
a ***Grace Notes*** course

Daniel

an expositional study
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Lesson 101

Daniel Chapter 1

Daniel 101 – Chapter 1

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Daniel 1

Daniel 1:1

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

Pharaoh Necho put Jehoiakim on the throne of Judah to succeed his brother, Jehoahaz. Jehoiakim and Jehoahaz were the sons of the godly king Josiah (2 Kings 23:31-37). This began the seventy-year captivity because of Israel's idolatry (1 Kings 11:5; 12:28; 16:31; 18:19; 2 Kings 21:3-5; 2 Chronicles 28:2-8). This is the beginning of the important prophetic time period -- the times of the Gentiles. This period began in 605 B.C. and will extend until Jesus returns as the Messiah.

Luke 21:24. And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

Critics point to a seeming conflict between this statement by Daniel regarding the third year of Jehoiakim's reign, and the statement by Jeremiah in which he says that the event occurred in the fourth year of Jehoiakim (Jeremiah 25:1; 46:2). They use this kind of argument to show that the book of Daniel is spurious in its historicity. However, Daniel used Babylonian calculation rather than Hebrew. It was customary in the Babylonian system to reckon the second year as the first year of a king's reign and the first year as the year of his accession. Daniel spent most of his life in Babylon and was indoctrinated into Babylonian culture as a captive. It was natural that Daniel used a Babylonian form of calculation.

Daniel himself studied the prophecies of Jeremiah (Daniel 9:2). He would not have contradicted Jeremiah, because he studied it firsthand. He also writes independently from

personal knowledge. Jeremiah uses the Hebrew form of reckoning but Daniel the Babylonian.

Another possible view is that, in Judah, Daniel used the old Jewish calendar year that began in the month Tishri (September/October) and Jeremiah used the Babylonian calendar that began in the spring in the month Nisan (March/April). This would mean that Nebuchadnezzar conquered all of Syria and the territory south to the borders of Egypt in late spring or early summer of 605 B.C. Jeremiah 46:2 mentions that the Carchemish battle preceded Daniel's captivity and occurred in Jehoiakim's fourth year. The only period that resolves Daniel's third year and Jeremiah's fourth year was the six months between Nisan and Tishri, 605 B.C. The Hebrews maintained two calendars: 1) the religious calendar that began with Nisan in the spring and 2) a civil calendar that began with Tishri in the fall. An event occurring between Nisan and Tishri would date one year differently. Any event in this period could be attributed to either year.

A third view is that Daniel 1:1 was an earlier raid on Jerusalem not recorded elsewhere in Scripture. In the battle at Carchemish in May-June 605 B.C., Nebuchadnezzar met Pharaoh Necho and destroyed the Egyptian army in the fourth year of Jehoiakim (Jeremiah 46:2). Daniel 1:1 occurred before this battle. Nebuchadnezzar could not have avoided Carchemish to conquer Jerusalem first. In this case, the capture of Daniel would be about 606 B.C.

Pharaoh invaded Babylon but Nebuchadnezzar defeated him at Carchemish. After Nebuchadnezzar's defeat of the Egyptians at Carchemish, he moved south on his way to the Sinai to take Syria and eventually Jerusalem (an ally of Pharaoh). The Babylonian Chronicle gives the result of the Carchemish battle: Nebuchadnezzar conquered the whole area of the Hatti-country.

God made a covenant with Israel just before she crossed Jordan to enter the land (Deuteronomy 28-30). The conditions of this covenant

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included how God would deal with the obedience and disobedience of the nation Israel. Disobedience would bring discipline upon Israel (Deuteronomy 28:15-68). This included invasion of Gentile nations and dispersion of Israel to Gentile countries (Deuteronomy 28:49-68). This discipline would not be lifted until Israel turned back to God and obeyed His commandments (Deuteronomy 30:1-10).

