellowish parchment is unrolled, showing the text 'Daniel 1' written in a dark red, cursive font. The scroll is held by two wooden handles with metal rings, and the edges of the parchment are slightly frayed.

Daniel 1

The chapter starts by explaining that in approximately 606 BC, Nebuchadnezzar, king of Babylon, attacked Jerusalem. Nebuchadnezzar took items from the temple and a select group of Jews back to Babylon (see 2 Kings 24:13–14). He commanded an official in his palace to take some of the Israelite youth who were “well favoured, and skilful in all wisdom” (Daniel 1:4) and train them for service in his household. Among these youth were four young men named Daniel, Hananiah, Mishael, and Azariah.

oblation; and the sanctuary of the house shall be in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a *portion*.

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a *portion*.

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion*.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion*.

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion*.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of *a*strife in Kadesh, and to the river toward the great sea.

29 This is the land which ye shall

divide by lot unto the tribes of Israel for *a*inheritance, and these are their portions, saith the Lord GOD.

30 ¶ And these are the goings out of the city on the north side, four thousand and five hundred measures.

31 And the *a*gates of the *b*city shall be after the names of the tribes of Israel: three gates northward; one gate of *c*Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures*: *a*and the name of the city from *that day shall be*, The LORD is there.

part of the *a*vessels of the house of God: which he carried into the land of *b*Shinar to the house of his god; and he brought the *c*vessels into the treasure house of his god.

3 ¶ And the king spake unto Ashpenaz *a*the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's *b*seed, and of the princes;

4 Children in whom *was* no blemish, but *a*well favoured, 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 *a*provision of the king's *b*meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might *c*stand before the king.

6 Now among these were of the children of Judah, *a*Daniel, *b*Haniah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave *a*names: for he gave unto Daniel *the b*name of Belteshazzar; and to Haniah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 ¶ But Daniel *a*purposed in his heart that he would not *b*defile himself with the portion of the king's meat, nor with the *c*wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into *a*favour and *b*tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I *a*fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces *b*worse liking than the children which *are* of your *c*sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to *a*Melzar, 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 *a*pulse to eat, and water to drink.

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

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 *a*knowledge and skill in all *b*learning and wisdom: and Daniel had *c*understanding in all *a*visions 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

Daniel Taken to Babylon

Daniel's Faithfulness

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.

IN the third year of the reign of *a*Jehoiakim king of Judah came *b*Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with

2a 2 Kgs. 24:13.

b Gen. 11:2.

c Dan. 5:2.

3a OR chief of his officers.

b 2 Kgs. 20:18 (14–18);

Isa. 39:7 (3–7).

7a Dan. 2:26.

b Dan. 5:12.

8a TG Commitment.

b Hosea 9:3 (1–3).

TG Word of Wisdom.

c TG Temperance.

12a IE foods made of seeds, grains, etc.

Mosiah 9:9 (8–9);

D&C 89:14.

13a D&C 89:18.

17a Dan. 2:20 (20–22);

Footnote: Delicacies

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, 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, 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, ^bHaniah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave ^anames: for he gave unto Daniel *the* ^bname of Belteshaz-

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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 than the children which *are* of your ^csort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to ^aMelzar, 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 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.

Perhaps some of the food offered by the king may have been sacrificed to idols or have been forbidden by the law of Moses (see Leviticus 11; Deuteronomy 14:3–21) or not prepared in accordance with the law (see Leviticus 17:13–14; Deuteronomy 12:15–16).

Footnote: food grown or made from seeds or grains

14 So he consented to them in this

THOUGHTS:

Daniel and his friends avoided the luxurious diet of the king's table as a way of protecting themselves from being ensnared by the temptations of the Babylonian culture. They used their distinctive diet as a way of retaining their distinctive identity as Jewish exiles and avoiding complete assimilation into Babylonian culture (which was the King's goal with these conquered subjects). In other words, refusing Gentile food is a way to resist royal authority and assert religious identity (Tobit 1:10-11; Esther 14:17; 1 Macc 1:62-63; Judith 12:1-4).

Tobit 1:10-11 (KJV)

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles.

11 But I kept myself from eating;

THOUGHTS:

Daniel's diet of vegetables and water has no biblical basis, but notice how it contrasts with the royal meat and wine. With this restricted diet they continually reminded themselves, in this time of testing, that they were the people of God in a foreign land and that they were dependent for their food, indeed for their very lives, upon God, their creator, not King Nebuchadnezzar.

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 than the children which *are* of your ^csort? then shall ye make *me* endanger my head to the king.

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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.

Revelation 2:10 - 10 days may not be random but a culturally standard time period for testing.

