

KENNETH COX



# DANIEL

PURE AND SIMPLE

*Written for anyone who wants to  
understand the book of Daniel*

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# Icons to Watch For

**There are three icons to identify the explanations:**



Certain texts offer a deeper insight into God's Word. In these cases, this icon is used: **"Consider This."**



As history or events open up the understanding of a particular Scripture, this icon is used: **"Closer Look."**



There are principles for understanding Bible prophecy that are consistent throughout Scripture. In these cases, this icon is used: **"Key to Prophecy."**

# Why Study the Book of Daniel?

Prophecy and miracles distinguish the Bible from any other book. If we remove these two important features from the Scriptures, it takes away the hand of God in the affairs of man, and leaves him wondering, “Does God really care?” The book of Daniel is so sweeping, yet specific, in its prophecies, that a person must either accept it as being inspired, or reject it for being fraudulent.

Many critics have said that Daniel himself could not have written the book of Daniel, because he mentions too many things that happened after his death. They try to place the writing of Daniel in the second century B.C., rather than in the sixth century B.C. Even if Daniel had lived during the second century B.C., his prophecies would still concern the last day events. In fact, his prophecies come all the way down to the present time, and onward to the Second Coming of Jesus Christ. In addition, the detailed descriptions Daniel gave of the things that were happening in the sixth century B.C., show that he did live during that period of time.

One of the most important points in establishing the credibility of Daniel’s prophecies is that Jesus Christ Himself accepted Daniel as being inspired, and quoted him in Matthew 24:15, “ *‘Therefore when you see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place’ (whoever reads, let him understand).*” To the Christian believer, Jesus’ testimony should stand as convincing evidence.

Once one accepts the book of Daniel as being inspired, all Scripture falls into place. All the prophecies of Daniel are repeated in the book of Revelation, and they help us to see clearly what is taking place today. The book of Daniel is a book of prophecy; whereas the book of Revelation is just what its title states it is, a “revelation.” As you read through the chapters of Daniel, you will see the hand of God pointing out the destiny of nations, and that will give you a solid foundation upon which to build your faith. Speaking of the Holy Scriptures, 2 Timothy 3:15 states that they are “... *able to make you wise for salvation through faith which is in Christ Jesus.*”

# Acknowledgments

I am convinced that the Word of God is its own interpreter, and that through study, the Holy Spirit will bring to our minds the meaning of the texts in Scripture. I am grateful for God's mercy and kindness to me, for it is through the conviction of the Holy Spirit that I have written this book on Daniel. There is nothing new under the sun, so I am indebted to the thoughts and ideas shared by the hundreds of men and women who have been led by the Spirit in their writing of books and papers on Daniel, and to the great number of sermons I have listened to. To those who have stood by my side, encouraging me, supporting me and lifting me up, I am eternally beholden. I was told that the more people who edit your book, the better off you are; so to the following I say a great big THANK YOU.

Diane Loer, Lindi McDougal, Carol Nielsen, Dona Klein, Bobby Davis, Bob Hablutzel, Pastor Steve Gifford, Dr. Samuel Nunez, Dr. Hugo Leon. A special thank you to Chrystique Neibauer for the graphics and layout.

# Introduction

Can anyone who writes a book concerning Scripture understand it all at once? No!

If we read the Word of God a thousand times, will we see things we have never seen before? Yes! God's light will continue to shine brighter each time we study, and so it will be throughout eternity. Since God is Infinite and Omniscient, we will ever-continue to learn. The study of Daniel is a growth experience. As we study the prophecies given to Daniel, the Lord will continue to open our understanding. We must walk by faith in what we learn, and have learned. With the passage of time, some of Daniel's teachings have become clearer and more sure than ever before, and this has given them new meaning, leading to renewed hope.

Without question, Daniel 11 is the most difficult chapter of the Bible to understand. Although I have tried to make it readable and easy to grasp, God has promised, in answer to our prayers, to send us the Holy Spirit to enlighten our minds: "*However, when He, the Spirit of truth, has come, He will guide you into all truth ...*" (John 16:13). Chapter twelve is the most controversial chapter in Daniel, yet it is probably the most important chapter because it concerns those of us who are living in the last days. There are two dangers we must strive to avoid: we must not interpret verses that apply to the end time (our day) as though they relate only to the past, and we must not apply verses to our day that do not apply to the end time. Again, much prayer should accompany the study of Daniel; pray that we will have the faith and courage to follow what we learn, and that it will help us to prepare our hearts for the coming of the Lord.

