Dan. I,4 The boy in Nebuchadnezzar's court displaying knowledge (Abr. in Nim's court)

1:8 he refuses the King's food (Abr's defies the King's authority)

1:17 he acquires great learning

1:20 surpasses all the King's magicians

2:1-2 Nebuch. disturbed by signs summons the astrologers, etc.

2:12f Nebuch. orders all the wise men slain

2:19ff Dan has a vision & rejoices

2:21 Magnificat of a new disp.

2:28 rev. of "what shall be at the end of the Days"

2:31ff Dream of the image

2:32ff the Metal Ages

2: 34 Stone of Truth: smashing the precious things

2:25 Stone as a Mt. 2:45 Eben shetiyah

2:37ff The King's Dominion Adam's Dominion

3:44 The Millennial reign

3:46 King bows to Daniel 47 acknowledges superior power

2:48 Dan. loaded with gifts & made a prince Abr., Jos. (Phar's dream)

3:1ff The Pain of Dura Potiphar's Hill

3:6 The great fire prepared Abr. d-Era (Abr. of the Fire)

3:12 Abr. Dan. scorns the idols Elijah & the fire-walkers

3:22 the fire gets out of hand the boy Abr. in the shop
Dan. 3:25 a stranger standing in the fire, seen by the King
27 all the princes see it

3:28 the king acknowledges

4:9 Dan, as Belshazzar master of the magicians.

4:11 the tree of life

4:13 two Sent Ones: a Watcher

4:14 The cutting AND scattering of the Ished tree

4:17 the King's humiliation
    Tanist & Substitute

4:22 the tree IS the King

4:25 Seven years of humiliation

4:29 exactly 1 yr. later 31 he loses the kingdom 23: for seven times

4:32 The King as a Bull

4:36 a New Coronation
    acknowledgment of the true King

5:1f Belshazzar's feast

5:7f Battle of the Magicians

5:27 the Balance

5:29 Dan's royal reward

6:2 Dan as Darius's Joseph

6 Darius & Nim's boast

7:3ff the four beasts of 4 dirs.

7:9 Anc. of Days on the throne

7:10 the books opened

7:13f Son of man given dominion

7:23f Dispensations & kingdoms; Zion

8:16 Q Gabriel, make this one to understand the vision!
Dan. 10 The super-messenger
Ch.11. The affairs of the Kings: ho-hum

12:1 Michael the champion of Mankind

Everyone written in the book to be delivered

12:2 Resurr of the dead

12:4 Dan seals the Book until the time of the end.

12:9 "The words are closed up and sealed until the time of the end.

10 none of the wicked shall understand
Dan. is the standard Apocal.
Many believe it is THE original Apocal. It is the foundation stone of Apocal thinking among the Sectaries, esp. Iton.  

It opens with a "Fall" (of Jerus.) which places the man of God in a hostile setting; how is he to adapt? loyalty, faith, patient, adaptation, integrity, 

1:3. Babylon has uses for the sons of Zion & appreciates their merits. ("The world is willing to pay you good money for your testimony" EB) The virtues of the missionary can become the virtues of the organ. man... (Salvman)

1:5 they accept his hospitality and take the training course. (like the hospitality of the rich and powerful, there was a price-tag attached).

1:7 Their names are changed (do they become eunuchs?)—they were in the dir. charge of the "Chief of the eunuchs")

1:8 Daniel decides to draw the line (Encratite & sectarian--Ts. in the World must abstain)

1:9 Dan. had ingratiated himself with his master

1:12 Dan asks only for a ten-day trial

1:16. They are vegetarians (one way of escaping the control of evil and designing men--the WW has a moral and a symbolic significance).

1:17 So they receive WISDOM and treasures of knowledge, "all learning", both by study and by faith.

1:20. They put the Doctors to shame (a stock theme: Abr., Mos., Sam., Jesus, Setne's Si-Osiris, Cyrus, Hymn to Hermes)

Real prodigies are rightly named—they make is possible to believe in miracles

1:21 Daniel is here consciously linked with Cyrus (of the Cyropaedeia?) 4C B.C.