14 So he consented to them in this

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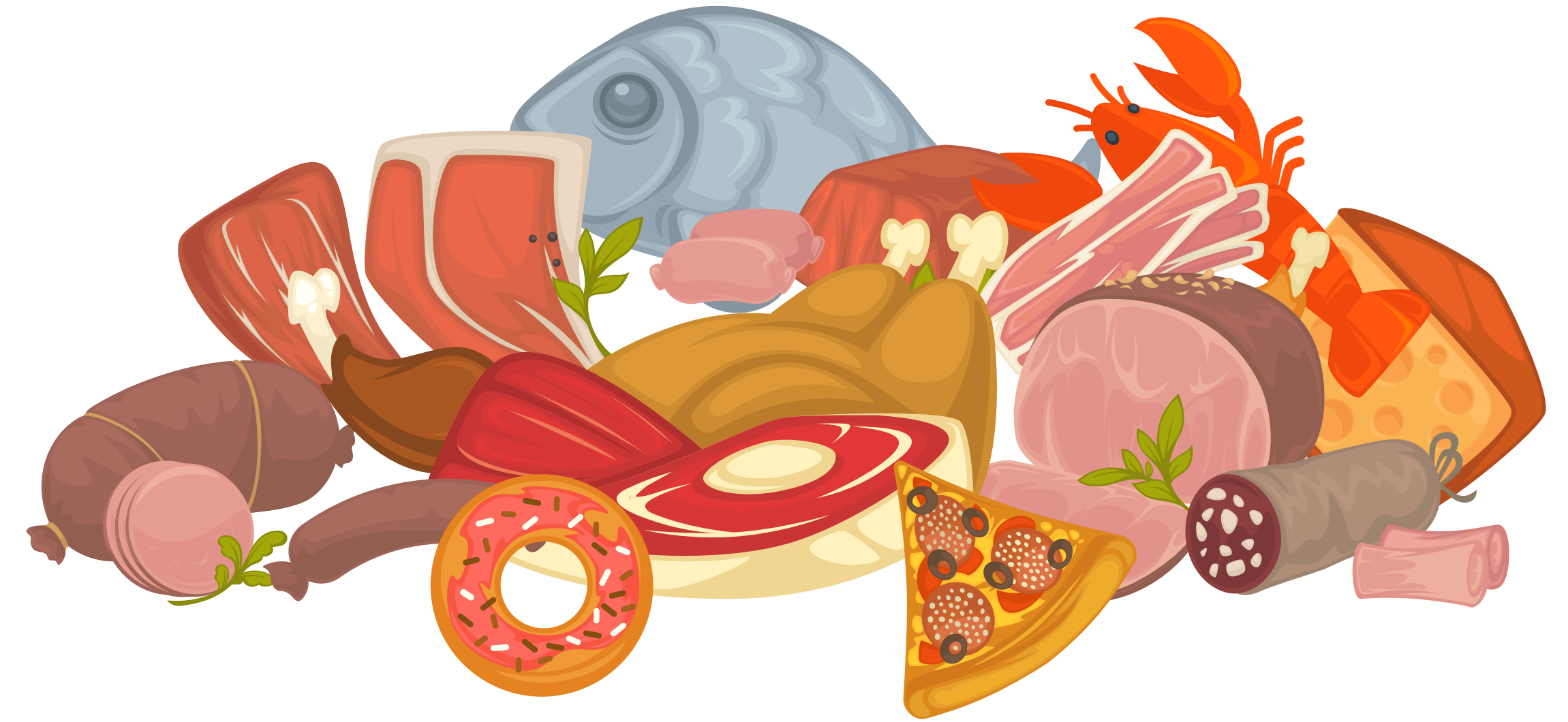
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Boyd K. Packer

“I have come to know ... that a fundamental purpose of the Word of Wisdom has to do with revelation. ...

“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” (*Boyd K. Packer, “Prayers and Answers,” Oct 1979 GC, Ensign, Nov. 1979, 20*).

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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 inquired of them, he found them ten times better than all the ^amagicians *and* astrologers that *were* in all his realm.

21 And Daniel continued *even* unto the first year of king Cyrus.

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.

2:26.

5:12.

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2:26 (1-2)

12a IE foods made of seeds, grains, etc.

Mosiah 9:9 (8-9);

D&C 29:14

AND in the second year of the reign

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A scroll of aged, yellowish parchment is unrolled, showing the text 'Daniel 2' written in a dark red, cursive script. The scroll is held by two wooden handles with silver-colored metal rings. The parchment has a slightly textured appearance and some minor discoloration.

Daniel 2

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AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed ^adreams, wherewith his spirit was ^btroubled, 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, O king, live for ever: tell thy servants the dream, and we will ^bshew the interpretation.

5 The king answered and said to the Chaldeans, The thing is ^agone from me: 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, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, ^atill the time be changed: 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.

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 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.

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 ^awisdom 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, 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;

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.

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 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,

God Reveals Nebuchadnezzar's Dream

17a Dan. 1:6.
19a Amos 3:7.
b TG Dream.
20a Dan. 1:17.
21a Abr. 3:4.
b Acts 1:7;
D&C 88:42 (42–45);
121:12.

TG Knowledge.
22a Alma 26:22;
D&C 124:5.
b TG God, Intelligence of.
c James 1:17;
D&C 88:50 (49–50).
26a Dan. 1:7.
b Dan. 5:16.

TG Mysteries of
Godliness.
c TG Dream.
29a TG Revelation.
30a Gen. 41:16;
Acts 3:12;
Alma 18:17 (16–34).
b Aramaic: in order that

AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed ^adreams, wherewith his spirit was ^btroubled, 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, O king, live for ever: tell thy servants the dream, and we will ^bshew the interpretation.

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6 But if ye shew the dream, and the interpretation thereof, ye shall

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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.

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

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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, 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;

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.

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 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,

God Reveals Nebuchadnezzar's Dream

17a Dan. 1:6.
19a Amos 3:7.
b TG Dream.
20a Dan. 1:17.
21a Abr. 3:4.
b Acts 1:7;
D&C 88:42 (42–45);
121:12.

TG Knowledge.
22a Alma 26:22;
D&C 124:5.
b TG God, Intelligence of.
c James 1:17;
D&C 88:50 (49–50).
26a Dan. 1:7.
b Dan. 5:16.

TG Mysteries of
Godliness.
c TG Dream.
29a TG Revelation.
30a Gen. 41:16;
Acts 3:12;
Alma 18:17 (16–34).
b Aramaic: in order that

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.

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 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.

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

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*

gers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that ^arevealeth ^bsecrets, 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;

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.

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 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,

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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.

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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

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, 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;

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.

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28 But there is a God in heaven that ^arevealeth ^bsecrets, and maketh known to the king what shall be in the latter days. Thy ^cdream, and the things that are in thy head upon thy bed, and what shall come to pass hereafter: and he that telleth secrets maketh known what shall come to pass.
29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that telleth secrets maketh known what shall come to pass.
30 But as for me, this secret is not revealed to me by any ^awisdom that I have more than any living, but ^bfor their sakes that shall make known the interpretation to the king, and that the mightiest know the thoughts of thy heart.



Daniel Interprets the Dream

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.
32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,
33 His legs of iron, his feet part of iron and part of clay.
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

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Daniel 2:31-35



Daniel 2:31-35



stood before thee; and ^bthe form thereof *was* terrible.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

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, and another third kingdom of brass, which shall bear ^brule over all the earth.

40 And the fourth ^akingdom 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.

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.

44 And in the ^adays of these ^bkings shall the God of heaven ^cset up a ^akingdom, 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.

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 couldst reveal this secret.

48 Then the king made Daniel a ^agreat man, and 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.

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—They are preserved and come out unharmed.

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

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.

