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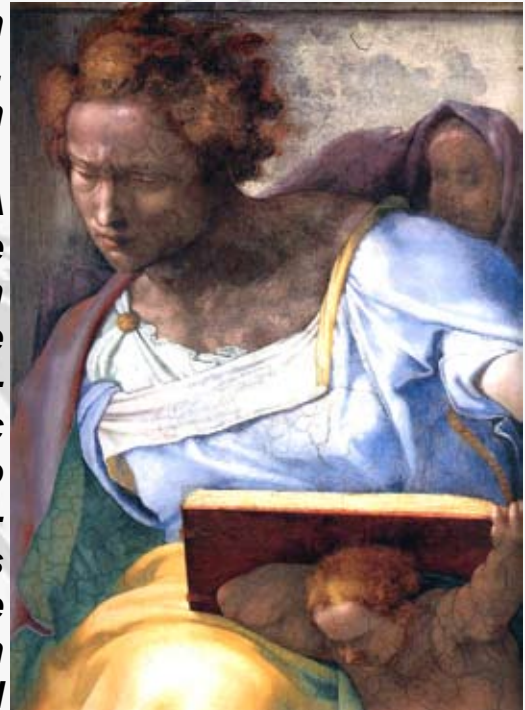
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This study represents a updated revision of the an [earlier study](#) on the same passage. Some parts have been rewritten; others remain unchanged.

The story of Daniel is a profile in courage. A young man, snatched up by force from home and things familiar and dragged off into a foreign land, managed to remain true to his heritage and to his God in the midst of enormous pressures to conform and change. He stands heroic to generations of Jews and Christians even to our day. In the photo to the right, the Italian artist Michelangelo sought to capture him at his best as the great artist painted the fresco in the Sistene Chapel at the Vatican in Rome. We can learn much from Daniel about being in the world but not of the world.



I. [Context](#)

One note of importance: because of the interpretative linkage in Christian history of Daniel with prophecy, the internet is loaded to the gills with some of the most bizarre treatments of Daniel imaginable. A simple [Google search](#) under "Book of Daniel" yielded some 8,190,000 hits. Just a quick scanning of a few of the initial pages of listings, which in Google are considered to be the most important hits, uncovers just how differently and diversely the book of Daniel has been treated in Christian interpretative history. The book has been a particularly fertile ground for fringe Christian cultic assertion, even down to one fruitcake who claimed to be a reincarnation of Daniel himself. Such is not the case, however, in the Jewish interpretative history of this book. Jews have had better sense about approaching this scripture document, than has

been the much too frequent case among Christian interpreters.

The issue of setting for this study takes on more than the usual importance because of some of the knotty issues involved in making sense out of the scripture text itself. Thus, we'll give some careful attention to both the historical and literary background of chapter one of Daniel.

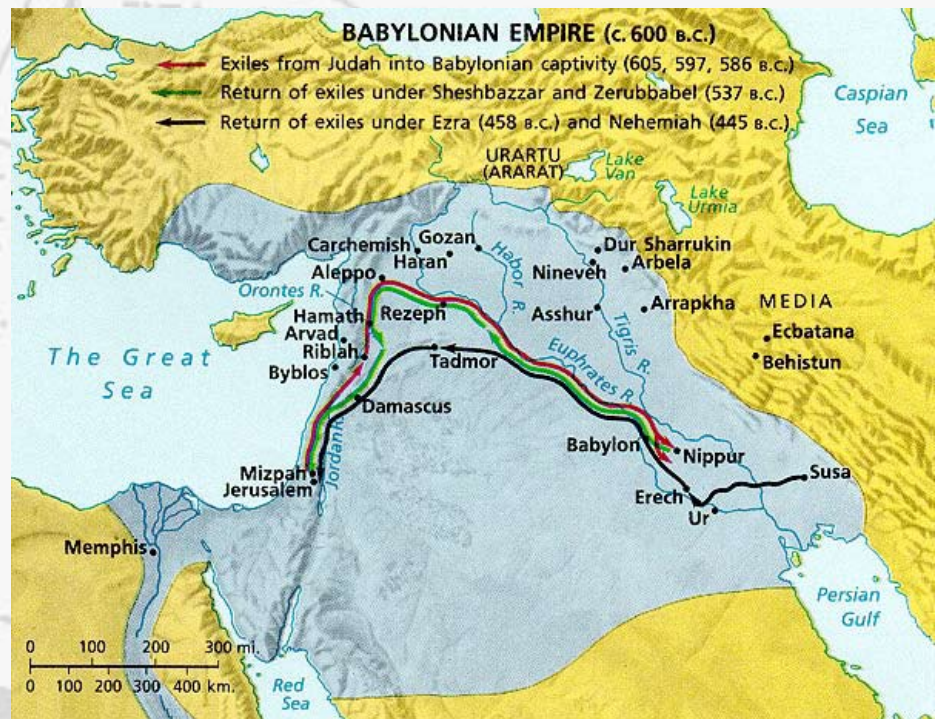
a. Historical

External History. When one begins to probe the compositional history of the book of Daniel (i.e., the external history), immediately some tough issues arise because of the lack of concrete information. In the history of the copying of the text of Daniel, some parts of the book seem to go back to Aramaic sources, while most of the document can be traced back to Hebrew beginnings. For a helpful summary see George A.F. Knight, "Daniel," *Interpreter's One Volume Commentary on the Bible* (iPreach):

A large section of the book (2:4b-7:28) has come down to us, not in Hebrew, but in a related Semitic language, Aramaic (see "The Languages of the Bible," pp. 1194-1200). The exiles learned to speak Aramaic in Babylon; it then became the people's tongue in the postexilic period, continuing through NT times, while Hebrew was used only in worship and as a literary and scholarly language. The Aramaic section begins within one of the stories and goes through the first vision; it appears to be unrelated to any structural distinction. A number of theories have been put forward to explain the change — some on the assumption that the author composed the material in 2 languages, others on the assumption that one of the languages is a translation. A combination theory conjectures that the author composed the stories and first vision in Aramaic for popular reading but used Hebrew for the remaining visions to appeal to the more learned, and that later someone started to translate the Aramaic into Hebrew but got only as far as 2:4a. None of these proposed explanations is completely satisfactory.