2:2 Assmeb. of the Wise-men (a stock theme in Daniel: how seriously are we to take the learning and knowledge of men?)

2:4 They immediately start hedging: they are ready to give their learned OPINIONS on anything. But he wants INFORMATION, which is another matter.

2:5-6 People who profess should be willing to take consequences both ways—every barakha has its 'alah. Professionalism is the art of avoiding the 'alah.

2:8 The King knows they are stalling

2:9 If you can tell the dream, I will trust your interp'n.

(If J.S. is a true translator, then he is a true prophet)

A commentary on the essential humbug of professionalism.

2:10. The Drs.: That's not fair! (We make the rules in our prof., and we decide who the authorities are. If we don't know the answer, there is no answer!)

2:11 only the gods know the answer to this one.

The Drs. fight & deny the supernatural because it is beyond their scope: "The Future of an Illusion".

2:12 The gen. massacre theme: the King, being hurt and disappointed lashes out blindly and savagely (Nim. in the Abr. story, Herod in the Jesus story—the King feels his security threatened—the dream threatens and worries Nimrod, Pharaoh, Herod, an Nebuchadnezzar, whose position as NUMBER ONE is threatened.

2:13 Daniel & his fellows included among the official Wise-men. He is in danger.
Dan. 2:16 Dan asks for time, 17f holds a meeting
2:19 gets the ans. in a dream

2: 21 Where true knowledge & true authority reside: it is God who raises and
removes kings
2:20-23 Dan's Thanksgiving Hymn: I QH, Magnificat, Coron. imagery
6:26 He addresses Dan. on "official issue": Are you (?
2:27 the limits of human knowledge
I Dan. : No! 28. But...
2:28 the theme is the LAST DAYS
2:28, 0 in dream I r. fast.
2:30 Dan. denies superiority of knowledge ("It was given to su of the Lord")

2:31 Great IMAGE: An, Ag, Cu, Fe, plus clay
3h. when it reached he clay it was finished
35 all the metals disappear

2:35 The image of Bab., the world, is totally supplanted by that of
the STONE (the Foundation Stone--shetiyah, Stone of Truth) or Tower

2:37. At present Neb. is the Lord of this world: the Head of Gold
38 He holds the Dominion of Adam over all living things: this is the Golden Age.

2:39-40. Hesiod's Law of decline: the Iron age is the great destroyer
41 Fe hold a divided world together 41
43 while keeping haughtily aloof

2:41 Bab. is for the burning: God does not work within the system, build on
the old foundation, or pour new wine into old jars
44-45. The stone is cut out NOT by men, it is an alien intrusion and completely
shatters all that was before

2:46 The King bows to Daniel (Cf. Nim. and his 365 nobles to Abr., Phar. to Jos.
47 "o" " acknowledges. The True God as the only source of authority and
knowledge

2:48-49 Dan. loaded with royal gifts (Abr. by Pharach, J.s.
Dan. as chief judge of the Land

Ch. 3 Now comes the Test. Dan. & his friends are high officials, enjoying wealth,
power and honor as his trusted servants. They are not treated as aliens but
share in the inmost councils of the land and themselves possess high authority.
They owe all to the King--should they not do everything he asks them to do?
He asks them to do nothing immoral or dishonest, but merely to show him a common
courtesy and make a symbolic patriotic gesture to the country that had given them
everything.

3:1 N. made and image (tzelem, shadow, token, representation--it was not a god,
it was only a portrait of himself. Dan. 2:38 had already acknowledge in a
golden image a symbol of the King--what could be wrong by representing himself
by another such image?

It stood in the Pain of Dura, where Abraham's sacrifice also had taken place:
his name was "out of the fire (di Ur) of the Chaldees" into which he had been cast
when he refused to worship the idols of Nimrod or Nimrod himself.
All the main elements of the Abr. story are repeated here.
In the province of Babylon: Dan. is the righteous man who finds himself living
in BABYLON--how far shall he go in adapting himself? That is the theme of
this story.

""
Dan. 3:2 The Gr. Assemb. for the dedication: Assemb. of the Wise Men & the Mil.
the united might of Babylon on parade.