I have tried to keep this book brief, clear, and easy to understand. All the Scripture references pertain to the book of Daniel, unless otherwise stated. The Bible translation used is the New King James version.

# How to Use This Book

## *How Do We Begin?*

1. First, read each chapter in its entirety.
2. Then go back and re-read the texts, with their explanations.

*Note:* An icon is placed where an explanation is given, along with the texts that are being explained. If you follow the explanations in order, it will help to clarify many of the points in question.

It is my hope that this book will help you see the unerring accuracy of God's Word, and His wonderful love and care for mankind. Above all, it is my prayer that you will be led to accept Jesus Christ as your personal Savior.



## DANIEL 1

**1** In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.

**2** And the Lord gave Jehoiakim king of Judah into his hand, with some of the articles of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the articles into the treasure house of his god.

**3** Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king's descendants and some of the nobles,

**4** young men in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had ability to serve in the king's palace, and whom they might teach the language and literature of the Chaldeans.

**5** And the king appointed for them a daily provision of the king's delicacies and of the wine which he drank, and three years of training for them, so that at the end of that time they might serve before the king.

**6** Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah.

**7** To them the chief of the eunuchs gave names: he gave Daniel the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego.

**8** But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself.

**9** Now God had brought Daniel into the favor and goodwill of the chief of the eunuchs.

**10** And the chief of the eunuchs said to Daniel, "I fear my lord the king, who has appointed your food and drink. For why should he see your faces looking worse than the young men who are your age? Then you would endanger my head before the king."

**11** So Daniel said to the steward whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

**12** “Please test your servants for ten days, and let them give us vegetables to eat and water to drink.

**13** Then let our appearance be examined before you, and the appearance of the young men who eat the portion of the king’s delicacies; and as you see fit, so deal with your servants.”

**14** So he consented with them in this matter, and tested them ten days.

**15** And at the end of ten days their features appeared better and fatter in flesh than all the young men who ate the portion of the king’s delicacies.

**16** Thus the steward took away their portion of delicacies and the wine that they were to drink, and gave them vegetables.

**17** As for these four young men, God gave them knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams.

**18** Now at the end of the days, when the king had said that they should be brought in, the chief of the eunuchs brought them in before Nebuchadnezzar.

**19** Then the king interviewed them, and among them all none was found like Daniel, Hananiah, Mishael, and Azariah; therefore they served before the king.

**20** And in all matters of wisdom and understanding about which the king examined them, he found them ten times better than all the magicians and astrologers who were in all his realm.

**21** Thus Daniel continued until the first year of King Cyrus.

# CHAPTER 1

## Daniel and His Friends Obey God

### Inside this Chapter

<i>Daniel 1:1–2</i>	Nebuchadnezzar’s Capture of Jerusalem
<i>Daniel 1:3–7</i>	The Deportation of Youth to Babylon
<i>Daniel 1:8–16</i>	The Faithfulness of Daniel
<i>Daniel 1:17–21</i>	God Honors Daniel and Companions

## ***Daniel 1:1–2 — Nebuchadnezzar’s Capture of Jerusalem***

*“In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with some of the articles of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the articles into the treasure house of his god.”*



### ***The Beginning of the Babylonian Empire***

The Assyrian Empire lasted for over 300 years. Ashurbanipal, the last of its real monarchs, grew old, and his sons were not interested in assuming rule of the empire. With his death in 627 B.C., the Assyrian Empire became very unstable.

Nabopolassar, a governor over the Babylonian region, seized this opportunity to conquer Assyria, and to establish Babylonian rule. Forming an army in 612 B.C., he expanded his territory until he had overthrown the Assyrian Empire’s capitol city of Nineveh, killing Sinsharishkun, the last of the Assyrian kings. A remnant of the Assyrians revolted, and took a stand at Carchemish.

Being in ill health, Nabopolassar called upon his son, Nebuchadnezzar, to lead his army and put down the Assyrian revolt in Carchemish. In the south, the Assyrian’s ally, Pharaoh Necho of Egypt, went to the defense of Carchemish, believing that if he succeeded in defeating Nebuchadnezzar, he would be able to control the whole of Mesopotamia.

Meanwhile, good King Josiah of Judah went out to engage Pharaoh Necho in battle, but without first consulting the Lord. Had Josiah done so, God would have told him that Nebuchadnezzar was an instrument in His hands (2 Chronicles 35:20–24). Pharaoh Necho killed Josiah in the valley of Megiddo, only to be defeated by Nebuchadnezzar at Carchemish. Although Nebuchadnezzar hotly pursued the Egyptian Pharaoh, he decided to take Judah captive along the way.

