

Daniel 1-7 — There Is No Other God That Can Deliver

Come, Follow Me 2026 • November 9–15 • Lesson 46

Official assignment: Daniel 1–7. Church lesson [↗](#).

Central question: Can I trust God’s power without demanding that He use it on my schedule?

← Previous: Ezekiel 1–3; 33–34; 36–37; 47 — A New Spirit Will I Put within You

Next: → Hosea 1–6; 10–14; Joel — I Will Love Them Freely

Overview — A Kingdom You Cannot Throw into a Furnace

Babylon can take the young men’s homeland, change their names, prescribe their education, and threaten their bodies. It cannot make its king into God. That is the thread joining the familiar stories of Daniel 1–6 to the unfamiliar beasts of Daniel 7. The book is not simply a collection of miraculous escapes. It asks who actually rules the world, what faithful people do when earthly power becomes idolatrous, and what sort of kingdom will outlast every empire.

Daniel begins with temple vessels carried into a foreign treasury. It proceeds through a table, a bedroom, a furnace, a palace roof, a banquet, and a sealed pit. In chapter 7 it opens the heavenly courtroom. At every stage appearances can deceive: the captives possess wisdom their masters lack; the splendid statue has fragile feet; the magnificent king becomes beastlike; the condemned servant lives; the terrifying beasts lose their dominion. The Son of Man, not the loudest ruler, receives the everlasting kingdom.

The decisive confession comes **before** the miracle: “But if not ... we will not serve thy gods” (Daniel 3:18 [↗](#)). Their faith is not a prediction that they will escape. It is a commitment about whom they will worship whether they escape or not. The official manual deliberately pairs this story with Alma 14, where innocent believers are not rescued from the fire. A lesson that promises physical safety to everyone with sufficient faith contradicts the lesson itself.¹

Elder Dennis E. Simmons begins his conference message with a childhood basketball loss: he had believed his team would win because he had faith. His later conclusion is the interpretive key: “True faith is faith in the Lord Jesus Christ—confidence and trust in Jesus Christ that leads a person to follow Him.” The object of faith is a Person, not the outcome we have selected.²

Source status: This is a complete initial guide, prepared October 11, 2026, using the official 2026 lesson, retained historical episodes, current scholarly and Church resources, and an explicitly labeled Heaven’s Code thematic comparison. No assignment-specific 2026 Daniel episode was found in the audited recurring YouTube catalogs. That is a release-timing observation, not a failure of the guide. See the full release audit for exact IDs, verified upload dates, local artifacts, and the planned refresh.

What to Watch for While Reading

- **Who gives?** God gives Judah into captivity, gives favor, gives knowledge, reveals the dream, and gives dominion. Identify where characters receive gifts but claim ownership.
- **What is negotiable?** Daniel learns a foreign language and works in a foreign administration. He does not accept every demand that administration makes.
- **How does faithful resistance sound?** Compare Daniel’s considerate proposal in chapter 1 with the three friends’ unambiguous refusal in chapter 3.
- **What happens before a crisis?** Daniel purposes in his heart, develops reliable work habits, prays, and surrounds himself with faithful friends.
- **Who receives credit?** Contrast Daniel 2:27–30 with Nebuchadnezzar’s “I have built” in 4:30.
- **How is power exercised?** Threats, flattery, spectacle, and denunciation characterize the earthly courts. God’s kingdom demands a different kind of allegiance.
- **What is the book’s horizon?** Immediate deliverances point beyond themselves to the enduring kingdom of the Son of Man.
- **What does the text not say?** It does not identify Daniel’s absence from the furnace story, promise every righteous person an escape, or give us permission to name today’s politicians as the beasts.

Historical and Literary Context

Exile is the setting, not evidence that God has disappeared

The stories are set in the Babylonian and early Persian periods. The Church’s Scripture Helps places Daniel and his companions among the early exiles from Jerusalem and says his ministry continued into the reign of Cyrus, whose conquest of Babylon occurred in 539 BC. Its footnotes acknowledge chronological difficulties in correlating Daniel 1 with other historical sources. It is safer to describe the setting as the early sixth-century Babylonian exile than to pretend every date and royal identification is settled.³

Read the inherited Daniel book note as a separate personal note, not as the authority for the chronology here. Babylon, not Persian rule, is the setting of the opening chapters; Persia enters the story’s later horizon. The personal note has been preserved rather than silently rewritten.

The deportation of promising young people was not just a transfer of location. Daniel 1 describes a program of elite formation: language, literature, food, names, and service at court. The exiles must decide how to contribute to their new society without allowing it to determine their ultimate identity. The official manual’s comparison with Joseph in Egypt and Esther in Persia is important: faithful living in a foreign culture does not require treating every person in that culture as an enemy.¹

Stories and visions interpret one another

Passage	Literary form	Pressure or revelation	Governing question
Daniel 1	Court narrative	Education, naming, food	Who defines my identity and loyalties?

Passage	Literary form	Pressure or revelation	Governing question
Daniel 2	Dream and interpretation	Statue and stone	Who reveals truth and establishes enduring rule?
Daniel 3	Deliverance narrative	Image, music, furnace	Is worship negotiable when the cost rises?
Daniel 4	Royal testimony and dream	Tree, humiliation, restoration	What turns power into pride, and what restores it?
Daniel 5	Judgment narrative	Sacred vessels and writing	What happens when a ruler refuses to learn?
Daniel 6	Deliverance narrative	Prayer criminalized	Can a decree overrule covenant allegiance?
Daniel 7	Apocalyptic vision	Beasts, court, Son of Man	Who receives the kingdom after violent rule ends?

Chapter 7 begins in the first year of Belshazzar: the book’s arrangement is not a simple chronological diary. “Apocalyptic” here concerns revelation through vivid symbolic visions, not merely catastrophe. The vision exposes the limits of powers that look invincible from the ground. Its climax is a judgment and an everlasting kingdom, not an invitation to become fascinated with monsters.

A real interpretive difference: Talking Scripture discusses the common scholarly view that the book reached its final form in the second century BC, in the setting of Antiochus IV’s persecution. Unshaken emphasizes genuine predictive prophecy and refuses to reduce the visions to that setting. Gospel Talktrine acknowledges the composition question and then emphasizes the recurring contrast between oppressive and divine rule. These are not interchangeable explanations. This guide follows the Church’s canonical and Restoration teaching while labeling historical-critical proposals as scholarly interpretations rather than official conclusions. The official Scripture Helps itself presents more than one identification of the four empires. ^{3 4 5 6}

A warning about older curriculum sources

Several historical episodes say “Daniel 1–6” because that was their 2022 assignment. **The 2026 assignment explicitly includes chapter 7.** The present guide therefore does not stop at the lions’ den. Talking Scripture’s full-book episode, Unshaken part 2, Gospel Talktrine S01E46, and the 2026 manual/Scripture Helps provide relevant material for the Son of Man vision. Episode numbers and folder years are not proof of release year; the source audit distinguishes them.

