

Part 3 – Exposition of Daniel

I. Daniel in Captivity (Daniel 1:1-21)

A. Introduction

“The first chapter of this book serves primarily as an introduction; it sets the scene for the other stories and the visions (chs. 7-12) that make up the rest of the book. Here the reader is furnished information concerning Daniel’s identity, his circumstances, his character, and how he rose to his position of responsibility in Babylon.”⁶³

B. Expository Notes

1. The Captivity of Jerusalem (vs. 1-2)

1:1-2 ~ 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.

- For historical setting, see notes in introduction
- Chronological Problem – Did the exile happen in the “third year of the reign of Jehoiakim” (Dan 1:1) or the “fourth year of Jehoiakim” (Jer 46:1-2)?

Jewish Reckoning (Jeremiah):

1 = King’s first year counted

2

3

4 = Fourth year

Babylonian Reckoning (Daniel):

A = King’s first year reckoned his “Accession Year” and not counted

1

2

3 = Third year, but the same year!

2. The Selection of Daniel and His Friends (vs. 3-7)

1:3-4 ~ 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.

- Ashpenaz was chief of the court officials – he is mentioned by name only here in the OT but is called “the official” or “the chief official” (סַרִּיֶּס, *saris*) six other times (vs. 3, 7, 8, 9, 10, 11, 18).
- Literally, the term means “chief of the eunuchs” – for that reason, some commentators assume that Daniel and his friends were made eunuchs.

⁶³ Miller 1994: 55.

- It is possible that Daniel was made a eunuch by the Babylonians since he apparently never married and is never identified with a family.
 - Coupled with that is the prediction that certain top men in Judah would become eunuchs/officials in Babylon (2 Kings 20:18; Isaiah 39:7 – same word *saris* used).
 - But the term can also mean simply “court officer” – by that time it seems to have been used generically to refer to servants of the king, not specifically those who were made eunuchs.
 - An example would be Potiphar who served the Pharaoh in Egypt – he was called a “eunuch” (*saris*) but the fact that he was married is known because of Joseph’s encounter with his wife (Gen 39).
 - Additionally, “the exclusion of eunuchs from positions of prominence in Israel (Deut 23:1) and the emphasis on Daniel’s physical perfection in 1:4...suggest that he was not a eunuch.”⁶⁴
 - Thus, most likely Ashpenaz was not a eunuch nor did he make Daniel and his friends eunuchs.
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- The king ordered that certain choice Hebrew men be chosen to be schooled in the ways of Babylon.
 - They were to be the cream of the crop, the sharpest men, from the “royal family and of the nobles” of Judah – they were from the nobility of Israel, children of Jewish kings and rulers.
 - The king wanted the best of the best – the politically elite, the physically impressive, the intellectually gifted, the socially poised.
 - He wanted the ones with status, looks, brains, and presence to retrain them in the Chaldean way.
 - He wanted the “youths” (vs. 4) – Plato says that the education of youths in Persia began at age 14 and Xenophon talks about age 17 as the age of completion, so likely the Babylonians followed a similar practice.
 - Daniel and his friends were about 14-15 years old at the time of their exile (the fact that Daniel was still serving as a leader in Persia 70 years later shows that he must have been quite young when exiled).
 - The king wanted to get them when they were young so he could mold their thinking and educate them as Chaldeans.
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- The four men chosen are described as:
 - Youthful: “youths” – “The trainees had to be a certain age. ‘Young men’ is the translation of the Hebrew word *yeladim* (singular, *yeled*), which may refer to children, boys, or young men. Young points out that according to Plato...‘the education of Persian youths began in their 14th year,’ and it is reasonable to assume that the Babylonians commenced the training of young people at about the same age as the Persians.”⁶⁵
 - Physically superior: “youth in whom there was no defect, who were good looking” – the king wanted a flawless physical specimen in good health (cf.

⁶⁴ Whitcomb 1985: 28.

⁶⁵ Miller 1994: 60.

Gen 12:11; 24:16; 29:17; 39:6; 1 Sam 17:42; 2 Sam 11:2; 14:27; Esther 1:11; 2:7).

