

## INTRODUCTION

### I. 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" -- *khanan* -- "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

## II. REGENERATION WAS NOT THE SOURCE OF DANIEL'S CONDUCT.

### A. Regeneration is the birthing of men into the family of God.

1. Gennao, the verb (passive voice) is used to express "*a new commencement of the personal life, traceable back to a creative operation of God; This new beginning of personal life answers to the beginning of the natural life, so far as a new principle of life is engrafted in the man and he is transferred to a new sphere of life; being taken away from that which the conditions of human nature at the commencement of the natural life brings.*" (Hermann Cremer, Lexicon of New Testament Greek (Copyright 1895; pp 147); Gennao is used 97 times in the New Testament cf. John 3:3, 5; 9:2 (of physical birth)
2. Paliggenesia is defined as "the restoration of a thing to its pristine state, its renovation, as the renewal or restoration of life after death." -- Joseph Thayer
  - a) Friberg in his lexicon notes that regeneration is "a principle of life implanted by the Spirit; imparted nature."
  - b) Paliggenesia is a compound word made up of:
    - (1) Palin which is an adverb used in the New Testament that means a return to a previous state or activity again.
    - (2) Genesis (gennao) means generate; to produce; to give birth; the impartation of life.
3. There are other regeneration related terms used in the New Testament.
  - a) Anagennao-- the emphasis is upon "the bringing out the active operation of Him Who is the author of the new-birth."<sup>1</sup> (Richard Trench (Synonyms of the New Testament, pp. 64); cf. 1st Pet. 1:3,23)
  - b) Tekna is a word used to emphasize one who have been regenerated. John emphasized in his writings that these are the "born one" of God; ones born into the family of God. 1st John 3:1, 2; 5:2

## III. REGENERATION IS UNIQUE TO GOD'S PROGRAM FOR THE DISPENSATION OF GRACE.

### A. Regeneration is necessary "to see" or "enter" the Kingdom of God.

1. The word "see" is used other places in Scripture of "to become acquainted with by experience, to become a partaker of." -- Joseph Thayer
2. "Enter" is eiserchomai, to go into the Kingdom of God. The Kingdom of God is different from the Kingdom of Heaven.
  - a) The Kingdom of God is seen in Scripture as encompassing all who are saved at any point in time in God's plan and purposes.
  - b) The Kingdom of Heaven pertains to governmental rule, requiring

that men repent and be baptized for entry.<sup>2</sup>

- B. Several things are essential to regeneration that was not available to Daniel or other Old Testament saints.
1. The involvement of all three Members of the Godhead are essential to regeneration.
    - a) The Father imparts His seed, nature. 1st John 3:9; 2 Pet. 1:4
      - (1) Due to this the believer can be “partakers” of the divine nature -- the character of God.
      - (2) The Greek word translated “divine nature” is used by the Septuagint five times in the Old Testament, neither of which pertain to those saints being “partakers” of the Father’s character pertaining to wisdom. Ex. 31:3 and 35:31
    - b) The Son imparts His quality of life. 1st John 5:11-12
    - c) The Holy Spirit indwells the believer. Rom. 8:10
  2. Regeneration provides for the believer to be “washed”.<sup>3</sup> The Greek word for the washing that took place is loutron which means to wash. The word “of” in the King James version denotes the Greek preposition dia which is used in Scripture of cleansing from filth.<sup>4</sup> The language describes regeneration as being the act of the washing.

## CONCLUSION

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<sup>2</sup> Matt. 3:11

<sup>3</sup> Tit. 3:5

<sup>4</sup> 1st Co. 6:11; Eph. 5:26