

INTRODUCTION

The motivation behind Daniel's behavior while in captivity is clear to see when considering the provision of Old Testament saints. Though they were not empowered in the way believers are in the Dispensation Grace, they did receive capabilities to act right. Today, we will consider several of the things at the disposal of those saints, like Daniel, that drove some to act in a manner that pleased God.

- I. OLD TESTAMENT SAINTS COULD BE SEEN AS "GODLY" IN THEIR DEPARTMENT.
 - A. The Old Testament term used for godliness is "chasic".
 1. "Chasic" is used to denote "**pious, either as exhibition of dutiful love towards God.**" --Brown, Driver & Briggs
 2. "Chasic" is translated "saints" in several passages. Ps. 30:4; 31:23; 116:15 (death of)
 3. "Chasic" is translated "holy" in some passages. Deut. 33:8; Ps. 86:2
 4. "Chasic" is translated "godly". cf. Ps. 4:3; 32:6 Mal. 2:15
 - B. The New Testament term used for godliness is eusebia which is "manifesting the life of God in human flesh. Cf. 2 Tim. 3:12; Titus 2:12
- II. THERE ARE SEVERAL TERMS USED IN THE OLD TESTAMENT THAT REVEAL THE SOURCE OF PROPER BEHAVIOR OF OLD TESTAMENT SAINTS LIKE THAT EXHIBITED BY DANIEL.
 - A. The Old Testament saint could be "perfect".
 1. The word for "perfect" is tamiym which is used more than 85 times in the Old Testament.
 - a) "**Without blemish as to breed or pedigree.**" -- E.W. Bullinger
 - b) "**Entire (literally, figuratively or morally); also (as noun) integrity, truth: - without blemish, complete.**" -- Strong's lexicon
 - c) Tamiym is used in Scripture of one animals that are without defect. Cf. Ex. 12:5 (of lambs); Ex. 29:1 (of rams)
 - d) One who was characterized as tamiym operated with proper behavior.
 - (1) Satan was seen as "perfect" when he was created. Ez. 28:15
 - (2) Their walk was characterized as one without blemish. Ps. 84:11
 - (3) He worked righteousness. Ps. 15:2 cf. Prov. 11:5

(4) He kept self from “iniquity” (perversity). Ps. 18:23

(5) God delighted in them. Prov. 11:20

2. Several persons are pointed out in Scripture as being “perfect”.
 - a) Noah --- Gen. 6:9
 - b) Job -- Job. 1:1

B. The Old Testament saint could be “upright” (yashar).

1. “Upright” is used in Scripture to note: **“To be straight, is applied often to a road which is straight, or to a path which is level or even.”** -- Albert Barnes Notes on the Whole Bible
2. **“Exact and regular in all his dealings with men; one of an unblamable conversation, doing to others as he would have others to deal with him.”** -- Matthew Poole
3. “Upright” is used with tamim several times in Scripture. Job. 1:8; 2:3; Ps. 37:37; Prov. 2:21;
4. “Upright” is used with leb to note the origination of the activity was the heart. Ps. 32:11; 36:10; 97:11 (without beth preposition)
5. There were other characteristics that accompanied one who was “upright”.
 - a) He displayed “integrity” -- (form of tamiym or perfectness) Job 1:1
 - b) He “directed” (gave consideration to his activities) his way. Prov. 21:29
 - c) They acted right.
 - (1) King Joash -- 2 Chron. 24:2
 - (2) King Amaziah -- 2 Chron. 25:2
 - (3) King Uzziah -- 2 Chron. 26:4

C. “Shalem” is a term translated “perfect” in most context but differs from tamiym in that it emphasizes the heart of one that which is **“whole, undivided”**. --Keil & Delitzsch cf. 1st Chron. 29:19

1. The word “give”(nathan -- put, place -- qal imperative) notes that God was the one that made it possible.
2. A “shalem” heart would result in keeping the commandments, testimonies and statues.
3. A “shalem” heart was the basis of those who gave a free-will offering. 1st Chron. 29:9
4. There Old Testament illustrations of those who were of a “shalem” heart.
 - a) Asa was seen as perfect with the Lord. 1st Kings 15:14
 - b) Hezekiah. 2 Kings 20:3

D. The behavior of Old Testament saints was impacted by a fear of God.

1. “Yare” is the word used for fear which is used of reverential fear.
2. ‘Yare” is used as well of fear of punishment.

- a) It is seen as the beginning of knowledge. Pro. 1:7; 9:10
- b) The lack of resulted in calamity. Prov. 1:27
- c) It prolonged days. Prov. 14:26

CONCLUSION