

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	Abr. bef. Pharaoh " " Nim. " " Abimelech Mos. bef. Phar. Elijah & the Priests Xt. in the Temple
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	Judea
2:32ff	the Metal Ages	Hesiod
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
2:44f	The Millennial reign	
2:46	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-Ura (Abr. of the Fire) Elijah & the fire-walkers
3:12	Abr. Dan. scorns the idols	the boy Abr. in the shop
3:22	the fire gets out of hand	

Dan. 3:25 a stranger standing in the
fire, seen by the King
27 all the princes see it

3:28 the king acknowledges

B 4:9 Dan. as Beltshazzar master of the
magicians.

4:11 the tree of life

4:13 two Sent Ones: a Watbher

4:14 The cutting AND scattering of the
Ished tree The Ished is the Yr-king

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 Wainwright

4:32 The King as a Bull

4:36 a New Coronation
acknowledgement of the tru King

5: 1f Belshazzar's feast

5:7f Battle of the Magicians

5:27 the Balance Psychostasy

5:29 Dan's royal reward

6:2 Dan as Darius's Joseph

6 Darius & Nim's boast Shishak

7:3ff the four beasts of 4 dirs. Canopics

7:9 Anc. of Days on the throne Enoch

7:10 the books opened (G)

7:13f Son of man given dominion

7:23f Dispensations & kingdoms; Zion

8:16 Q Gabriel, make this one to un-
derstand 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. *Miss. & up J=0*

It is the foundation stone of Apocal thinking among the Sectaries, esp. Xtn.

Dream / change
It opens with a "Fall" (of Jerus.) which places the man of God in a hostile setting: how is he to adapt? *Woe / Gen. P. 21 / h. Daniel?* *loyalty, obed., patriotism, 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 orgzn. man... *Salesman*
Ugarit (too adaptable: boundless subservience / J.S. delegates your agency

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--Is. 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). *Law & Gosp.*

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 it possible to believe in miracles

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

2: 2 Assmb. 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~~ wants INFORMATION, which is another matter.
Aramaic word = 0??

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.

Prof. = work (reward) or succeed, (escape (penalty) or fail)

2:8 The King knows they are stalling

2:9 If you can tell the dream, I will trust your interpn.

(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.: Taht'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. *Dr. H. H. H. H. H.*

2:13 Daniel & his fellows included among the official Wise-men. *He is in charge.*

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: IQH, Magnificat, Coron. imagery

2:26 *addresses Dan. or a official wise men: Are You (a...)?*

2:27 the limits of human knowledge

→ Dan.: No! 28. But...

2:28 the theme is the LAST DAYS

2:29, 30 *dream of fut.*

2: 30 Dan. denies superiority of knowledge ("It was given to ^{us} of the Lord")

2: 31f Great IMAGE: Au, Ag, Cu, Fe, plus clay

Gudea's Dream *Abu 7.1*
Hes. Erga 109ff.

34. 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 F_oundation 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

2:44 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 " " acknowls. the True God as the only source of authority and knowledge *→*

2: 48-49 Dan. loaded with royal gifts (Abr. by Pharaoh, J s.

Dan. as chief judge of the Land. *the sword cup & throne of J. - jeopardy & life.*

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 posses 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 Plain of Dura, where Abraham's sacrifice also had taken place: he came "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 ~~max~~ adapting himself? That is the theme of this story. *N. of Abr. & J. Em. before: one of the*

→ ether: a 2nd theme of Apoc.

Miller

(5) Chicago Dura

Handwritten notes on the left margin, including "Dura" and "Chicago".

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. *Internat. vocab.*
A contemporary Hebrew

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. *loyal servants*
but a draw line

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--khotzpah of the King's order) and accidentally incinerated the execution ~~xxx~~ detail. (This happened at Abraham's fire)

By their death / substitute sacrif. & provided!
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 intervention 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. *arrested*

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

like Abr. delivered (angel: r. arrested sacrif.)
3:28. The King humbly recognized 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. *Tables*

Was this story invented in or after 167 ~~xxx~~ B.C.?

Various parallels are much older--they have not been taken from it, the Abraham traditions are among them.

4:5. Nebuch. has a dream that worries him. *1st person*

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.