Verse-by-Verse Commentary

Daniel 1:1-7: Babylon Can Rename You without Owning You

“The Lord gave Jehoiakim king of Judah into his hand” (1:2).

The narrator begins by placing even the conquest under God’s sovereignty. The vessels reach the house of a foreign god, but the story does not say that the foreign god has defeated the Lord. Readers who know only the visible results could misunderstand what has happened.

The king selects youths with ability and potential, teaches them the learning and language of the Chaldeans, and supplies provisions during their preparation for court service. Daniel, Hananiah, Mishael, and Azariah receive Babylonian names. The text preserves both sets of names; the familiar “Shadrach, Meshach, and Abed-nego” are the imposed ones. Don’t Miss This uses that naming scene to discuss the pressure to accept the world’s account of who we are. Its application to bearing Christ’s name is a devotional bridge, not a claim that ancient Babylonian naming was identical to baptism.⁷

A useful Restoration parallel is **Mosiah 5:7–12**: covenant identity shapes conduct and remembrance. Daniel’s example also permits genuine learning. The narrative praises knowledge and skill; it does not portray education itself as contamination. The question is which authority governs the use of learning.

Come Follow Me connection: Name a role that gives you useful responsibilities—professional, parent, student, citizen. What can that role rightly ask of you? Where would its claims become an attempt to replace your covenant identity?

Daniel 1:8-16: Firm Conviction, Considerate Negotiation

“Daniel purposed in his heart that he would not defile himself” (1:8).

The order matters: an inward decision becomes an outward request. Daniel does not wait for hunger, social pressure, or fear to decide his principle for him. Yet his resolve does not make him indifferent to another person’s danger. The official fears that visibly weakened students will cost him his life. Daniel proposes a limited trial of pulse and water, followed by observation. He does not insult the official or demand that the official ignore his own predicament.

The Church’s Scripture Helps offers two possible reasons for refusing the royal food: it may have been associated with offerings to Babylonian gods, and it may have violated Mosaic dietary requirements. The passage itself says “defile”; it does not give a complete menu or prove one exclusive explanation. The Scriptures Are Real likewise stresses the religious context rather than treating the story as a modern nutrition contest.³⁸

Taylor and Tyler emphasize the practical, testable character of Daniel’s proposal: he creates a way for a worried administrator to say yes. Their “experiment” analogy is useful pedagogically; it should not become a claim that ten days establish a universal medical result. “Pulse” concerns plant food, not the heartbeat. The Word of Wisdom is a meaningful latter-day application, as the manual teaches, but Daniel was not following a nineteenth-century revelation before it was given.⁹

Restoration parallel: Doctrine and Covenants 89:18–21¹⁷. Compare covenantal promises without turning physical health into a measure of someone's worthiness.

Come Follow Me connection: Practice a sentence that combines a clear boundary with respect: "I cannot do that, but could we accomplish the legitimate goal this other way?" Some situations allow negotiation; chapter 3 will show that not all do.

Daniel 1:17-21: Receive Learning as a Gift, Not a Trophy

"God gave them knowledge and skill in all learning and wisdom" (1:17).

Their learning and their reliance on God are not rivals. God grants understanding within the very curriculum through which Babylon hopes to shape them. Daniel also receives understanding in visions and dreams. The narrative attributes that capacity to God, which prepares us for Daniel's refusal to claim credit in chapter 2.

The king finds them exceptionally capable and brings them into service. This does not mean every faithful student receives the highest score or every faithful employee gets promoted. It means these gifts serve God's purpose in this story. A prosperity formula would be incompatible with the later scenes, where the same faithful service results in accusation and punishment.

Ryan Jenkins uses Daniel as an example of preparation for revelation: faithful habits, inquiry, prayer with trusted friends, and acknowledgment of the Giver belong together. His discussion is a religious-educational interpretation, not a promise that obedience produces a specified dream.¹⁰

Come Follow Me connection: What competence could you develop as an offering to God and to people you serve? How would gratitude change the way you talk about your success?

Daniel 2:1-13: A Powerful King Meets the Limit of His Power

"There is not a man upon the earth that can shew the king's matter" (2:10).

Nebuchadnezzar's troubled sleep becomes a public emergency because his response is coercion. He demands both the dream and its interpretation, threatening the wise men and their households. Whether one reads the king's wording as a forgotten dream or as a demand withheld to test the interpreters, the narrative's central problem is clear: royal authority cannot manufacture revelation.

The wise men protest that only the gods could supply what he asks, and those gods do not dwell with flesh (2:11). Daniel's coming testimony answers that despair without turning Daniel himself into a god. The God of heaven can reveal what human technique cannot produce.

Covenant application: Anxiety plus authority can become cruelty. Parents, leaders, and professionals should notice the temptation to demand impossible certainty and punish the people who admit its absence. A confession of limits can be more truthful than confident performance.

Daniel 2:14-23: Counsel, Prayer, Revelation, Thanksgiving

"That they would desire mercies of the God of heaven concerning this secret" (2:18).

Daniel first responds with counsel and wisdom, asks why the decree is so hasty, and seeks time. Then he goes home and includes his companions. The friends who supported one another at the table now seek divine mercy together. Revelation arrives in a night vision, but the narrator pauses before the audience with the king to record Daniel's thanksgiving.

Watch the verbs in his prayer: God changes times, removes and establishes kings, gives wisdom, reveals deep things, and knows what is in darkness. This is not a decorative interlude. It states the theology by which the dream must be read. Gospel Talktrine highlights the hymn-like pause in 2:20–23: the dramatic question is not merely whether Daniel survives, but who deserves recognition as the source of wisdom and rule.⁶

Jenkins connects this scene with both concern for the endangered wise men and gratitude for revelation. His broader article also cautions against false claims to dream interpretation. Daniel's gift is not an invitation to purchase a symbolic dictionary and treat every night's imagery as a divine directive.¹⁰

Restoration parallel: Doctrine and Covenants 8:2–3. God can speak to mind and heart; the existence of revelation does not remove the need for judgment and humility.

Come Follow Me connection: When help arrives, do I move immediately to the next task, or stop to thank God? Who are the friends I would trust with a real spiritual emergency?

Daniel 2:24–30: Save Your Rivals and Refuse Stolen Credit

"There is a God in heaven that revealeth secrets" (2:28).

