

Outline Two: The Grooming of a Prophet – An Expository Outline of Daniel Chapter One

¹ In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. 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. ³ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes; 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. 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. ⁶ Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: 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.

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. ⁹ Now God had brought Daniel into favour and tender love with the prince of the eunuchs. 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. 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. 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. 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. 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. 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. 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. ²¹ And Daniel continued *even* unto the first year of king Cyrus. ¹

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

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

¹ [The Holy Bible: King James Version.](#) (1995). (electronic ed. of the 1769 edition of the 1611 Authorized Version., Da 1:1–21). Bellingham WA: Logos Research Systems, Inc.

1. The Persons:

a. Nebuchadnezzar (Ruled from 605 BC to 562 BC)

1.) Name means “Nebo is the mighty prince.”

Nebo = one of the ancient gods of Babylon

Kadr = Mighty

Zar = Prince

2.) History

a.) Was crown prince under his father, Nabopolassar, until his father died while Nebuchadnezzar was in the midst of the conquest of Jerusalem.

b.) Had led the army of Babylon in the famous battle of Carchemish against Pharaoh Necho in 608-607 BC where he was greatly victorious.

c.) On his way back to Babylon, he stopped off in Jerusalem to punish Jehoiakim for siding with Egypt and to place Judah under direct Babylonian rule.

d.) Upon hearing of his father's death, Nebuchadnezzar quickly defeated the defenders of Jerusalem and returned with speed to take the throne.

b. Jehoiakim

1.) His Name

a.) It was Eliakim --- II Kings 24:34

b.) It was changed to Jehoiakim --- II Kings 24:34

c.) It is referred to in Matthew 1:11

2.) His History

a.) He was the son of the godly king, Josiah, who was killed in the battle with Pharaoh Necho.

b.) His brother, Jehoahaz, reigned for three months until he was deposed by Necho, who installed Eliakim (Jehoakim) upon the throne

as his puppet and renamed him Jehoakim.

There Jehoakim reigned under the eyes of Necho for undisclosed amount of time.

c.) He became a vassal to Nebuchadnezzar and Babylon for three years. This is the point at which Daniel is taken to Babylon.

d.) He would ultimately rebel against Babylon and die at the end of the siege of Jerusalem in 597 BC.

2. The Place: Jerusalem

3. The Problem:

a. Daniel 1:1 says that the siege and conquest took place in the third year of the reign of Jehoiakim.

b. Jeremiah 25:1 and 46:1 maintains that it took place in the fourth year of Jehoiakim.

c. The solution:

1.) Jeremiah was trained in the Jewish school and reckoned time by the Jewish method. In this method of reckoning, the first year of the king was counted as year one, thus Jehoiakim had reigned four years.

2.) Daniel, on the other hand, was trained in the Babylonian school and reckoned time according to this method. In the Babylonian method the first year of a king's reign was called the year of accession, the second year of his reign would be called his first year, etc.

3.) Thus, by way of comparison:

Daniel	Year of Accession	1,2,3
Jeremiah	1	2,3,4

B. The Circumstances of the Conquest: 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.

1. Why was there a conquest?

a. Humanly speaking:

1.) Nebuchadnezzar had just defeated Pharaoh at Carchemish and was chasing him back to Egypt.

2.) Jehoiakim was an ally of Necho and was very weak militarily so that he would be an easy and logical prey.

3.) Since Jehoiakim was already a vassal king, it would really not make much difference to whom he was a vassal.

4.) Judah would be valuable to Babylon for several reasons:

a.) It would serve as a buffer between the Babylonian Empire and the Egyptians.

b.) It would serve as an important base for future expeditions against Egypt.

c.) It had a sea coast and most of the trade routes ran through it would be a rich prize. Not only would it prosper the Babylonian Empire,

but it would also allow Nebuchadnezzar leverage over Egypt by cutting off their trade routes.

b. Divine viewpoint: ² And the Lord gave Jehoiakim king of Judah into his hand...Why?