- Intellectually superior: “showing intelligence in every branch of wisdom, endowed with understanding and discerning knowledge” – KJV translates “discerning knowledge” as “understanding science,” referring to the ability to draw conclusions from collection of data.
- Socially superior: “who had the ability of serving in the king’s court” – the king wanted them to have the poise, the manners, the confidence, and the social graces to stand in a king’s palace and live in a royal court without embarrassing themselves or the king.
- “In short, they must have status, looks, brains and ‘presence.’ And they were to undergo a total Babylonian makeover (4c). So Daniel and his friends face *the foreign regimen*.”⁶⁶
- The king ordered these Jewish men to be trained in the affairs of state for Babylon so they could help in the administration of Jewish issues as well as other matters in which their expertise could be useful.
- This was a three-year training academy (vs. 5)
- They were to be instructed in the “literature and language of the Chaldeans” (vs. 4)
 - “literature” – they were to be put through a Babylonian liberal arts program, probably including the sciences, humanities, agriculture, architecture, history, mathematics, law, astronomy, etc. because the Chaldeans were the leading thinkers of the day in those areas. “Babylon was the learning center of the day and had acquired the remarkable library left by the Assyrian ruler Ashurbanipal (669-626 BC).”⁶⁷
 - “language” – they were to be taught how to converse and write in the language of the Babylonians (a form of Akkadian known as Neo-Babylonian), rather than their native Hebrew. They likely also were further trained in Aramaic and, later, Persian.
- The king wanted to retrain their minds to think like Babylonians rather than Israelites.

1:5 ~ 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.

- The four men were to be given a controlled, privileged diet.
- After the siege of Jerusalem and a long journey from Judah to Babylon (likely over 500 miles), the men were likely gaunt and hungry.
- “food” (פַּת־בַּגַּ, *pat-bag*, a Persian loan word) could be translated as “delicacies, rich food” – the royal food was lavish, extravagant food literally fit for a king, for it was the same food that he ate.
- It is possible that the king wanted to create within them a sense of obligation as part of his brainwashing of them.

⁶⁶ Davis 2013: 30.

⁶⁷ Miller 1994: 62.

- He may have wanted to obligate them into serving him by lifting up their standard of living to the point where they would never want to return to their past lifestyles.
- This was all part of them being “educated...[for] the king’s personal service” (vs. 5)
- “educated” (גדל, *gadal*) = literally “to grow up, to become great;” a term used to refer to the raising of children (cf. Is 1:2).
- Chronological Problem – How is possible that Daniel finished the “three years” of education (1:5) but Daniel interpreted the king’s dream in his “second year” (2:1)?

a. Possibility #1

1:5 in Sequence:

- 1 = Part of a year
- 2 = A full year
- 3 = Part of a year

2:1 in Actual Passing of Time

- Part of a year
- 1 full year plus 2 parts = second year
- Part of a year

b. Possibility #2

1:5 in Sequence:

- 1 = First year
- 2 = Second year
- 3 = Third year

2:1 in Actual Passing of Time

- A = Accession year
- 1 = First year of reign
- 2 = “second year”

This seems like the more likely possibility: the 3 years in 1:5 pass literally but since the Babylonian dating system used “accession year” chronology, the king’s first year would not have counted. Thus, his second year would actually be the third year of his reign which is the same year that the 3-year education for Daniel and his friends ended.

1:6-7 ~ 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.

- “among them” – The phrase “indicates that more young men were taken to Babylon then the four from Judah. Nebuchadnezzar sought to gather the best minds in the empire to serve in his court, a practice similar to that of Alexander the Great of a later era.”⁶⁸
- Changing their names was done in order to strip them of their Jewish heritage and identify them by association with Babylonian gods.
- *El* means God and *-iah* (or *-yah*) is an abbreviation for Yahweh, thus suggesting that the young men’s parents were God-fearing people who gave them names that included references to God:

⁶⁸ Ibid., 64.

