

Daniel 1

Outline: adapted from the Outline Bible

*In 1924, in an event made famous by the 1981 movie Chariots of Fire, Olympic runner Eric Liddell sat out a race because of his convictions as a follower of Jesus Christ. Later on, as he prepared to run the 400-meter race, a man slipped him a note that contained the words of 1Sm 2:30, "Those who honor Me I will honor." Liddell won the gold medal and broke the world record for that race at that time. As it was true for Liddell, for Daniel and his friends, and for the faithful remnant of Israel, it will be true for any follower of Christ—the Lord will honor those who honor Him.*¹

Daniel chapters 1-2:

*As a captive in Babylonia, the brave Daniel refuses to eat the king's food—and prospers. He also is able, with God's help, to interpret the king's disturbing dream.*²

THE KING'S DIET REFUSED BY DANIEL (1:1–21)

I. Daniel the selected (1:1–7)

- a. *The conquest (1:1–2):* The Babylonian monarch Nebuchadnezzar attacks and conquers Jerusalem.

Daniel 1:1–2 (NASB95)

- 1** *In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.*
 - 2** *The Lord gave Jehoiakim king of Judah into his hand, along with some of the vessels of the house of God; and he brought them to the land of Shinar, to the house of his god, and he brought the vessels into the treasury of his god.*
- b. Notice that we see dates.
 - c. These dates validate the historicity of this book.
 - d. *This attack culminated in the first of three major deportations of Jews to Babylon. The second one occurred in 597 B.C. and included among many other Jewish*

¹ Michael A. Rydelnik, "[Daniel](#)," in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1284.

² H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Da 1–2.

*captives the prophet Ezekiel. The third deportation occurred in 586 B.C., at which time the temple and the city of Jerusalem were thoroughly destroyed.*³

- e. *Although Daniel recorded these events as taking place **in the third year of ... Jehoiakim**, Jeremiah wrote that it was in the fourth year (Jr 25:1, 9; 46:1). Daniel probably used the Babylonian system which did not count a king's year of accession, while Jeremiah used the Israelite system of counting, which did include the accession year. The events took place during the accession year of **King Nebuchadnezzar of Babylon**, probably when he was still co-regent with his father and just after the battle of Carchemish (605 BC).*⁴
- f. *Additionally: **Nebuchadnezzar II (r. 605–562 B.C.) was the second ruler of the Chaldean kingdom centered at Babylon that ruled the ancient Near East for nearly a century. He was the son of Nabopolassar, a Chaldean who declared independence from Assyria in 626 B.C.** In his forty-three-year reign, Nebuchadnezzar pacified Egypt (though he was unsuccessful in conquering it) and literally rebuilt Babylon. In fact, most of the city of Babylon that has been uncovered by modern excavators dates from Nebuchadnezzar's reign. Thus the Chaldean kingdom was primarily his creation, and it crumbled only a generation after his death. This great king was remembered in many cultural traditions, including sources from Greece (who knew him as a great builder), and Israel (not only the biblical material, but later rabbinic sources).*⁵
- g. Extra info:
- h. *At this point Nebuchadnezzar is still crown prince conducting campaigns for his father, Nabopolassar, who dies in mid-August this same year. Early in the summer of 605, Nebuchadnezzar, along with his allies, the Medes, conquered the last bastion of Assyrian strength at Carchemish. The Babylonians and the Medes then proceeded to divide up the Assyrian empire between them. Nebuchadnezzar staked a claim to Syria and set up his base at Riblah (see comment on 2 Kings 23:33), where he began to collect tribute from his new subjects. Judah fell within the territory allotted to the Babylonians, and Nebuchadnezzar was back in the area at the end of 604. **There is no record of any direct siege of Jerusalem by the***

³ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 1:1.

BC before Christ

⁴ Michael Rydelnik, "[Daniel](#)," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1324.

⁵ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 1:1.