1.) Surface Reasons:

a.) The Wickedness of Jehoiakim

1.] Killing God's Prophets --- Jeremiah
27:2-23

2.] Destroying God's Word ---Jeremiah
36:20-32

3.] Worshipping idols --- II Kings 23:37

4.] Wholesale Murder --- II Kings 24:4

b.) The Provocations of Manasseh --- II Kings
24:3; II Kings 21:16

c.) The Lack of True Faith and the Apostasy of
God's People Jeremiah 25:1-11

2.) Main Reasons: II Chronicles 36:14-21

a.) To cleanse and restore the People: To break the Children of Israel of idolatry and its attending evils --- never again after the captivity of Judah did the Jews go after organized idolatry. This would cleanse the people of this evil forever.

b.) To cleanse and rest the Land: To give the Land of Promise it's Sabbaths.

1.] The Sabbatical Year was ordered by God. --- Leviticus 25:2-7; Deuteronomy 31:9-13

a.] It was a time of rest. --- Leviticus 25:4

b.] It was a time of learning. --- Deuteronomy 31:12

c.] It was a time of worship. --- Deuteronomy 31:13

2.] A warning was given by God concerning the observance of the Sabbatical year. Leviticus 26:32-46; Deuteronomy 28:47-57

3.] The people ignored the warning and missed 70 of the Sabbatical years: one Sabbatical year every seven years. $70 \times 7 = 490$ years.

2. When was the conquest?

a. There are three historically verified conquests of Judah by the Babylonian Empire.

1.) The First Conquest (605 BC) --- Daniel and his three friends along with the other members of the aristocracy were taken (II Kings 24:1). Just after the battle of Carchemish and just before Nebuchadnezzar received the crown. Jehoiakim had reigned four years. (Daniel and Jeremiah)

2.) The Second Conquest (597 BC) --- Jehoiakim betrays Nebuchadnezzar and dies in late 598 BC with Jerusalem under siege. The prophet Ezekiel was taken in this deportation.

3.) The Third Conquest (586 BC) --- Zedekiah betrays Nebuchadnezzar. Nebuchadnezzar conquers and humiliates him (II Kings 25). Gedaliah is made governor and is assassinated and Jeremiah is taken to Egypt.

b. The Place it occupies in God's timetable.

1.) The First Conquest was completed in 605 BC.

2.) The people had missed the Sabbaths over a period of 490 years or 70 Sabbatical Years.

490
+605
1,095 BC is the date when the people began to miss the Sabbath years.

3.) What happen in 1095 BC that sparked the people to disobedience? I Samuel 8:1-12:25

a.) The people rebelled against the will of God and demanded a king. I Samuel 8:7

b.) Saul was chosen and began his first year as king.

3. The Spoils of the Conquest: 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.

a. The Kingdom of Judah becomes a vassal state.

b. The Vessels of God's Temple in part.

1.) This was a humiliation which is designed to show the superiority of the Babylonian gods to the God of the Jews.

2.) It was an act of worship toward Nebuchadnezzar's own God.

3.) It was an act of control demonstrating that the Babylonians could control when and how the Jews worshipped their God.

II. The Captives of Judah: ³ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes; 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. 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. ⁶ Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: 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.

A. The Command Concerning the Captives: ³ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes; 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.

1. Given to Ashpenaz, Chief of the Eunuchs: ³ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

2. Given Concerning the Deported Captives: ³ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

a. Only a portion of the population taken

1.) Of the general population taken --- the children of Israel

2.) Of the king's line --- the king's seed --- Isaiah 39:7

3.) Of the aristocracy --- of the Princes

b. Only the young taken

c. Only the handsome taken

d. Only the well-mannered, well-rounded taken – those who were suited for royal life

e. Only the intelligent taken

3. Given to aid Nebuchadnezzar in his government—“He did not, like Ahasuerus (of the book of Esther) appoint them to choose him out young women for the service of his lusts, but young men for the service of his government.” Matthew Henry

B. The Provision for the Captives: 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.

1. Scope – daily

2. Source – from the king’s own table

3. Season – for three years time

4. Strategy:

a. To care from them

- b. To flatter them
- c. To pamper them
- d. To win them over

C. The Personages of Note Among the Captives: ⁶ Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: 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.