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, psaltery, ^cdulcimer, 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

31^b Aramaic: its appearance was frightening.

34^a TG Rock.

^b Dan. 8:25.

35^a Rev. 20:11.

^b TG Kingdom of God, on Earth; Mission of Latter-day Saints.

40^a Dan. 7:7.

41^a Dan. 7:7.

44^a TG Last Days.

^b TG Nations.

^c TG Millennium, Preparing a People for.

^d TG Dispensations; Jesus Christ. Millennial

^f D&C 138:44.

^g Isa. 60:12; 1 Cor. 15:24.

^h Hag. 2:22.

TG Missionary Work.

ⁱ D&C 103:7.

45^a D&C 65:2.

^b TG Revelation.

46^a Acts 14:15 (11–15):

48^a Gen. 41:40

5^a 2 Sam. 6:5.

^c Aramaic: bagpipe

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, and another third kingdom of brass, which shall bear ^brule over all the earth.

40 And the fourth ^akingdom shall be strong as iron: forasmuch as iron

44 And in the ^adays of these ^bkings 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.

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,

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, and another third kingdom of brass, which shall bear ^brule over all the earth.

40 And the fourth ^akingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh

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31 *b* Aramaic: its appearance was frightening.

34 *a* TG Rock.

b Dan. 8:25.

35 *a* Rev. 20:11.

b TG Kingdom of God, on Earth; Mission of Latter-day Saints.

40 *a* Dan. 7:7.

41 *a* Dan. 7:7.

44 *a* TG Last Days.

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f D&C 138:44.

g Isa. 60:12; 1 Cor. 15:24.

h Hag. 2:22.

TG Missionary Work.

i D&C 103:7.

45 *a* D&C 65:2.

b TG Revelation.

46 *a* Acts 14:15 (11–15):

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.

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.

44 And in the ^adays of these ^bkings shall the God of heaven ^cset up a ^dkingdom, which shall never be ^ede-

The image's breast and arms made of silver represent the empire of the Medes and Persians, the belly and thighs of brass represent the Macedonian (Greek) Empire, and the image's legs of iron represent the Roman Empire (see Spencer W. Kimball, "The Stone Cut without Hands," GC Apr 1976, Ensign, May 1976, 8).

Daniel 2:37-38

Babylon

Daniel 2:39-40

Persians/Medes

Greeks

Rome

Daniel 2:34

Daniel 2:44-45

Daniel 2:41-43



of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the ^adays of these ^bkings 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.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and ^aworshipped Daniel, and commanded

Doctrine and Covenants 65:2

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.



Gordon B. Hinkley

“The Lord is fulfilling His promise that His gospel shall be as the stone cut out of the mountain without hands which would roll forth and fill the whole earth, as Daniel saw in vision (see Daniel 2:31–45; D&C 65:2). A great miracle is taking place right before our eyes” (*Gordon B. Hinckley, “The Stone Cut Out of the Mountain,” Oct 2007 GC, Ensign or Liahona, Nov. 2007, 83*).

stroyed: and the kingdom shall not be left to other people, *but* it shall ^gbreak in pieces and ^hconsume all these ⁱkingdoms, and it shall stand for ever.

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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

Daniel Is Promoted

kings, and a revealer of secrets, seeing thou couldst reveal this secret.

48 Then the king made Daniel a ^agreat man, and 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.

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—They are preserved and come

COME FOLLOW ME: OLD TESTAMENT

A scroll of aged, yellowish parchment is unrolled, showing the text 'Daniel 3' written in a dark red, cursive font. The scroll is held by two wooden handles with silver-colored metal rings. The parchment has a slightly textured appearance and some minor discoloration.

Daniel 3

kings, and a revealer of secrets, seeing thou couldst reveal this secret.

48 Then the king made Daniel a ^agreat man, and 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.

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—They are preserved and come out unharmed.

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

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.

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, psaltery, ^cdulcimer, 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

The Fiery Furnace

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?

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.

19 ¶ Then was Nebuchadnezzar full of fury, and the ^aform of his visage 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.

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.

16a Matt. 10:19;
Acts 20:24.
17a TG Deliver.
18a Ex. 1:17 (16–17).

3 Ne. 28:21.
27a Isa. 43:2;
Heb. 11:34 (32–34);
4 Ne. 1:32.

c IE were successful
in defying the king's
decree.
29a Dan. 2:5.

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, nor the smell of fire had passed on them.

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, 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 Daniel, Meshach, and Abed-nego, over the province of Babylon.

CHAPTER 4

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

NEBUCHADNEZZAR the king saw a dream, and he was troubled, and he said unto his counsellors, I have seen a dream, and I want that the dream be told unto me: for I have seen a dream, and I am troubled.

2 I thought it good to tell the dream unto thee, O king, lest perhaps thou shalt be troubled: therefore I have told thee the dream.

3 How great *are* his works, and how mighty *are* his wonders, and how his dominion is everlasting, and his kingdom is from generation to generation.

4 ¶ I Nebuchadnezzar the king, being in mine house, and in my palace:

5 I saw a dream, and I was troubled, and the thought of the dream troubled me.

6 Therefore I made a decree, that I would bring in all the ^awise men of Babylon before me, that they should tell unto me the dream, and I would give them gold, silver, and precious stones.

7 Then came in the Chaldeans, the astrologers, the Chaldeans, the soothsayers: and I told them the dream, and they could not tell it unto me: therefore I was troubled, and the thought of the dream troubled me.

8 ¶ But at the last I saw a dream, and I was troubled, and the thought of the dream troubled me, whose name was Belshazzar, according to the name of my god, and in which I saw a dream, and I told the dream, and they could not tell it unto me: therefore I was troubled, and the thought of the dream troubled me.

9 O Belshazzar, the magician, because thou hast not the spirit of the holy God, and no secret thou

sound of the cornet, flute, ^aharp, ^bsackbut, psaltery, ^cdulcimer, 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.

The Hebrew word for the instrument described here *sab·bə·k̄ā* means a triangular four stringed instrument like a lyre sometimes translated as a trigon (Strong's Hebrew Dictionary). For reasons that we don't know, the King James Translators instead translated it as a French instrument invented in the 15th century. It was an early trombone and the English name, *sackbut*, came from Old French *saqueboute*: "pull-push" (Encyclopedia Britannica).



kings, and a revealer of secrets, seeing thou couldst reveal this secret.