Babylonians until 597, but the language in this verse is general enough to admit a number of possibilities.⁶

- i. Jehoiakim was a son of Josiah who was put on the throne by the Egyptian pharaoh, Necho, as he attempted to exercise control over Syria-Palestine. When Josiah was killed in battle, the people had enthroned his son, Jehoahaz, who represented an anti-Egyptian faction. This situation lasted for three months (while Necho was busy at Haran). Then Necho deposed Jehoahaz and sent him off as a captive to Egypt. Pro-Egyptian Jehoiakim was then placed on the throne with the expectation that he would be a loyal Egyptian vassal. The situation changed dramatically when Nebuchadnezzar gained control of the region following the fall of Carchemish. Jehoiakim played the role of reluctant Babylonian vassal for several years, but after Nebuchadnezzar's failure to invade Egypt in 601, he again broke with Babylon and sought the support of Egypt in his rebellion. This disloyalty eventually proved fatal and led to the Babylonian siege of Jerusalem in 597 (see comment on 2 Kings 24:10–11).⁷
- j. **articles from the temple.** *These articles would have been attractive booty not only because they were made of precious metals, but because they had been dedicated to the God Yahweh for use in the rituals of the temple. Power was demonstrated over the deity by taking those things that were most significant to him. For descriptions of some of these articles see comments in 2 Chronicles 4.*⁸
- k. *As we know from references in the Mari texts as well as the Cyrus Cylinder, sacred objects, including idols and the many types of vessels used in worship, were taken hostage when a people was conquered. **A way of demonstrating the power of one's own god over the gods of conquered peoples was to desecrate their sacred objects or place them in a position of submission.***⁹
- l. *Marduk was the chief god of Babylon, its patron deity and the head of the pantheon. The Babylonian creation epic, Enuma Elish, is actually a myth*

⁶ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 1:2.

⁷ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 1:1–2.

⁸ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 1:2.

⁹ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 1:2.

recounting his elevation to that position, believed to have taken place at the end of the second millennium. He was considered to be the son of one of the members of the most august ancient triad, Enki, the patron of Eridu. Though we often see Baal in the Bible as the principal rival of Yahweh, no deity in the first millennium had the political clout that was connected to Marduk. His renowned temple, Esagila, along with its ziggurat, Etemenanki, were the most dominant buildings in the beautiful city of Babylon.¹⁰

- m. This is a really good insight:
- n. **Although Nebuchadnezzar viewed his defeat of Judah as a victory for his gods, Daniel's perspective was that it was the LORD who handed Jehoiakim over to the Babylonians. The historian Berosus mentioned these events when he wrote that Nebuchadnezzar conquered Hattiland (referring to Syro-Palestine). At that time, Nebuchadnezzar took vessels from the house of God, in fulfillment of Isaiah's prediction when Hezekiah showed them to the Babylonian king a century beforehand (Is 39:2, 6).**¹¹
- o. *Zion versus Babylon is the great conflict in the Bible.*
- p. *When the Israelites are defeated they go to Babylon*
- q. *Dan 1 Shinar which is Babylon*
- r. *Rev 18 Babylon is destroyed*¹²
- s. *The command (1:3–5): Nebuchadnezzar orders Ashpenaz (the head palace official) to begin training some of the most promising Jewish captives for public service.*

Daniel 1:3–5 (NASB95)

- 3** *Then the king ordered Ashpenaz, the chief of his officials, to bring in some of the sons of Israel, including some of the royal family and of the nobles,*
- 4** *youths in whom was no defect, who were good-looking, showing intelligence in every branch of wisdom, endowed with understanding and discerning knowledge, and who had ability for serving in the king's court; and he ordered him to teach them the literature and language of the Chaldeans.*
- 5** *The king appointed for them a daily ration from the king's choice food and from the wine which he drank, and appointed that they should be educated three years, at the end of which they were to enter the king's personal service.*

¹⁰ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 1:2.

¹¹ Michael Rydelnik, "[Daniel](#)," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1324.