1. Four who bore a godly name

- a. Daniel – God is my judge
- b. Hananiah – Whom JEHOVAH hath favored
- c. Mishael – Who is comparable to God
- d. Azariah – Whom JEHOVAH helps

2. Four name changes which could not change character

- a. Daniel to Belteshazzar “Prince of Bel”
- b. Hananiah to Shadrach “Inspired by the sun god”

c. Mishael to Meshach “Who is like Shak” (Venus)

d. Azariah to Abed-nego “A Servant of Nego”

One tactic of the devil is to change the names of things. Adultery is now an affair, homosexuality is an alternative lifestyle, sin is a psychological defect, and hell is a state of mind these days. You can be very sure that Satan is behind the charge. What the prince of the Eunuchs was trying to accomplish was to make these young Jews more acceptable of Babylonian society and make these young men forget their own God and turn his gods out of fear, intimidation, the desire to fit in, or even gratitude for the good treatment they were receiving. But in the case of these four young men, trying to blot God out of their hearts was not as easy as changing their names. God was in their hearts too deeply to be chased out by a mere name change.

III. The Crisis of the Jews: 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. ⁹ Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

A. Daniel's Purpose of Heart: 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.

1. Desire to escape Dietary Defilement (Acts 15:20; I Corinthians 8:4-13)

2. Desire to Separate himself to the Service of God. Daniel might well have taken a Nazarite vow. (Numbers 6)

B. Daniel's Plea is Heard: ⁹ Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

1. Request of Daniel to the Prince of the Eunuchs

a. Not a demand

b. Not a threat

c. Not a protest

d. A request for himself

2. Relationship between Daniel and the Prince of the Eunuchs: ⁹ Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

a. Grace “favor” – No reason for such a relationship

b. Tender Love – Hebrew “Hesed” Covenant loyalty, a deep and abiding concern for the welfare of another. Micah 6:8

IV. The Contest of the Jews: 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. 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. 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. 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.

A. The Problem: 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.

1. A Regal Command: ¹⁰ And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink:

2. A Regular Inspection: for why should he see your faces worse liking than the children which *are* of your sort?

3. A Royal Condemnation: then shall ye make *me* endanger my head to the king.

B. The Proposal: 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. 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.

1. Made to a lower official so the prince of the eunuchs would be off the hook: ¹¹ Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

2. Made in this manner: ¹² Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 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.

a. Length of the test – ten days

b. Manner of the test

1.) Pulse instead of Meat

2.) Water instead of Wine

c. End of the test

1.) Judge – Melzar

2.) Judgment – Comparison with the others

d. Results of the test – “as thou seest, deal with thy servants.”

C. The Permission: ¹⁴ So he consented to them in this matter, and proved them ten days.

1. The Approval of the test: ¹⁴ So he consented to them in this matter, and proved them ten days.

2. The Application of the test: ¹⁴ So he consented to them in this matter, and proved them ten days.

D. The Proof: 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.

1. The Time Expires: 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.

2. The Jews Examined: their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

a. Better Color

b. Better Weight

3. The Reform Enacted: ¹⁶ Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

IV. The Consequences of the Four Jews: 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. 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. 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. 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. ²¹ And Daniel continued *even* unto the first year of king Cyrus.

A. A Royal Grant (from God): 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.

1. General Gifts: 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.

a. Knowledge

b. Skill in learning

c. Wisdom

2. Daniel's Gift in particular: 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.

B. A Royal Chat: 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. 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. 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.

1. Commission Fulfilled: 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.

2. Uncommon Revealed: 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.

3. Destiny Sealed: 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.

4. Verdict Revealed: 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.

C. A Regal Advisor Continues: ²¹ And Daniel continued *even* unto the first year of king Cyrus.