Another equally challenging issue is the difference between the Roman Catholic/Eastern Orthodox version of Daniel and the Protestant version of Daniel. The introduction to the Book of Daniel in the online [Catholic Encyclopedia](#) illustrates this diversity of viewpoint:

In the Hebrew Bible, and in most recent



Protestant versions, the Book of Daniel is limited to its proto-canonical portions. In the Septuagint, the Vulgate, and many other ancient and modern translations of the Bible, it comprises both its proto- and its deuterocanonical parts, both of which have an equal right to be considered as inspired, and to be included in a treatment of the Book of Daniel. As in the Vulgate nearly all the deuterocanonical portions of that prophetic writing form a kind of appendix to its proto-canonical contents in the Hebrew text. This article will deal first with the Book of Daniel as it is found in the Hebrew Bible, and next, with its deuterocanonical portions.

The content of the document in the Protestant version is based on the Hebrew/Aramaic text tradition, while the Roman Catholic/Eastern Orthodox version comes from the Greek translation of the Hebrew text called the [Septuagint](#) (LXX), which was made about 175 B.C.E. The Greek text tradition added significant elements to the earlier Hebrew text tradition. These are usually referred to as "[Additions to the Book of Daniel](#)" in most Old Testament translations of the [Apocrypha](#).

For our study, in this series on the book of Daniel, both the Hebrew and the Greek text traditions are the same. Thus, this issue doesn't become as crucial, as it would further into the book of Daniel.



In exploring the questions of (a) **who** wrote the document, (b) **when** was it written, (c) **where** was it written, (d) **to whom** was it written, (e) **why** was it written (that is, the compositional history questions), one must first decide whether the document was written (1) at the same time by a single individual or group, or whether (2) different parts of it were written at different times by different individuals. Here an interesting evaluation surfaces, most evangelical and Roman Catholic scholars will opt for the first view, while the rest of Protestant scholarship and most of Jewish scholarship opts for the second view. One's conclusion here is going to radically impact the answer to the above questions regarding composition. These two viewpoints are illustrated in summary fashion below:

(2) Different writers at different times ([Wikipedia article](#)):

The book of Daniel, revolving around the Jewish prophet Daniel, is a book of the Tanakh, in the section known as the *Ketuvim* (Hagiographa), the Christian Old Testament. While Christians consider Daniel a prophet, his book is not included by the Jews in the section of the prophets, the *Nebiim*. The book has arisen from two separate sources, edited in the 3rd century B.C. and augmented in the 2nd century B.C. (see "Date" below), and now consists of two distinct parts, a series of narratives and three apocalyptic prophecies.

(1) A single writer at a one period of time ([Catholic Encyclopedia](#)):

Once it is admitted that the Book of Daniel is

the work of one single author, there naturally arises the important question: Is this sole writer the Prophet Daniel who composed the work during the Exile (586-536 B.C.), or, on the contrary, some author, now unknown, who wrote this inspired book at a later date, which can still be made out? The traditional view, in vigour chiefly among Catholics, is to the effect that the whole work, as found in the Hebrew Bible, should be directly referred to Daniel, whose name it bears. It admits, indeed, that numerous alterations have been introduced into the primitive text of the book in the course of ages. It maintains, nevertheless, that both the narratives (chaps. i-vi) wherein Daniel seems to be described by some one else as acting as recorded, and the sym-

bolic visions (chaps. vii-xii) wherein he describes himself as favoured with heavenly revelations, were written, not simply by an author who was contemporary with that prophet and lived in Babylon in the sixth century B.C., but by Daniel himself. Such difference in the use of persons is regarded as arising naturally from the respective contents of the two parts of the book: Daniel employed the third person in recording events, for the event is its own witness; and the first person in relating prophetic visions, for such communications from above need the personal attestation of those to whom they are imparted.

Although the latter view has certain traditional appeal, a careful examination of the contents of Daniel reveal issues and perspectives that make a compelling case for some version of the writing of this document at different times and by different people. The [Wikipedia article on Daniel](#) provides one helpful summation of these issues.

Rabbi Emmanuel Hirsch, writing in the online [Jewish Encyclopedia](#) on Daniel, provides this assessment of the compositional history of the document:

Stories undoubtedly existed of a person by the name of Daniel, who was known to Ezekiel as a wise man. Tradition then ascribed to this wise man all the traits which Israel could attribute to its heroes. He was exalted as the pattern of piety and faithfulness; and it may also have been said that he interpreted dreams, read cryptograms, and foreshadowed the beginning of the Messianic kingdom. In any case his name may have played the same role in literature as that of Solomon or that of Enoch; and as one author

ascribed his book, “Koheleth,” to Solomon, so another author may have made Daniel responsible for his. As to the origin of his prophecies, it would probably be unjust to say that they were inventions. They may have been suggested by the author’s enthusiastic study of the past history of God’s people. He utilized the past to unlock the future. This is evident from ix. 2, where the author says that he had paid attention to the prophecy of Jeremiah concerning the seventy years, which prophecy became the basis for a new prophecy. This shows that the author was merely a disciple of the Prophets, one who reproduced the prophecies of his masters. His book, indeed, is not included in the section *Nebiim*.

The book has an extended compositional history and bears clear indication of several hands impacting its contents.

Internal History. Time and place markers in chapter one serve to set the stage for the telling of the story of Daniel.

Time markers. Two significant time markers provide boundary indicators on the life of Daniel. He was taken prisoner to Babylon in the third year of the reign of King Jehoiakim of Judah (608-598) when the Babylonian king Nebuchadnezzar¹ (605-562 BCE) invaded Jerusalem. The difficulties posed by this time frame are substantial. The biblical account of Jehoiakim’s reign is found in [2 Chron. 36:5-8](#).