¹² Rydelnik, Open Line; 11.06.2021

- t. *Their exile was a fulfillment of Isaiah's prophecy to King Hezekiah in 2 Kings 20 and Isaiah 39, a century earlier. Hezekiah had shown the representatives of Babylon around his treasuries, hoping to win a political partner against the Assyrians. This failure to trust in the Lord was met with a prophecy that the treasures he had shown the Babylonians and some of his own descendants would be carried off to Babylon.*¹³
- u. So, we see in verse 3, Ashpenaz is the chief of the king's officials...
- v. **His chief eunuch** could also be translated "his chief official," since the meaning of Hebrew *saris* varies (see the word's use in Gn 39:1; 2Kg 20:18; Est 2:3; Is 56:3).¹⁴
- w. **Further:** The word court official (Hebrew *saris*) need not mean "eunuch" in a technical sense (see Gen 37:36, where the term refers to Potiphar, who had a wife), although in the case of the book of Daniel there was in Jewish literature a common tradition to that effect.¹⁵
- x. He brings some of the sons into the royal family.
- y. Verse 4 gives more detail.
- z. Youth: no defect, good looking, showing intelligence in every branch of wisdom **[that is a tall order]...**
 - aa. Understanding and discerning
 - bb. Taught the literature of the Chaldeans...
 - cc. *The language of the Chaldeans referred to here is Akkadian, an East Semitic cuneiform language.*¹⁶
 - dd. *The reigning dynasty, however, was not native Babylonian, but ethnically Chaldean (see comment on Is 13:19). Their language and the diplomatic language of the time was Aramaic.*¹⁷
 - ee. Moody:
 - ff. **Although Daniel and his friends were called youths, the Hebrew word literally means "children" or "boys." Here it probably refers to teenagers of around age fifteen. The Judean captives were to learn the literature and language of the**

¹³ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1586.

¹⁴ Michael Rydelnik, "[Daniel](#)," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1324.

¹⁵ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 1:3.

¹⁶ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 1:4.

¹⁷ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 1:4.

Chaldeans, a reference to an ancient university-style education in Sumerian, Akkadian, and Aramaic. At that time, Babylon was the most cosmopolitan city and the seat of academia in the known world. They were also to be given **the king's choice food and wine**, indicating their privileged status as counselors in training, despite being captives.¹⁸

Extra:

*The training the young men were scheduled to receive was intended to prepare them for royal service. As courtiers, they might serve as scribes, advisors, sages, diplomats, provincial governors or attendants to members of the royal household. In seventh-century letters to Assyrian kings the five principal classes of scholarly experts serving the king are mentioned as being astrologer/scribe, diviner, exorcist (this term is used to describe those compared to Daniel and his friends in v. 20), physician and chanter of lamentations. It would not be unusual for an individual to be trained in a number of these disciplines. Training foreigners for these positions was expected to result in the assimilation of the best and brightest of the next generation. Their skills would then benefit the Babylonians rather than their enemies.*¹⁹

*The traditional language of Babylon was Akkadian, a complex and ancient language written by means of a cuneiform script (using a stylus to make wedge-shaped characters), in which each symbol represented a syllable. Much of the canonical literature of the Babylonians was written in Akkadian. Scholars therefore had to receive training in that language. Additionally, there were numerous dialects of Akkadian, though perhaps many of the ancient documents had been reworked into the current dialect. **The reigning dynasty, however, was not native Babylonian, but ethnically Chaldean (see comment on Is 13:19). Their language and the diplomatic language of the time was Aramaic.** This used an alphabetic script similar to that used by Hebrew. The widespread use of Aramaic in the world of this time makes it possible that Daniel and his friends already had some fluency in it. Alternatively, it is possible that in referring to the language of the Chaldeans, the text is not speaking of the ethnic Chaldeans but of the priestly guild of diviners who, at some point, had become known as the Chaldeans. In the book of Daniel the term is used both ways (ethnic group and professional guild).*²⁰

¹⁸ Michael A. Rydelnik, "[Daniel](#)," in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1283.

¹⁹ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 1:4–5.

²⁰ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 1:4.

gg. *The candidates* (1:6–7): Daniel (Belteshazzar), Hananiah (Shadrach), Mishael (Meshach), and Azariah (Abednego) are among those chosen.

Daniel 1:6–7 (NASB95)

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

7 *Then the commander of the officials assigned new names to them; and to Daniel he assigned the name Belteshazzar, to Hananiah Shadrach, to Mishael Meshach and to Azariah Abed-nego.*

hh. *The names reflect a Jewish heritage. In Hebrew Daniel means “God is my judge”; Hananiah means “the Lord is gracious”; Mishael means “who is what God is?”; Azariah means “the Lord has helped.”*²¹

ii. *The meanings of the Babylonian names are more conjectural than is the case with the Hebrew names. The probable etymologies are as follows: Belteshazzar means “protect his life,” although the MT vocalization may suggest “Belti, protect the king” (cf. Dan 4:8); Shadrach perhaps means “command of Aku”; Meshach is of uncertain meaning; Abednego means “servant of Nego.” Assigning Babylonian names to the Hebrew youths may have been an attempt to erase from their memory their Israelite heritage.*²²

jj. *To change someone’s name is to exercise authority over them and their destiny. Foreign rulers showed this propensity throughout the biblical period. Since assimilation was ostensibly one of the objectives of the whole procedure in which Daniel was involved, a Babylonian name would be appropriate. Likewise, since names often made statements about deity, Babylonian names would impose at least a subtle level of acknowledgment of the Babylonian gods on the young men.*²³

II. Daniel the steadfast (1:8–20)

a. *The request* (1:8–9): Determining not to defile himself by eating the king’s food and wine, Daniel seeks permission to eat other, more wholesome food.