Dream of Tree

4:16 ~~was~~ deposed 7 yrs.

Dan. 4:17. God sets up the basest of men to rule when he wills.

4:19. Dan. has bad news for the King

4:18. Wise men helpless

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 Phar. theme. Wainwright: Phar. rules 7 years and is then ritually put to death. Then he rises and assumes he throne again) His life preserved in a tree-stump: 2 Bro.

4:27 The King is commanded to repent, "by showing mercy to the poor" (What, and weaken their characters?!

4:29f Just ONE YEAR later the King showed himself in full ceremonial glory.

4:31 speak of glory (reverse: humiliation v. Benjamin) 4:32 object of moral val

4:33. Carried away, he went crazy (like Nimrod), identifying himself ilterally with the royal bull and imperial eagle: He-haw

4:34f Magnificent → K3, Apis

5th 1st para →

4:36. 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 v. 2

4:37. There can be no conflict of loyalties, because there is only one to whom we own allegiance.

5)

B3. An. of

3: 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.

5:7. Assemb. of the WISEMen and the usu. challenge

5:8f They fail & the King is upset

5:10-12. The Queen recommends Daniel, former chief magician.

5:18f. God made Neb. Kosmosrator 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.

2-30. Dan. rewarded and Belshazzar slain. Medes take over. Cyrus: Croesus
Coron & Succession → Ab. x

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. if promoted 5:1 or 6:1 court a culmination v Arg. Ma

5. his weakness is loyalty to his God. He is private & inviolable

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, tap, wire, etc. → virtuous

✓ hel? mall?

hand on a point of

12-13. in the name of loyalty to the King, they force his law.

14. the King is peeved with himself rather than Dan., but can do nothing against
15 the unflinching righteousness of the officials, who are all for law and order.

- Dan 6:16-19. 1 → as → furs to den o'p did to surv.
17. Lions - Eg. of a sacrif death; Dan. is a stranger & a Co. Abs. of l.c.
18. anticipates (rescue of Dan. & routine)
19. Humiliation of King & (subst.) 5th m: he rose & came
20. King with a struggle rose in splendor rose at the peep of day rose and in all haste for terror) went down crypt of lions.
21. And as he crypt he cried Dan. 6 a voice lamentable full of anxiety able to save lions.
22. Dan. live & Agw!
23. Angel = pit motif; They acquitted, & released bef. him & also bef. the Psychostary
24. no unharmed
25. But Sacrif provided? for Priest & latter part, hosts & all consumed to lions pit (sacrif for fire & pit) fiery furnace
26. letter all in
27. He recogs. Dan. supreme of an announcement
- results of Fac III an acl. & Cosm. scm.

→ 5/1/4p. a. u. u. u. : 1/1/1/2p
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.

→ 4 Winds
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, c. Canopus
7. super-beast with iron teeth, & 10 horns

→ Coron. Ode → Kirtl. etc.
9. The overthrow: 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: (Mounts) - Comb.

+ Comm.
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 GUIDE

17. 4 kings shall rule

18. but the earth is designed as the eternal heritage of the Sts.

19. Super 4th beast, 10 horns 22. Prevails I (Anc. of Days)

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? 24. 10)

25. And words (claims) by 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)

1. or St. adjust n m? → he can't.
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)

Schindler: 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 Flam, by a river. 3. his higher horn came last and pushes to the W, N. and So. and takes over everything.

→ lit. towards the sea (This was the Pers. Emp.)

5. a he-goat from the W. 7. broke the Ram's two horns (Med. & 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; Nir's boast)

12. The Combat: Evil prevails

→ Dan

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, 14. 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 an angelic being

18. the guide raises Dan. to his feet, saying

(enorm. wings & a city)

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 Danl 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

27. Dan. himself cpl. baffled. Keeps it to himself.

9:1 1st yr. Dan. consults = G₁: Medes or Chaldees = a new rule.

9:2 1st yr. v. Dyr. & 1st yr. v. Dan. consults = G₂ (N.Y. Dp) & interp.
from Jeremiah 70 yrs.

9:3. (He goes) further I p: using all 2 (v & I) Dan. or work at.