¹John E. Goldingay, vol. 30, *Word Biblical Commentary : Daniel*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 3: “1.a. The name is spelled in various ways in Dan and elsewhere in the OT (BDB). The most significant variant is רֶעָאֲדִכְזַּבְנִי (Nebuchadnezzar), which predominates in Jer, Ezek; it corresponds to Akk. *nabu-kudurru-ušur* (with its own variants), a prayer or confession “Nabu protect(s) the eldest son.” *Kudurru* also refers to boundary stones which mark grants of land (see Oppenheim, *Mesopotamia*, 206–87; Saggs, *Babylon*, plate 21A), a possible alternative meaning. The name’s Heb. spelling can be explained philologically (Berger, ZA 64 [1975] 227–30), but van Selms (*Travels*, 223–27) suggests that *Nebuchadnezzar* corresponds to *Nabu-kūdanu-ušur*, “Nabu protect(s) the mule,” a corruption devised among opposition groups in Babylon which would naturally appeal to foreigners such as Jews (cf. the malicious corruption of names in v 7). The suggestion that the name is spelled thus to give it the same numerical value as סְנִיפִּיאַ סּוֹכוּיְטָנָא (Antiochus Epiphanes) (C. H. Cornill, “Die siebzig Jahrwochen Daniels,” *Theologische Studien und Skizzen aus Ostpreussen*

2 (1889) 31)” depends on פ = 70, whereas פ = 80.

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5 Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. *He did what was evil in the sight of the LORD his God.* 6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to take him to Babylon. 7 Nebuchadnezzar also carried part of the vessels of the house of the LORD to Babylon and put them in his palace in Babylon. 8 Now the rest of the acts of Jehoiakim, and the abominations which he did, and what was found against him, behold, they are written in the Book of the Kings of Israel and Judah; and Jehoiachin his son reigned in his stead.

A more detailed account is found in [2 Kings 23:35-24.7](#).

23.35 Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land in order to meet Pharaoh’s demand for money. He exacted the silver and the gold from the people of the land, from all according to their assessment, to give it to Pharaoh Neco. 36 Jehoiakim was twenty-five years old when he began to reign; he reigned eleven years in Jerusalem. His mother’s name was Zebidah daughter of Pedaiah of Rumah. 37 *He did what was evil in the sight of the Lord, just as all his ancestors had done.*

24.1 In his days King Nebuchadnezzar of Babylon came up; Jehoiakim became his servant for three years; then he turned and rebelled against him. 2 The Lord sent against him bands of the Chaldeans, bands of the Arameans, bands of the Moabites, and bands of the Ammonites; he sent them against Judah to destroy it, according to the word of the Lord that he spoke by his servants the prophets. 3 Surely this came upon Judah at the command of the Lord, to remove

them out of his sight, for the sins of Manasseh, for all that he had committed, 4 and also for the innocent blood that he had shed; for he filled Jerusalem with innocent blood, and the Lord was not willing to pardon. 5 Now the rest of the deeds of Jehoiakim, and all that he did, are they not written in the Book of the Annals of the Kings of Judah? 6 So Jehoiakim slept with his ancestors; then his son Jehoiachin succeeded him. 7 The king of Egypt did not come again out of his land, for the king of Babylon had taken over all that belonged to the king of Egypt from the Wadi of Egypt to the River Euphrates.

This is the king who gave the prophet Jeremiah fits and prompted the prophet's famous "temple sermon" recorded in Jer. 7:1-15 and 26:1-24 as 26:1 indicates: "At the beginning of the reign of King Jehoiakim son of Josiah of Judah, this word came from the Lord: *Thus says the Lord...*". Jeremiah predicted the destruction of Jerusalem and was then accused of being a traitor. The king wanted to execute him, and did succeed in killing the prophet Uriah who had said the same thing as Jeremiah. But Jeremiah had influential palace support and managed to escape execution.

The actual destruction of Jerusalem, however, did not take place during Jehoiakim's reign, as 2 Kings 24:10-16 makes clear.² It occurred during his

²NRSV. 8 Jehoiachin was eighteen years old when he began to reign; he reigned three months in Jerusalem. His mother's name was Nehushta daughter of Elnathan of Jerusalem. 9 He did what was evil in the sight of the Lord, just as his father had done. 10 At that time the servants of King Nebuchadnezzar of Babylon came up to Jerusalem, and the city was besieged. 11 King Nebuchadnezzar of Babylon came to the city, while his servants were besieging it; 12 King Jehoiachin of Judah gave himself up to the king of Babylon, himself, his mother, his servants, his officers, and his palace officials. The king of Babylon took him prisoner in the eighth year of his reign. 13 He carried off all the treasures of the house of the Lord, and the treasures of the king's house; he cut in pieces all the vessels of gold in the temple of the Lord, which King Solomon of Israel had made, all this as the Lord had foretold. 14 He carried away all Jerusalem, all the officials, all the warriors, ten thousand captives, all the artisans and the smiths; no one remained, except the poorest people of the land. 15 He carried away Jehoiachin to Babylon; the king's mother, the king's wives, his officials, and the elite of the land, he took into captivity from Jerusalem to Babylon. 16 The king of Babylon brought captive to Babylon all the men of valor, seven thousand, the artisans and the smiths, one thousand, all of them strong and fit for war. 17 The king of Babylon made Mattaniah, Jehoiachin's uncle, king in his place, and changed his name to Zedekiah. 18 Zedekiah was twenty-one years old when he began to reign; he reigned eleven years in Jerusalem. His mother's name was Hamutal daughter of Jeremiah of Libnah. 19 He did what was evil in the sight of the Lord, just as Jehoiakim had done. 20 Indeed, Jerusalem and Judah so angered the Lord that he expelled them from his presence.

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The British Museum

The story of Nebuchadnezzar.

son Jehoiachin's reign, a year or so after Jehoiakim's death. The difficulty arises then of when did Nebuchadnezzar II capture Jerusalem? From both 2 Kings 24 and the *Babylonian Chronicles*,³ the of-

Zedekiah rebelled against the king of Babylon.

