

An Overview of  
Daniel



An Overview of

# Daniel

© Chad Sychtysz

© 2022 Chad Sychtysz  
All rights reserved. No part of this book may be  
reproduced in any form  
without the written permission of the publisher.

Published by  
Spiritbuilding Publishers  
9700 Ferry Rd.  
Waynesville, OH 45068

Printed in the United States of America  
DANIEL  
by Chad Sychtysz

ISBN: 978-1-955285-37-7

**Spiritbuilding**  
P U B L I S H E R S

Spiritual “equipment” for the contest of life.

# *Table of Contents*

Introduction to Daniel .....	5
<b>Part One: The Book of History (chapters 1–6)</b>	
Lesson One: Daniel Becomes a Servant to Nebuchadnezzar (1) .....	12
Lesson Two: Daniel’s Extraordinary Gift (2) .....	16
Lesson Three: The Trial of Daniel’s Friends (3) .....	23
Lesson Four: Nebuchadnezzar’s Second Dream (4) .....	27
Lesson Five: The Handwriting on the Wall (5) .....	31
Lesson Six: Daniel in the Lion’s Den (6) .....	35
<b>Part Two: The Book of Visions (chapters 7–12)</b>	
Lesson Seven: Daniel’s Vision of the Four Beasts (7) .....	39
Lesson Eight: The Vision of the Ram and the Goat (8) .....	47
Lesson Nine & Ten: God Answers Daniel’s Prayer (9) .....	51
Lesson Eleven: Daniel’s Encounter with an Angel (10) .....	59
Lesson Twelve: The (Future) Assault Against the Jews (11) .....	62
Lesson Thirteen: The Final Words to Daniel (12) .....	70
Sources Used For This Study .....	76

Scripture taken from the NEW AMERICAN STANDARD BIBLE ®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation.

Used by permission.



# Introduction to Daniel

The Book of Daniel is easily one of the most intriguing studies of the entire Bible. Its content has both amazed and mystified Bible students of every generation. Within the Book of Daniel are some of the most difficult—and fascinating—passages ever written. Despite the difficulties of studying this book (both real and imagined), God’s purpose through Daniel the prophet and the essential message of this work are resoundingly clear.

Little is known about Daniel the man other than what we read in his book. His life spanned the entire seventy-year Babylonian captivity (607-537 BC), and extended even a few years into the reign of Cyrus the Persian emperor.<sup>1</sup> He was included in one of the first waves of captives taken from Judah into exile by Babylon (2 Kings 24:10-16). He was a young man at the time—most scholars believe he was around 17 years old—and yet was already distinguished by his intelligence, handsome appearance, and exceptional character. His contemporaries included the prophets Jeremiah (in Judah) and Ezekiel (also in Babylonian captivity).<sup>2</sup> He was regarded by the angels as a “man of high esteem” (10:11) and most certainly a prophet of God (Matthew 24:15).

While there is no doubt that he was a prophet, Daniel is categorized separately from either the major or minor prophets. This is largely because Daniel does not have a “Thus says the LORD”-type message for Israel or Judah, as is common in all the other prophetic books. Instead, Daniel is both a collection of events and a series of enigmatic prophecies about the future of the Jewish nation. This is important, since (in Daniel’s lifetime) Judah was wallowing in foreign captivity and self-pity, wondering if she would ever be able to regain her glory and independence. While restoration of the nation is necessarily implied, Daniel is one of the few books that actually disclosed the end of the Jewish system in anticipation of the reign of Messiah. One of the great messages of this book is: God is not only a God of the Jews; He is the Supreme God of all the earth. This is not a unique message, to be sure, but it is developed uniquely—and perhaps more intensely—in Daniel’s account than in any other Old Testament book.

## The Dating Controversy

An objective reading of Daniel will not lead the reader to any conclusion other than that it is a genuine record written by Daniel himself. Daniel lived in the sixth century BC; therefore his book predates Christ by more than 500 years. However, among modern (liberal or revisionist) scholars

---

1 The 70-year captivity actually began when Nebuchadnezzar invaded Judah during Jehoiakim’s reign (2 Kings 24:1). From that time forward, until the captives actually returned from Babylon, Judah was under Babylonian control. This time period is not a symbolic 70 years, but a literal one; see notes on 9:24-27.

