

Overview of the Book of Daniel:

The title of the book comes from the name of its chief character and author. Through the book, Daniel received revelations from God. The book of Daniel bridges the entire 70 years of the Babylonian captivity from (605 to 536 B.C.; compare 1:1 and 9:1-3) and 9 of the 12 chapters relate revelation through dreams and visions.

Daniel was God's mouthpiece to the Gentile and Jewish world, declaring God's current and future plans. What Revelation is to the New Testament prophetically and apocalyptically, Daniel is to the Old Testament.

His name, Daniel means “God is my Judge” or “God Judges me”. As a teenager, possibly about 15-18 years old, Daniel was kidnapped from his noble family in Judah and deported to Babylon to be brainwashed into Babylonian culture for the task of assisting in dealing with the imported Jews.

He made the most of the exile successfully, exalting God by his character and service. He quickly rose to the role of statesman by official royal appointment and served as a confidante of kings as well as a prophet in two world empires, i.e., the Babylonian (2:48), and the Medo- Persian (6:1-2). Christ confirmed Daniel as the author of this book (compare Matt. 24:15).

Historical – Theological Themes:

Daniel was written to encourage the exiled Jews by revealing God’s program for them, both during and after the time of Gentile power in the world. The most prominent theme in the book is God’s sovereign control over the affairs of all rulers and nations, and their final replacement with the True King.

God had not suffered defeat in allowing Israel’s fall (Dan. Chapter 1), but was providentially working His purposes toward an eventual full display of His King, the exalted Christ. He sovereignly allowed Gentiles to dominate Israel, i.e., Babylon (605-539 B.C.), Medo-Persia (539 – 331 B.C.), Greece (331 – 146 B.C.), Rome (146 B.C. – 476 A.D.), and specific details thru the 7th Empire, Kingdom of Beast of Bible Prophecy with insights into the 8th Beast.

These stages in Gentile power are set forth (in chapters 2 and 7). This same theme also embraces Israel’s experience both in defeat and finally in her kingdom blessing (in Chapters 8 through 12; compare 2:35, 45; 7:27).



Overview of Daniel Chapter 1:

The book of Daniel was written by the prophet Daniel and he prophesied after he was taken to Babylon with the first captives. He was taken on the first of three steps to overthrow Jerusalem which happened (in 605 B.C., then in 597 B.C., then finally in 586 B.C.).

Daniel was chosen to learn the language, to work in the king's palace along with other young men from prominent families to serve in the Babylonian court. Some believe that Daniel was a eunuch which was a procedure that was required for those serving in the king's court.

The prophesy of Isaiah concerning Babylon (chapter 39:7 in particular), speaks of the young men of Judah being taken away and made "eunuchs in the palace of the king of Babylon". This prophesy took place during the younger years of Daniels life.

Isaiah 39:5-7 AMPC

5 Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts:

6 Behold, the days are coming when all that is in your house, and that which your predecessors have stored up till this day, shall be carried to Babylon. Nothing shall be left, says the Lord.

7 And some of your own sons who are born to you shall be taken away, and they shall be eunuchs in the palace of the king of Babylon.

Daniel 1:1 and following, state that Daniel was among those brought to Babylon (verse 6 in particular).

Daniel 1:6 AMPC

6 Among these were of the children of Judah: Daniel, Hananiah, Mishael, and Azariah.

Also, we see that Daniel was placed under the charge of Ashpenaz, master of the eunuchs. The fact that Daniel rose to such a high position of authority under the rules of Nebuchadnezzar and Darius, almost certainly confirms that Daniel was made a eunuch, common practice in biblical days to prevent any offspring being born to anyone who might challenge the throne.

Many of Daniel's prophecies involved interpreting dreams and riddles of events future to our day with the book of Revelation and Daniel having much in common. These 2 books overlap during the 7 year Tribulation and were Daniel is instructed to no longer write, John is told to continue and disclose the rest of the Divine Mysteries in God's Word.

Daniel 12:1-4, 13 AMPC

1 And at that time [of the end] Michael shall arise, the great [angelic] prince who defends and has charge of your [Daniel's] people. And there shall be a time of trouble, straitness, and distress such as never was since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the Book [of God's plan for His own].

2 And many of those who sleep in the dust of the earth shall awake: some to everlasting life and some to shame and everlasting contempt and abhorrence.

3 And the teachers and those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness (to uprightness and right standing with God) [shall give forth light] like the stars forever and ever.

4 But you, O Daniel, shut up the words and seal the Book until the time of the end. [Then] many shall run to and fro and search anxiously [through the Book], and knowledge [of God's purposes as revealed by His prophets] shall be increased and become great.