Daniel begins with "Destroy not the wise men of Babylon" (2:24). The revelation benefits more people than his own circle. He does not use the king's anger as an opportunity to remove rivals or make himself indispensable.

Before the king he distinguishes ordinary human capacities from God's disclosure. In verse 30 he specifically denies that the secret was revealed because he possessed more wisdom than everyone else. His testimony redirects attention from the exceptional servant to the revealing God. This is why professional competence and spiritual humility belong together: neither self-erasure nor self-glorification tells the truth about a gift.

Come Follow Me connection: How can you acknowledge a real contribution without claiming that everything depended on you? Can a blessing in your life protect or benefit someone who does not share your beliefs?

Daniel 2:31–43: The Impressive Image Has an Expiration Date

"Thou art this head of gold" (2:38).

Daniel identifies Nebuchadnezzar with the golden head. Other kingdoms follow: silver, brass, iron, and finally iron mixed with clay. The statue looks unified and imposing, but its materials reveal succession and instability. The feet cannot achieve durable unity simply because strong iron and weak clay are placed together.

The passage describes different forms of human dominion and their limits. It names the first kingdom directly; later identifications require interpretation. The official Scripture Helps’ discussion of chapter 7 offers two commonly proposed sequences: Babylon–Medo–Persia–Greece–Rome, and Babylon–Media–Persia–Greece. Students should not mistake an attractive chart for an inspired identification of every modern nation.³

Image	What the text establishes	Teaching restraint
Head of gold	Nebuchadnezzar is directly addressed	The text is not praising every action of his reign
Successive metals	Other kingdoms rise after him	Distinguish text from later historical identifications
Iron and clay	Strength coexists with division and fragility	Do not manufacture a contemporary prediction
Stone without hands	God establishes the enduring kingdom	Divine origin is central, not human conquest

Come Follow Me connection: Which impressive structure in your life feels permanent—income, reputation, an institution, a political arrangement? How can you appreciate it without making it your ultimate security?

Daniel 2:44-49: The Stone Is God’s Work, and We Have Work within It

“The God of heaven [shall] set up a kingdom, which shall never be destroyed” (2:44).

The stone destroys the image and becomes a mountain filling the earth. The phrase “without hands” directs attention to divine origin. The 2026 manual teaches explicitly that The Church of Jesus Christ of Latter-day Saints is the prophesied latter-day kingdom. It quotes D. Todd Christofferson’s “Why the Church” in support of that identification. Doctrine and Covenants 65:2 connects the keys of God’s kingdom and the gospel’s movement throughout the earth with Daniel’s stone.¹³

Gospel Talktrine adds a moral application: the kingdom must not imitate the coercion of the kingdoms it supersedes. Mark Holt connects enduring dominion with Doctrine and Covenants 121’s persuasion, gentleness, and “without compulsory means.” His broader interpretation of the stone is not a

replacement for the manual's explicit identification of the latter-day Church. The useful tension is this: **belonging to God's kingdom calls us to practice God's manner of governing**, not merely to expect our organization to outlast others.⁶

Nebuchadnezzar acknowledges Daniel's God and promotes him. Daniel then requests responsibility for his companions. This ending remembers shared prayer and shared work. Julianne's discussion in *The Scriptures Are Real* notices that Daniel brings his friends into the resulting opportunity rather than hoarding influence.⁸

Come Follow Me connection: Participation in the kingdom can be concrete: teach someone, minister without publicity, make an ordinance possible, reconcile a relationship, or share the gospel respectfully. The stone's divine origin does not make disciples idle.

Daniel 3:1-12: When Public Unity Becomes Compulsory Worship

"Fall down and worship the golden image" (3:5).

The king sets up an image, assembles officials, and coordinates worship with music. The repeated lists of offices, peoples, and instruments create a sense of overwhelming public conformity. Everyone seems to know what to do and when to do it. The friends' refusal becomes visible precisely because the ceremony is collective.

Do not assume the statue is certainly a representation of Nebuchadnezzar himself; the text's decisive fact is that worship of the image is commanded. Nor should we invent an explanation for Daniel's absence. The chapter concerns Shadrach, Meshach, and Abed-nego, and leaves Daniel's location unstated.

The accusers point out that these are Jews appointed over Babylonian affairs. Their accusation weaponizes both religious difference and public responsibility. The story warns against confusing civic service with unconditional religious allegiance. The young men can administer affairs without worshipping the king's image.

Come Follow Me connection: What is the difference between being cooperative and surrendering conscience? Discuss an ordinary pressure—dishonest reporting, cruelty passed off as humor, or contempt toward an outsider—without equating every inconvenience with persecution.

Daniel 3:13-18: "But If Not" Is Faith without a Contract

"Our God whom we serve is able to deliver us" (3:17).

"But if not ... we will not serve thy gods" (3:18).

The king offers another chance, but still defines the choice as worship or death. His question, "Who is that God that shall deliver you out of my hands?" assumes that the king's power is the final boundary of reality. The answer separates **God's ability**, **God's decision**, and **the disciples' allegiance**.

The old phrase “We are not careful to answer thee” does not mean that they speak carelessly. The Church’s Scripture Helps explains it as “We have no need to answer you in this matter”: their decision is firm. Do not build an entire lesson on a modern misunderstanding of “careful.”³

Unshaken describes their response as confidence in God’s power combined with trust in His wisdom. Don’t Miss This emphasizes the paired phrases “if it be so” and “but if not”: uncertainty about the event can coexist with clarity about the God one serves. Simmons’s basketball illustration exposes the error of using faith as a mechanism to secure a preferred result.²⁵⁷

Essential parallel: Alma 14:8–13. The faithful who die are not inferior to the faithful who escape. Their stories make the need for Christ’s Resurrection and final judgment more urgent, not less.

Come Follow Me connection: Complete both sentences: “I hope God will ____.” “Even if that does not happen now, I can still ____.” Keep the second sentence about your response, not about judging another person’s grief.

Daniel 3:19–30: Deliverance and Presence in the Fire

“I see four men loose, walking in the midst of the fire” (3:25).

The king escalates the punishment until it kills the men who carry it out. His wrath is destructive even to his own servants. Inside the furnace, however, the bound men are seen walking loose. The narrative makes the limits of royal power visible.