2 Daniel is actually mentioned in Ezekiel 14:14, 20, and 28:3. Apparently Daniel’s fame had already spread throughout the Jews in captivity by the time that Ezekiel wrote his prophecies. However, there is no new information about Daniel himself that is learned from these passages.

there has been great debate over the exact dating of this book. The reason for this includes at least the following:

- ❑ Certain words in the text are allegedly not “old” enough to have existed in Daniel’s day.
- ❑ Certain words in the text are imported from Greek culture (specifically, this refers to only *three* words describing the musical instruments in 3:5) that allegedly were not part of Babylonian language.
- ❑ The original language of the Book of Daniel was both Hebrew and Aramaic, and Aramaic is allegedly of a later date than was used in Daniel’s day.
- ❑ Daniel speaks too *precisely* about events that happened hundreds of years after his lifetime, with regard to the Syrian oppression of Palestine under Antiochus IV Epiphanes (ruled 175–163 BC); therefore, this book (or the future-historical part of it) must have been written *during* or *after* those events.
- ❑ Belshazzar (chapter 5) is described as the reigning king over Babylon at the time of his death; it also states there that Nebuchadnezzar is Belshazzar’s “father”; both of these details are considered historically inaccurate, and therefore rob the book of its authenticity and credibility.
- ❑ There are events described in the book—most of them, actually—that cannot be corroborated with other ancient historical accounts (Herodotus, Xenophon, Josephus, etc.) or with Babylon’s own (surviving) state records. Again, this calls into question the book’s integrity.

Such criticisms appear on the surface to be damaging to the authenticity of Daniel. However, none of these criticisms themselves have sufficient merit to be taken seriously.

- ❑ Recent archeological finds and inscriptions (in the last 150 years) have shown the “new words” theory to be without support. In fact, it may be just the opposite in some cases: some words considered “too new” to be used by Daniel may in fact pre-date his lifetime. Greek words were already being imported into other cultures and languages even in Daniel’s day. In other words, to judge the date (or credibility) of a book on *subjective* theories about a few words or terms is not good scholarship. It is the revisionists, not the Book of Daniel, which should be called into question in such cases.
- ❑ The presence of three Greek words for musical instruments in chapter 3 does not constitute an argument for the date of the entire book. In other words, the dating of the Book of Daniel cannot possibly rest upon this one factor. Moreover, further investigation into the matter has revealed that it was not uncommon in ancient times, just as today, for foreign

words to be assimilated into any given language. In fact, the words in question have been found to pre-date Daniel's own lifetime, rather than the other way around.

- ❑ Aramaic was considered the *lingua franca*—the language of international diplomacy—during the Persian and Greek Empires. It was thought that this language was “too new” to be used in Daniel's day, but recent archeological discoveries—and better scholarly research—has found this to be an inaccurate assumption. Thus, there is nothing wrong with Daniel using both languages for his own (inspired) purposes: 1:1 – 2:3 and 8:1 – 12:13 are in Hebrew; 2:4 – 7:28 is in Aramaic.
- ❑ If we are to criticize Daniel for being *too precise* about his prophecies of the future, then we must question *any* specific prophecy. This inevitably calls into question *all* prophecy, as well as its supernatural source. If God can see into the future at all, then it does not matter how near or far His vision extends; it proves that He is not bound by our time constraints or scope of vision. He can thus speak in generalities or with great precision; either scenario is conveyed to us through His prophet. Daniel was given great detail about what would happen in the Jews' future, even though such events lay hundreds of years in their future (chapter 8 – 12). There is nothing in the text to hint that this is anything but God's revealed message to Daniel himself. To assume otherwise is to discount the integrity of this premise without substantiation.
- ❑ Belshazzar's father, Nabonidus, was the actual king of Babylon in the backdrop of chapter 5, but his son Belshazzar was installed as a legitimate co-regent during Nabonidus' extended absence from the kingdom during his various foreign campaigns. The mention of his “father” being Nebuchadnezzar presents no difficulty, in that this designation is typical of ancient writing. The Jews considered Abraham as their “father,” even though he lived some 2,000 years before they did (John 8:39). “Father,” in a *general* usage, means “a significant ancestor or predecessor of” rather than a literal father. It is context that determines which meaning is being used, not simply the word itself. In Belshazzar's case, it is clear that “in the days of your father [Nebuchadnezzar]” (5:11) indicates a timeframe that precedes Belshazzar's or his literal father's own rule.
- ❑ We do not need every event of ancient history to be corroborated with more than one account in order to accept it as fact. Furthermore, we do not need every *biblical* event to be underscored by *secular* history before we can accept it as a genuine account. (Many ancient secular events come to us from only one source—sometimes very questionable ones—and yet we accept them as factual.) It is enough that no biblical event *contradicts* factual secular history. As it stands, the biblical record has been shown to be so accurate that many scholars, historians, archaeologists, and other professionals rely on the Bible as a primary source of historical data rather than a secondary one.<sup>3</sup>