The Northern Kingdom of Israel had gone into the captivity of Assyria in 722 B.C. Now Judah went into captivity almost 100 years later. The reason for this delay was the leadership of godly kings during that period. Eventually Jehoiakim, king of Judah, rebelled against the warning of Jeremiah. Judah went into idolatry (Jeremiah 7:30-31) and neglected the Sabbath Day and the sabbatical year (Jeremiah 34:12-22), so God sent Nebuchadnezzar as His instrument of discipline upon Judah.

PRINCIPLE: The Bible is the veritable Word of God.

APPLICATION: Clearly, Daniel's account is genuine. Daniel's account can be reconciled with accounts both outside the Bible and in other books of the Bible. Clearly, critics want to discredit the book of Daniel because of its many prophecies of absolute accuracy. Many of Daniel's prophecies have already come true – prophecies of the kingdoms of Nebuchadnezzar, Persia, Greece and Rome. That is why critics want to date Daniel after these historical events.

An attack on Daniel is an attack on the Word of God itself. Ezekiel classifies Daniel with Noah and Job (Ezekiel 14:14, 20; 28:3). Jesus places his stamp of approval on Daniel. He calls Daniel a prophet. If we reject Daniel as authentic, we reject the authenticity of the Lord Jesus.

Matthew 24:15. Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place...

If the book of Daniel was written in 175-165 B.C. as the critics claim, why did it get into the Septuagint which was completed in 285 B.C.? Why did Josephus, the Jewish historian, say that the struggle with Antiochus Epiphanies (175-165 B.C.) was prophesied by Daniel 408 years before? Josephus said that these things came to pass according to the prophecy of Daniel which was given 408 years before. When Alexander the Great was told of Daniel's prophecies, and that he himself was prophesied in Scripture (Daniel 8:5-8), he spared the city of Jerusalem. Therefore, Daniel must have been written before 332 B.C.

Do you believe the Bible to be the veritable Word of God? There is no middle ground on that question. Whoever denies the integrity of Daniel impeaches the credibility of Christ.

During Jehoiakim's reign, Nebuchadnezzar assaulted Jerusalem in about 605 B.C. He took the city and carried captives to Babylon. Daniel and his three friends were among this first group of captives.

Jehoiachin became king of Judah after Jehoiakim died. He rebelled against Nebuchadnezzar in 597 B.C. when Nebuchadnezzar again besieged Jerusalem. Jehoiachin and all the vessels of the house of the Lord were taken to Babylon along with a larger group of captives. Ezekiel was among this latter group (2 Kings 24:6-16).

Jehoiachin's uncle Zedekiah became king and also rebelled against Nebuchadnezzar, who then destroyed the temple and burned Jerusalem. Nebuchadnezzar killed Zedekiah's sons in his presence and then put out Zedekiah's eyes. Nebuchadnezzar carried him to Babylon with yet another group of captives in 588 or 587 B.C. This fulfilled a prophecy of Jeremiah (Jeremiah 25:8-13).

Nebuchadnezzar ruled forty-three years (605-562 B.C.) during the Neo-Babylonian period. He was an outstanding statesman, military strategist and builder. The book of Daniel calls him king in a proleptic (anticipatory) sense

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because he was shortly to become king (as does Jeremiah in 27:6). He was co-sovereign with his father until he returned to Babylon. They summoned him to Babylon on the death of his father Nabopolassar this same summer and crowned him on September 6th.

PRINCIPLE: The wheels of God's justice grind exceedingly slow but also exceedingly sure.

APPLICATION: Ignoring God's Word and God's principles ultimately brings judgment on the believer. God always warns before judgment. His discipline never comes unexpectedly. No one can escape His judgments.

God takes no pleasure in executing judgment. He pleads for erring Israel to turn back to Him (Ezekiel 18:23; 33:11). It is never too late to turn to God. God will extend grace toward those who come to Him.

Jonah 3:5-10. So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them.

Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered himself with sackcloth and sat in ashes.

And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water.