- Daniel = God is my Judge
- Hananiah = The Lord is gracious
- Mishael = Who is like the Lord? (the idea that no god exists like the God of Israel)
- Azariah = The Lord is my helper
- This shows the impact their parents had on them, that they came from godly homes, and had been named so as to identify them with God.
- The fact that these must have been common Hebrew names is evident from the fact that they appear elsewhere in the OT.

- Their names were changed in order to assimilate them more readily into the Babylonian culture.
- The Hebrew names were substituted with Babylonian ones that identified them with pagan deities:
 - Daniel became Belteshazzar = Bel, protect the king/his life (Bel, another spelling for “Baal,” was a prominent Babylonian god)
 - Hananiah became Shadrach = The command of Aku (the Babylonian moon god)
 - Mishael became Meshach = Who is like Aku?
 - Azariah became Abed-nego = Servant of Nego (also called Nebo, the Babylonian god of vegetation, the son of Bel; that he was a prominent Babylonian god is reflected in names derived from his: Nebuchadnezzar, Nabopolassar, Nebuzaradan) – cf. Is 46:1
- The king wanted to strip them of their identification with God and divorce them from their Hebrew background so that they forgot their roots and erased the memories of their belief in God, a form of spiritual reprogramming.
- Their new names signified that they were to be subject to Babylon’s gods.

- This would be part of setting up Daniel and his friends to make a stand for the Lord in the midst of a pagan society.

3. The Integrity of Daniel and His Friends (vs. 8-16)

Daniel 1:8 ~ 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.

- “made up his mind” (סָׁמַח, *sim*) = literally “set upon his heart.”
- cf. the use of this word twice in vs. 7 (“assigned”).
- Although the commander “set” names for Daniel and his friends (vs. 7), Daniel “set it upon his heart” that he would not defile himself.
- The commander imposed and “set” his agenda on these captives, but Daniel had his own “setting” that he had done.
- NIV = Daniel resolved; NKJV = Daniel purposed in his heart.

- “defile” (גָּאָל, *gaal*) = a religious term that in the OT meant “to be unclean, unholy, stain, pollute” (cf. Ezra 2:62; Neh 7:64; Mal 1:7,12).
- Those who were morally and/or ceremonially defiled were not allowed in God’s holy presence.
- There was nothing inherently defiling about the Babylonian meat itself: Matt 15:11 ~ It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man.
- But, the food provided by the king did not meet the requirements of the Mosaic Law in a number of ways:
 - It would have been prepared by Gentiles – thus, the meat would not have been drained properly of its blood (cf. Lev 3:17; 17:10-14).
 - It would have likely included meat from forbidden animals (horse, pork).
- Additionally, the meat had likely been offered to pagan gods as an act of worship.
- The king would have insisted that the food coming from the royal kitchen would have been dedicated to the Babylonian gods, assuming it would ensure the favor of those gods on those who ate it.
- For Daniel and his friends, partaking of it would amount to condoning the worship of idols (cf. Ex 34:14-15; Num 25:1-2).
- To partake of it would have been understood as giving recognition to the Babylonian deities.
- Later, in the NT this practice would be prohibited on the basis of causing another brother to stumble (cf. 1 Cor 10:20-28).
- “Although wine was not forbidden by the Jewish law, Daniel’s aversion to drinking it probably is to be explained by its use as a libation in these pagan rituals.”⁶⁹
- Daniel and his friends perceived that Nebuchadnezzar was subtly attempting to wean them from their loyalty to God and condition them to worship Babylonian gods.
- “He recognized that if Babylon gets into you, the show is over. Hence he had to draw the line at some point to preserve some distinctiveness, to keep from being totally squeezed into Babylon’s mould.”⁷⁰
- Although the issue was not as significant as the command to bow down to an idols in chapter 3, Daniel understood the importance of having integrity even in the “smaller matters.”
- Daniel was a young man of principles and convictions who possessed a deep inner resolve which could not be shaken.
- Long before he had arrived in Babylon, he had formulated a well-established set of convictions informed by the Word of God and by the fear of the Lord.
- Although Daniel could have so easily rationalized eating the food, he lived by his convictions.

⁶⁹ Ibid., 67.