48 Then the king made Daniel a ^agreat man, and 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.

CHAPTER 3

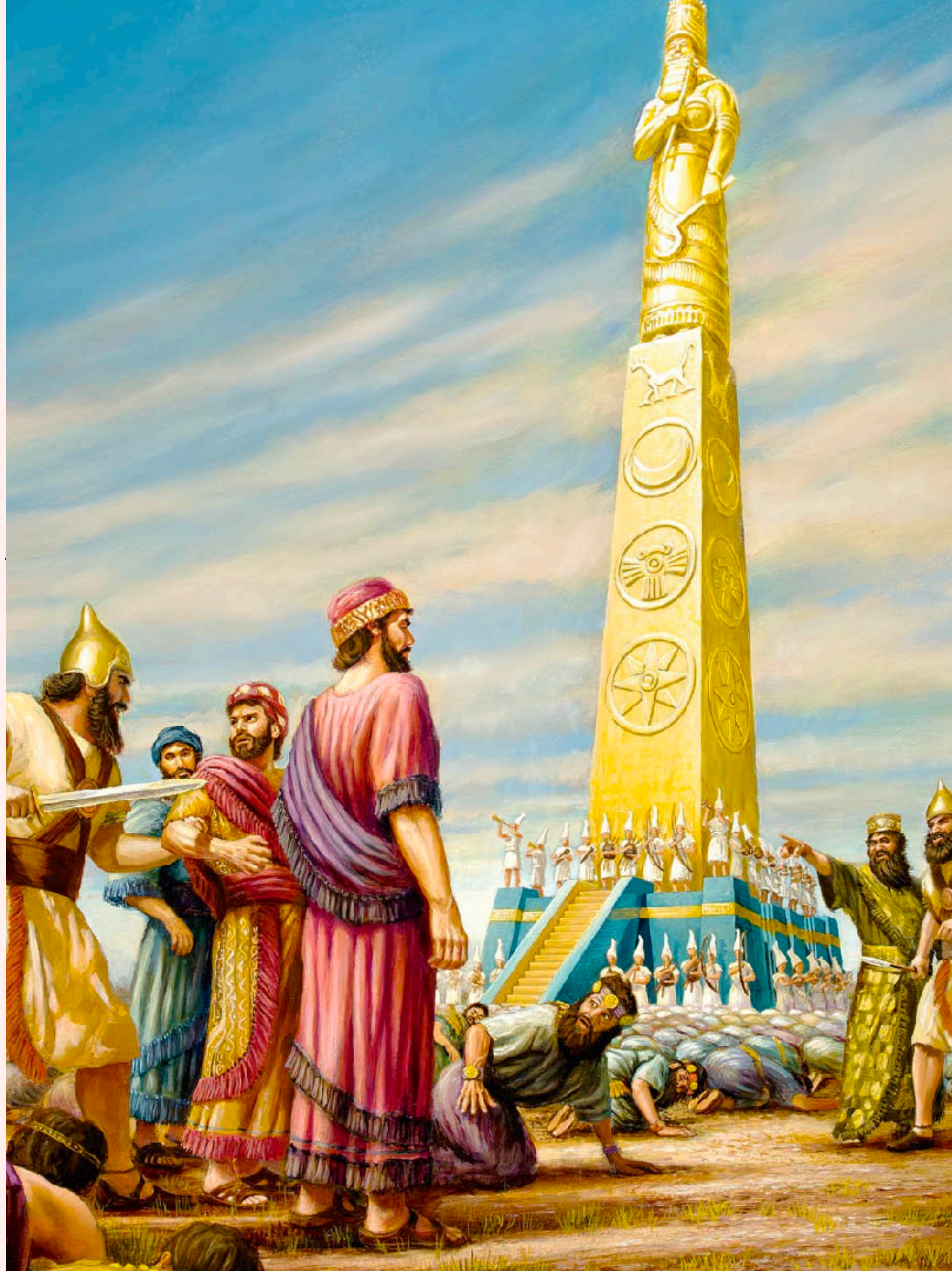
Nebuchadnezzar creates a golden image and commands all men to worship it—Shadrach, Meshach, and Abed-nego refuse and are cast into the fiery furnace—They are preserved and come

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



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 worshipping, *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 be

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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?

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.

19 ¶ Then was Nebuchadnezzar full of fury, and the ^aform of his

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5a 2 Sam. 6:5;
1 Chr. 15:16.

b The Aramaic word denotes a triangular stringed instrument.

c Aramaic: bagpipe.

6a TG Tyranny.

b Mosiah 17:13 (13–20).

12a Dan. 2:49.

Dennis E. Simmons

“Our scriptures and our history are replete with accounts of God’s great men and women who believed that He would deliver them, but if not, they demonstrated that they would trust and be true.

“He has the power, but it’s our test.

“What does the Lord expect of us with respect to our challenges? He expects us to do all we can do. ...

“We must have the same faith as Shadrach, Meshach, and Abednego.

Dennis E. Simmons

“Our God will deliver us from ridicule and persecution, but if not. ... Our God will deliver us from sickness and disease, but if not. ... He will deliver us from loneliness, depression, or fear, but if not. ... Our God will deliver us from threats, accusations, and insecurity, but if not. ... He will deliver us from death or impairment of loved ones, but if not, ... we will trust in the Lord.

“... We will have faith in the Lord Jesus Christ, knowing that if we do all we can do, we will, in His time and in His way, be delivered and receive all that He has [see D&C 84:35–38]” (Dennis E. Simmons, “But If Not ...” GC Apr 2004, Ensign or Liahona, May 2004, 74–75).

Chad H Webb - (Administrator, Seminaries and Institutes of Religion)

Celeste Davis is a young mother of three whose baby woke up often, every night. She began to pray that she and her baby could get the sleep they needed. But her prayers seemed to go unanswered. This caused her to want to better understand prayer and why she wasn't being blessed with relief. She learned from the Bible Dictionary that "we pray in Christ's name when our mind is the mind of Christ, and our wishes the wishes of Christ. ... We then ask for things it is possible for God to grant. Many prayers remain unanswered because they are not in Christ's name at all; they in no way represent His mind but spring out of the selfishness of man's heart."