But let man and beast be covered with sackcloth, and cry mightily to God; yes, let every one turn from his evil way and from the violence that is in his hands.

Who can tell if God will turn and relent, and turn away from His fierce anger, so that we may not perish?

Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it.

When the world captures the hearts of Christians, they do not capture the world for Christ.

Daniel 1:2

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

The Lord was responsible for Nebuchadnezzar's defeat of Judah. Daniel understood that God was in charge of Gentile nations. He viewed God as absolutely sovereign. The word Lord here is Adonai. Adonai refers to God as supreme master. God was master of Jehoiakim's situation.

The word gave indicates God's absolute control. Nebuchadnezzar was simply God's tool or instrument for accomplishing His purposes for Judah.

The carrying off of the articles of the Temple was a gesture of victory over and subjection of a nation. Some of the articles were taken at this time, and others when Jehoiachin surrendered (2 Kings 24:13; 2 Chronicles 36:18). Later in Daniel, Belshazzar brought these vessels out for a banquet (Daniel 5).

Almost one hundred years prior, in 701 B.C., Isaiah had predicted this act of carrying off the articles of the Temple because Hezekiah displayed them to an envoy of Babylon (2 Kings 20:13).

which he carried into the land of Shinar [Babylon] to the house of his god; and he brought the articles into the treasure house of his god

Shinar is Babylonia, a place regularly viewed as hostile to God (Genesis 10:10; 11:2; 14:1, 9; Isaiah 11:11; Zechariah 5:11). Nebuchadnezzar carried the vessels of the house of God to the house of his god, who was Bel or Marduk. The main temple in Babylon was the Marduk temple near the Ishtar gate and a great ziggurat.

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PRINCIPLE: God always squares the account.

APPLICATION: God always keeps His Word. God prophesied previously that if Hezekiah exhibited the vessels of the Temple to a Gentile king, God would judge him (2 Kings 20:17-18; Isaiah 39). God never fails to do what He says He is going to do. God will ultimately square the account.

It is very easy to forget that God will do what He claims He will do. In a day when we claim our rights, we can never be indifferent to God's rights.

Daniel 1:3-4

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

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

Critics of the Bible claim that the name Ashpenaz was pure fiction because it never appeared in the records of Babylon. However, an Assyriologist found the name on a brick retrieved from the ruins and presently preserved in the British Museum.

Ashpenaz was the chief of the court officers (Daniel 1:7-11, 18).

Nebuchadnezzar wanted to establish sound leadership in his new kingdom so he instructed the master of his eunuchs to find outstanding executives from the captives of his campaign.

Nebuchadnezzar brought from Jerusalem some of the royal family and the nobility of Israel.

The reference to no blemish is physical blemish. Again, this is a physical good look. Appearance was important to serve in the Neo-Babylonian kingdom's palace.

These nobles from Judah were gifted in wisdom. It is important to note that the reference is to wisdom rather than knowledge. Knowledge is the accumulation of facts, whereas wisdom is the correct use of facts.

It was not enough to possess wisdom; these young men had to have knowledge and a quickness to understand.

The aristocratic young men of Judah would be assets to the administration of the Chaldean kingdom. Nebuchadnezzar therefore attempted to assimilate them into his government. These men would preside over the affairs of Nebuchadnezzar.

Nebuchadnezzar wanted to teach the young men from Judah the language and literature of the Chaldeans. This was a three-year period of training in architecture, astrology, astronomy, agriculture, law, mathematics and the very difficult Akkadian language, an East Semitic cuneiform language.

Literally, the word Chaldeans means clod-breakers. The Chaldeans lived in the area known as lower Mesopotamia, which bordered on the Persian Gulf. More specifically, this area was on the lower Euphrates and Tigris rivers. These were the original Aramaic-speaking people. These people invaded Babylonia and it was this group to whom the Neo-Babylonian kings belonged.

PRINCIPLE: Living in God's Word keeps us from yielding to the values of the world system.