²¹ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 1:6.

MT Masoretic Text (the traditional rabbinical text of the Hebrew Bible dating from the medieval period)

²² Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 1:7.

²³ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 1:7.

Daniel's Resolve

- 8** *But Daniel made up his mind that he would not defile himself with the king's choice food or with the wine which he drank; so he sought permission from the commander of the officials that he might not defile himself.*
- 9** *Now God granted Daniel favor and compassion in the sight of the commander of the officials...*

- b. This goes back to Daniel 1:5.
- c. *Various reasons have been suggested as to why such food would defile Daniel. Perhaps it had to do with violations of Mosaic law with regard to unclean foods, or perhaps it had to do with such food having been offered to idols. Daniel's practice in this regard is strikingly different from that of Esther, who was able successfully to conceal her Jewish identity.*²⁴
- d. There is more research about this, but the Moody Bible Commentary is helpful:
- e. **Daniel made up his mind** that he would be faithful to God's law even in a foreign land. **Made up his mind** literally means, "set upon his heart" and refers to a deep inner resolve. Daniel decided **that he would not defile himself** with meat from the king's table because the Babylonian diet at that time included nonkosher meat such as horseflesh and pork. With regard to **the wine**, Daniel would not want to drink what had been offered to Babylonian gods as a libation. So he asked Ashpenaz for permission to abstain from the royal diet so **that he might not defile himself**.²⁵

Extra detail:

There have been extensive discussions and a variety of suggestions regarding the reasons why Daniel and his friends refused the king's food. Most work on the assumption that the contrast is between meat and vegetables (see comments on 1:5 and 1:12 for the problems). It is true that sharing the king's food implied some level of allegiance to the king, but that would hold no matter what the young men ate. Jewish dietary laws (kosher) would likely have rendered meat unclean, but improper storage or preparation could render other food unclean as well. Furthermore, the Jewish dietary laws did not prohibit wine. The finest meats were undoubtedly supplied to the palace from the temples, where they had been offered before idols (and the wine poured out in libations before the gods), but any food could easily have come through the same route. The decision certainly has nothing to do with vegetarianism or avoidance of rich foods for nutritional purposes (see 10:3). There are numerous examples in intertestamental literature of Jews seeing the necessity of refraining from the food served by Gentiles (Tobit, Judith, Jubilees).

²⁴ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 1:8.

²⁵ Michael A. Rydelnik, "[Daniel](#)," in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1283.

It is not so much something in the food that defiles as much as it is the total program of assimilation. At this point the Babylonian government is exercising control over every aspect of their lives. They have little means to resist the forces of assimilation that are controlling them. They seize on one of the few areas where they can still exercise choice as an opportunity to preserve their distinct identity.²⁶

- f. Notice, Daniel made up his mind. It seems that he had a firm resolve.
- g. Are there applications about that?
- h. Do we have a firm resolve when we know what we need to do?
- i. He would not defile himself...
- j. He still tried to get permission.
- k. God granted favor and compassion.
- l. *The reluctance* (1:10): His superintendent fears he will be executed if the Jewish captives do not fare well with this menu.

Daniel 1:10 (NASB95)

and the commander of the officials said to Daniel, "I am afraid of my lord the king, who has appointed your food and your drink; for why should he see your faces looking more haggard than the youths who are your own age? Then you would make me forfeit my head to the king."

- m. *The recommendation* (1:11–14): Daniel suggests a 10-day test.