So Celeste decided to make a list of the things for which she had been praying. By making this list, she realized that her prayers primarily consisted of asking Heavenly Father for what she wanted, which was for Him to change her circumstances. She then decided to make another list.

So Celeste decided to make a list of the things for which she had been praying. By making this list, she realized that her prayers primarily consisted of asking Heavenly Father for what she wanted, which was for Him to change her circumstances. She then decided to make another list, writing down those things that she was certain Heavenly Father wanted for her. Of course the two lists were not entirely incompatible—He loves us and wants us to be happy. But this little exercise teaches an important truth. While she wanted to change her circumstances, He wanted to change her. So, she decided to adjust her approach to prayer in order to better align her will with Heavenly Father's. She wrote:

"I came up with a little formula to help me in my prayers. It is simply this—whenever you ask for something you want and you're not totally sure if it's something God wants for you, tack on the phrase 'but if not' and then add something you're sure God would want for you.

"For example: '[Heavenly Father], please help me get some sleep tonight,

“I came up with a little formula to help me in my prayers. It is simply this—whenever you ask for something you want and you’re not totally sure if it’s something God wants for you, tack on the phrase ‘but if not’ and then add something you’re sure God would want for you.

“For example: ‘[Heavenly Father], please help me get some sleep tonight, but if not, help me to have enough energy to be pleasant and hardworking anyway.’ ‘[Heavenly Father], please bless that my child will get over this sickness and feel better, but if not, help us to trust in Thee and be patient with each other.’ ‘[Heavenly Father], please bless that I will be included in my group of friends, but if not, even if I feel excluded, help me to be kind and generous.’”

She continued:

“I’ve tried this out for about a year now, and I can say my rate of prayer success has skyrocketed. ...

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She continued:

“I’ve tried this out for about a year now, and I can say my rate of prayer success has skyrocketed. ...

“I feel like I’m finally fulfilling the real purpose of prayer, which is not to negotiate my desires, but to align myself with God. ...

“An unexpected benefit has been that I don’t fear hard situations or not getting what I want nearly as much as I used to because I’ve seen and felt God answer my prayers—both my desires and my ‘but if nots.’”

(“Faith as a Principle of Action and Power,” Seminaries and Institutes of Religion Annual Training Broadcast, June 13, 2017.)

thee, O king, that we will not ^aserve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full of fury, and the ^aform of his visage 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.

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

Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counselors, 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, nor the smell of fire had passed on them.

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, and yielded their bodies, that they might not serve nor worship any god, except their own God.

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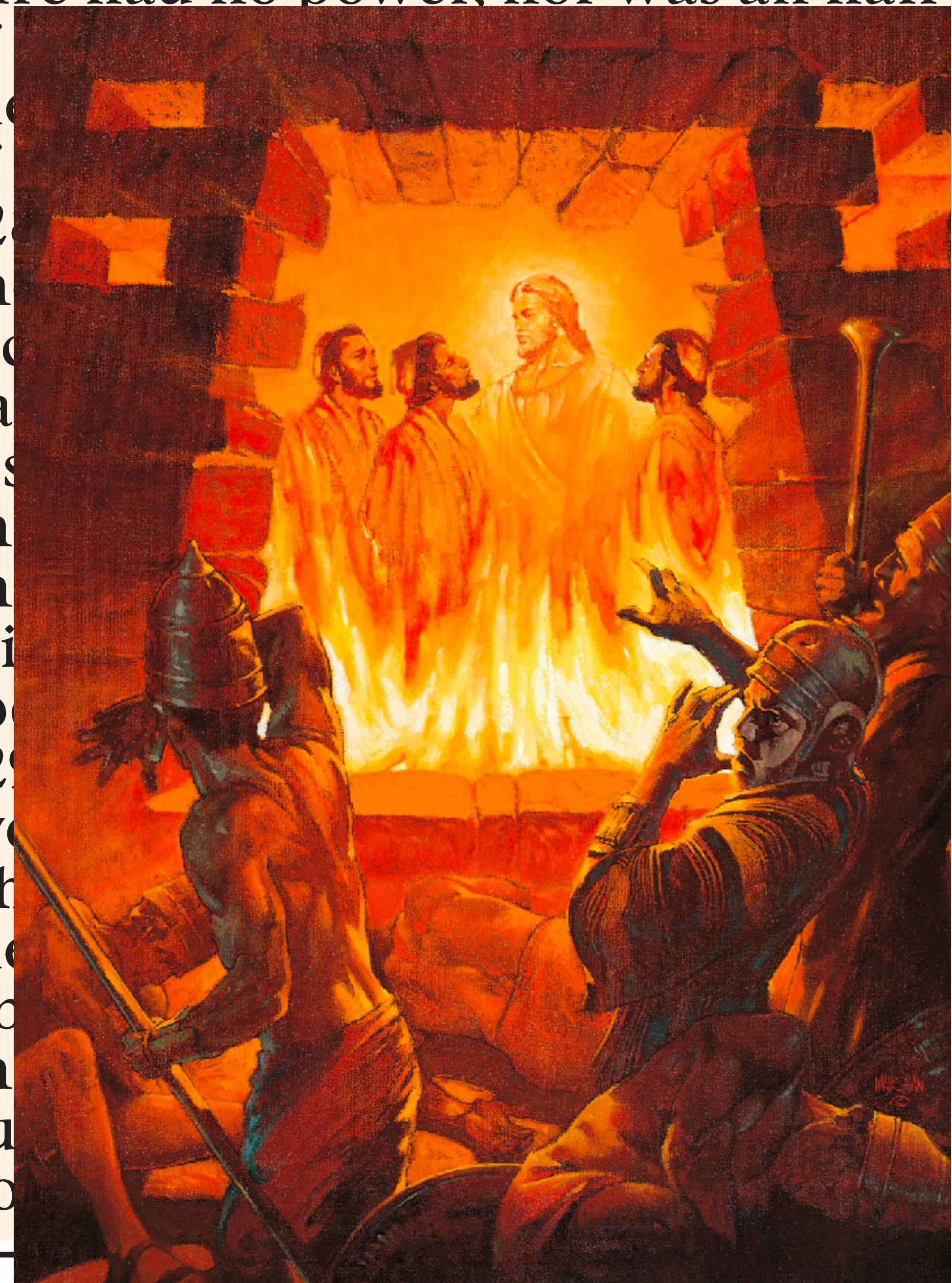
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20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

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.