---

3 An excellent exposition of these points is found in: Roland Kenneth Harrison, *Introduction to the Old*



Given the weakness of any arguments to the contrary, this present study will regard Daniel as a unified and authentic work—i.e., the entire book is the genuine record of Daniel the prophet, and thus written during his lifetime (6<sup>th</sup> century BC). In doing so, this study flatly rejects all modernist theories which state that: Daniel did not author (most of) his book; Daniel’s claims in the text to be speaking in first person are fictitious; the Book of Daniel was (mostly) written during the intertestamental period, specifically, during the persecution of the Jews by Antiochus IV; the “future” events in Daniel were actually contemporary ones, or even those of past history; and all other implications of these theories.

## Characteristics and Purpose

Daniel is divided into two distinct halves. Chapters 1 – 6 are historical narratives of events in Daniel’s lifetime (but not always about Daniel himself). As we will see, these chapters are fairly self-explanatory. Chapters 7 – 12 are prophetic visions received by Daniel, as well as (limited) explanation of those visions. This latter half exhibits the characteristic of apocalyptic literature. “Apocalyptic” means revealed or uncovered writing; ideally, it is writing that is revealed through the use of symbols and imagery, often in the context of an actual vision from God. Thus, it is “seen” once the cloak of its symbols are understood or decoded. This makes it difficult to understand otherwise; it also makes it very vulnerable to *mis*-interpretation if one subjectively assigns an incorrect meaning to a given symbol.<sup>4</sup> (This happens frequently in expositions on Revelation, especially among modern Premillennialists.) Until the message is decoded, it does not appear to make sense. Indeed, apocalyptic literature is purposely designed to obscure the real meaning of its content to the untrained student or those who would want to use that information against those for whom it was intended.

Apocalyptic writings originate from times of national, communal, or personal tribulations. They make profuse use of symbols, numbers, figures of speech, and signs to interpret history and events during dreadful persecution and personal danger. They present visions of God and His future acts, describing in figurative language the future of peace and victory rising out of current troubles. Often a messianic figure stands in the center.<sup>5</sup>

---

*Testament* (Peabody, MA: Prince Press, 1999), 1106-1126; C. F. Keil, “Daniel,” *Commentary on the Old Testament*, vol. 9, trans. by James Martin and M. G. Easton (Peabody, MA: Hendrickson Publishers, 1996), 497-523; and Jim McGuigan, *The Book of Daniel* (Lubbock, TX: Montex Publishing Co., 1978), 12-21.

4 In apocalyptic literature, the *use* of symbols is quite consistent: horns indicate rulers (kings); heads indicate a ruling power (or government); etc. However, the *identity* of those symbols can change from vision to vision: in one vision, a “horn” may refer to a king of one particular government, while in the next vision a “horn” may refer to a different king in a different government separated by many years from the first usage; etc.

5 J. J. Owens and Trent C. Butler, “Daniel, Book of,” *Holman’s Bible Dictionary*, electronic version 1.0g (©1994 by Parson’s Technology Corp.).

Apocalyptic writing often involves angels, demons, dreams, numbers and number patterns, scenes of the supernatural world (depicted in physical terms), and a detached view of physical time—i.e., a supra-historical perspective. It is linked to actual history, but it is not limited to earthly history; it is prophetic in nature, but it is not merely a prophetic statement. D. S. Russell says of apocalyptic literature: “It pointed men away from this evil and troubled world to the great unfolding purpose of Almighty God who held the history and the destiny of the world in the hollow of His hand.”<sup>6</sup> And Homer Hailey offers this excellent synopsis:

Apocalyptic writings differ from the prophetic works in style, substance, and form, and yet in both there are predictive and apocalyptic elements. In the prophetic preaching and writing moral issues at hand receive the greater attention, while in the apocalypses the material is more predictive and the subject matter is more inclusive and far-reaching. This latter encompasses a view involving a grasp of world conditions and the global forces at work, looking to the ultimate end which would grow out of these. All nations, forces, and conditions are seen to be under the control of the Mighty God. Apocalyptic literature flourished during a time of some great national crisis when a formidable enemy threatened the life of the people—a time of trial and stress. This type of writing is characterized by symbols in dreams and visions, in actions and consequences, instructing and encouraging the people under such conditions. The Spirit chose this method to reveal the struggles of God’s people with heathen forces and the victory of His cause and kingdom over these worldly powers. An inspired writer of an apocalyptic book might assume the role of both prophet and apocalypticist.<sup>7</sup>