13 But you [Daniel, who was now over ninety years of age], go your way until the end; for you shall rest and shall stand [fast] in your allotted place at the end of the days.

Revelation 1:1-3 AMPC

1 [This is] the revelation of Jesus Christ [His unveiling of the divine mysteries]. God gave it to Him to disclose and make known to His bond servants certain things which must shortly and speedily come to pass [a]in their entirety. And He sent and communicated it through His angel (messenger) to His bond servant John,

2 Who has testified to and vouched for all that he saw [[b]in his visions], the word of God and the testimony of Jesus Christ.

3 Blessed (happy, [c]to be envied) is the man who reads aloud [in the assemblies] the word of this prophecy; and blessed (happy, [d]to be envied) are those who hear [it read] and who keep themselves true to the things which are written in it [heeding them and laying them to heart], for the time [for them to be fulfilled] is near.

Daniel 1:1 KJV

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

Daniel 1:1 AMPC

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

Jehoiakim began to reign after Josiah. Josiah did right in the sight of God, but Jehoiakim was evil. This is a setting of the time on the attack of Jerusalem by Nebuchadnezzar. Eliakim and Jehoiakim is the same person. ***“In the third year”***: This occurred (in 606-605 B.C.). It was the third year by Babylonian dating, which did not count a king’s initial accession year, but began with the following year. So the “third year” is in harmony with the same year labeled as “fourth” by the Judean system of dating. Jehoiakim was the son of Josiah.

2 Chronicles 36:5 AMPC

5 Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did evil in the sight of the Lord his God.

Note: 1 and 2 Chronicles covers a vast historical scope, starting with Adam and spanning through the Babylonian captivity to the decree of Cyrus in 539/538 B.C.. The books primarily focus on the reigns of David, Solomon, and the kings of Judah

Below is the New Babylonian Empire at the time of Daniel, this was the expansion of the previous Babylonian Empire.



The god (little g), spoken of here in verse 2, is the false god of Nebuchadnezzar which was called Bel or Marduk which is known as Merodach. As a side note, to conquer another nation's deities was thought to prove the superiority of the victor's god.

2 Chronicles 36:6-7 AMPC

6 Against him came up Nebuchadnezzar king of Babylon and bound him in fetters to take him to Babylon.

7 Nebuchadnezzar also took some of the vessels of the house of the Lord to Babylon and put them in his temple or palace there.

Daniel 1:3 AMPC

3 And the [Babylonian] king told Ashpenaz, the master of his eunuchs, to bring in some of the children of Israel, both of the royal family and of the nobility

We see from this, that those young men, who were taken, were princes and seed of the king, and Israelites who were very prominent. Nebuchadnezzar wanted eunuchs for the court.

2 Kings 20:18 AMPC

18 And some of your sons who shall be born to you shall be taken away, and they shall be eunuchs in the palace of Babylon's king.

Daniel 1:4 AMPC

4 Youths without blemish, well-favored in appearance and skillful in all wisdom, discernment, and understanding, apt in learning knowledge, competent to stand and serve in the king's palace—and to teach them the literature and language of the Chaldeans.

These young men, that were chosen to take back to Babylon to work in the court, had to be the well educated. They had to be intelligent enough to learn the language, and to conduct themselves with good manners. The young men needed to be nice looking to represent the king well. He wanted only the best in the court of the king.

Note: The Chaldeans and the Babylonians are the same.

Daniel 1:5 AMPC

*5 And the king assigned for them a daily portion of his own rich and dainty food **and of the wine which he drank**. They were to be so educated and so nourished for three years that at the end of that time they might stand before the king.*

They were sent to training school for 3 years to prepare them for work in the court of the king. They were fed and housed as part of their training. In fact, they were fed the same food and wine as the king.

This was a time of preparation and the king was having them schooled in the ways of Babylon. He also, wanted them to know what was required of them in their duties and he was considering using them as interpreters to communicate with the captured Hebrews. These young men after their training, would easily serve as liaisons between Babylon and Judah, or even as hostages to keep Judah's kings submissive.

Daniel 1:6 AMPC

6 Among these were of the children of Judah: Daniel, Hananiah, Mishael, and Azariah.

Hananiah, Mishael, and Azariah are the same individuals as Shadrach, Meshach, and Abednego. They were Hebrew captives in Babylon whose original Hebrew names were changed to Babylonian names by King Nebuchadnezzar to assimilate them into Chaldean culture.

Note: These 4 were of the tribe of Judah.

Daniel 1:7 AMPC

7 The chief of the eunuchs gave them names: Daniel he called Belteshazzar [the king's attendant], Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego.