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16a Matt. 10:19;
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3 Ne. 28:21.
27a Isa. 43:2;

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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?

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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

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 astonied, 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

O Nebuchadnezzar, we *are* not ^acareful to answer thee in this matter.

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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

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 counselors, 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, nor the smell of fire had passed on them.

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28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his^a angel, and delivered his servants that^b trusted in him, and^c have changed the king's word, 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^a cut in pieces, and their houses shall be made a dunghill: because there is no other God that can^b deliver after this sort.

30 Then the king^a promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAPTER 4

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

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^a kingdom is an everlasting kingdom, and

COME FOLLOW ME: OLD TESTAMENT



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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 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: 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 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:

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 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 of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the

Daniel Interprets the Second Dream

interpretation: but thou *art* able; for the ^aspirit of the ^bholy gods *is* in thee.

19 ¶ Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar 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.

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 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 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

Nebuchadnezzar's Humiliation

Nebuchadnezzar Restored

kingdom is from generation to generation:

35 And all the inhabitants of the earth *are* reputed as ^agrass: he doeth according to the will of the army of heaven, and shall consume the inhabitants of the earth: can ^cstay his hand, or can ^drestrain his anger? What doest thou?

36 At the same time turned unto me; and mine eyes were brightened, and mine understanding returned unto me; and mine counselors and ministers were added unto me; and I was exalted in my kingdom, and excelsion was added unto me.

37 Now I Nebuchadnezzar glorified and extol and honoured the name of heaven, all whose works are perfect, and his ways ^ajudgment: that ^bwalk in pride shall ^cabase.

CHAPTER 5

Belshazzar and his revels—The vessels of the temple—upon the wall, telling of the king's downfall—Daniel interprets the dream and reproves the king for his pride—That night Babylon was destroyed.

BELSHAZZAR the king's chamberlain, who had feasted to a thousand of his guests, drank wine before the king.

2 Belshazzar, while he was drinking wine, commanded that golden and silver ^avessels be taken out of the temple of the house of his father Nebuchadnezzar, that the princes, his wives, and his concubines, might drink thereof.

3 Then they brought the vessels that were taken out of the temple of the house of his father Nebuchadnezzar, which *was* at Jerusalem; and he and his princes, his wives, and his concubines, drank in the

30a Esth. 10:3 (2-3)

4a 27-28; 29-31

8a Dan. 2:11

18a TG God, Spirit of;

27a Mosiah 4:21 (16-21);

30a OR as a royal residence.

35a Ps. 39:5; Isa. 40:15;

Hel. 12:7;

Moses 1:10.

b TG God, Will of

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 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: and those that ^bwalk in pride he is able to ^cabase.

Ezekiel 4:21 (16–21);

Isaiah 42:31 (30–39).

OR so that your

generosity may be long

30 *a* OR as a royal residence.

31 *a* Dan. 5:20.

34 *a* IE the seven years.

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CHAPTER 5

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

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles 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.

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 the candlestick upon the plaster 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 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.

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 Belteshazzar: 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; Thou art ^bweighed in the balances, and art found wanting.

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

The Handwriting on the Wall

Daniel Interprets the Handwriting

35a Ps. 39:5; Isa. 40:15;

Hel. 12:7;

Moses 1:10.

b *as* God Will of

Darkness.

c OR humble.

5 2a Num. 18:3;

Dan. 1:2

Abr. 3:12 (11–12).

6a Alma 18:12.

b Alma 42:29.

c OR his joints

12a Dan. 1:7.

14a Dan. 2:11.

15a Dan. 2:11.

20a TG Hardheartedness.

b TG Mind.

27a Dan. 5:16 (6–7).

b Jer. 25:12.

27a Aramaic: shekel, or

29 Then came and they ^aclothed him with purple, and *put* a crown upon his neck, and made him concerning him the third ruler in the kingdom.

30 ¶ In that night the king of the Medes and Persians was slain, and Darius the Mede was set up in his stead.

31 And ^aDarius the king of the Medes and Persians reigned over the kingdom, *before* Belshazzar, and two years.

CHAPTER 6

Darius makes laws for his presidents—Darius is cast into the lions' den—The Lord saves him, and Darius' people are to revive.

IT pleased Darius to set up the kingdom an hundred presidents, which were over the whole kingdom.

2 And over them he set Daniel, of whom Daniel had said, *Princes might be set up over them, and the kingdom shall be given to damage.*

3 Then this Darius was above the presidents because an excellent man; and the king set him ^bover the presidents.

4 ¶ Then the presidents sought to find fault with Daniel concerning his religion; but they could find no fault; forasmuch as neither was the king found in him.

5 Then said the king, I cannot find any other like Daniel, except I should see him concerning his religion.

6 Then these presidents assembled together, and said unto Darius, live for

29a Gen. 41:42; Es.

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.

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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:

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



12a Dan. 1:7.

14a Dan. 2:11.

15a TG Sorcery.

16a Alma 10:2.

b Dan. 2:26;

Mosiah 8:13 (13–18);

D&C 8:1 (1–5).

17a 2 Kgs. 5:16.

20a TG Hardheartedness.

b TG Mind.

c Ps. 75:6 (6–7);

Jer. 27:5 (5–6);

Dan. 2:21; 4:31 (30–31).

21a Alma 30:56.

23a TG Idolatry.

26a Aramaic: numbered.

b Jer. 25:12.

27a Aramaic: shekel, or weight.

b Job 31:6.

28a Aramaic: division.

JST Dan. 5:28

UPHARSIN . . .

b Dan. 2:39; 7:5.

COME FOLLOW ME: OLD TESTAMENT

A scroll of aged parchment is unrolled, showing the text 'Daniel 6' written in a dark red, cursive font. The scroll is held by two wooden handles with silver-colored metal rings. The parchment has a textured, yellowish-brown appearance with some wear and tear at the edges.

Daniel 6

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.