3:3. All stand at attention all facing the national emblem
3:4-5 they are instructed when the band plays to salute the emblem (sajjad, the
normal way of showing respect, as Lam. and Lem. bow down to Nephi when they
make up their quarrel). A very stirring spectacle. Intimid. vocab.

3:6. All who refused to join in would be exterminated in a furnace. Is this extreme?
(The King had the power to do this. Today instead of throwing them "into the
midst of the burning fiery furnace", the burning fiery furnace is thrown into the
midst of those people who refuse to obey the man of power).

3:8 Certain patriotic Chaldeans
12. Reported to the King that 3 Jews had not complied. Subvers

3:13. The King was in a rage at this sign of disrespect to his office
before him
3:14-15 But when they brought the 3 young men he generously forgave them if it
would not happen again (He was more magnanimous than some modern-day leaders
who will not hear of amnesty for those who 14: "do not serve my gods, nor
worship the golden image which I have set up."

3:16-18. The boys replied that they owed a higher allegiance, and were willing
to pay the price of not bowing down to the golden image. Nims.
subserv. to Abr.
3:19. Nebuchad. was fit to be tied, and ordered out the napalm--a fire 7 times
hotter than normal. Oil. fields of Iraq

3:20-22. The army took over with their technical know-how. A thing happened that
often does happen when all-out violence is the order--the thing got out of
hand (because of the arrogance--khotzpa of the King's order) and accidentally
incinerated the executioners detail. (This happened at Abraham's fire)

3:25. The King sees 4 men in the fire and is amazed --the 4th is like the Son of God.
(Nim. sees 2 men in the fire--Abr. and an Angel)
The Son of God is the most disturbing element in Apocalyptic. By his inter-
vention and atoning sacrifice transform the sacrifice of his servants into a
token sacrifice: so with Abr., Isaac, and Sarah. The Son of God belongs
here. Arrest.

3:26. Neb. invites them to come out of the fire, as Nim. did Abr., having undergone
a sudden and complete change of heart.

3:28. The King humbly recognizes the superiority of the God of Sh., Mesh. and Ab.
29. And orders the execution of any who speak against him,
30. And promotes the young men to high offices in Babylon. Expel.

Was this story invented in or after 167 B.C.?
Various parallels are much older--they have not been taken from it,
the Abraham traditions are among them.

4:15. Nebuch. has a dream that worries him. Interl. to Abr.
4:6-7. He summons the Assemb. of the Wisemen: they are helpless
4:9. He addressed Dan. as the Master of the Magicians, in whom is the spirit of the
holy gods
4:10-16. Story of the Tree
13 "a Watcher and an Holy One come down out of heaven" and 14. order the tree cut.
Dan. 4:17. God sets up the basest of men to rule when he wills.
4:19. Dan. has bad news for the King
4:20-22. The hospitable tree was the King
4:23 to be a stump for seven times.
25. The King is to be humiliated for 7 years, while God gives the kingdom to anyone else he pleases
(This is th Abr. and Pharr. theme. Wainwright: Pharr. rules 7 years and is then ritually put to death. Then he rises and assumes his throne again) this stump received in a fall-stump to fall.
4:27. The King is commanded to repent, "by showing mercy to the poor." (What, and weaken their characters?!) Just ON 1 YEAR later the King showed himself in full ceremonial glory.
4:31. Speak to the King (reverse of humiliation) 4:32. Covetous moral value.
4:33. Carried away, he went crazy (like Nimrod), identifying himself literally with the royal bull and imperial eagle. He heard.
4:34-35. At the end of 7 years having learned his lesson, he is restored to his reason and his throne, more royal than ever. (4th humiliation)
4:37. There can be no conflict of loyalties, because there is only one to whom we own allegiance.
5:1. Belshazzar's feast, another Assemb. of the great ones of the earth.
5:2-4. It was a ritual feast reversing the order of the Temple.
5:6 instead of the dream it is the writing.
5:8f. They fail & the King is upset.
5:10-12. The Queen recommends Daniel, former chief magician.
5:18f. God made Neb. Kosmoerator 20, but it went to his head, 21, until he was humiliated.
23. You have abused the Temple vessels and not worshipped God.
5:25-28. The interp. of Mene, mene is in the manner of the Jewish Drs.