Daniel 1:11–14 (NASB95)

- 11 *But Daniel said to the overseer whom the commander of the officials had appointed over Daniel, Hananiah, Mishael and Azariah,*
- 12 *"Please test your servants for ten days, and let us be given some vegetables to eat and water to drink.*
- 13 *"Then let our appearance be observed in your presence and the appearance of the youths who are eating the king's choice food; and deal with your servants according to what you see."*
- 14 *So he listened to them in this matter and tested them for ten days.*

- n. Verse 12: test your servants...
- o. Notice how Daniel calls themselves servants.
- p. Only vegetables and water.
- q. I am sure they would have been happier with the other food, but they wanted to stay pure.
- r. Extra detail: *The word used here generally refers to the seeds used for animal feed, fodder or planting. In neither Akkadian nor Hebrew is it used to describe human food. But the text does not suggest that they are being provided with a restaurant-style prepared and served meal. As explained above (1:5), to eat from*

²⁶ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 1:8.

the king's table meant only that they were provided rations at the expense of the royal budget. Military rations, for example, consisted of measured amounts of grain that the soldiers then used to prepare their meals. Cereal grains could be ground, mashed and cooked in water to produce a porridge. This could therefore involve the same amount of ration as referred to in 1:5 but prepared by themselves rather than in the king's kitchens.²⁷

- s. *The results (1:15–16): Daniel and his three friends are healthier than the rest!*

Daniel 1:15–16 (NASB95)

15 *At the end of ten days their appearance seemed better and they were fatter than all the youths who had been eating the king's choice food.*

16 *So the overseer continued to withhold their choice food and the wine they were to drink, and kept giving them vegetables.*

- t. *The reward (1:17–20): Three years later Nebuchadnezzar declares that the four young men are 10 times smarter than all the magicians and enchanters in his kingdom.*

Daniel 1:17–20 (NASB95)

17 *As for these four youths, God gave them knowledge and intelligence in every branch of literature and wisdom; Daniel even understood all kinds of visions and dreams.*

18 *Then at the end of the days which the king had specified for presenting them, the commander of the officials presented them before Nebuchadnezzar.*

19 *The king talked with them, and out of them all not one was found like Daniel, Hananiah, Mishael and Azariah; so they entered the king's personal service.*

20 *As for every matter of wisdom and understanding about which the king consulted them, he found them ten times better than all the magicians and conjurers who were in all his realm.*

- u. This is powerful. The Lord gave them great favor!
 - i. Knowledge
 - ii. Intelligence
 - 1. In every branch of literature and wisdom
 - 2. That is powerful!
 - iii. Daniel is specified in being able to understand all kinds of visions and dreams.
 - iv. Daniel, Hananiah, Mishael, and Azariah stood out more than the others.
- v. I like what the Moody Bible Commentary shares:

²⁷ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 1:12.

- w. *Daniel and his friends received several rewards for their faithfulness to God. First, they were granted superior wisdom. All gifts come from God but **these four youths** received a special endowment of **knowledge** (referring to academic skill) and **intelligence** (meaning “good sense”). Additionally, **Daniel even understood all kinds of visions and dreams**, a point included to show Daniel’s prophetic ability and superior gifting as well as to prepare the reader for the events in the next chapter and the rest of the book.²⁸*
- x. Further: *Throughout the book of Daniel, there occur six different expressions for the king’s counselors. The first two, used here, are **magicians and conjurers**. The word magician comes from a root that means “engraver” and refers to those who engraved Babylonian religious activities and astrological movements of the stars onto clay tablets. The word conjurer refers to those who used spells and incantations to communicate with the spirit world. No wonder then that Daniel and his friends, by avoiding such occult practices and instead seeking wisdom from the true God, were wiser than the king’s pagan counselors.²⁹*

III. **Daniel the statesman** (1:21): Daniel now begins his service in Babylonian politics.³⁰

Daniel 1:21 (NASB95)

And Daniel continued until the first year of Cyrus the king.

- a. *This is most likely a reference to the first year of Cyrus’ reign over Babylon, which began in October 539 B.C. This would mean that Daniel’s tenure of service extended over a sixty-five-year period.³¹*
- b. *God’s faithfulness proved sufficient for Daniel throughout the 70 years of his exile. Babylonian kings came and went, and the Babylonians were replaced as the ruling world power by the Medo-Persian King Cyrus, yet God sustained his faithful servant (cf. 10:1).³²*

²⁸ Michael A. Rydelnik, “[Daniel](#),” in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1284.

²⁹ Michael A. Rydelnik, “[Daniel](#),” in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1284.

³⁰ H. L. Willmington, *The Outline Bible* (Wheaton, IL: Tyndale House Publishers, 1999), Da 1:1–21.

³¹ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, *The IVP Bible Background Commentary: Old Testament*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 1:21.

³² Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 1587.