Who is the fourth figure? The King James Version says his form is “like the Son of God.” The official Scripture Helps explicitly cautions that the text does not settle whether this is Jehovah or an angel; other translations have “a divine being” or “son of the gods,” and verse 28 calls him God’s angel. We can testify of Christ’s power to save without claiming that the passage unambiguously identifies the figure.³

The Lord’s presence in affliction also matters. The story is not only “God can keep you out of danger”; here the friends enter the furnace. In followHIM, Lili Anderson connects captivity and affliction with the Lord’s capacity to consecrate suffering for good, drawing on the Restoration’s larger account of redemption. That is a claim about God’s redemptive power, not a claim that abuse is good or that people should remain in unsafe circumstances.¹¹

Nebuchadnezzar praises their God, but his new decree threatens those who speak against Him. The king has witnessed divine power without fully learning noncoercive discipleship. His change of preferred religious object does not automatically change his methods. We should not repeat his threat as a model for defending faith.

Come Follow Me connection: Offer companionship rather than an explanation of why someone is suffering. Sometimes the most faithful thing a friend can say is, “I cannot promise how this will end, but I will stay with you.”

Daniel 4:1-18: A Tree That Shelters Others Is Still Accountable

“His kingdom is an everlasting kingdom” (4:3).

Chapter 4 takes the form of a king’s testimony to peoples and nations. He tells of a dream in which a great tree provides food and shelter across a vast area. A heavenly watcher orders it cut down, leaving its stump bound. The imagery moves from tree to person, anticipating the interpretation.

This is not simply a claim that every ruler is useless. The tree really does shelter living creatures. Power has a legitimate capacity to sustain others. The problem is treating that capacity as autonomous, self-created, and beyond judgment. Even a ruler who benefits many people remains accountable to the Most High.

The repeated point is that the Most High rules in the kingdom of men. Read this as a correction to human pretension, not as a declaration that every government’s action is approved by God.

Come Follow Me connection: Think of an area in which people depend on you. Does their dependence make you more grateful and accountable, or more convinced that you are indispensable?

Daniel 4:19-27: A Courageous Warning Includes Mercy to the Poor

“Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor” (4:27).

Daniel is troubled by the interpretation. He wishes the dream’s threatening meaning could apply to the king’s enemies rather than the king. This is a striking detail: faithful resistance has not erased personal concern. He can tell the truth and still desire the ruler’s welfare.

He explains that the tree is the king, whose greatness will be humbled until he recognizes heavenly sovereignty. The surviving stump preserves the possibility of restoration. Then Daniel offers an ethical response: turn from sin and show mercy to the poor. Prophecy is not merely information about unavoidable events; the warning calls for a changed life.

That instruction prevents a shallow lesson about humility. Humility is not only saying “I thank God” before enjoying one’s power. It changes the treatment of vulnerable people. The king’s opportunity is not to refine his public image but to practice righteousness.

Restoration parallel: Mosiah 4:16–21¹⁷. Recognizing that we depend on God should undermine contempt for people who depend on us.

Come Follow Me connection: If I say that everything I have comes from God, what evidence of that belief appears in my generosity and use of authority?

Daniel 4:28-37: The “I” of Self-Glory and the Recovery of Sight

“Is not this great Babylon, that I have built ... by the might of my power?” (4:30).

Twelve months pass before the announced humiliation. The delay gives the king time; it does not cancel the warning. His self-congratulation on the palace roof dramatizes his error: resources, labor, authority, and achievement collapse into “I,” “my power,” and “my majesty.”

The king’s degradation portrays the loss of human dignity when he refuses his dependence on heaven. Avoid using the story to diagnose a modern medical condition or to say that mental illness is proof of pride. Its theological point is the humbling of a ruler, not a clinical explanation of illness.

His recovery is narrated through lifting his eyes toward heaven, blessing the Most High, and acknowledging the permanence of God’s dominion. His restored position is therefore not the vindication of his original arrogance. It is an opportunity to rule with a transformed understanding.

Come Follow Me connection: Try replacing “I built this alone” with an honest inventory of the people, opportunities, abilities, and mercies that made an achievement possible. Gratitude can be concrete without denying effort.

Daniel 5:1-12: Sacred Vessels Become Party Props

“They ... praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone” (5:4).

The vessels carried away in chapter 1 return to the narrative. Belshazzar orders them brought to a feast, where they are used while praising material gods. What began as the apparent humiliation of Jerusalem’s sanctuary becomes deliberate profanation.

The hand writing on the wall interrupts the spectacle. The king can summon interpreters and offer rank, but again royal resources cannot produce understanding. The queen recalls Daniel’s demonstrated wisdom. The court has a memory of revelation available to it, even though the current ruler has not learned from that memory.

The Church’s Scripture Helps situates the feast roughly two decades after Nebuchadnezzar’s death. Rather than making the chapter a test of our ability to harmonize every use of “father,” focus on Daniel’s accusation: this king knew the earlier lesson and refused its implications.³

Come Follow Me connection: What sacred thing could I trivialize by using it for display, profit, status, or entertainment? Reverence includes the treatment of people, covenants, and responsibilities, not only objects.

Daniel 5:13-23: “Though Thou Knewest All This”

“The God in whose hand thy breath is ... hast thou not glorified” (5:23).

Daniel refuses to let gifts purchase his interpretation. He recounts Nebuchadnezzar’s humiliation and restoration, then states Belshazzar’s distinguishing fault: he has not humbled his heart **though he knew**. Ignorance is not the issue. Unreceived knowledge is.

The contrast between lifeless idols and the living God is exact. The king praises things that do not see, hear, or know, while ignoring the One who holds his breath. The theological claim is also intensely personal. A person can issue commands to thousands yet remain dependent for the next breath.

Daniel's rebuke combines memory and accountability. We often want a new message because we have not acted on the old one. The problem is not necessarily the absence of revelation but the refusal to let remembered truth become repentance.

Come Follow Me connection: What do I already know well enough to act on? What change am I postponing while asking for more information?

Daniel 5:24-31: Numbered, Weighed, Divided

"Thou art weighed in the balances, and art found wanting" (5:27).

The Church's Scripture Helps explains the writing on two levels. The words are associated with weights and also sound like Aramaic verbs: numbering, weighing, and dividing. Daniel interprets them as God's judgment on Belshazzar and his kingdom. The kingdom has reached its appointed limit; its ruler has been evaluated; its power will pass to others.³

This is one place where an explanation of ancient language genuinely helps. It is better to retain the source's distinction than to invent mystical meanings for every letter. The narrative's point is not that the wall contains an inaccessible occult code. God's messenger announces a moral verdict on a known pattern of conduct.

Belshazzar gives the promised honors, but honors do not reverse the judgment. The king dies that night, and the account moves to Darius the Mede. The identity of that ruler is debated in historical study; this guide does not supply a speculative identification as a settled fact.

Come Follow Me connection: Which would matter more at an honest accounting: the rank I received or what I did with the breath and stewardship I was given?