Darius 6:1. Big admin. reorganization. Dan'l becomes one of the 3 presidents over the 120 princes.
3. The King makes him top man.
4. Jealousy among the executives, out to get Dan.
5. His weakness is loyalty to his God, to his own people.
7. The officials vote a new Law: ONLY the King shall receive petitions for 30 days.
8. They get the King to sign it.
this is how things are done in government.
10. Dan'l, a good organization man but he has his limits: he insists on a private life and private prayer.
11. The officials plan a Watergate and catch him at it, but he knows the game
12. and hurry to report to the King.
12-13. in the name of loyalty to the King, they force him hand on a point of law.

14. The King is peeved with himself rather than Dan., but can do nothing against the unflinching righteousness of the officials, who are all for law and order.
Dan. 6:16-19. as if even a world did perish
Lions - Eq. of a beast of death; Dan. is a stranger as a Gal.
17. Gentiles anticipate (repose of Dan.)
19. Humiliation of kings? (?) - subd. of Jn. 18:36
20. . as kings with a struggle arise in splendor (?) or at the peak of day (are)
and in all haste (for terror) went down in sack of lions.
21. And as the crypt he cited Dan 6:9 voice lamented
from i.e. on full anxiety so to life's able
23. Angel - pit myth. They acquitted, & released
bed. Him & also before he &. (b) (Psal. ch 49)
c & no & &
24. . r & w. (Earth, corn.) C 80 v. pit unharmed
25. But (Sacrifice ? provided. for ex. Priests
& & & Abs. & Letter (ch 60. sheets of all.)
consumed ate lions pit - for Abs. (v. pit pic)
26. ( & & &) Having letter all (m)
27. No regrets. (v. Dan. Fac. 1: a sup of, - an
(6:39) (Cor. announcement)
28. Fac. III as a bel. & Cor. 2:4. & etc.
Dan. 7.1. Dan. as a systematic Traumdeuter keeps a written record in the Bab. and
Eg. manner (B. Meissner) This is a dream of divination at the beginning of
Belshazzar's rule.

2-3. The universal 4 predominates at inaugurals as in Eg. (shooting the 4 world-
arrows, sending the 4 messenger-birds, etc.)

4. lion & eagle, 5. bear, 6. leopard with 4 wings & 4 heads, "Caxf
7. super-beast with iron teeth, & 10 horns
8. Caxc, Caxf

9. The ove-throw: thrones cast down, the Anc. of Days on a wagon-throne
10. The BOOKS are opened bef. the throne
11. the Beast is incinerated, 12. the other beasts spared: "Caxf, C" - Caxf

12. The Son of Man comes TO the Anc. of Days, who
14. bestows the Kingship on him--coron. of the Cosmocrator; for-ever

15. Dan. upset by the dream
16. he consults a GUTDE
17. 4 kings shall rule
18. but the earth is desirous as the eternal heritage of the Sts.

19. Supr. 4, 10, 26, 36, 72, 54, 6, 26, 1111
23. the super-beast was the 4th, the Super-empire

(How could any power "tread down" and "smash" the "whole earth" save with
modern weapons? 4, 10)

25. And words (claims) are the side of (in competition with) the Exalted One he
will put forward and be in relentless opposition to the Saints of the Most
High. And he shall presume to make alterations of times and appointed periods.
And they shall be given to him as a present (wahab) into his hands until
a set time of set times (a period defined within another period) and the
dividing of such times.

(Concern with set periods of time belongs to a ritual pattern, which
is fundamental to a cosmic time-and-space pattern)

26. but when that time comes he will be judged and liquidated

27. And the Saints will take over the whole thing.

(Complete rejection of compromise: the nations of the world are playing the
wrong game: there is none who does good, no not one)

Schiindler: when one period is done, the whole world shifts to another way
of life ***D.C. 1.

28. Dan. troubled, but keeps it to himself. The man of God plays a double game?
He must often keep his counsel. The Seer is troubled by almost everything
since there can be no good news for the world as it is, save that it is moving
towards replacement by something better.