The purpose for the Book of Daniel becomes self-evident when read in light of other Old Testament prophets. The Jews were in captivity—through no one’s fault but their own—but they wanted to know what the future held for them. In the first half of the book, Daniel’s accounts indicate that even though Judah was in captivity, God and His Word were very much alive and active. God did not break His covenant with Judah (see Psalm 89); rather, Judah broke her covenant with God. The covenant still stands, and Judah is in captivity *because* of it, not because it disappeared. Thus, “The Gentile dominion of the Jew was not to be understood as treachery on God’s part.”<sup>8</sup> God’s power and His ability to protect His people had not diminished in the least. Nebuchadnezzar, the most powerful sovereign king in the world—and one of the most powerful men in all of human history—still must answer to the God of Heaven. Nothing he [the king] could say, do, or decree could stop God from carrying out His plan or protecting His servants. Instead of Nebuchadnezzar informing God of *his* intentions, God tells him instead what lies in his own future—and the future of his kingdom.

---

6 D. S. Russell, *Between the Testaments* (Philadelphia: Fortress Press, 1965), 94.

7 Homer Hailey, *Revelation: An Introduction and Commentary* (Grand Rapids: Baker Book House, 1979), 18.

8 McGuiggan, *Daniel*, 10.

What God reveals through Daniel is what is missing in all of the other prophets, namely, the rise of the Gentile Empires (Babylon, Persia, Greece, and Rome). These empires, while separated by nationality and culture, are nonetheless unified by their resistance of God, His Word, and His people. The picture begins in Daniel, but is finally fulfilled in Revelation. Daniel sees not only the beginning of this Gentile kingdom, but also the end of it (through the interpretation of Nebuchadnezzar’s dream—chapter 2); John, in Revelation, sees the end of the kingdom through God’s judgment on the Roman Empire, which has both absorbed and magnified all the rebellion against God from the former three empires. Likewise, Daniel sees an obscure picture of a Son of Man ascending to an ethereal throne with the “Ancient of Days” (God); John sees the same scene, but with far greater detail and perspective (compare Daniel 7:9-13 and Revelation 5:1-14, 11:15). Daniel and Revelation, then, serve as two bookends of the same scene; neither one stands alone.

From reading Isaiah alone, it may appear that the messianic kingdom would begin upon (or immediately after) the fall of Babylon.<sup>9</sup> Perhaps some of those who endured the Babylonian captivity expected this new kingdom to elevate the Jews to worldwide domination. God’s revelations to Daniel dispel any such notions. First, the different Gentile nations must each rise to prominence, endure for a time, and then run their full course. Second, the visions concerning Messiah pertain to “many days in the future” (8:26, 10:14, et al). They are not going to be fulfilled in Daniel’s lifetime, or anytime soon. “Seventy weeks” must elapse between the decree to rebuild Jerusalem (after having been destroyed by Nebuchadnezzar) and the establishment of the Prince [Messiah] and His kingdom (9:24-27). These “weeks” are understood as equal periods of time, or (collectively) as a fullness of time that is symbolically connected to the “seventy years” of captivity. Some of Daniel’s visions deal with “latter days” (10:14) or the “end time” (12:9). Many have thought this to mean the end of *our* time, but the context concerns the end of the *Jewish* system, which will usher in the beginning of the messianic kingdom.<sup>10</sup>

We do not know what happened to Daniel, except that he lived to see the defeat of the Babylonian Empire by the Medo-Persian coalition army. In 539, Cyrus the Persian became the emperor of the new Persian Empire, and Daniel’s last revelation is received “in the third year of Cyrus king of Persia” (10:1). Shortly after his ascension to the throne, Cyrus proclaimed the release of the Jewish

---

9 Isaiah, Jeremiah, and Ezekiel all speak of the future rule of Messiah over all of the earth. Yet, these do not mention what will happen in the meanwhile. There is virtually nothing mentioned in these prophets of postexilic Judah except that Cyrus the Persian will free the Jews from their Babylonian captivity through an imperial proclamation (Isaiah 44:21 – 45:13). After this, the only information we have for that time period is gained through Ezra and Nehemiah. Haggai, Zechariah, and Malachi are written during the postexilic period, but focus primarily on moral issues and the need to build the temple in Jerusalem, not actual history.