⁷⁰ Davis 2013: 32.

- The request by Daniel was truly a courageous act for a number of reasons:⁷¹
 - a. To refuse the royal diet could have been seen as an insult to the king and an act of direct disobedience to his orders – Daniel likely knew that saying “no” to the king might elicit one of Nebuchadnezzar’s violent rages (cf. 2:12; 3:13, 19).
 - b. They would have likely faced pressure from peers who were eating the king’s food.
 - c. Such a request had the potential to thwart their opportunity for advancement.
 - d. The quality of food would have been much greater than what the rest of the Israelites would have eaten.
 - e. Because they were so far away from their homeland, no one there would have known if they partook.
 - f. They might have thought that, since God had allowed them to be taken captive, they did not have to as careful to keep His commands.
- But Daniel resisted the assimilation process of Babylon because he was a man of integrity who had determined to walk in the way of faith and in obedience to God’s will.
- He was decisive and would not negotiate his convictions.
- “He realized that for the child of God some things cannot be negotiated or compromised. From the outset, therefore, he refused the court’s delicacies. In many ways his usefulness in the kingdom of God throughout the rest of the book depends on this single decision. Had he not made it, or even left it until later while he maneuvered for a position of bargaining strength, he would not have found himself in the positions he later occupied nor would he have been faithful enough to cope with them as he did. Instead, from the beginning, in what others seemed a trivial matter, he nailed his colors to the mast. In doing so, he gained a bridge-head into enemy-occupied territory and found himself increasingly strong in the Lord.”⁷²
- Even though he was in a culture that did not follow God’s laws, he resolved that he would not participate in what was contrary to God’s law.
- Remarkably, Daniel did not leave his actions to a spur-of-the-moment response.
- He had already entered into a solemn covenant with God that he would turn away from sinful behavior in whatever form it presented itself.
- An uncompromising life starts with a steadfast resolve, conviction, and a mind that is already made up.
- Daniel therefore “sought permission...that he might not defile himself” (vs. 8).
- He took a stand for holiness, a bold stand to take since being executed for disobedience was a very real possibility.
- 400 years later, under Antiochus Epiphanes, many Jews were killed for refusing eat unclean food: 1 Macc 1:62-63 ~ Yet there were many in Israel who stood firm and found the courage to refuse unclean food. They chose death rather than

⁷¹ List adapted from Miller 1994: 67.

⁷² Ferguson 1988: 39.

contamination by such fare or profanation of the holy covenant, and they were executed.

- An uncompromising life always springs from a commitment to personal holiness (2 Cor 6:14-17; 7:1; 1 Pet 1:14-16).

Daniel 1:9-10 ~ Now God granted Daniel favor and compassion in the sight of the commander of the officials, 10 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.”

- Although the commander apparently felt sympathy (“favor” = חֶסֶד, *hesed*) for Daniel, he was fearful that their health would suffer if they did not eat properly and that he would be severely punished for neglecting their well-being.
- He was concerned for his life, knowing how the king would respond if he was found derelict in his duties.
- He knew that he faced losing not only his job, but also his head (probably literally, not just metaphorically).

Daniel 1:11-13 ~ 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.”

- Because of the reluctance of the commander to grant his request, Daniel went down a notch on the chain of command and appealed to the guard to whom they had been assigned.
- He asked for a 10-day testing period during which time he and his friends would only eat vegetables and drink only water.
- The Hebrew word for vegetables (צֶרֶחַ, *zerah*) means “sown things” which may include grains.
- It refers to wheat or barley that is planted in the hope of having a crop for food
- Or it can refer to seed or produce of a harvest as well as bread that is made from such grains.
- Since the Mosaic Law designated no vegetables or grains as unclean, Daniel could eat any vegetables put before him without defiling himself.
- Daniel’s diet was similar to a number of health food diets people participate in today (The Daniel Diet?)
- Daniel was insistent on that his request be granted and wasn’t going to take “no” for an answer especially because that “no” would have meant him defiling himself.
- His convictions were firm and settled and he didn’t give up just because the commander didn’t honor his initial request.
- “[W]e should be impressed with how Daniel handled this matter. In the face of Ashpenaz’s refusal (10, or at least seeming refusal), Daniel did not throw a religious

hissy fit, blowing off about Babylon's heavy-handedness and 'insensitivity.' He simply looked around for the next possible step to take (11ff.) to see where that might land him. Daniel was not one of those people who believe that 'firmness of principle always involves acting stubborn and pig-headed.' It's as if Daniel is fully aware that he is under *the Lord's grace*.⁷³

Daniel 1:14-16 ~ So he listened to them in this matter and tested them for ten days. 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.