³Translation of the above tablet:

Obverse side line by line:

1. In the twenty-first year [605/604; note 1] the king of Akkad [Nabopolassar] stayed in his own land, Nebuchadnezzar his eldest son, the crown-prince,
2. mustered the Babylonian army and took command of his troops; he marched to Karchemiš which is on the bank of the Euphrates,
3. and crossed the river to go against the Egyptian army which lay in Karchemiš.
4. They fought with each other and the Egyptian army withdrew before him.
5. He accomplished their defeat and beat them to non-existence. As for the rest of the Egyptian army
6. which had escaped from the defeat so quickly that no weapon had reached them, in the district of Hamath
7. the Babylonian troops overtook and defeated them so that not a single man escaped to his own country.
8. At that time Nebuchadnezzar conquered the whole area of Hamath.
9. For twenty-one years Nabopolassar had been king of Babylon,
10. when on 8 Abu [15 August 605] he went to his destiny; in the month of Ululu Nebuchadnezzar returned to Babylon
11. and on 1 Ululu [7 September] he sat on the royal throne in Babylon.
12. In the accession year Nebuchadnezzar went back again to the Hatti-land and until the month of Šabatu
13. marched unopposed through the Hatti-land; in the month



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Place markers. The geographical markers in chapter one focus on [Babylon](#) and the [royal palace](#),

where Daniel and his friends were taken after being captured in Jerusalem. By 600 BCE during the Neo-Babylonian, or Chaldean period, the city had been rebuilt and expanded to become one of the most beautiful cities of the ancient world, as is depicted in the [Wikipedia article on Babylon](#):

With the recovery of Babylonian independence, a new era of architectural activity ensued, and his son Nebuchadnezzar II (604–561 BC) made Babylon into one of the wonders of the ancient world.[6] Nebuchadnezzar ordered the complete reconstruction of the imperial grounds, including rebuilding the Etemenanki ziggurat and the construction of the Ishtar Gate — the most spectacular of eight gates that ringed the perimeter

of Babylon. The Ishtar Gate survives today in the Pergamon Museum in Berlin. Nebuchadnezzar is also credited with the construction of the Hanging Gardens of Babylon (one of the seven wonders of the ancient world), said to have been built for his homesick wife Amyitis.

Thus the surroundings in which Daniel came to live in Babylon were top notch and overwhelmingly impressive. The king was the most powerful ruler of that time and he enjoyed all the trappings of power and success. Such an atmosphere would have put enormous pressure for conformity on these foreign boys who had been in from different parts of the empire.

b. Literary

Genre. The literary pattern of chapter one is complex. It is presented as history, but not in the same way as one finds either in the Deuteronomic history of Judges through 2 Kings, nor of the Chronicler history in 1 - 2 Chronicles. John Goldengay (*Word Biblical Commentary*, Logos Systems) describes it this way:

The stories in Dan 1–6 combine features of midrash, court-tale, legend, and aretalogy; to oversimplify, chap. 1 constitutes a legend (vv 8–16) in the context of a court-tale (vv 3–7, 17–20) set in a framework of midrash (vv 1–2, 21). The legend, the story of a holy man, exists to exalt its hero and its hero's God in the hearers' eyes; it thus encourages them to take heed of subsequent stories of Daniel and to emulate the hero's faithfulness, confident of his God's power and support. The court-tale entertains by its romantic story of the flourishing of young exiles at a foreign court (cf. Joseph, Esther, Tobit, Ahiqar); it, too, also offers encouragement as it invites the hearer to identify with these exiles. It contains hints of the two forms of court-tale to be exemplified in chaps. 2; 4–5 and 3; 6 respectively, the court contest tale/interpretation story and the court conflict tale/deliverance story (Humphreys, "Life-style"; Davies, 51). In keeping with the nature of the stories, they do not seek to allow the characters of their heroes to emerge in their own right; we discover only those facts that relate to the concerns of court-tale/legend. In stressing the involvement of God in their triumph (v 17) it manifests the characteristic feature of an *aretalogy* (on which see Derger, "Gattungen," 1218–31). While the story does not start from the desire to clarify or actualize specific scriptures, it may be described as situational midrash in that it reuses earlier scriptural material in order to establish links between the scriptures themselves and both the extra-scriptural content of the story and the post-scriptural setting of its hearers, who are thus invited to link their story onto scripture's story and to look at their experience in its context.

By combining the elements of these different ancient

forms of story telling, the writer has blended together an impressive introduction to Daniel and his life experience.

Literary Setting. The literary context for chapter one is helpfully summarized in the article on Daniel in the [Catholic Encyclopedia](#):

The Book of Daniel, as it now stands in the ordinary Hebrew Bibles, is generally divided into two main parts. The first includes a series of narratives which are told in the third person (chaps. i-vi), and the second, a series of visions which are described in the first person (chaps. vii-xii). The opening chapter of the first series may be considered as a preface to the whole work. It introduces to the reader the Hebrew heroes of the book, Daniel and his three fellow-captives, Ananias, Misael, and Azarias, and records the manner in which these noble youths obtained a high rank in Nebuchadnezzar's service, although they had refused to be defiled by eating of the royal food.

Thus chapter one stands as an important introduction to the rest of the document.



Literary Structure. The internal structure of chapter one can be divided into three segments: (1) vv. 1-7, Captivity; (2) vv. 8-16, Daniel's Commitment; (3) vv. 17-21, God's Blessings. In a more detailed analysis of the Hebrew text, Goldengay (*WBC*) analyzes the structure in chiastic form as follows:

<i>Panels</i>	<i>Verses</i>		
1A	1-2	<i>tension</i>	Babylonians defeat Israel.
2A	3-7		Young men are taken for training.
3(i)A	8		Daniel wants to avoid defilement
3(ii)A	9-14		and takes on a test.
3(ii)B	15	<i>resolution</i>	Daniel is triumphant in the test
3(i)B	16		and avoids defilement.
2B	17-20		Young men are triumphant in the training.
1B	21		Daniel sees out the Babylonians.

a. Captivity, vv. 1-7

NLT

1 During the third year of King Jehoiakim's reign in Judah,^{F1} King Nebuchadnezzar of Babylon came to Jerusalem and besieged it with his armies. 2 The Lord gave him victory over King Jehoiakim of Judah. When Nebuchadnezzar returned to Babylon, he took with him some of the sacred objects from the Temple of God and placed them in the treasure-house of his god in the land of Babylonia.^{F2} 3 Then the king ordered Ashpenaz, who was in charge of the palace officials, to bring to the palace some of the young men of Judah's royal family and other noble families, who had been brought to Babylon as captives. 4 "Select

^{F2}Hebrew the land of Shinar.