APPLICATION: The four young men from Judah fulfilled the prophecy of Isaiah that the sons of Judah will become eunuchs in the palace of the king of Babylon.

Isaiah 39:7. And they shall take away some of your sons who will descend from you, whom you will beget; and they shall be eunuchs in the palace of the king of Babylon.

God's Word never fails. If we apply the principles of God's unfailing Word to our lives, it is possible not to yield to the philosophy around us. Just a few verses after the previous

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quote in Isaiah 39, Isaiah gives a promise about the unfailing Word of God.

Isaiah 40:8. The grass withers, the flower fades,

But the word of our God stands forever.

Matthew 24:35 Heaven and earth will pass away, but My words will by no means pass away.

Daniel 1:5-7

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

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

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

Nebuchadnezzar provided for the aristocratic young men from Judah the highest form of generosity. He gave consideration to their noble birth and training in Judah. There was no choice in what food they ate.

The king allocated to these young men three years of education.

The rapid expansion of Nebuchadnezzar's kingdom needed more and better leadership. The king needed people of great capacity to fill administrative positions and governmental posts throughout his empire.

Daniel does not reveal how many young men were inducted into the service of Nebuchadnezzar, but he does point out four.

The meanings of the Hebrew names are clear but the meanings of the Babylonian names are more conjectural.

Daniel means God is my judge. The name Belteshazzar included the name of the Babylonian god Bel. This was the name for the god Marduk or Nabu. Belteshazzar means Bel, protect the king.

Hananiah means Jehovah has been gracious. Shadrach is an Akkadian term meaning I am fearful, command of Aku. Aku is another Babylonian god.

Mishael means Who is what God is? The captors gave him the name Meshach, which means Who is what Aku is? I am despised, contemptible (from the Akkadian).

Azariah means Jehovah has helped. He was given the name Abed-Nego which means the servant of Nebo (the god Nebo, who was the son of Bel). Nebo was the god of vegetation.

By giving these four young men these names, Ashpenaz hoped to eradicate Hebrew culture and inculcate Chaldean culture into their thinking. The names indicate that they were subject to the Chaldean gods. This was simply a brainwashing technique.

PRINCIPLE: Inculcation of the Word of God will give the believer stability against false philosophy.

APPLICATION: Studies in Chaldean culture did not daunt the convictions of the four Judean believers. The content of Chaldean culture contradicted those convictions but they were able to stand on their beliefs.

These young men were able to study the Chaldean culture with academic excellence. Other godly men did the same: Moses learned the wisdom of Egypt (Acts 7:22) and Paul spoke before the Supreme Court of Athens (the Areopagus), even quoting from their own poets.

There is a great difference between God's viewpoint on life and the viewpoint of the world. The viewpoint of God transcends the viewpoint of the world because the source is from eternity rather than time, from all-knowledge rather than special knowledge.

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Daniel 1:8

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

King Nebuchadnezzar gave the young captives from Judah food and wine from his own table. They had the very best that the king could offer. However, these provisions did not meet the precepts of the Mosaic Law, so Daniel purposed in his heart that he would not eat this food.

The word purposed carries the idea of decided resolution. Daniel's character was already formed for following God before the test came to him. The phrase purposed in his heart could be translated laid upon his heart. Daniel put himself under the full commitment to follow his heart. Ashpenaz must have been impressed with the devotion of Daniel.

PRINCIPLE: An all-consuming purpose to live for the glory of God will enable us to meet spiritual tests of life.

APPLICATION: The will of God was the all-consuming purpose of Daniel's life. Whether Daniel would eat the food from the king was the supreme test of his fidelity to the Lord and His Word. All of the inducements or promises could not deter Daniel from his purpose. A life of luxury landed in his lap, yet he refused it forthwith. He would be faithful to God no matter the cost. He set aside the luxury of Nebuchadnezzar for vegetables.