9:4 formulaic (MOT or NT or G₁)

9:5-6 B & L: confession IQS 1 or initiation

9:7 Diaspora or G₁ 9:8 Responsibility v leaders (B@. v. favors J.
repent: most anxious & a P 2 - report or I of, such as
admit wrong: Qod., Lear, Leantes

9:10-11 broken, contract & cursed.

9:12-14. Jerus.,) C & blessing, a v, guilt

9:15 v N. Yr. v law: Exodus recalled

9:16-17 "let thy face shine to thy C" - a New Day

Now reverse v; v us v channel, v (v = sunset)

9:18 We B. right N: (v = a mercy! (B Lehis C for Jerus.)

9:20-21 - reply Gab. d in, Gab. a man, i "flies v a 20" (v = 11000)
v v v (cf Gab's d, Zech. d v 2,)

9:22 cf. Lk. I, 19

9:23 cf. Lk. I, 28

Dan. 9:24. 70 wks. & correction → millennium: → more sin, & more of,
Sealing? & d & prophecy, amount, → Holy (3 he + is?)

Q C = imagery

9:25 7+62 weeks betw. r. & v. Disp. & Rest + r. v. v. d.

Jerus. rebuilt / a trouble.

9:26 2 62 wks. r. v. v. overthrown & d. disch.

9:27. + 1 wk. breathing-spell) a few: but p r last v. C = r
desolation

10:1 Not 51st person: D. v. v. indept. report

Is Dan. a substitute r. v. v. A long = r. reveal.

10:2-3 1st person Dan. living as a Nazarene: Sectarian 1.

4. He (v. v.) fast (N. Ys.)

4-5 By the river (cf. 8:2) he sees a super-person (cf. 2:31-33,

10:7 cf. Paulus & Damascus

10:8-9 He passes on Ecf. & Mt. v. Transfig.

10:10 & raised up: r. hpt

10:13 He + Mich. v. v. (G. v. Persia (Cyrus))

10:14 p. r. distant Last

10:16, 18-19 Babi Opening & Mouth → r. v. v.

10:20. r. Comb.: v. v. Score 6 r. + 2 r.

21. Jehovah & Mich. v. v. v.

Dan. 11:1 → 1st yr. v. 2: ≈ approval / Cosm. o Darius.
 11:2-3, 4th ≈ 3rd v. 4: ≈ fatal ≈: ≈ ≈ w.
 11:4 " " " " ≈ overthrow: reverse Cosm: Scattering
 ≈ 4 Ders.
 11:5 ff. ≈ Internat. Merry-go-round
 11:36. ≈ usu. exalt. v. 2 → 3 head
 11:38 f. to 2 idols & 5 ≈ Cambyses
 11:40. He shall pay 3 folly
 11:42 f. Cambyses?

- 12:1 Mich. the Champion of humanity: - a ≈ m = crises
- 1. ≈ organized: registered ≈ 6.
 - 2. Resury, ≈ evil ("p ≈ die")
 - 3. Exalt.
 - 4. Sealing, h: travel & info. ≈
 - 5. ≈ 2 Sent Ones converse ≈ waters, 6 in lines:
 - 7. a (a ≈ 1/2 8: Dan. ≈ 2)
 - 9. ≈ Dan.: ≈ closed & sealed ≈ end.
 - 10. "none ≈ washed stall ≈"
 - 11. ≈ Abomin. o disoln. ≈ (C) 2,290
 - 12. ≈ C. ≈ 1,335
 - 13. ≈ Dan. ≈ lot (Fig 5)

Why ≈ Dan. seem so modern? ≈ play ≈ change.
 The properties change - but the properties are not, play!
 Even the properties ≈ amazingly stable: napalm, our fiery furnace
 for those who defy our ≈

- Dan. 7:1 Danl. is a dream v. \approx 7, & 6, of Belshazzar's reign.
2. \oplus 4 regions - conflict v. sea. \rightarrow He writes a summary.
- 4// 4 heads \hookrightarrow Sea v. Canopies: Lion, eagle, man
bear, leopard & 4 heads & wings all mixed?
7. #4 is iron teeth + 10 horns of cf. image & iron legs & 10 toes
9. prototype w. Cosmos: v. Anc. of Days.