θομμιν 4 νεανίσκους οἷς οὐκ ἔστιν ἐν αὐτοῖς μῶμος καὶ καλοὺς τῇ ὄψει καὶ συνιέντας ἐν πάσῃ σοφίᾳ καὶ γινώσκοντας γνῶσιν καὶ διανοομένους φρόνησιν καὶ οἷς ἔστιν ἰσχὺς ἐν αὐτοῖς ἐστάναι ἐν τῷ οἴκῳ τοῦ βασιλέως, καὶ διδάξαι αὐτοὺς γράμματα καὶ γλῶσσαν Χαλδαίων. 5 καὶ διέταξεν αὐτοῖς ὁ βασιλεὺς τὸ τῆς ἡμέρας καθ' ἡμέραν ἀπὸ τῆς τραπέζης τοῦ βασιλέως καὶ ἀπὸ τοῦ οἴνου τοῦ πότου αὐτοῦ καὶ θρέψαι αὐτοὺς ἑτὶ τρία καὶ μετὰ ταῦτα στήναι ἐνώπιον τοῦ βασιλέως. 6 καὶ ἐγένετο ἐν αὐτοῖς ἐκ τῶν υἱῶν Ιουδα Δανιηλ καὶ Ανανίας καὶ Μισαηλ καὶ Αζαριας. 7 καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιευνούχος ὀνόματα, τῷ Δανιηλ Βαλτασαρ καὶ τῷ Ανανία Σεδραχ καὶ τῷ Μισαηλ Μισαχ καὶ τῷ Αζαρια Αβδεναγω.

standing 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. 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. 6 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.

and competent to serve in the king's palace; they were to be taught the literature and language of the Chaldeans. 5 The king assigned them a daily portion of the royal rations of food and wine. They were to be educated for three years, so that at the end of that time they could be stationed in the king's court. 6 Among them were Daniel, Hananiah, Mishael, and Azariah, from the tribe of Judah. 7 The palace master gave them other names: Daniel he called Belteshazzar, Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego.

only strong, healthy, and good-looking young men," he said. "Make sure they are well versed in every branch of learning, are gifted with knowledge and good sense, and have the poise needed to serve in the royal palace. Teach these young men the language and literature of the Babylonians.^{F3} 5 The king assigned them a daily ration of the best food and wine from his own kitchens. They were to be trained for a three-year period, and then some of them would be made his advisers in the royal court. 6 Daniel, Hananiah, Mishael, and Azariah were four of the young men chosen, all from the tribe of Judah. 7 The chief official renamed them with these Babylonian names: Daniel was called Belteshazzar. Hananiah was called Shadrach. Mishael was called Meshach. Azariah was called Abednego.

^{F3} Or of the Chaldeans.

Notes:

As is reflected in footnote one of the New Living Translation above, the time of this invasion of the Babylonians of the southern kingdom was 605 B.C.E. To place this in context, see the Chronological Table on the following page. The [Babylonians](#) were the dominate empire of the eastern Mediterranean world at this moment of time. Although they could be cruel to captured peoples, their history is much more tolerate than that of the Assyrians, who preceded them. [Nebuchadnezzar](#) was one of the better known and more powerful rulers of the Babylonian empire. During his reign he controlled most all the [Fertile Crescent](#) from Babylon, his capital.

George A. F. Knight, "The Book of Daniel," *Interpreter's One Volume Commentary on the Bible*, (iPreach) has a helpful summary:

1:1-2. Beginning of the Exile. The record in 2 Kings 23:34-24:17, confirmed and supplemented by Babylonian annals, shows that Jehoiakim became king



of Judah as a vassal of Pharaoh Neco of Egypt in 609. In 605 Nebuchadnezzar defeated Neco at Carchemish (cf. Jer. 46:2), then hurried home to succeed his father as king of Babylon. Thereafter he proceeded to take over from Egypt the domination of Syria and Palestine, and Jehoiakim became his vassal for 3 years (2 Kings 24:1) before rebelling ca. 600. Being occupied elsewhere, Nebuchadnezzar did not bring his own army