10 Some scholars describe apocalyptic writing as “pessimistic” in the sense that it illustrates the inability of humanity to save itself—and, in particular, the inability of God’s people to save themselves—apart from divine intervention. Thus, it looks ahead to God Himself to complete human history in the context of a heavenly kingdom (George Beasley-Murray, “Apocalyptic,” *Holman’s Bible Dictionary* [electronic edition]).

(and other) captives, just as Isaiah predicted (Isaiah 44:28 – 45:1-4). Daniel did not return with the captives to Judah, likely because of his advanced age. We do not know the details of his death, or where he was buried.

# Part One: The Book of History (chapters 1 – 6)

## Lesson One: Daniel Becomes a Servant to Nebuchadnezzar (chapter 1)

**D**aniel's Exile in Babylon (1:1-7). There were actually two different Babylonian assaults against Jerusalem before the final siege: one during Jehoiakim's reign (2 Chronicles 36:6) and one during Jehoiachin's reign (2 Kings 24:1-16). The third siege, in 587/586 BC during Zedekiah's reign, resulted in the complete destruction of the city and its temple. Nebuchadnezzar did not attack Judah and Jerusalem of his own accord or by his own power, but "The Lord gave Jehoiakim king of Judah into his hand." God had long warned Judah to repent of her sins, and to return to her covenant with Him. Judah refused, however, and thus God made His people servants to a Gentile nation (Babylon). The Lord also allowed Nebuchadnezzar to take the vessels (cups, utensils, etc.) of the temple in Jerusalem to "the land of Shinar," which is another name for Babylon (Genesis 10:10, 11:2). These vessels are those which Belshazzar later treated with disrespect (5:1-4), and which were returned to Judah when the captives were given their freedom (Ezra 5:13-15).

Ashpenaz, the chief of Nebuchadnezzar's officials [lit., eunuchs], was given charge over some of the finest specimens of young men from the nobility of Judah—men who were taken captive and brought to Babylon.<sup>11</sup> This group included Daniel [Beltshazzar], Hananiah [Shadrach], Mishael [Meshach], and Azariah [Abed-nego]. These young men were handsome, eloquent, and excelled in knowledge and wisdom; they were between 16 and 20 years of age.<sup>12</sup> King Nebuchadnezzar's intention was to surround himself with men of such caliber, but these first had to be trained in the literature and language of "the Chaldeans" (of Babylonian academia) for three years.<sup>13</sup>

**Daniel's Request Is Granted (1:8-21).** Ashpenaz's responsibility is to provide the choicest of food and wine to the young captives so that they will be physically fit for their presentation before the king. This diet, however, includes foods that are ceremonially unclean, defiled with blood, and/or sacrificed to idols. In any case, Daniel does not want to defile God's law or his own conscience

---

11 There are at least two references to the sons of Hezekiah being made eunuchs in the court of Babylon (2 Kings 20:17-18, Isaiah 39:7). Whether Daniel and his friends were these "sons" (descendants) of Hezekiah is not known; likewise, whether or not these men were made eunuchs is also not known.

12 Homer Hailey, *A Commentary on Daniel* (Las Vegas: Nevada Publications, 2001), 22.

13 "The learning of the Chaldeans' ... comprised the old languages of Babylonia (the two dialects of Sumerian, with a certain knowledge of Kassite, which seems to have been allied to the Hittite; and other languages of the immediate neighborhood); some knowledge of astronomy and astrology; mathematics, which their sexagesimal [i.e., based on the number '60'—MY WORDS] system of numeration seems to have facilitated; and a certain amount of natural history. To this must be added a store of mythological learning, including legends of the Creation, the Flood (closely resembling in all its main points the account in the Bible), and apparently also the Temptation and the Fall" (T. G. Pinches, "Chaldeans," *International Standard Bible Encyclopedia* [electronic edition], Dr. James Orr, gen. ed.; database © 2004 WORDsearch Corp.).

by eating them. Since “Daniel made up his mind” not to defile himself with this food, “God granted Daniel favor and compassion in the sight of the commander ...” (1:9). His first request to Ashpenaz is denied, so he appeals to a subordinate commander instead. Daniel proposes a diet of vegetables and water for himself and his friends, and asks for the overseer to evaluate the four youths after a period of ten days against those who eat the king’s food. The overseer consents to this, and at the end of that time he finds that they are in far better physical shape and appearance than the other young men. “Fatter” (1:15) does not mean what we think it means; in this case, it refers to healthiness—muscular, well-proportioned, and having good color of skin.