All of us face forks in the road of our lives whereby we decide either to follow the Lord or go our own way. Where we are in our Christian walk today is the result of choices of the past. The friends that we have selected, the choice of life partner, moral decisions, and the vocation that we chose have all taken us to where we are today.

Few people today ask the questions, What is God's will? What does God's Word have to say

about this? Everything is valid. Everyone has his viewpoint. No wonder such false living and false doctrine pervade the Christian church in our day. Precious few have deep spiritual moorings today. Evangelical Christians are swept away like a flood after the world system.

An ongoing spiritual axiom is that we cannot advance in maturity without a clear conscience. If we live contrary to the will of God, God cannot bless us and work in our heart. Rather, we will steadily deteriorate in our spirituality if we do not deal with our sin.

This request to not eat the king's food was courageous on Daniel's part. It is one thing to purpose, but it is another thing to use that purpose with wisdom. Daniel did not court opposition in his resolve.

The four young men did not eat of the king's food because 1) it was not kosher and 2) it was sacrificed to idols.

Daniel's request was not peevish; it was not made from a spirit of sullenness but from biblical conviction. These foods were probably sacrificed to idols. He did not want to defile himself with this food. The word defile connotes the ideas of stain or pollute. Daniel did not want to disrupt his fellowship with God.

PRINCIPLE: Believers must operate on the higher sphere of a predetermined predisposition in order to make difficult choices.

APPLICATION: Refusal to eat the food of the king might have been interpreted as peevish rebellion. However, Daniel used wisdom in his approach to his leader by asking for a 10-day test. The food of the king was appealing because it was the best Babylon could offer. It would have been easy to compromise since he was so far from home and the temple. But Daniel operated on a higher sphere. He functioned on a predetermined predisposition to follow God no matter what the consequence.

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Daniel 1:9

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

Note that it was God who brought Daniel into favor and goodwill of the chief of the eunuchs. God intervened upon Daniel's superiors to view him with goodwill. God did this for Joseph as well (Genesis 39:21). God processes everything that every believer goes through. He never deserts us. God is faithful.

The word goodwill is often used in the Old Testament for God's favor and unfailing love. God effected this attitude in Ashpenaz.

Daniel 1:10

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

Ashpenaz did not want the four young men to look less healthy, for he could lose his head through decapitation by the whim of Nebuchadnezzar. The king had specifically ordered the menu.

PRINCIPLE: We trust God to deliver in His faithfulness.

APPLICATION: Daniel willingly put his faith to the test because of his confidence in God's sovereign provision for any need. Would he follow God or Nebuchadnezzar? He was on the horns of a dilemma. After having his name exchanged for a pagan Babylonian name, attending Babylonian University, working for a pagan government, and being challenged to eat non-kosher food, he drew a line in the sand.

The mark of a great man or woman is the willingness to go contrary to the herd. When great pressure comes upon you, can you make the right decision in the face of great odds?

Daniel 1:11-16

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

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

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

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

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

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

Daniel acts on his convictions by offering a ten-day test to his immediate supervisor.

Apparently Daniel's request not to eat of the food of the king's table was denied so he offered a test to determine whether eating kosher food of vegetables and water would work. Vegetables may include grain because the original carries the idea of grain as well as vegetables.

Daniel offered an experiment to see if his proposal would work.

The steward agreed to the test and examined the four young men in ten days.

At the end of the ten-day trial, the four young men were in better health than before.

Since the trial proved successful, the steward allowed them to continue on the diet of vegetables and water.

PRINCIPLE: Personal revival can make a person strong in adversity.

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APPLICATION: Daniel was born about 625 B.C. This was the year that the Neo-Babylonian Empire began. He lived through the reign of Nebuchadnezzar and his successors until the Babylonian Empire fell by the conquest of Cyrus, king of Persia. Many of the great events of history occurred during Daniel's time, including the fall of Nineveh in 612 B.C. that made Babylon the new power of Western Asia.