8:1. Dan. in the first person.

the ram:
2. Sees himself in Susa, in Flm, by a river. 3. his higher horn came last
and pushes to the W, N. and So. and takes over everything.

4. lit. towards the sea (This was the Pers. Emp.)
5. a he-goat from the W, 7, broke the Ram's two horns (Hed., & Pers.) (Alex. Gr.)
8. the great horn of the goat succeeded by 4 horns in the 4 dirs.

9. one of them grows and dominates towards So and East
(Note the repeated correlation of time and space in a univ. pattern--everything
in 4's)
10. war of earth on heaven (J. Frazer in Apollod., IQM) --falling of stars and
trampling (a nat. phenom.?)
11. he challenges God (the Nimrod motif, Titus; Nin's boast)
12. The Combat: Evil prevails
Dan. 8:13. After the overthrow of the Temple, Dan. hears the two guides in an exchange: how long is this to be? Ans. 2,300 days, 1½. Then comes the cleansing (or the Holy One will be justified)

15. Gab. is sent to explain the vision to Dan.
17. Dan. is afraid of Gab. (like Zech., Mary & the shepherds) a "man not anterior" implies wings & a lily
18. The guide raises Dan. to his feet, saying
19. I will show you what the END shall be

20. The 2 horns of the Ram are the kings of Media & Persia
21. The goat is Alex., the great horn is Philip
22f. The 4 are the Diadochs, the worst being Antiochus IV Epiphanes,
25. Who challenges the Prince of princes, but he shall be broken
26. Shut up the vision, there is a long way to go.

(Did Dan. actually see the FUTURE?)
Todd Britsch & futurology: he has been interviewing eminent predictors. All of them have erred on the side of caution

**Zohar 118a-119a**
Dan. 9:24. 70 weeks, a covenant with many, to break in pieces — sealing — (d) to prophecy, amount — Holy — 43/47 — (e).
9:26 7+62 weeks. c. e. v. overthrow & desolation.
9:27 + 1 wk. breathing spell, a few years, but in the last 7 — desolation.

10:1 Not 5 1st person: P. S. embpt, report.
10:2-3 1st person Dan. living as a Nazorean : Sectarian.
10:4 He (2nd) fasts 31/2 yr.
10:4-5 By the vision (6:23) he sees a 2nd person (cf. 2:31-33, 10:7). Paul e. Damascus
10:8-9 He passes on (cf. Mission Trip).
10:10 raised up: c.upt.
10:13 He & M ich, m. c. e. P ersia (Cyrus).
10:14 3rd distant last.
10:16, 18-19 Bab. Opening Month — Zer.
10:20 Comb. c. S e e r S core 6 x + 2 = 12 x.
21. Jehovah & M ich, m. S.
Dan. 11:1 — ~ 1 st year, Zerubbabel, Ezra, etc. Darius.
11:11 — 3 & 4 th month, Darius.
11:4 — 6th year, Edomanna, the Chaldeans.

5 4 Days.
11:5ff. — Interlude. Merry-go-round
11:36. — Writ. Exaltation, 3 is head
11:38ff. — Idols & Sc. & Cambyses
11:40ff. — He shall pay 1 folly
11:42 (v) — Cambyses?

12:1 Which the champion of humanity: — men — crises
2. Resign (organized — registered)
3. Exalt
5. 2 Saunt Chris canverse in waters, 6 in linen.
6. a / a / 1 / 2 / Dan. 12: 30
7. a / a / 1 / 2 / Dan. 12: 30
10. None of wicked shall live
11. — Abomin — dissolved / 2
12. — 1,385 L
13. — Dan. 12: 30 (fig. 5)

The properties change — but the properties are not play!
Every the properties quasi simply stable: unchange our fully churn for those who defy our J.
Dan. 7:1 *Daniel's* dream *(2:1)* Belshazzar's reign.

2. (4 regions - conflict or sea.) He writes a summary.
4/4 feet - 1/4 Sea.
Canopies: giant, eagle, man
bear, leopard & 4 heads & wings all mixed 2.
7. #4 = iron teeth + 10 horns cf. (image 6 iron legs & 10 toes)
9. r prototype w/ Cores. = Anc. of Days.