Daniel 6:1-9: Integrity Can Become the Target

"They could find none occasion nor fault; forasmuch as he was faithful" (6:4).

Daniel's excellent spirit and reliable service distinguish him. His rivals investigate but cannot find corruption or negligence. They therefore decide to attack his relationship with God. The law against petitioning anyone but the king is designed to make a faithful habit criminal.

The flattering claim that "all" the officials support the proposal is part of the deception. Daniel plainly has not consented to a rule intended to destroy him. Consensus language can conceal an excluded voice.

This chapter honors ordinary integrity before depicting extraordinary rescue. Daniel's enemies cannot expose a secret financial scandal or professional neglect. Faithfulness appears in how he performs his

work, not simply in what he calls himself.

Come Follow Me connection: If someone investigated my treatment of people, records, obligations, or entrusted resources, what would they find? Religious identity should increase accountability rather than substitute for it.

Daniel 6:10-15: “As He Did Aforetime”

“He kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime” (6:10).

Daniel knows the decree has been signed. He does not manufacture a new public performance to provoke a conflict, but neither does he abandon his established practice. He continues to pray toward Jerusalem. The orientation recalls the covenant hope that God hears exiles who turn toward the land and house associated with His name (compare 1 Kings 8:46–50²).

Notice “gave thanks.” Daniel’s prayer is not reduced to a frantic escape petition. His relationship with God has a history larger than this immediate threat. Habits established before the crisis give shape to his conduct within it.

The king now recognizes the trap and seeks to rescue Daniel, but is caught by the law he signed. Good intentions after a harmful decision do not undo its consequences. A leader’s susceptibility to flattery can endanger people he genuinely values.

Come Follow Me connection: Choose a sustainable pattern of prayer rather than a dramatic resolution you will not keep. What would “as I did before” mean if tomorrow became difficult?

Daniel 6:16-23: A Sealed Stone Cannot Seal God’s Power

“My God hath sent his angel, and hath shut the lions’ mouths” (6:22).

The king expresses hope in the God Daniel serves continually, seals the den, and spends a sleepless night. At dawn his question is anguished: has Daniel’s God been able to deliver him? Daniel answers from inside the place of judgment. He attributes his preservation to God’s angel, not to his own control of the animals.

The Church’s Scripture Helps invites a Christ-centered comparison: enemies seek an accusation against an innocent person; a ruler wants to spare him but yields to pressure; a stone and seal close the place where he is put; he emerges alive. These parallels can help us recognize a pattern of deliverance, but they are not identities. **Daniel is preserved from death; Jesus actually dies and rises from the dead.**

Christ’s victory reaches people whose mortal stories end differently from Daniel’s.³

Daniel 6	Gospel parallel	Important distinction
No fault found in his service	Accusers seek testimony against Jesus	Jesus' sinlessness is not merely professional reliability
A pressured ruler carries out sentence	Pilate yields despite finding no fault	The narratives have different political settings
Stone and royal seal	Sealed tomb	Daniel is alive in the den; Jesus has died
Emergence alive	Resurrection	Christ conquers death for all, not only one danger

Come Follow Me connection: How does the Resurrection change the meaning of "deliverance" when immediate physical rescue does not come?

Daniel 6:24-28: Praise the Living God without Copying Imperial Violence

"He is the living God, and steadfast for ever" (6:26).

The king punishes Daniel's accusers and their families. This is one of the chapter's disturbing details. The text reports an ancient king's action; that does not make collective punishment a model of Christian justice. Read the passage honestly rather than omitting the discomfort or explaining it away.

The decree then testifies that God's kingdom will not be destroyed and His dominion continues to the end. This vocabulary links the lions' den to the statue and to the vision that follows. The miracle matters because it witnesses to the living God's enduring rule.

A ruler can pronounce true words about God while still exercising power in brutal ways. Readers must therefore distinguish testimony of divine sovereignty from endorsement of every act performed by a ruler in the same chapter. The book gives disciples reasons to trust God, not permission to enact revenge.

Come Follow Me connection: When defending something true, am I tempted to use a method inconsistent with the truth I am defending?

Daniel 7:1-8: Empires from the Sea

"Four great beasts came up from the sea, diverse one from another" (7:3).

The narrative moves back to a dream during Belshazzar's first year. Daniel writes it down. The sea is turbulent, and the beasts combine familiar and impossible features. Their dominance is pictured as appetite, violence, and terrifying strength. The contrast with the humanlike figure of verse 13 will matter more than satisfying curiosity about every claw or horn.

The official Scripture Helps presents both the traditional sequence ending in Rome and the scholarly sequence ending in Greece. Talking Scripture discusses the persecuting context of Antiochus; Unshaken emphasizes the larger last-days horizon and God's enduring victory. These can illuminate different dimensions, but the guide should not pretend that all commentators agree about which empire is the fourth.^{3 4 5}

The safest starting point is the interpretation supplied within the chapter: the beasts represent kings or kingdoms (7:17, 23). Their dominion is real, violent, and temporary. Their rise is not the final verdict on history.

Come Follow Me connection: What changes when you stop asking only "Which powerful person is this?" and ask "What does power become when it devours rather than serves?"

Daniel 7:9-12: The Court Sits and the Books Open

"The judgment was set, and the books were opened" (7:10).

The scene changes from the chaotic sea to an ordered heavenly court. The Ancient of Days is clothed in white, the throne is fiery, and multitudes attend. The beast's great words continue, but the scene no longer belongs to its boasting. Judgment, not volume, determines the end of dominion.

The King James expression "thrones were cast down" can obscure the court setting for modern readers; the Church's scripture footnote offers the sense of thrones being placed or set. Do not build an argument that the passage abolishes all thrones at the exact moment a throne of judgment is described.

In Restoration teaching, the Ancient of Days is Adam. The Scripture Helps cites Joseph Smith's explanation of Adam's council and the presentation of stewardship to Christ. **Doctrine and Covenants 116:1**² associates Adam-oni-Ahman with the Ancient of Days. This is a specifically Restoration interpretation, not a claim that every biblical commentary identifies the figure the same way.³

Come Follow Me connection: A heavenly court means that suffering is not invisible and powerful people are not beyond accountability. It does not make us the court. How can confidence in God's judgment free us from both despair and vengeance?

Daniel 7:13-14: The Son of Man Receives an Everlasting Dominion

"His dominion is an everlasting dominion, which shall not pass away" (7:14).

One like the Son of Man comes with the clouds of heaven to the Ancient of Days and receives glory, dominion, and a kingdom that all peoples, nations, and languages should serve. Compare the universal language with chapter 3. The king demanded that every people bow to his manufactured image; the heavenly court gives enduring dominion to the Son of Man.

