

Daniel: Chapter 1
6th Century BC
(God- the Protector of the captives)

Chapter 1:1-21: The Captives

Dan 1:1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

- Jehoiakim king of Judah - 609-598 BC

2Ki 23:34 And **Pharaohnechoh made Eliakim the son of Josiah king** in the room of Josiah his father, and **turned his name to Jehoiakim**, and took Jehoahaz away: and he came to Egypt, and died there. 35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaohnechoh. 36 Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah. 37 And **he did that which was evil in the sight of the LORD**, according to all that his fathers had done. (*Emp. added*)

2Ki 24:1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2Ki 24:5 Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. 7 And the **king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates** all that pertained to the king of Egypt. (*Emp. added*)

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Dan 1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

- Notice, it was the Lord who gave Jehoiakim (*2 King 24:1; Jer 22:18-19*), along with the vessels, into the hand of Nebuchadnezzar. (*2:37*) In 1 Sam chapters 4-6 it was part of God's plan to have the Philistines take the ark in order to show them His existence.

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Dan 1:3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israelu and of the king's seed, and of the princes;

- children of Israel/Judah - used interchangeably (*v. 6*). (*Israel- Northern kingdom*)

- king's seed/princes- used "*to weaken the subjugated nation and strengthen the conquering people*".

Eze 17:13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land: 14 That the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.

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Dan 1:4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

- no blemish- "*External appearance = inner quality*"? Only the "gifted" were considered for service in the king's palace. Only those considered smart enough to learn the tongue of the Chaldeans. (*Lev 21:17-23*)

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Dan 1:5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

- "*It was customary for royalty to support its advisors and officers from the royal income*". The period of the three years "*nourishment would offset any effects of the siege*" and also create an obligation to one's lords. (*Est 2:12-14*)

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Dan 1:6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

Dan 1:7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the* name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

- Just as Pharaohnechoh changed the name of Eliakim to Jehoiakim for the purpose of "ownership" so then is Daniel and his friends. Sometimes those renamed were out of respect for the god or gods of the heathen monarch.
 1. Daniel- became Belteshazzar after Bel, the Babylonian god (*Isa 46:1; Jer 51:44*), and translated "Bel's prince" or, "he whom Bel favors". *Albert Barnes*

H1840 דַּנִּיֵּאל דַּנְיֵאֵל dānîyê'l dānî'êl *daw-nee-yale', daw-nee-ale'*

From H1835 and H410; **judge of God**; *Daniel* or *Danijel*, the name of two Israelites: - Daniel.

2. Hananiah- became Shadrach. "Shadrach's name is possibly derived from Shudur Aku 'Command of Aku (the moon god)'" *Wikipedia.org*

H2608 חַנַּנְיָהּ חַנַּנְיָהּ chānanyâh chānanyâhû *khan-an-yaw', khan-an-yaw'-hoo*

From H2603 and H3050; **Jah has favored**; *Chananjah*, the name of thirteen Israelites: - Hananiah.

3. Mishael- became Meshach. “Meshach is probably a variation of Mi-sha-aku, meaning ‘Who is as Aku is?’” *Wikipedia.org*

H4332 מִישַׁאֵל *mīyshâ'êl mee-shaw-ale*

From H4310 and H410 with the abbreviation inceptively relative (see H834) interposed; **who (is) what God (is)?**; *Mishael*, the name of three Israelites: - Mishaël.

4. Azariah- became Abednego. “Abednego is either ‘Slave of the god Nebo/Nabu’ or a variation of Abednergal, ‘Slave of the god Nergal.’ The Chaldean names are related to the Hebrew names, but the name of a heathen god has replaced that of Yahweh.” *Wikipedia.org*

H5838 אֶזְרִיָּה *ăzaryâh 'ăzaryâhû az-ar-yaw', az-ar-yaw'-hoo*

From H5826 and H3050; **Jah has helped**; *Azarjah*, the name of nineteen Israelites: - Azariah.

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Dan 1:8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

- purposed in his heart- Daniel was an Israelite who faithfully followed the Law of Moses. There were certain meats that were not clean which he refused as did Peter in Acts 10. Until Noah left the ark, man was not permitted to eat meat at all (*Gen 9:3*). Before entering the ark Noah was told of the animals which were to be classified as either clean or unclean (*Gen 7:2*). Only Israel was told not to eat what was unclean. (See *Leviticus 11*) Paul commented later to the church at Corinth that these would also have been meats/food offered to idols (*1 Cor 8*). Other than doing anything that would make a new brother fall, all meats were declared clean if “received with thanksgiving” (*1 Tim 4:4*) once the old Law was nailed to the cross (*Col 2:14*). See also Mk 7:19.

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Dan 1:9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

- God made Daniel to find kindness. Just as He did with Joseph in Genesis 39. When a godly person is introduced into a situation they should automatically stand out in the crowd.

- prince of the eunuchs- as head of the eunuchs, his condition “*kept his mind on the king's business*”. (See *Act 8:26-28*)

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Dan 1:10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

- One feared the lord Nebuchadnezzar and one feared Nebuchadnezzar's Lord. (Act 5:29) Obedience or disobedience, life or death for either. For this man to even contemplate for a moment Daniel's request without refute shows the influence Daniel had by God's design.

Rev 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation **ten days**: be thou faithful unto death, and I will give thee a crown of life.

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Dan 1:11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

- Daniel makes a point to the "under-servant" of the prince of the eunuchs so as not to press the other any further.

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Dan 1:12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

Dan 1:13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

- Daniel knew what the results would be. He requested pulse (*Heb 2235-vegetables*) to eat and water to drink in order to keep himself, and his friends, ceremonially pure. He proposed that Melzar test the difference between his and his friend's appearance and that of those who ate from the king's table.

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Dan 1:14 So he consented to them in this matter, and proved them ten days.

Dan 1:15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

Dan 1:16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

- Daniel knew right and wrong. (*We should be so eager for such trials.*) He was not rebellious but diplomatic. Ten days of three years (*v. 5*).

- pulse-

H2235 זֶרַע זֶרַע זֶרַע zêrôa' zêrâ'ôn zay-ro'-ah, zay-raw-ohn'

From **H2232**; **something sown** (only in the plural), that is, **a vegetable** (as food): - pulse.

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Dan 1:17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

- God gave all four of these 'lads' knowledge and skill. Only to Daniel was given the ability to understand and interpret dreams. After all, Who gave Nebuchadnezzar the dreams that Daniel was about to interpret?

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Dan 1:18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

Dan 1:19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king.

Dan 1:20 And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

- One thing the king did not commune with these four about was the ability to interpret dreams. Had he known up front that Daniel was given this ability he would probably have called on him first. (*chapter 2*)

- stood...before the king- we are not told how often they went before the king but we do know why. There was none like them. Why he didn't ask for them first in the next chapter had to be according to Providence.

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Dan 1:21 And Daniel continued *even* unto the first year of king Cyrus.

- Daniel continued serving into the next empire.

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