- While 10 days seems a negligible amount of time to notice any significant changes in a person's health, Daniel possessed a strong faith in God that He would honor their obedience to Him.
- It was Daniel who suggested the 10-day trial in the expectation that his plain diet would produce a healthy complexion.
- He was willing to risk his neck, knowing that God would bless his integrity and convictions.
- Even though Daniel had endured a great deal as a hostage, he never lost hope in God.
- God was faithful to Daniel and his friends and made them literally "better and fatter of flesh" (vs. 15), the idea being they had a healthy look rather than being gaunt.
- This was a miraculous work of God and a demonstration of God's faithfulness.
- He prospered their health so well that they were allowed to go on eating their different diet.
- God was responsible for their prosperity because people today usually go on a vegetable diet to lose weight, but these men did it to gain weight!
- Daniel's uncompromising life stemmed from his complete faith in God to act.

4. The Promotion of Daniel and His Friends to Imperial Service (vs. 17-21)

Daniel 1:17-21 ~ 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. 21 And Daniel continued until the first year of Cyrus the king.

- God blessed Daniel and his friends' integrity and commitment to personal holiness.
- God gave them the ability to learn what they needed to know to fully function in that culture (cf. Jas 1:17).

⁷³ Davis 2013: 33.

- To Daniel, God gave a supernatural ability to understand dreams and visions, something that sets the stage for subsequent chapters and the dreams and visions that follow which Daniel will interpret.
- The ability to interpret dreams was a critical part of the Babylonian culture since they believed that the gods spoke through dreams and visions.
- Blessed with this gift, Daniel would become the very vehicle of God’s divine revelation.

- They graduated top of their class of exiles taken in 605 BC (Daniel – summa cum laude; his friends – magna cum laude) and entered the king’s service at age 17, service that lasted 70 years for Daniel.
- They were 10 times smarter than the other officials (vs. 20), the number 10 probably being used figuratively for “complete ability” since the number is often used in Scripture for completeness (cf. 3:19).

- Perhaps some of the wisdom Daniel was granted was also due to his integrity, hard work, and self-discipline.
- Proverbs 22:29 ~ Do you see a man skilled in his work? He will stand before kings; He will not stand before obscure men.

- Who are the “magicians and conjurers” (vs. 20)?
 - “magicians” – these were sacred scribes and writers who carefully preserved the books and other materials used in the religious practices of the Babylonians. They were the king’s counselors and advisers who interpreted the messages the gods supposedly relayed to them.
 - “conjurers” – those counselors in the king’s court who used magic spells and incantations to communicate with the spirit world.

- What should we make of the fact that verse 21 fast forwards to the reign of Cyrus?
- “Mighty Babylon of verses 1-2 (or 1-20) has fallen but God’s servant continues. At that time Daniel would probably be over 80 years old...The text is a sort of parable, as if to say: Kingdoms rise and fall, God’s people go on...So in verse 21 Babylon, the hairy-chested macho brute of the world, has dropped with a thud into the mausoleum of history, while fragile Daniel, servant of the Most High God, is still on his feet.”⁷⁴

- Chronological Problem – Is there a contradiction between 1:21 (“the first year of Cyrus the king”) and 10:1 (“in the third year of Cyrus king of Persia a message was revealed to Daniel”)? Critics of early Danielic authorship cite this supposed contradiction as another historical inaccuracy that points to a late date for the book’s writing.
 - a. Possibility #1 – Daniel in official capacity.

⁷⁴ Ibid., 36-37.