The official manual centers this passage on Jesus Christ and directs readers to [Moses 6:57](#), where “Man of Holiness” is a name of the Father and “Son of Man” identifies His Only Begotten. It also directs us to Jesus’ declaration before His accusers in [Mark 14:61–64](#). The apparently powerless prisoner invokes the vision of the one who receives ultimate dominion.¹

Do not lose the tension by jumping directly to triumph. In [Mark 10:45](#), the Son of Man comes to minister and give His life. His rule is inseparable from His self-giving. Gospel Talktrine’s emphasis on Christ overcoming through apparent defeat is a useful devotional reading of this contrast, while the manual provides the authoritative Christological focus.⁶

Come Follow Me connection: Does my picture of power look more like the beast that consumes others or the Son of Man who gives Himself for them?

Daniel 7:15-22: Faithful People Can Suffer before the Kingdom Comes

“The same horn made war with the saints, and prevailed against them” (7:21).

Daniel is troubled and asks for understanding. Revelation does not make him emotionally invulnerable or instantly certain about every detail. The interpretation says the saints will possess the kingdom, but the vision also says the horn prevails against them for a time. Both statements belong to the same revelation.

This is another guard against a shallow reading of the earlier miracles. Chapter 7 openly includes faithful people suffering under hostile power. Their eventual vindication does not mean their suffering was imaginary, deserved, or easy. The word “until” in verse 22 sets a boundary on oppression without telling each individual how long a trial will last.

Restoration parallel: [Doctrine and Covenants 121:7–8, 29](#). Liberty Jail joins real anguish with promises beyond the immediate prison. Hope does not require denying grief.

Come Follow Me connection: Can I make room in my faith for the sentence “I trust God, and I am still troubled”? Daniel does.

Daniel 7:23-28: An End to Exhaustion, Not a Date-Setting Exercise

“He ... shall wear out the saints of the most High” (7:25).

The final interpretation describes a power that devours, tramples, boasts, and wears people out. Oppression can be exhausting as well as spectacular. The vision then returns to the court: dominion is taken away, and the kingdom is given to the people of the saints of the Most High.

The symbolic phrase “a time and times and the dividing of time” belongs to this bounded period of oppression. It is not a warrant for assigning an unverified date to a modern event. The chapter’s assured conclusion is the permanence of God’s kingdom, not a calendar calculation supplied to this guide.

Daniel ends by acknowledging that his thoughts trouble him and that he keeps the matter in his heart. This is a humble ending for a book often used to encourage overconfidence about prophecy. We can receive a reliable promise without claiming exhaustive knowledge of its unfolding.

Come Follow Me connection: If I am being worn down, what practices and people help me remain faithful without pretending to possess endless emotional strength? Receiving help is compatible with covenant endurance.

Christ, Covenants, and the Kind of Power We Practice

Three forms of deliverance

1. **Deliverance from a danger:** the friends survive the fire; Daniel survives the lions.
2. **Divine presence within a danger:** the fourth figure walks in the furnace; Daniel continues in relationship with God when the decree stands against him.
3. **Ultimate deliverance through Christ:** the Son of Man receives enduring dominion, and resurrection and judgment address what immediate rescues alone cannot resolve.

The first two stories should lead toward the third, not replace it. A person whose prayer for healing is not answered as hoped has not disproved Daniel. A lesson on Daniel becomes cruel when it treats another person's suffering as evidence of deficient faith.

A required Heaven's Code comparison — useful, but not a Daniel episode

No Daniel-specific Heaven's Code episode was found in the current catalog or local collection. A genuinely relevant retained source is "**The Temple Progression in the Book of Job,**" uploaded August 9, 2026. Its final discussion emphasizes maintaining integrity when one feels abandoned, and reads Job's movement through trial toward God's presence as a temple-shaped journey. That is the presenter's devotional/literary interpretation, not an official declaration that Job or Daniel encodes every detail of a modern ordinance.¹²

The comparison helps us ask a more searching question about Daniel 3: **Is the covenant merely a bargain for protection, or a relationship I will honor when protection is not visible?** In Job the experience of loss stretches over the book; in the furnace scene the friends make their commitment before knowing the ending. Both challenge transactional religion. We should not impose Heaven's Code's complete proposed Job structure onto Daniel, or say that the presenter taught a Daniel interpretation he has not yet released.

Use this comparison alongside the Job study guide. Do not tell a person who feels abandoned that seeking medical, emotional, legal, or practical help demonstrates a failure to endure. Covenant integrity includes receiving and offering needed help.

The stone must not become another beast

Daniel gives us the language of kingdoms and dominion; **Doctrine and Covenants 121:41–46** gives a searching measure of righteous influence. Persuasion, long-suffering, gentleness, love, and pure knowledge are not optional politeness layered over fundamentally coercive discipleship. They belong to the manner in which heavenly power operates.

This is especially concrete in a family or calling. Winning an argument through intimidation may produce compliance while training people to fear rather than trust. Daniel's respectful request shows an alternative; the friends' firm refusal shows that gentleness is not moral surrender. God's kingdom can require courage without authorizing cruelty.

Teaching and Discussion Ideas

1. The table, the furnace, and the window

Put three words on the board: **table** — **furnace** — **window**. Assign Daniel 1:8–16, 3:13–18, and 6:10. Ask each group:

- What pressure is being applied?
- What does faithfulness require here?
- Is there room for a negotiated alternative?
- What can the disciple control, and what remains outside the disciple's control?

Teaching point: Faithfulness does not use one social strategy everywhere. At the table Daniel proposes an alternative; before the furnace the friends refuse; at the window Daniel continues an established practice. All three express settled allegiance. Let quiet participants write a sentence rather than requiring personal disclosure.

2. A stone beside a drawing of a statue

Draw the statue with its metals and place a small ordinary stone beside it. Ask which looks more impressive. Read Daniel 2:34–35, 44–45, followed by **Doctrine and Covenants 65:2**. The ordinary object's appearance is not the measure of the power of the One who establishes the kingdom.

Then ask, **"If the kingdom comes from God, how should its members exercise influence?"** Read **Doctrine and Covenants 121:41–46**. This prevents the illustration from becoming triumphalism about numerical size, political power, or organizational prestige.

3. Write the ending before reading the rescue

Read Daniel 3 only through verse 18. Ask: "If the friends had died, would their testimony in verses 17–18 have been false?" Use Alma 14:8–13 and Simmons's basketball story. Then read the rescue. The miracle is a gift, not the condition under which their worship becomes worthwhile.