30 ¶ In that night was Belshazzar the king of the ^aChaldeans ^bslain.

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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 people are to revere the God of Daniel.

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: 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.

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.

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 ^athanks before his God, as he did aforetime.

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.

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.

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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 ^aliving God, and ^bsteadfast for ever, and his kingdom *that* which shall not be ^cdestroyed, and his dominion *shall be even* unto the end.

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28 So this Daniel prospered in the reign of ^aDarius, and in the reign of ^bCyrus the Persian.

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) will come—The kingdom will be given to the Saints forever.

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

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29 *a* Gen. 41:42; Esth. 8:15.

30 *a* Jer. 51:31 (31, 39).

b Isa. 41:2; 45:1.

31 *a* Dan. 11:1.

b Gen. 41:41 (38–45);

Esth. 10:3; Dan. 8:27.

4 *a* D&C 64:8; 88:124.

7 *a* TG Tyranny.

10 *a* 1 Kgs. 8:48 (44–48);

Ps. 5:7.

b Alma 34:21.

c TG Prayer.

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.

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Old Testament Institute Manual

This is not to suggest that the direction in which one faces when one prays has mystical significance, but, rather, that it is an attitude of spiritual “facing.” To face the temple [in this case, in Jerusalem], which is the temporal representation of the House of God, suggests that one turns one’s heart to the Lord and the covenants made in the temples to be more like Him.

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hurt was found upon him, because he ^abelieved 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 ^ahad the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

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 ^aliving God, and ^bsteadfast for ever, and his kingdom *that* which shall not be ^cdestroyed, and his dominion *shall be even* unto the end.

27 ¶ He ^adelivered the king and the

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,

^csteadfast for ever, and his kingdom *that* which shall not be ^cdestroyed, and his dominion *shall be even* unto the end.

27 He ^adelivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath ^bdelivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of ^aDarius, and in the reign of ^bCyrus the Persian.

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) will come—The kingdom will be given to the Saints forever.

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

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

of the lions.

28 So this Daniel prospered in the reign of ^aDarius, and in the reign of ^bCyrus the Persian.

CHAPTER 7



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.

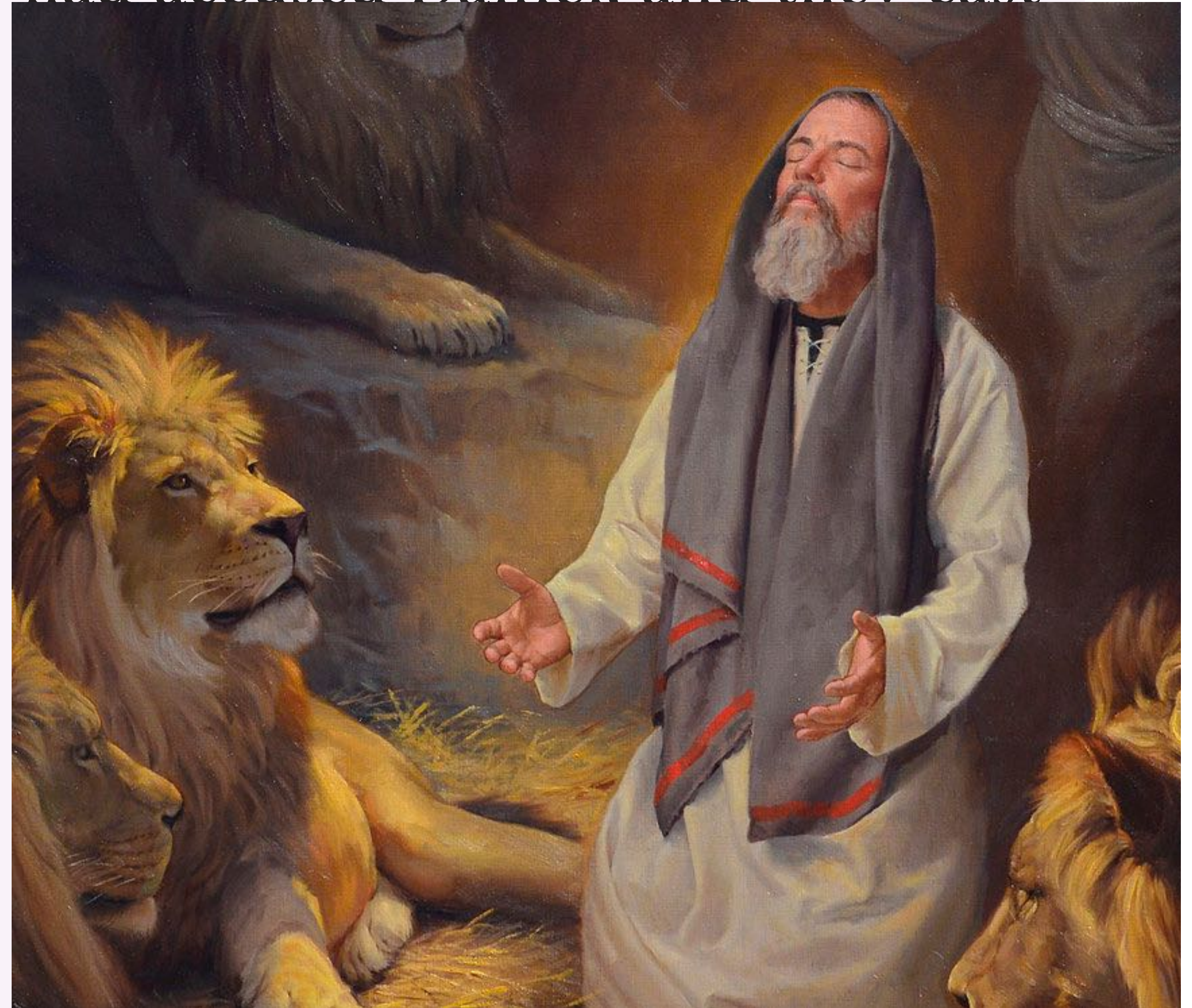
16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

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 fast-

hurt was found upon him, because he ^abelieved in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast



and his dominion *shall be even unto the end*

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Some have attacked the cruelty of condemning the women and children, too. To an absolute monarch, however, it probably seemed the logical thing to do, for out of these families might come insurrection in the future. The lesson must be severe enough to warn any others who might be jealous of the king's favorite and most valuable servant. An absolute monarch would likely feel that any other course would slowly cause him to lose power.

establishment may be changed.