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|------------------------------|---------------------------------|------------------------------------|--|
| Nebuchadnezzar 605-562 BC | Other Babylonians 562-539 BC | Cyrus..... 1 st year | 3 rd year Daniel in unofficial capacity as an old man. |
|------------------------------|---------------------------------|------------------------------------|--|

b. Possibility #2 – Daniel’s general span of service.

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| 1:21..... Daniel begins ministry | Cyrus’ 1 st year.....3 rd year General statement (1:21) does not rule out more detailed fact (10:1) that he continued for some years into the reign of Cyrus. |
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C. Theological Notes

1. The Sovereignty of God

- The Hebrew word “give” is a key word in this chapter.
- It was not ultimately Nebuchadnezzar’s military prowess or the power of his gods but God who “gave” (*nathan*, נתן) Jehoiakim into his hands (1:2).
- After Daniel resisted the pressure to compromise his convictions, God “gave/granted” (*nathan*, נתן) him favor in sight of Nebuchadnezzar’s chief of staff (1:9).
- God also “gave” (*nathan*, נתן) Daniel and his friends knowledge, intelligence; to Daniel God gave ability to interpret dreams and visions (1:17).
- “Daniel will stir our souls in chapter 2 with his ringing declaration to Nebuchadnezzar: ‘But there is a God in heaven who reveals mysteries’ (2:28). Indeed it is the keynote of Daniel 2. But in Daniel 1 the writer makes a similar yet different point. He is saying (as 2, 9, 17) ‘There is a God in Babylon.’”⁷⁵

2. The Blessing of Obedience and Faithfulness

- “In this chapter believers are shown that those who are faithful to God will reap divine blessings, a truth that should be an encouragement to Christians today. The world will all of its attractions and pressures still lures the believer to compromise (and even to forsake) the faith, but Daniel is a reminder that serving the Lord pays great dividends.”⁷⁶
- “The narrative as it stands is beautifully complete – an eloquent testimony to the power and grace of God in a dark hour of Israel’s history when the faithfulness of Daniel and his companions shines all the brighter because it is in a context of Israel’s captivity and apostasy. In every age, God is looking for those whom He can use. Here were four

⁷⁵ Ibid., 27.

⁷⁶ Miller 1994: 74.

young men whose testimony has been a source of strength to every saint in temptation. Certainly Daniel would not have been recognized as a prophet of God and the channel of divine revelation if he had not been a man of prayer and of uncompromising moral character, whom God could honor fittingly.”⁷⁷

3. The Importance of Parental Training

- Teaching children to be men and women of character and integrity starts when they are young.
- Daniel and his friends had been trained in the ways of the Lord from birth, a reality that manifest itself in the trials they encountered as teenagers.

4. The Myth of Adolescence

- The term “adolescence” has caused many adults and young people to have very low expectations for the teen years which has resulted in many teens not being challenged to follow hard after the Lord and live a life that honors Christ.
- This stage called “adolescence” is largely a twentieth-century, Western invention.
- Where most cultures throughout history have seen only stages in the development to maturity (childhood and adulthood), Western culture has invented this third stage.
- By creating this mythical state known as adolescence, the teenager is in flux between childhood and adulthood since he is not fully accepted as either.
- Rather than calling young people to maturity in Christ, the myth of adolescence promotes a low view of the teenage years.
- It assumes that they can’t be godly or live up to the standards of God’s Word.
- It underestimates the spiritual capacities and capabilities of teens with regard to loving and serving Christ.

D. Preaching Helps

1. Use 1:1–2 to introduce the book
2. Todd’s Outlines:

First message: Daniel 1:1-2

1. The Past
2. The Prophet
3. The Purpose

Second message: Daniel 1:3-21

1. The Challenges to a Life of Integrity (vs. 3-7)
2. The Marks of a Life of Integrity (4-16)
 - a) A Steadfast Resolve (8)
 - b) A Personal Holiness (8)

⁷⁷ Walvoord 1971: 43.

- c) A Stubborn Persistence (9-13)
 - d) A Resilient Faith (14-16)
- 3. The Results of a Life of Integrity (17-21)