Pastoral caution: Never ask someone recently bereaved to explain publicly why a miracle did not come. Offer a general question or private reflection instead. The goal is trust in Christ, not pressure to

perform composure.

4. Two rulers, one remembered lesson

Compare Daniel 4:27–37 and 5:18–23. Make two columns: **receiving a warning** and **knowing but refusing**. What changes in the king who lifts his eyes toward heaven? Why does “though thou knewest all this” intensify the second king’s accountability?

Bring the discussion home: What is one warning we can receive as mercy before consequences escalate? The purpose is repentance, not enjoying the humiliation of public figures.

5. Do not end before chapter 7

Read Daniel 7:13–14 alongside Mark 10:45 and 14:61–64. Ask why the One who receives everlasting dominion chooses to minister and suffer. Then read Daniel 7:21–22. What kind of hope does the vision offer people who are not rescued immediately?

Desired conclusion: Jesus’ authority and sacrificial love belong together. The kingdom’s victory is not permission to imitate the beasts.

Personal Study Questions

1. Which pressures in my life are invitations to useful adaptation, and which ask me to compromise something sacred? Am I confusing the two?
2. What have I already “purposed in my heart,” and where am I still allowing the moment to make my decisions?
3. Who are my Hananiah, Mishael, and Azariah—people with whom I can ask God for mercy? Whom can I include rather than compete with?
4. Do I thank God before I announce the success? Do I acknowledge the people who helped?
5. What outcome have I mistakenly made the condition of continued trust?
6. Where do I need to add Daniel 4:27’s mercy to the poor to my vocabulary of humility?
7. Which already-known truth am I postponing, as Belshazzar did?
8. What is my “as I did aforetime”—a faithful practice that can endure a disrupted week?
9. Do I recognize the distinction between righteous confidence and prophetic speculation?
10. In my use of authority, am I helping people become freer to act in faith, or simply easier to control?
11. Can I acknowledge fear, fatigue, and grief without concluding that trust in God has disappeared?
12. What one action this week would participate in Christ’s kingdom in Christ’s manner?

A simple covenant practice for the week

Choose **one boundary**, **one prayer habit**, and **one act of noncoercive service**. Write them privately. At the end of the week, assess not whether every hoped-for outcome occurred, but whether the practices brought you into a more honest, trusting relationship with Jesus Christ. This is an application exercise, not a promised formula for obtaining a miracle.

Gospel Library Scripture Links

Every assigned chapter

- Daniel 1 — Covenant identity and learning [↗](#)
- Daniel 2 — Revelation, statue, and stone [↗](#)
- Daniel 3 — Faith before the furnace [↗](#)
- Daniel 4 — Pride, mercy, and humility [↗](#)
- Daniel 5 — Sacred vessels and accountability [↗](#)
- Daniel 6 — Prayer and the lions’ den [↗](#)
- Daniel 7 — The everlasting kingdom of the Son of Man [↗](#)

Principal parallels

- Alma 14:8–13 — Faith without immediate rescue [↗](#)
- Mosiah 5:7–12 — Taking Christ’s name [↗](#)
- Mosiah 4:16–21 — Dependence on God and generosity [↗](#)
- 1 Kings 8:46–50 — The prayer of exiles [↗](#)
- Doctrine and Covenants 8:2–3 — Mind and heart [↗](#)
- Doctrine and Covenants 65:2 — The stone and the gospel [↗](#)
- Doctrine and Covenants 89:18–21 — Covenant health promises [↗](#)
- Doctrine and Covenants 116:1 — Adam-ondi-Ahman [↗](#)
- Doctrine and Covenants 121:41–46 — Influence without compulsion [↗](#)
- Moses 6:57 — Son of Man and Man of Holiness [↗](#)
- Mark 10:45 — The Son of Man ministers [↗](#)
- Mark 14:61–64 — Jesus invokes the heavenly vision [↗](#)
- Matthew 27:59–66 — The sealed tomb [↗](#)
- 1 Corinthians 15:3–4 — Christ died and rose [↗](#)

Annotated Source Guide

Source	What it contributes	Scope and limits
Official 2026 Come, Follow Me manual	Lesson date/title; faith under trial; spiritual preparation; latter-day kingdom; Christ as Son of Man; child-friendly applications	Governing curriculum source, includes chapter 7
Official Scripture Helps: Daniel 1–7	Dietary possibilities; fourth figure caution; writing-on-wall wordplay; Christ/Daniel	Distinguishes Church teaching from cited scholarship

Source	What it contributes	Scope and limits
	parallels; multiple empire identifications; Adam/Ancient of Days	
Simmons, “But If Not ...” (2004)	Faith in Christ rather than in the desired result	General conference; basketball illustration checked in original
Uchtdorf, “Be Not Afraid, Only Believe” (2015)	Daniel’s courage and discipleship in an alien culture	Official manual’s suggested conference companion; retained for further study ¹³
followHIM, Lili de Hoyos Anderson (2022)	Agency amid captivity, consecration of affliction, trust	Official show-note PDF and extracted transcript already local; main scope chapters 1–6
Talking Scripture, episode 177 (2022)	Historical-critical context, respectful relationships, divine government, chapter 7/Son of Man	Full transcript newly imported; slides and outline downloaded; later-composition discussion labeled scholarly
Scripture Central, Taylor and Tyler (2022)	Daniel’s practical proposal; food context; “but if not” and Simmons	Newly imported manual English captions; historical episode, mainly 1–6
Unshaken, parts 1 and 2 (2022)	Intentional discipleship; power and wisdom; larger prophetic horizon	Existing transcripts; use part 2 for chapters 6–7, not only the older 1–6 assignment
Don’t Miss This (2022)	Names and identity; “if it be so” alongside “but if not”	Existing transcript; devotional applications, not linguistic authority
The Scriptures Are Real, two Daniel episodes (2022)	Food and religious identity; intentional living; shared opportunity	Two full transcripts newly imported; automated captions checked in context
Gospel Talktrine, S01E45 and S01E46 (historical)	Narratives plus kingdom/empire contrast; D&C 121’s noncoercive dominion	E46 published December 16, 2018; existing ASR contains repetitions/errors —use bounded paraphrases checked against scripture

Source	What it contributes	Scope and limits
Heaven’s Code, “The Temple Progression in the Book of Job” (2026)	Integrity when protection is not visible; covenantal comparison	Thematic Job source, not a Daniel release; temple correspondences explicitly devotional
BYU Studies lesson index; Ryan Jenkins article	Curated scholarship; dreams, preparation, recording, and discernment	Jenkins text and PDF retained; index’s Haggai and Gazelem entries were not forced into Daniel commentary ¹⁰
Faith Insights; Temple Symbols; Jordan Peterson Biblical Series	Audited for matching sources	No assignment-specific current item located; do not invent a contribution

Related vault reading: Joseph’s gifts and service in Egypt; Esther’s courage in a foreign court; Job and trust without a complete explanation; Old Testament index.