God blesses Daniel and his friends with considerable knowledge, wisdom, and overall understanding. At the end of three years, Daniel and his three friends are brought before King Nebuchadnezzar, and he is astounded by their poise, intelligence, and wisdom. They are, in fact, “ten times better than all the magicians and conjurers who were in all his realm” (1:20).<sup>14</sup> “Magicians” refers to certain occultists who are experts in sacred writings and literature; they may have been tied to the priestly class devoted to the Babylonian god Marduk.<sup>15</sup> “Conjurers” refers to astrologers or enchanters.<sup>16</sup> “The Babylonians had an elaborate system of magic, the fame and practice of which survived long after the Babylonian Empire had ceased to exist.”<sup>17</sup>

“And Daniel continued until the first year of Cyrus the [Persian] king” (1:21)—i.e., he will serve as a counselor to the Babylonian kings until this time. His actual ministry as a prophet, however, will continue into Cyrus’ own reign (10:1).

---

14 Indeed, one of the dominant messages of the Book of Daniel is that of God’s supremacy as a revealer of information hidden from men over all forms of sorcery, magic, and astrology. In Isaiah 47:12-13, God mocks the Babylonian’s reliance on their magic and soothsaying in His prediction of their fall to the Medes and Persians.

15 Keil, 545.

16 “The word [for magician] used here (Heb. *hartummîm*) is used to describe the soothsayer priests of Egypt (Gen. 41:8; Exod. 7:11), and is probably of Egyptian origin. These were a special or skilled class of priests. The word [for astrologers] here (Heb. *aššapîm*) is better rendered “enchanters” (NIV, NEB), or perhaps ‘conjurers’ (NASB). This word occurs only in Daniel; it comes from an Akkadian root (*ašipum*), which passed into Syriac with the meaning of ‘snake charmer’ (Baldwin). Their work probably involved the use of uttered spells thought to possess the ability to bring about magical results (Archer)” (Robert Jamieson, Andrew Fausset, and David Brown, *New Commentary on the Whole Bible: Old Testament Volume*, J. D. Douglas, gen. ed. [electronic edition; database © 2012 by WORDsearch Corp.], on 1:20).

17 J. R. Dummelow, *A Commentary on the Holy Bible* [electronic edition] (© 1909; database © 2010 by WORDsearch Corp.), on 1:20.

## Questions:

- 1.) It was not *fair* that Daniel was forced to serve the heathen king who was oppressing the Jewish people, especially since he [Daniel] was such a morally-upright young man. However, his presence there served several good purposes—for himself, his country, Nebuchadnezzar, and God.
  - a. What are these purposes?
  
  
  
  
  
  
  
  
  
  
  - b. Does this give us a better perspective about “fairness”? In other words, is “fair” always necessary in order for good to come of something? (Consider Romans 8:28 and 2 Corinthians 12:9-10 in your answer.)
  
  
  
  
  
  
  
  
  
  
- 2.) Daniel’s determination not to eat the king’s food provides a powerful lesson for Christians. But in what way?
  - a. How does Daniel’s determination of mind (1:8) illustrate the kind of attitude Christians should have in their particular ministries?
  
  
  
  
  
  
  
  
  
  
  - b. In a sense, what does “the king’s food” represent—both to Daniel and (figuratively) to us?
  
  
  
  
  
  
  
  
  
  
  - c. How are we to prepare for *our* presentation before *our* King?

- 3.) The “commander of the officials” feared repercussions from his king if he were to grant Daniel’s request. Was this justifiable, under the circumstances? Regardless, what did he fail to recognize?
  
  
  
  
  
  
  
  
  
  
- 4.) Upon having been denied by the commander, Daniel went to the overseer (i.e., the commander’s subordinate) instead and pleaded his case. Was this appropriate?
  - a. What does this teach us—if anything—about an initial “no” answer from people? Does this mean that we should keep pushing (toward something we want to do) until we get a “yes” answer?
  
  
  
  
  
  
  
  
  
  
  - b. In either case, is our pursuit of an answer from God (through prayer) conducted in the same way as it is with men? Please explain.