

Daniel

Introduction and Chapter 1

Daniel – the Prophet [See: Matthew 24:15]

“Daniel’s life and ministry bridge the entire 70-year period of Babylonian captivity. Deported to Babylon at the age of 16, and hand picked for government service, Daniel becomes God’s prophetic mouthpiece to the Gentile and Jewish world declaring God’s present and eternal purpose.”

“The name “Daniel” means *God is my Judge*.

“Daniel is one of the few well-known Bible characters about whom nothing negative is ever written. His life was characterized by faith, prayer, courage, consistency, and lack of compromise.” He was mentioned three times by his sixth-century B.C. contemporary Ezekiel as an example of righteousness.”

“Daniel completed the book about six hundred years before Christ and about seven hundred years before John’s apocalyptic vision, the book of Revelation. Both Daniel and John parallel one another in many of their visions concerning the end times.” Perry Stone, OT Hebraic Study Bible, p. 1325.

The Time of Daniel

“Babylon rebelled against the Assyrian Empire in 626 B.C. and overthrew the Assyrian capital of Nineveh in 612 B.C. Babylon became the master of the Middle East when it defeated the Egyptian armies in 605 B.C. Daniel was among those taken captive to Babylon that year when Nebuchadnezzar subdued Jerusalem. He ministered for the full duration the Babylonian captivity as a prophet and a government official and continued on after Babylon was overcome by the Medes and Persians in 539 B.C. His prophetic ministry was directed to the Gentile courts of Babylon (Nebuchadnezzar and Belshazzar) and Persia (Darius and Cyrus), as well as to his Jewish countrymen.”

“Zerubbabel led a return of the Jews to Jerusalem in the first year of Cyrus, and Daniel lived and ministered at least until the third year of Cyrus [536 B.C.; 10:1].

Daniel’s book was no doubt written by Cyrus’s ninth year [530 B.C.] As he predicted, the Persian Empire continued until Alexander the Great (11:2-3), who extended the boundaries of the Greek Empire as far east as India. The Romans later displaced the Greeks as rulers of the Middle East.”

“The times of the Gentiles” began with the Babylonian captivity, and Israel would suffer under Gentile powers for many years. But his period is not permanent, and a time will come when God establish the Messianic kingdom, which will last forever.”

“Daniel 11 alone contains over one hundred specific prophecies of historical events that literally came true.”

Survey of Daniel

“Daniel, the *‘Apocalypse of the Old Testament’*, presents a surprisingly detailed and comprehensive sweep of prophetic history. After an introduction chapter in Hebrew, Daniel switches to Aramaic in Chapters 2-7 to describe the future course of the Gentile world powers. Then in 8-12, Daniel reverts back to his native language {Hebrew} to survey the future of the Jewish nation under Gentile dominion.

The theme of God’s sovereign control in the affairs of world history clearly emerges and provides comfort to the future church, as well as to the Jews whose nation was destroyed by the Babylonians. The Babylonians, Persians, Greeks, and Romans will come and go, but God will establish His kingdom through His redeemed people forever.

Daniel’s three divisions are: (1) the personal history of Daniel; chapter 1 (2) the prophetic plan for the Gentiles; chapter 2-7 (3) the prophetic plan for Israel; chapters 8-12.”

Notes taken from *The Open Bible*, NKJV, Thomas Nelson, pp. 854-855.

“Biblical prophets had warned for years that the Babylonians would destroy Jerusalem and the temple. See: Isaiah 39:5-8; Jeremiah 20:4; 21:10. Nebuchadnezzar, king of Babylon, came against Jerusalem three times.”

“During the reign of King Jehoiakim (609-597 B.C.), Nebuchadnezzar, king of Babylon and his servants (officers) laid siege to Jerusalem in 606/605 B.C. (2 Kings 24:10). Three years later, Judah’s king rebelled against Babylon, refusing to pay the tribute. So, Nebuchadnezzar stopped the rebellion and took prisoners back to Babylon – Daniel and his three friends were among them.”

“Then during Jehoiachin’s reign, in 598/597 B.C., King Nebuchadnezzar besieged the city of Jerusalem. He took “all Jerusalem, and all the princes and all the mighty men of valor, even ten thousand captives, and all the craftsman and smiths; none remained, save the poorest sort of people of the land” (II Kings 24:13-14). This second invasion and the taking prisoners included Ezekiel.”

