

Verses in Daniel	Notes (<i>italicized words from text in Dan. 1</i>)
<p>1:1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.</p>	<p>Recall last 5 kings of Judah: Josiah (31 year reign): great reformer (2 Chron. 34:14; 2 Kings 23:25), last good king; Daniel born around 19th year of reign; Josiah killed by Pharaohnechoh king of Egypt (2 Kings 23:29); prophet was Jeremiah (2 Chron. 35:25) [FORWARD LOOK: Dan. 9:2]. Jehoahaz (3 month reign); installed by people (2 Kings 23:30); removed by Pharaohnechoh (2 Kings 23:33). <i>Jehoiakim</i> (11 year reign) installed by Pharaohnechoh (2 Kings 23:34); setting for 1:1; see 2 Kings 24:1; Daniel around 15 when taken to <i>Babylon</i>; Jehoiakim removed by <i>Nebuchadnezzar</i> (2 Chron. 36:6). Jehoiachin (3 month reign) removed by Nebuchadnezzar (2 Chron. 36:10). Zedekiah (11 year reign) installed by Nebuchadnezzar (2 Chron. 36:10); removed by Nebuchadnezzar (2 Kings 25:7); Jerusalem destroyed (2 Chron. 36:11-21). Major theme: Babylon [FORWARD LOOK: Dan. 2, 3, 4, 5, 7; Babylon as woman in Revelation] Major theme: Jerusalem [FORWARD LOOK: Dan. 9; Jerusalem in Gal. 4:25, 26; as woman in Revelation]</p>
<p>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.</p>	<p>Major theme: what caused Jerusalem to fall (2 Chron. 36:12-16). [FORWARD LOOK: Daniel's prayer in chapter 9; Christ's lament in Matt. 23:34-38] Major theme: temple (purpose, how it was desecrated); house of God: -built by Solomon (2 Chron. 5:1; 2 Kings 24:13). -priests and people polluted it (2 Chron. 36:14). -looted in stages by Babylon (2 Chron. 36:7, 10, 18). -destroyed by Babylon (2 Chron. 36:19). -[FORWARD LOOK: theme of sanctuary or temple desolated and restored in Dan. 8 & 9; temple = backbone of Revelation]</p>
<p>3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring <i>certain</i> of the children of Israel, and of the king's seed, and of the princes;</p>	<p><i>Ashpenaz the master of his eunuchs; King's seed, and of the princes</i>: Isa. 39:7; implies Daniel and the others were castrated. All princes, mighty men, craftsmen, smiths were taken at end of Jehoiachin's reign (2 Kings. 24:14); this verse implies some were taken earlier under Jehoiakim. Major theme: suffer for righteousness sake (righteous suffer through no fault of their own; God's purpose in that)</p>
<p>4 Children in whom <i>was</i> no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as <i>had</i> ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.</p>	<p><i>teach the learning and the tongue of the Chaldeans</i>: put into the "University of Babylon"</p>

<p>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.</p>	<p><i>a daily provision of the king's meat, and of the wine which he drank:</i> program included "top diet"; "meat" = portion of food for a king, delicacies. <i>nourishing them three years:</i> 3 year training; age 15-18 for Daniel. <i>at the end thereof they might stand before the king:</i> purpose was to assist, serve the king.</p>
<p>6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:</p>	<p><i>children of Judah:</i> royal tribe <i>Daniel:</i> "God is my judge" Major theme: God is the judge; [FORWARD LOOK: judgment theme chapter 7 (10, 22, 26), same root word; Revelation (6:10 to 20:13). <i>Hananiah:</i> "Yahweh has favored" <i>Mishael:</i> "who is what God is" <i>Azariah:</i> "Yahweh has helped"</p>
<p>7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel <i>the name of</i> Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.</p>	<p><i>Belteshazzar:</i> "lord of the straitened's treasure" (Bel = a chief Babylonian diety) <i>Shadrach:</i> "royal" or "the great scribe" <i>Meshach:</i> "guest of a king" <i>Abednego:</i> "servant of Nebo" (Babylonian god of wisdom and writing; see Isa. 46:1)</p>
<p>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.</p>	<p><i>defile:</i> compare same Hebrew word in Lam. 4:14 "They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments." Recall that Jeremiah was the prophet Daniel grew up under; he was the author of Lamentations, his lament on the destruction of Jerusalem, the change of gold into earth (Lam. 4:1, 2). Major theme: what defiles (compare Jer. 7:30 similar word of defiling God's house; Ezek. 28:18 similar word regarding Lucifer in the beginning); key idea = using what God made for a purpose unintended = putting self above God = spirit of self exaltation; bigger than just diet but includes that. <i>he requested:</i> an appeal to authority Major theme: how to relate to authority (those who are over us; especially if they are not in harmony with God) [FORWARD LOOK: chapter 2, 3, 4 Nebuchadnezzar relating to God; chapter 3 three Hebrews relating to Nebuchadnezzar and God; chapter 5 Belshazzar relating to God; chapter 6 Daniel relating to Darius and God; New Testament Christ and his disciples relating to Jewish leaders; word "authority" in Revelation].</p>
<p>9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.</p>	<p><i>favour and tender love:</i> compare Joseph's experience when sold a slave to Egypt; Gen. 39:3, 4, 21. Major theme: excellent spirit [FORWARD LOOK: Dan. 5:12; 6:3]</p>
<p>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 <i>are</i> of your sort? then shall ye make <i>me</i> endanger my head to the king.</p>	<p><i>the prince of the eunuchs:</i> <i>I fear my lord the king</i> <i>why should he see your faces worse...</i> <i>ye make me endanger my head to the king</i> = willing to explain his situation to Daniel</p>

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,	
12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.	<i>Prove thy servants, I beseech thee</i> : creative appeal <i>pulse</i> : occurs only here and verse 16; related to word "seed"; versus <i>king's meat</i> ; <i>water</i> versus <i>wine</i> ; simplicity rooted in Gen. 1:29.
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.	<i>let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat</i> : case-controlled study
14 So he consented to them in this matter, and proved them ten days.	
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.	
16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.	
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.	<i>these four children, God gave them knowledge and skill in all learning and wisdom</i> : God adds His blessing to the inherent blessing of obedience to His laws. <i>Daniel had understanding in all visions and dreams</i> : [FORWARD LOOK: Dan. 4:8, 9, 18; 5:11, 14 witness of others about the "spirit of the holy gods" in Daniel; what the New Testament says comes from the Spirit (Acts 2:17 quoting Joel 2:28); same NT word in Rev. 4:3; 9:17; compare Rev. 1:10]
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.	<i>the end of the days</i> : see verse 5 "three years"
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.	<i>stood they before the king</i> : whole purpose of their education (verses 4, 5)
20 And in all matters of wisdom <i>and</i> understanding, that the king enquired of them, he found them ten times better than all the magicians <i>and</i> astrologers that <i>were</i> in all his realm.	<i>the king enquired of them</i> : their final exam; off the scale
21 And Daniel continued <i>even</i> unto the first year of king Cyrus.	<i>first year of king Cyrus</i> : look back to 2 Chron. 36, right after describing the fall of Jerusalem and the captivity in Babylon for 70 years according to Jeremiah's prophecy, see verses 22, 23; theme of "house" for "the LORD God of heaven"; "in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up" "to build" (verse 22, 23). This had been prophesied of Cyrus by Isaiah back in Hezekiah's time, in Isa 44:28. [FORWARD LOOK: same word "build" as Dan. 9:25 "the commandment to restore and to build Jerusalem. Cyrus mentioned again in Dan. 6:28; 10:1. See Ezra 1:1-8.]