

INTRODUCTION

I. DANIEL STANDS OUT IN SCRIPTURE AS AS A UNIQUE OLD TESTAMENT SAINT.

A. Daniel is mentioned with Noah and Job as ones seen as possessing righteousness. Ez. 14:14,20

1. The word for "righteousness" is tsedaqah -- "**rectitude, right, what is right and just; what is so, or ought to be so.**" -- Gesenius lexicon. Cf. Prov. 11:5 (produced by the "perfect" -- those of integrity) Prov.15:9 (contrasted with that which is morally wicked)

2. God delivered each of these men because of their dedication to Him.

a) Noah was said to be righteous and perfect -- without blemish. Gen. 6:9 cf. Ex. 12:5 (of lambs offered to God by Israel)

b) Job was said to be perfect and "upright" -- yashar -- "**straightness of way, what is right, what ought to be done, that which is just and meet.**" -- Gesenius lexicon cf. Ps. 119:7 (a mentality from the heart resulting from God's righteous judgments --the decisions concerning right and wrong which give expression to and put in execution the righteousness of God.)-- Keil & Delitzsch

B. Daniel is called "greatly beloved" "to delight in" -- Strong's lexicon). Dan. 9:23; 10:11 cf. Dan. 10:3 (of pleasant bread)

II. DANIEL WAS AN OLD TESTAMENT SAINT USED MIGHTILY BY GOD.

A. God endowed Daniel with wisdom.

1. Daniel is seen as "wise" in Scripture.

a) The king of Tyrus measured his wisdom by Daniel's. Ez. 28:3

(1) The word "wiser" is the hebrew word chakam carries "**endowed with reason and using it; the range of virtues and mental endowments**". -- Gesenius lexicon

(2) Daniel and his fellow Jewish slaves were wise in a number of things. Cf. Dan. 1:17

b) Daniel's wisdom is seen in his response to Arioch)2:14 (seen in his response to Arioch)

2. Daniel's wisdom is on full display in the book of Daniel.
 - a) He instructs the prince of the eunuchs concerning diet. Dan. 1:11
 - b) He instructs the captain of the king's guard concerning Nebuchadnezzar's decree. Dan. 2:14
 - (1) "Counsel" -- eta -- **"to have understanding; prudence"**. Cf. Prov. 26:16 (*of an ability to respond to a matter in such a way as to justify one's position*)
 - (2) "Wisdom" -- teem -- **"judgment, taste, discretion in reply"**. -- Brown, Driver & Briggs cf. Dan. 3:12 (of showing regard for)
 - c) He appeals to Nebuchadnezzar for time to interpret the dream in order to save the life of the wise men. Dan. 2:16
- B. God gave Daniel favor in the eyes of his captors.
1. Daniel was allowed to maintain his diet instead of eating the king's meat. Dan. 1:9
 2. Nebuchadnezzar "worshipped" Daniel due to his interpretation of the dream. Dan. 2:46
 3. Nebuchadnezzar elevated Daniel from slave to ruler over the province of Babylon. Dan. Dan. 2:48
 4. Belshazzar made Daniel the third ruler in the kingdom due to his interpretation of the handwriting on the wall. Dan. 5:29
 5. Darius made Daniel the preferred president over the provinces of Babylon. Dan. 6:2-3
 6. Daniel "prospered" under Darius and Cyrus. Dan. 6:28

II. DANIEL DISPLAYED DEDICATION TO GOD.

- A. He "purposed" in his heart not to defile himself. Dan. 1:8
 1. Purposed" is the Hebrew word soom with the lamed/aleph prefix used to denote *"to direct the mind upon; to pay attention to."*
 - a) "In his heart." -- labe -- notes the place where the purpose took place. -- Strong's lexicon cf. Jud. 16:17 (of Samson telling all that was upon his heart); 2 Sam. 7:27 (of David directing his heart to the building of a house for Jehovah)
 - b) "Defile" is the Hebrew word ga al (hithpael -- imperfect.) -- **"through the idea of freeing, i.e. Repudiating); to soil or (figuratively) desecrate -- defile, pollute, stain."** -- Strong's lexicon
 2. The defilement would come from:
 - a) "King's meat" -- befatbag -- a Persian term used to describe the provision of meat from the king. Cf. Dan. 11:26
 - b) "Wine" is a common drink for refreshment. Cf. Dan. 1:5

- B. Daniel displayed dedication to his masters.
 - 1. He showed genuine concern for God's judgment upon Nebuchadnezzar.
Dan. 4:19
 - 2. He showed appreciation for Darius though he put him in the lions den.
Dan. 6:21-22

- C. He persisted in communication with God.
 - 1. He "blessed" God when receiving the interpretation to Nebuchadnezzar's dream. Dan. 2:20
 - 2. He "prayed" to Jehovah in the face of a decree not to do so. Dan. 6:10-11
 - a) "Praying" is behaw which is used in the Old Testament of "**to ask, seek, request, desire; make petition.**" Strong's lexicon. Cf. Dan. 2:49 (of making a request)
 - b) "Supplications" -- khaman -- "to implore favour" - Strong's lexicon.
 - c) "Before" -- kodawm -- is a prepositional particle that is used to denote in the presence of.
 - 3. He prayed for the end of captivity for the nation. Dan. 9:1-11

CONCLUSION