Daniel was of the royal house of Judah; he was an aristocrat. The good king Josiah had ruled fifteen years when Daniel was born. King Josiah led his nation into a great revival by the reading of God's Word (2 Kings 23:2). This revival impacted Daniel greatly. Daniel saw the outpouring of God's grace during Josiah's reign.

The impact of this revival gave Daniel spiritual strength that carried him through the tragedy of his deportation to Babylon. Daniel refused to compromise. As he was in Jerusalem, so he was in Babylon. The impact of that revival carried him through adversity throughout his life.

Has there been a time in your life when you gave yourself to God and His Word unreservedly?

1 Peter 4:19. Therefore let those who suffer according to the will of God commit [yield] their souls to Him in doing good, as to a faithful Creator.

Daniel 1:17-21

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

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

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

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

Thus Daniel continued until the first year of King Cyrus.

God was in the business of preparing these four young men for His purposes. God gave them knowledge and skill in all literature and wisdom. Knowledge has to do with mental agility and logic. He gave them skill in literature and wisdom. These young men were well-read and they acquired the ability to use what they knew. God also gave them understanding in visions and dreams. That is, they had a supernatural knowledge of prophecy and eschatology. Today, God speaks through the closed canon of Scripture.

The book of Daniel was read and studied by the Lord Jesus.

- Matthew 24:15 alludes to Daniel 9:27; 11:31; 12:11
- Matthew 24:21 alludes to Daniel 12:1
- Matthew 24:30 alludes to Daniel 7:13
- John 5:28,29 allude to Daniel 12:2

The apostle John especially alludes to the book of Daniel. The study of Daniel is a prerequisite to the study of the book of Revelation because of the many allusions to Daniel in the book of Revelation. Both books are books of prophecy. Both books speak of the tribulation, the final Anti-Christ, the coming of the Messiah and the final triumphal kingdom.

The phrase end of days refers to the end of the three years of training and testing. The chief of the eunuchs brought the four young men before Nebuchadnezzar for a personal interview.

Nebuchadnezzar depended on Daniel and his three friends throughout his reign as king for knowledge about the future.

None equaled the four young men in wisdom and understanding. They were ten times better

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than the magicians and astrologers. Evidently, they were given positions of significant responsibility in the government of Nebuchadnezzar. The four young men had the capacity to distinguish between a genuine dream and one that had no revelatory meaning.

Daniel continued in the service of the court until the overthrow of the Babylonian Empire by Cyrus in 539 B.C. God honored his resolve to serve Him without compromise. Daniel served as God's spokesman to the Gentiles. He would have been approximately 90 years of age if he began his career about 605 B.C. Daniel was probably released from his responsibilities when Cyrus issued his decree in favor of the Jews (Ezra 1:1-4).

This verse does not say that Daniel died in the first year of King Cyrus (539 B.C.) Critics claim that the statement that Daniel continued until the first year of King Cyrus is an inaccuracy because Daniel 10:1 says that Daniel was given a revelation in the third year of Cyrus. This is so much flimflam because this verse does not say or imply that Daniel did not continue after the first year of Cyrus. The purpose of Daniel's statement about King Cyrus is to show that Daniel's career spanned the entire period of Persian domination of Babylon.

Daniel does not reveal much about his relationship with Cyrus; however, Cyrus proclaimed an emancipation of the Jews recorded in Ezra 1:1-4 and 2 Chronicles 36:22-23. Daniel may have given Cyrus the prophecy of Jeremiah that was fulfilled in 536 B.C., the first year of Cyrus.

PRINCIPLE: God blesses faithfulness.

APPLICATION: God blesses faithfulness. Like Daniel, we have every reason to follow the philosophy of the world system. Again, like Daniel, we have the choice to follow God no matter what the cost might be. We are either conformed to this world or transformed by God. A transformed life is a powerful and fruitful life. A conformed life is barren and powerless.

Romans 12:1-2. I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.