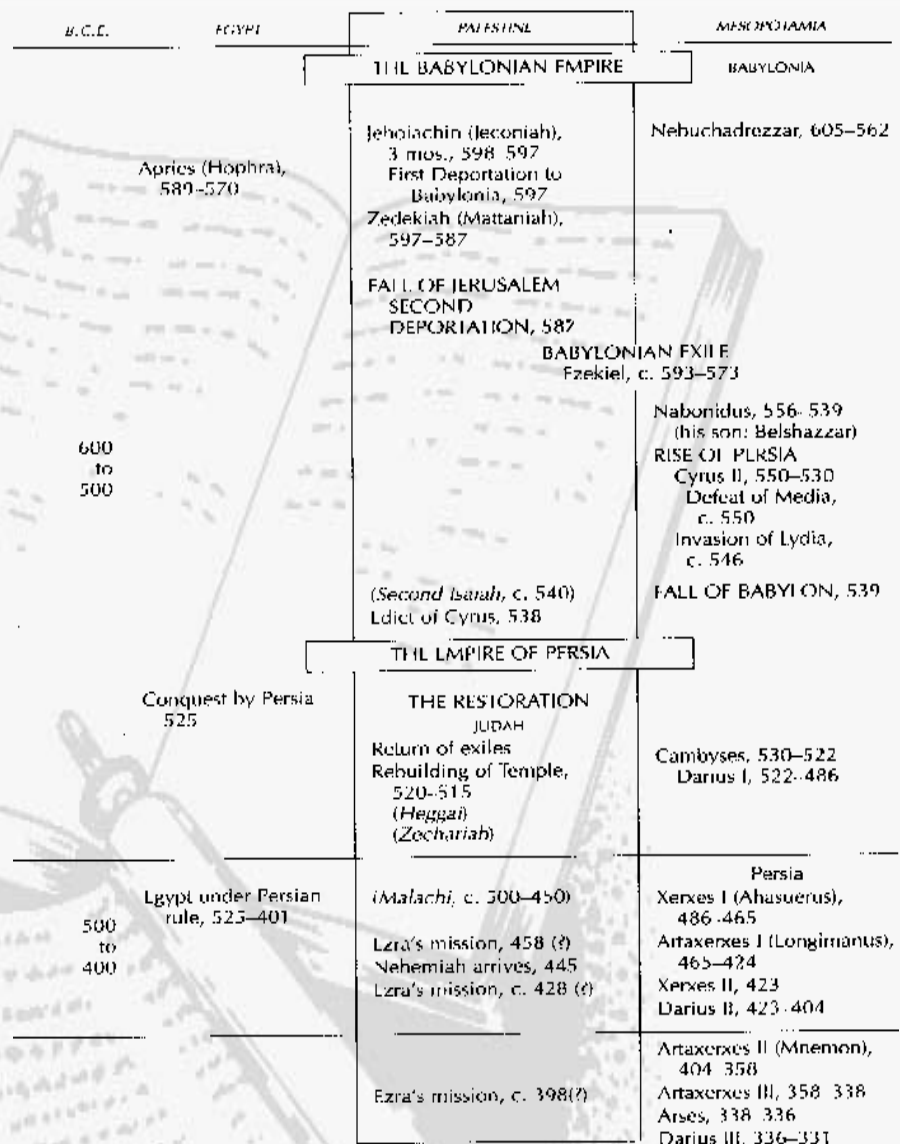
against Jerusalem till 598. At that time Jehoiakim died, and after 3 months his young son Jehoiachin surrendered on Mar. 16, 597. A Babylonian capture of Jerusalem in Jehoiakim's third year, i.e. before Carchemish, can scarcely be fitted into this record. No doubt the author misinterpreted the 3 years of Jehoiakim's vassalage. On the other hand 2 Chr. 36:5-7, if historical—for the Chronicler was also more interested in theology than in precise history—may indicate that the establishment of Babylonian control over Judah after Carchemish involved some military action, which may have resulted in the taking of a few hostages to Babylon. More probably, however, the tradition folio, wed by the author refers to the first body of exiles deported with Jehoiachin in 597.

Nebuchadnezzar represents the Babylonian name Nabu-kudurri-usur, "Nabu [i.e. the god Nebo (cf. Isa. 46:1)] has protected the succession rights." The form Nebuchadnezzar found in Jer. and Ezek. is thus slightly closer to the original. Shinar, an old name for S Mesopotamia, gives a touch of antiquity as an allusion to the tower of Babel (cf. Gen. 11:2), where man's pride and egotism met with God's judgment.

1:3-5. The Wisdom of Babylon.

The first deportation in 597 took most of Jerusalem's "intelligentsia." Here it is related that some of the younger of these were chosen for higher education in the rich lore of Babylonia. The selection is obviously a great honor for foreigners and demands that the young men be physically and mentally superior. The Chaldeans were a Babylonian tribe that in the 7th cent. became dominant in overthrowing the Assyrian Empire and establishing the Neo-Babylonian Empire. In writings before and during the Exile the name is practically synonymous with "Babylonians" (cf. e.g. 2 Kings 25:4; Isa. 13:19; 43:14; Jer. 21:4; Ezek. 1:3). In this book it has a meaning acquired later (see Intro.), describing the priestly caste, the intellectual elite of Babylon, who studied and taught the astrology, mathematics, and magic for which the city was famous (cf. Isa. 47:9, 12). To stand before the king was to be available to give him advice on demand.

1:6-7. The Names of the Young Men. The Hebrew names of all 4 youths contain syllables meaning God (el) or Yahweh (iah). But the chief of the royal household gives them Babylonian names. In the ancient world a man's name was meaningful. If he entered into a new relationship



he might receive a new name (cf. e.g. 2 Kings 23:34). Belteshazzar is understood by the author to contain the name of the Babylonian god Bel (4:8), but probably it represents a Babylonian name meaning rather "protect his life." Abednego is no doubt a corruption of "servant of Nebo" (cf. Isa. 46:1), but the tradition has so far altered Shadrach and Meshach that their meanings cannot be determined.

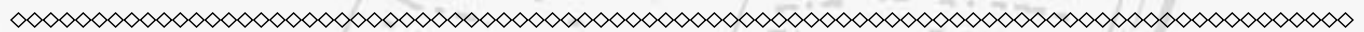
The assigned ration of food (v. 5) to these young Hebrew boys represented the opportunity to eat the finest food available to anyone in the empire. It was intended to provide them with the best possible diet so as to enhance their training and development for service in the royal court of the king. Yet much of the food evidently violated the dietary code set forth in the Law about what Jews could and could not eat. A dilemma was then posed to these young Hebrew boys.

The connecting of these verses to today's world

suggests several things. In our recent American history, we haven't been subjected to the chaos of war and defeat. Thus, it's hard for most of us to comprehend just how devastating the destruction of one's homeland could be. For some who have fought in military combat in other parts of the world, there is a better realization of what that is like. Additionally, the idea of being taken captive to a foreign land is hard for most of us to grasp. How does one cope when suddenly thrust into an environment where everyone speaks a different language, wears different

clothes, eats different foods etc.? At the least, such an experience would be an acid test of our values and commitments, especially religiously.