← Previous: Ezekiel 1–3; 33–34; 36–37; 47 — A New Spirit Will I Put within You

Next: → Hosea 1–6; 10–14; Joel — I Will Love Them Freely

Source Notes

Footnotes

1. The Church of Jesus Christ of Latter-day Saints, “November 9–15: There Is No Other God That Can Deliver,” *Come, Follow Me—For Home and Church: Old Testament 2026*, lesson 46. **Official lesson**[↗](#); retained manual and BYU Studies index. Official curriculum. In particular see “I can trust in the Lord when my faith is tried,” “Receiving revelation requires spiritual preparation,” and “Jesus Christ is the Son of the Eternal Father.” Scripture quotations in this guide are from the Church’s online KJV Daniel 1–7, linked by chapter above; commentary and teaching exercises are synthesis unless explicitly attributed. ↩ ↩² ↩³ ↩⁴
2. Dennis E. Simmons, “But If Not ...,” April 2004 general conference. **Official text**[↗](#); retained text. Official conference teaching; opening basketball illustration and paragraphs interpreting Daniel 3:17–18. The short quotation on true faith is verbatim from the official text. ↩ ↩²
3. The Church of Jesus Christ of Latter-day Saints, *Scripture Helps*, “Daniel 1–7,” accessed October 11, 2026. **Canonical page**[↗](#); retained text. See the headings on the king’s food, the fourth man, the writing, Christ/Daniel parallels, beasts, and Ancient of Days. Church resource; it explicitly warns that citing a non-Church source is not endorsement of every view of its author. The chronology

footnote and alternative empire schemes are preserved rather than suppressed. ↩ ↩2 ↩3 ↩4
↩5 ↩6 ↩7 ↩8 ↩9 ↩10 ↩11 ↩12

4. Mike Day and Bryce Dunford, Talking Scripture, episode 177, "Daniel," uploaded October 26, 2022. full retained transcript; [video](#). Historical context 04:53–07:50; respectful relationships from 15:35; chapter 7 and the Son of Man from 1:00:29 and 1:04:49. local outline PDF and local slides PDF have companion searchable Markdown. [Episode source page](#). Independent scholarly/devotional discussion; date-of-composition proposals are not treated as an official conclusion. ↩ ↩2
5. Jared Halverson, Unshaken, "Daniel, part 1 (Dan. 1–5): But If Not," October 27, 2022, and "Daniel, part 2 (Dan. 6–12): Enemy Territory," October 28, 2022. part 1 transcript; part 2 transcript. [Part 1 video](#), [part 2 video](#). Part 1 approximately 18:59–19:32 and 1:31:26–1:32:30; part 2 approximately 27:19–34:12 and 39:51–44:33. Devotional commentary; prophetic interpretation distinguished from historical-critical approaches. ↩ ↩2 ↩3
6. Mark Holt, Gospel Talktrine, "A Kingdom, Which Shall Never Be Destroyed," S01E46, published December 16, 2018 (verified SoundCloud metadata). retained ASR transcript; [canonical episode](#). See paragraphs on Daniel 2:20–23, Daniel 7's beasts and Son of Man, and D&C 121:36–46. Also audited S01E45, which includes Daniel despite its Esther-like title. Independent interpretation; ASR has obvious repetitions and slips, so this guide does not quote its uncertain wording or adopt all its historical assertions. Its noncoercion emphasis is distinguished from the manual's direct identification of the latter-day Church. ↩ ↩2 ↩3 ↩4
7. Emily Belle Freeman and David Butler, Don't Miss This, "Daniel 1–6," October 24, 2022. retained transcript; [video](#). Identity discussion approximately 17:49–18:51; "if it be so" and "but if not," 48:19–49:21. Devotional application. The guide uses official Scripture Helps, not the episode's casual wording, to explain the KJV "not careful to answer." ↩ ↩2
8. The Scriptures Are Real, Kerry Muhlestein and conversation partners, "Lessons from Daniel," October 30, 2022, and "Julianne on Large Picture Lessons from Daniel," November 4, 2022. first retained transcript; second retained transcript. [First video](#), [second video](#). First: food context around 21:36–22:29 and faith around 50:20–51:04. Second: intentionality 03:33–06:07 and Daniel's companions 08:28–09:05. Independent devotional/historical discussion; paraphrases, not verbatim quotations from error-prone auto-captions. ↩ ↩2
9. Taylor Halverson and Tyler Griffin, Scripture Central, "Daniel 1–6 | Come Follow Me Insights," October 24, 2022. retained English captions; [video](#). Food and the proposed test, approximately 15:30–17:30; "but if not" and Simmons, approximately 48:00–49:10. Independent educational/devotional commentary. English-US manual captions fetched rather than misreporting a missing English transcript. ↩
10. BYU Studies, Old Testament lesson 46 [index](#), accessed October 11, 2026; Ryan C. Jenkins, "Quiet Slumber: Revelation through Dreams," *Religious Educator* 12, no. 1 (2011), 73–89. [RSC article](#); retained article; local PDF; page-numbered extraction. See "Daniel," "Joseph of Egypt," and

cautions about false dream claims. Religious scholarship/educational interpretation, not a new binding rule for discerning revelation. ↩ ↩² ↩³

11. Lili de Hoyos Anderson with Hank Smith and John Bytheway, followHIM, "Daniel 1–6," 2022, part 1, especially 06:07–12:44 on agency and consecrated affliction, and 49:00–54:28 on trusting God. proofread PDF transcript extraction; local official PDF; [part 1](#), [part 2](#), both uploaded October 26, 2022. Independent devotional commentary, not official Church policy. The PDF's 2025 hosting path is not the episode's publication year. ↩
12. Heaven's Code: Temples & Texts, "The Temple Progression in the Book of Job," August 9, 2026. retained full transcript; [video](#), especially 07:22–08:05 and 08:54–10:38. Temple-shaped Job interpretation and integrity amid felt abandonment are the presenter's devotional claims. The Daniel comparison is this guide's explicitly labeled synthesis. This is not evidence that a Daniel episode has been published. ↩
13. Dieter F. Uchtdorf, "Be Not Afraid, Only Believe," October 2015 general conference. [Official text](#); retained text. Official manual-recommended companion reading on Daniel and faithful discipleship. Included for further study rather than used to infer a new release date or unsupported quotation. ↩