When they are called into service of the king, they must take on Babylonian names. Daniel's new name, Belteshazzar, is very similar to the name of a later king of these Babylonians, Belshazzar.

Sometimes, names were given to cut connection with old lives and in some instances they were named for the false gods of their captors. This name changing was a key factor in the “brainwashing” process of the Babylonian training. This was to link the inductees to local gods rather than to support their former religious loyalty.

Daniel 1:8 AMPC

*8 **But Daniel determined in his heart that he would not defile himself** by [eating his portion of] the king's rich and dainty food **or by [drinking] the wine which he drank;** therefore he requested of the chief of the eunuchs that he might [be allowed] not to defile himself.*

This meat no doubt included food prohibited to the Jews. The pagan food and drink was devoted to idols. To indulge was to be understood as honoring those deities.

Daniel made up his mind not to engage in compromise by being untrue to God's call of commitment and to partake would be a direct compromise. We see from this, that Daniel's faith in God made him know that God would protect him. He remembered the dietary laws that were given in Leviticus. Daniel did not want to anger God by eating unclean food. This defilement would have been because of the law in Leviticus.

Leviticus 11:47 AMPC

47 To make a difference (a distinction) between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.

Daniel would rather die than break the Levitical law. The prince of eunuchs was over Daniel. This is a bold request of Daniel. It might even cost him his life. However, this is not true now, since Jesus fulfilled the law... **food is cleansed by prayer.**

1 Timothy 4:1-8 AMPC

1 But the [Holy] Spirit distinctly and expressly declares that in latter times some will turn away from the faith, giving attention to deluding and seducing spirits and doctrines that demons teach,

2 Through the hypocrisy and pretensions of liars whose consciences are seared (cauterized),

3 Who forbid people to marry and [teach them] to abstain from [certain kinds of] foods which God created to be received with thanksgiving by those who believe and have [an increasingly clear] knowledge of the truth.

1 Timothy 4:3 KJV

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For everything God has created is good, and nothing is to be thrown away or refused if it is received with thanksgiving.

5 For it is hallowed and consecrated by the Word of God and by prayer.

6 If you lay all these instructions before the brethren, you will be a worthy steward and a good minister of Christ Jesus, ever nourishing your own self on the truths of the faith and of the good [Christian] instruction which you have closely followed.

7 But refuse and avoid irreverent legends (profane and impure and godless fictions, mere grandmothers' tales) and silly myths, and express your disapproval of them. Train yourself toward godliness (piety), [keeping yourself spiritually fit].

8 For physical training is of some value (useful for a little), but godliness (spiritual training) is useful and of value in everything and in every way, for it holds promise for the present life and also for the life which is to come.

What is Paul talking about in verse 1 Timothy 4:3?

Paul is warning you and I about false teachers in the "latter times" who promote asceticism (abstinence)—forbidding marriage and certain foods which Paul labels as doctrines of demons. These legalistic restrictions falsely deem physical, God-created, and sanctified things as evil. True faith embraces these gifts with thanksgiving.

Timothy 4:3 is a warning against legalistic false teachings that seek to impose human regulations on God-given freedoms. In this verse, Paul identifies two specific "doctrines of demons": **forbidding marriage and requiring abstinence from certain foods**. The core message is that physical blessings like food and marriage are inherently good because they were created by God to be enjoyed with gratitude.

Historical Context: Gnosticism and Dualism: Many scholars believe Paul was addressing early forms of Gnosticism, which taught that the physical world (matter) was evil and only the spiritual world was good. This led some sects to forbid marriage (sexual intimacy is evil) and animal meat.

Creation is Good: The verse grounds its meaning in the "creation mandate". Since God created marriage and food, they are not inherently evil or "unclean" for believers. **The Role of Thanksgiving:** Paul emphasizes that everything God created is to be "received with thanksgiving". A heart of gratitude toward the Creator is the proper spiritual response, rather than legalistic avoidance. **Discernment for Believers:** The verse is directed at "those who believe and know the truth". Those grounded in the gospel understand that their freedom in Christ is not limited by ritual dietary laws or marital status.

Note: _____

Daniel 1:9 AMPC

9 Now God made Daniel to find favor, compassion, and loving-kindness with the chief of the eunuchs.

We see this very same thing happened to Joseph, when he was captive in Egypt, in the following verse. God honored Daniel’s trust and allegiance by sovereignly working favorably for him among the heathen leaders. In this instance, it prevented persecution and led to respect, whereas later on God permitted opposition against Daniel which also elevated him. One way or another, God honors those who honor Him.

Genesis 39:21 AMPC

21 But the Lord was with Joseph, and showed him mercy and loving-kindness and gave him favor in the sight of the warden of the prison.

Note: _____



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