The point of these seven verses is that these four young men handled this situation wonderfully. They made the best of their circumstances of living in Babylonia as captive Jews. As such they become a challenge to us when we face significant change of circumstance in our life. Hopefully, we can handle change as well as they did.



b. Commitment, vv. 8-16

LXX

8 καὶ ἔθετο Δανιηλ ἐπὶ τὴν καρδίαν αὐτοῦ ὡς οὐ μὴ ἀλισγηθῇ ἐν τῇ τραπέζῃ τοῦ βασιλέως καὶ ἐν τῷ οἴνῳ τοῦ πότου αὐτοῦ, καὶ ἠξίωσε τὸν ἀρχιευνοῦχον ὡς οὐ μὴ ἀλισγηθῇ. 9 καὶ ἔδωκεν ὁ θεὸς τὸν Δανιηλ εἰς ἔλεον καὶ εἰς οἰκτιρμὸν ἐνώπιον τοῦ ἀρχιευνούχου. 10 καὶ εἶπεν ὁ ἀρχιευνοῦχος τῷ Δανιηλ φοβοῦμαι ἐγὼ τὸν κύριόν μου τὸν βασιλέα τὸν ἐκτάξαντα τὴν βρώσιν ὑμῶν καὶ τὴν πόσιν ὑμῶν μήποτε ἴδῃ τὰ πρόσωπα ὑμῶν σκυθρωπὰ παρὰ τὰ παιδάρια τὰ συνήλικα ὑμῶν καὶ καταδικάσῃτε τὴν κεφαλὴν μου τῷ βασιλεῖ. 11 καὶ εἶπεν Δανιηλ πρὸς Ἀμελσαδ, ὃν κατέστησεν ὁ ἀρχιευνοῦχος ἐπὶ Δανιηλ, Ἀνανιαν, Μισαηλ, Ἀζαριαν 12 Πείρασον δὴ τοὺς παῖδάς σου ἡμέρας δέκα, καὶ δότωσαν ἡμῖν ἀπὸ τῶν σπερμάτων, καὶ φαγόμεθα καὶ ὕδωρ πίομεθα, 13 καὶ ὀφθίτῳσαν ἐνώπιόν σου αἱ ἰδέαι ἡμῶν καὶ αἱ ἰδέαι τῶν παιδάρίων τῶν ἐσθιόντων τὴν τράπεζαν τοῦ βασιλέως, καὶ καθὼς ἂν ἴδῃς ποιήσῃς μετὰ τῶν παίδων σου. 14 καὶ εἰσήκουσεν αὐτῶν καὶ ἐπείρασεν αὐτοὺς

NASB

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. 9 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." 11 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

NRSV

8 But Daniel resolved that he would not defile himself with the royal rations of food and wine; so he asked the palace master to allow him not to defile himself. 9 Now God allowed Daniel to receive favor and compassion from the palace master. 10 The palace master said to Daniel, "I am afraid of my lord the king; he has appointed your food and your drink. If he should see you in poorer condition than the other young men of your own age, you would endanger my head with the king." 11 Then Daniel asked the guard whom the palace master had appointed over Daniel, Hananiah, Mishael, and Azariah: 12 "Please test your servants for ten days. Let us be given vegetables to eat and water to drink. 13 You can then compare our appearance with the appearance of the young men who eat the royal rations, and deal with your servants according to what you observe." 14 So he agreed to this

NLT

8 But Daniel made up his mind not to defile himself by eating the food and wine given to them by the king. He asked the chief official for permission to eat other things instead. 9 Now God had given the chief official great respect for Daniel. 10 But he was alarmed by Daniel's suggestion. "My lord the king has ordered that you eat this food and wine," he said. "If you become pale and thin compared to the other youths your age, I am afraid the king will have me beheaded for neglecting my duties." 11 Daniel talked it over with the attendant who had been appointed by the chief official to look after Daniel, Hananiah, Mishael, and Azariah. 12 "Test us for ten days on a diet of vegetables and water," Daniel said. 13 "At the end of the ten days, see how we look compared to the other young men who are eating the king's rich food. Then you can decide whether or not to let us continue

ἡμέρας δέκα. 15 καὶ μετὰ τὸ τέλος τῶν δέκα ἡμερῶν ὠράθησαν αἱ ιδέαι αὐτῶν ἀγαθαὶ καὶ ἰσχυραὶ ταῖς σαρκὶν ὑπὲρ τὰ παιδάρια τὰ ἐσθίοντα τὴν τράπεζαν τοῦ βασιλέως. 16 καὶ ἐγένετο Ἀμελσαδ ἀναιρούμενος τὸ δεῖπνον αὐτῶν καὶ τὸν οἶνον τοῦ πόματος αὐτῶν καὶ ἐδίδου αὐτοῖς σπέρματα.

appearance of the youths who are eating the king's choice food; and deal with your servants according to what you see." 14 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 kept giving them vegetables.

proposal and tested them for ten days. 15 At the end of ten days it was observed that they appeared better and fatter than all the young men who had been eating the royal rations. 16 So the guard continued to withhold their royal rations and the wine they were to drink, and gave them vegetables.

eating our diet." 14 So the attendant agreed to Daniel's suggestion and tested them for ten days. 15 At the end of the ten days, Daniel and his three friends looked healthier and better nourished than the young men who had been eating the food assigned by the king. 16 So after that, the attendant fed them only vegetables instead of the rich foods and wines.

Notes:

This segment focuses on Daniel especially, but as representative and as spokesman for all four young men. Once again George Knight in the *Interpreter's One Volume Commentary on the Bible* has a helpful summation:

1:8-16. A Test of the Food Laws. Between the days of the Exile and the 2nd cent. B.C. the Jews had become increasingly impressed with the importance of keeping in detail the ordinances of the Mosaic law. Notable among them were the regulations about "clean" and "unclean" meats (Lev. 11:1; Deut. 14:3-21). Their observance became a mark not only of obedience to the law but also of separation from the Gentiles. Antiochus Epiphanes' program of forced hellenization seems to have included attempts to require abandonment of this source of difference (cf. I Macc. 1:62-63; II Macc. 6:18; 7:1). In this story Dan. challenges the royal officer to prove by a test that the will of God revealed in the food laws will effect more practical good than the rich food prepared in violation of them. Rather than eat "unclean" meats, he and his companions will restrict themselves to vegetables, none of which are forbidden in the food laws. Ten days is too short a time for any natural effects of a difference in diet; the noticeably healthier appearance of the 4 youths must be attributed to divine approval of their loyalty. This story must have bolstered the resolve of readers who faced hardship and even persecution in their adherence to Jewish customs.