“Finally, 587/586 B.C. was the third invasion and brought Jerusalem’s destruction, when “came Nebuzar-adan, captain of the guard, a servant of the King of Babylon, unto Jerusalem and he burnt the house of the Lord, and the king’s house and all the houses of Jerusalem, and every great man’s house burnt he with fire.” (II Kings 25:2-4; 8-19). Perry Stone, *OT Hebraic Study Bible*, p. 1324.

Bible Project video

<https://bibleproject.com/explore/video/daniel/>

Daniel Chapter 1 NKJV

“Daniel and His Friends Obey God

“1 In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. 2 And the Lord gave Jehoiakim king of Judah into his hand, with some of the articles of [a]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.

“Jehoiakim was the king of Judah during the first Babylonian invasion, a time in which only some of the sacred temple vessels were taken to Babylon. By the end of the third invasion, the Babylonian invaders had seized all the gold and silver temple vessels and hauled them away to Babylon. (See: II Kings 24:13; II Chron. 36:10; Jer. 52:1-30)” Perry Stone, OT Hebraic Study Bible, p. 1324.

3 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, 4 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 [b]literature of the Chaldeans.

“Isaiah had predicted that the sons of Judah would be made eunuchs in the palace of the king of Babylon.”

“5 Then Isaiah said to Hezekiah, ‘Hear the word of the Lord of hosts: 6 ‘Behold, the days are coming when all that is in your house, and what your fathers have accumulated until this day, shall be carried to Babylon; nothing shall be left,’ says the Lord. 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.’” Isaiah 39:7

5 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. 6 Now from among those of the sons of Judah were *Daniel, Hananiah, Mishael, and Azariah*. 7 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.

Daniel’s Hebrew name meant: “God is My Judge”; Hananiah’s name meant: “Beloved” or “Gift of the Lord”; Mishael’s name meant: “Who is God?”; and Azariah’s name meant: “Jehovah Helps”. Josephus reveals that these four young men came from the family lineage of King Zedekiah, who was king of Judah when Nebuchadnezzar began his destruction of Jerusalem (See: Josephus, War of the Jews, Book X, chapter X.) Perry Stone, OT Hebraic Study Bible, p. 1325.

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. 9 Now God had brought Daniel

into the favor and [c]goodwill of the chief of the eunuchs. 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.”

11 So Daniel said to [d]the steward whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 12 “Please test your servants for ten days, and let them give us vegetables to eat and water to drink. 13 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.” 14 So he consented with them in this matter, and tested them ten days.

15 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. 16 Thus [e]the steward took away their portion of delicacies and the wine that they were to drink and gave them vegetables.

“Daniel would not drink the wine or eat the meat from the king’s table. Some suggest this was because Daniel was part of the blood lineage of a priestly family in Jerusalem. The simple explanation, however, is the “king’s meat” may have been offered to idols, and Jews were forbidden to eat meat sacrificed to idols. (See also: Acts 15:20, 29; 21:25.)

Normally, the king would be offended by anyone rejecting the menu at his table. However, the steward Melzar respected Daniel and allowed him to eat “pulse” (vs 16), a form of cooked seeds believed to be leguminous, such as lentils or chickpeas. (Chickpeas crushed = hummus)

17 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.

Truly God gave these young men these supernatural spiritual gifts! “Similar to Joseph in Gen. 41:1-38, Daniel was skilled in understanding visions and dreams. This ability to interpret and understand mysteries brought Daniel before the kings of Babylon and spread his reputation as a man having the spirit of the ‘gods’ (Daniel 4:9, 18; 5:14); however, we know Daniel was a true prophet of God (Matthew 24:15; Mark 13:14). Perry Stone, OT Hebraic Study Bible, p. 1326.

18 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. 19 Then the king [f]interviewed them, and among them all none was found like Daniel, Hananiah, Mishael, and Azariah; therefore they served before the king. 20 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. 21 Thus Daniel continued until the first year of King Cyrus.” (“Ten times better” is a Hebrew idiom meaning ‘multiple times better’.) See: Jeremiah 25:11-12.