Nebuchadnezzar received word that his father had died, and immediately returned to Babylon to ascend to the throne. Before leaving Jerusalem, he gave careful instructions to his lieutenants concerning the articles from the temple there, and what hostages they were to bring from Judah to Babylon.

## ***Daniel 1:3–7 — The Deportation of Youth to Babylon***

*“Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king’s descendants and some of the nobles, young men in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had ability to serve in the king’s palace, and whom they might teach the language and literature of the Chaldeans. And the king appointed for them a daily provision of the king’s delicacies and of the wine which he drank, and three years of training for them, so that at the end of that time they might serve before the king. Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah. To them the chief of the eunuchs gave names: he gave Daniel the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego.”*



### ***A Different Kind of Young Men***

In choosing the type of young men he sought, Nebuchadnezzar asked for the three things the world considers most important: good looks, intelligence, and great social graces. However, the Bible tells us that the attributes God considers most worthy are honesty, integrity, and loyalty—and Daniel and his friends possessed them all.



### ***University of Babylon***

These young men were to have three years of training at the University of Babylon, where they would become proficient in languages and international law, and master the details of Babylonian religion and culture. This would not only make them excellent diplomats for the Babylonian

Empire, but also rid them of their ties to their Hebrew God, and their loyalty to Judah. The king believed that these indoctrination techniques would accomplish that goal.

### ***Chaldean Education (Daniel 1:4)***

Learning the language and literature of the Chaldeans would help them forget the heritage and beliefs they had been taught as children. These young men were still impressionable, so now was the time to change their thinking. Nebuchadnezzar hoped that a daily diet of educated paganism would erase their past, and turn them into Babylonians.

### ***A Sense of Obligation (Daniel 1:5)***

What unique privilege it must have been to eat food from the king's table, and to drink his wine. Daniel and his friends never had it this good at home, and it wouldn't have been difficult to get used to such a life. Considering all the king was doing for them, it would have been easy for them to begin thinking that Nebuchadnezzar wasn't really such a bad fellow, after all!

### ***Change Their Heritage (Daniel 1:7)***

Their Hebrew names were a constant reminder that they had been dedicated to God by their parents. However, their new Babylonian names would help them forget about the God of their fathers, and turn them to the worship of the gods after whom they were now named.

Daniel meant, "God is my Judge," but Belteshazzar meant, "Bel protects his life."

Hananiah meant, "The Lord is gracious," but Shadrach meant, "Exalt Aku."

Misael meant, "Who belongs to God," but Meshach meant, "Who is what Aku is."

Azariah meant, "The Lord is my Helper," but Abed-Nego meant, "The servant of Nebo."

### ***Daniel 1:8–16 — The Faithfulness of Daniel***

*"But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself. Now God had brought Daniel into the favor and goodwill of the*

*chief of the eunuchs. And the chief of the eunuchs said to Daniel, 'I fear my lord the king, who has appointed your food and drink. For why should he see your faces looking worse than the young men who are your age? Then you would endanger my head before the king.' So Daniel said to the steward whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 'Please test your servants for ten days, and let them give us vegetables to eat and water to drink. Then let our appearance be examined before you, and the appearance of the young men who eat the portion of the king's delicacies; and as you see fit, so deal with your servants.' So he consented with them in this matter, and tested them ten days. And at the end of ten days their features appeared better and fatter in flesh than all the young men who ate the portion of the king's delicacies. Thus the steward took away their portion of delicacies and the wine that they were to drink, and gave them vegetables."*



### ***An Uncompromising Life***

Daniel was willing to have his name changed, and to receive a Babylonian education, but in two essential areas he refused to compromise. Daniel knew that to give in on these points would destroy his faith in God. His faith was built on Scripture, which he accepted as the inspired Word of God; and this gave Daniel a firm foundation for his faith in God.

Once a person establishes his belief in God, his witness must be consistent with his belief—and this determines one's lifestyle. Daniel knew he could not sacrifice his lifestyle and keep his belief; therefore, he chose not to eat the food or to drink the wine from the king's table.

Among the archeological discoveries from the city of Babylon are three clay tablets containing recipes from the Babylonian kitchens. Their menus were rich in fatty foods, marbled meat, eggs, lentils, honey, and mulled wine. Daniel and his companions chose diets that were low in fat, carbohydrates, sugar, and calories—a diet guaranteed to make them physically fit, and mentally sharp.

### ***Give Up Their Belief (Daniel 1:8)***

All the young Hebrew men had been taught not to eat unclean meats (Leviticus 11). They had also been forbidden to eat food that had been

# End of product sample

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