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27 He ^adelivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath ^bdelivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of ^aDarius, and in the reign of ^bCyrus the Persian.

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“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.)

COME FOLLOW ME: OLD TESTAMENT



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Joseph Smith (1805–44) revealed that the “Ancient of days” (verse 9) is Adam (see D&C 27:11; *Teachings of Presidents of the Church: Joseph Smith* [2007], 104). In Daniel 7:10–14 Daniel saw a council, to be held at Adam-ondi-Ahman, Missouri, USA (see D&C 116:1), in which priesthood holders from all the dispensations will account for their stewardships to Adam. Adam will then report to Jesus Christ, whose people will recognize Him as their King. (See Joseph Fielding Smith, *The Way to Perfection* [1970], 289–91.)

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, 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.

3 *b* Rev. 13:1 (1–2);
JST Rev. 13:1 (Rev. 13:1
note *a*).

4 *a* Dan. 2:38.

5 *a* Dan. 2:39; 5:28.

6 *a* Dan. 8:8; 11:4 (3–4).

c D&C 138:38.
TG Adam.

d TG Clothing.

e Ezek. 1:15.

10 *a* Rev. 5:11.

b Rev. 11:18.

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.

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, *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.

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

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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 domin-

came to pass, which 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 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

21 *a* Dan. 8:24;

c D&C 20:13.

28 *a* OR thoughts.

ion, 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.

28 Hitherto is the end of the matter. As for me Daniel, my ^acogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAPTER 8

Daniel sees in vision a ram (Media and Persia), a goat (Greece), four other kings, and then, in the last days, a fierce king who will destroy the holy people—This king will be broken when he stands up against the Prince of Princes.

IN the third year of the reign of king Belshazzar a vision appeared

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The title “saints” means “holy ones” and refers to members of the Church who have faithfully kept the commandments. After the Savior’s glorious return and His millennial reign, the kingdom “shall be given to the people of the saints of the most High” (verse 27) and this earth in its celestial state will be their home forever.

Daniel 8

Daniel sees in vision a ram (Media and Persia), a goat (Greece), four other kings, and then, in the last days, a fierce king who will destroy the holy people—This king will be broken when he stands up against the Prince of Princes.

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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. 1:26–28. 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.)

Daniel 9

(chapter heading) Daniel fasts, confesses, and prays for all Israel—Gabriel reveals the time of the coming of the Messiah, who will make reconciliation for iniquity—The Messiah will be cut off.

Daniel 9:24

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 reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

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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).

Daniel 10

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

Daniel 10:5-6

**5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:
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.**

Daniel 11

(chapter heading) Daniel sees the successive kings and their wars, leagues, and conflicts that lead up to the Second Coming of Christ.

“abomination that maketh desolate” in verse 31.

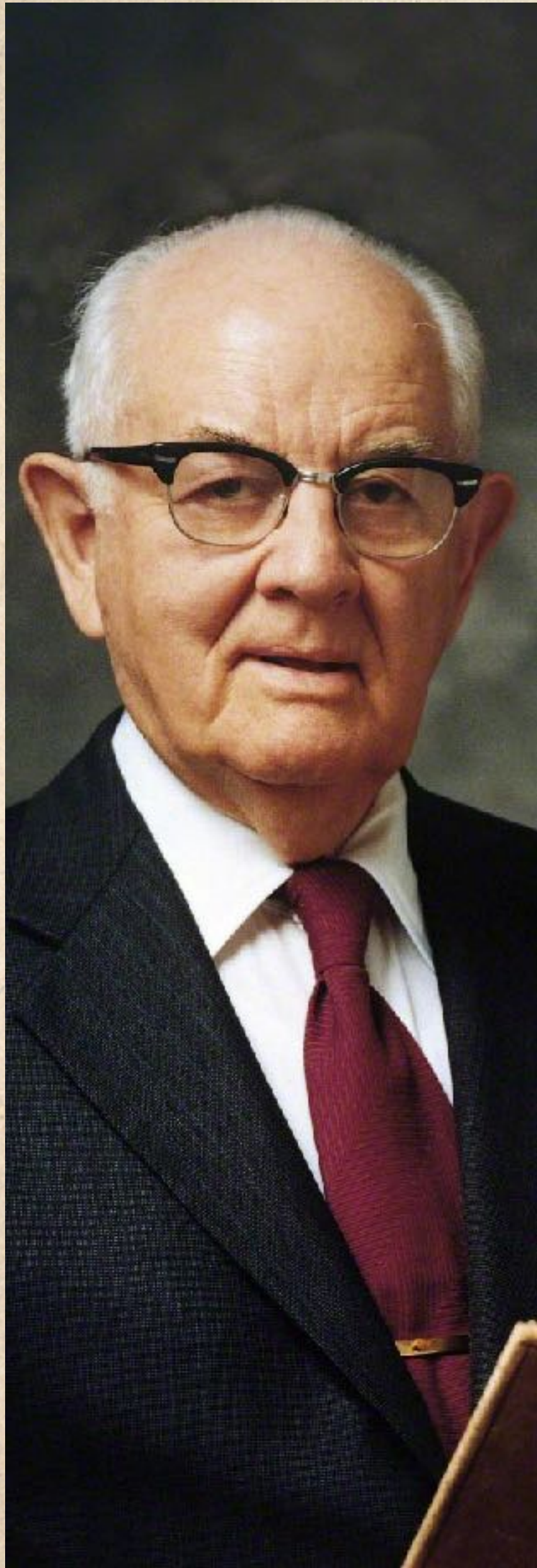
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Several things Daniel mentioned seem to be dualistic, having application to more than one period of time. The “abomination that maketh desolate” in Daniel 11:31 is one example of this dualism. Though this verse could quite properly be interpreted to 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).

Daniel 12

(chapter heading) In the last days, Michael will deliver Israel from their troubles—Daniel tells of the two resurrections—The wise will know the times and meanings of his visions.

“abomination that maketh desolate” in verse 31.



Spencer W. Kimball

“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.)*

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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.

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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.