One of the traditions that set the Jewish people apart from their ancient neighbors was the dietary code in the Law of Moses, as defined in [Leviticus 11](#) and also in [Deut. 14:3-21](#) (NRSV):

2 You have been set apart as holy to the LORD

your God, and he has chosen you to be his own special treasure from all the nations of the earth. 3 "You must not eat animals that are ceremonially unclean. 4 These are the animals you may eat: the ox, the sheep, the goat, 5 the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, and the mountain sheep. 6 Any animal that has split hooves and chews the cud may be eaten, 7 but if the animal doesn't have both, it may not be eaten. So you may not eat the camel, the hare, or the rock badger. They chew the cud but do not have split hooves. 8 And the pig may not be eaten, for though it has split hooves, it does not chew the cud. All these animals are ceremonially unclean for you. You may not eat or even touch the dead bodies of such animals. 9 As for marine animals, you may eat whatever has both fins and scales. 10 You may not, however, eat marine animals that do not have both fins and scales. They are ceremonially unclean for you. 11 You may eat any bird that is ceremonially clean. 12 These are the birds you may not eat: the



eagle, the vulture, the osprey, 13 the buzzard, kites of all kinds, 14 ravens of all kinds, 15 the ostrich, the nighthawk, the seagull, hawks of all kinds, 16 the little owl, the great owl, the white owl, 17 the pelican, the carrion vulture, the cormorant, 18 the stork, herons of all kinds, the hoopoe, and the bat. 19 "All flying insects are ceremonially unclean for you and may not be eaten. 20 But you may eat any winged creature that is ceremonially clean. 21 Do not eat anything that has died a natural death. You may give it to a foreigner living among you, or you may sell it to a foreigner. But do not eat it yourselves, for you are set apart as holy to the LORD your God. Do not boil a young goat in its mother's milk.

As a part of the [Holiness Code](#), which defined patterns of behavior for all the covenant people, these regulations about eating were linked to obedience to God in covenant. Although some of them may have had physical health benefits, that played no role in their being set up and in being followed, as would sometimes be the case today among [Jewish](#) and Christian groups that still seek to follow this code.

The question emerges regarding the relevancy of those food regulations to Christians. Generally, [Mark 7:19b](#) as a part of vv. 1-23 is considered to be the definitive Christian response: "Thus he [Jesus] declared all foods clean." Additionally, Paul in [Colossians 2:16](#) strongly disconnects any association of eating patterns with spiritual growth or maturity (NRSV): "16 Therefore do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or sabbaths." Professing Christians at Colossae were being pressured to adopt the Jewish dietary code, but Paul's response was to reject this completely.

Goldengay (WBC) points to the basic theme here:

Since Daniel and the other three are not the only exiles undergoing the training (see v 6, "Among them were ..."), Daniel's decision presumably involves standing firm when other Israelites do not;

the youths with whom they are compared in vv 10-16, 19 are likewise presumably other Israelites as well as Babylonian and other foreigners. His concern about defilement corresponds to a characteristic feature of Leviticus and Ezekiel, though one also present elsewhere in the OT. He uses the verb [לִאָּחַז](#), a mostly postexilic word, but having a similar range of meanings to the more common [לָלַח](#) (Dan 11:31) and [אָחַז](#).

Underlying references to defilement is the assumption that there are objects and activities that are proper to some groups but not to others (e.g., to the nations but not to Israel, or to lay people but not to priests). The distinctiveness of the smaller group is preserved by its avoiding the objects and activities in question. Expressed thus, holiness/cleanliness/defilement are wholly theological or ritual categories. They are also applied to moral and religious activities: thus murder or worshiping other gods, as well as contact with a corpse or eating pork, defiles a person or a people and threatens their identity. (On holiness/cleanliness/defilement, see, e.g., G. J. Wenham, *The Book of Leviticus* [Grand Rapids: Eerdmans, 1979] 18-25 and references.)

The more important truth from these verses for us today is the courageous example of Daniel standing up for his religious heritage even at great personal risk.



He was deeply committed to the principles of serving God as a covenant Jew and also trusted God to honor that commitment. Herein lies the challenge to us. Temptation to compromise our religious commitment, especially in the supposedly fringe elements, is daily, and sometimes very powerful. Daniel's example encourages us to be faithful and resist watering down our faith.

c. Blessing, vv. 17-21

LXX

17 καὶ τὰ παιδάρια ταῦτα, οἱ τέσσαρες αὐτοί, ἔδωκεν αὐτοῖς ὁ θεὸς σύνεσιν καὶ φρόνησιν ἐν πάσῃ γραμματικῇ καὶ σοφίᾳ, καὶ Δανιηλ συνῆκεν ἐν πάσῃ ὁράσει καὶ ἐνυπνίοις. 18 καὶ μετὰ τὸ τέλος τῶν ἡμερῶν, ὧν εἶπεν ὁ βασιλεὺς εἰσαγαγεῖν αὐτούς,

NASB

17 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

NRSV

17 To these four young men God gave knowledge and skill in every aspect of literature and wisdom; Daniel also had insight into all visions and dreams. 18 At the end of the time that the king had set for them to be brought in, the

NLT

17 God gave these four young men an unusual aptitude for learning the literature and science of the time. And God gave Daniel special ability in understanding the meanings of visions and dreams. 18 When the three-year training

καὶ εἰσήγαγεν αὐτοὺς ὁ ἀρχιευνούχος ἐναντίον Ναβουχοδοноσορ. 19 καὶ ἐλάλησεν μετ' αὐτῶν ὁ βασιλεύς, καὶ οὐχ εὐρέθησαν ἐκ πάντων αὐτῶν ὅμοιοι Δαυιηλ καὶ Ἀνανία καὶ Μισαηλ καὶ Ἀζαρία, καὶ ἔστησαν ἐνώπιον τοῦ βασιλέως. 20 καὶ ἐν παντὶ ῥήματι σοφίας καὶ ἐπιστήμης, ὧν ἐζήτησεν παρ' αὐτῶν ὁ βασιλεύς, εὗρεν αὐτοὺς δεκαπλασίονας παρὰ πάντας τοὺς ἐπαιδοὺς καὶ τοὺς μάγους τοὺς ὄντας ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ. 21 καὶ ἐγένετο Δαυιηλ ἕως ἔτους ἐνὸς Κύρου τοῦ βασιλέως.

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.

palace master brought them into the presence of Nebuchadnezzar, 19 and the king spoke with them. And among them all, no one was found to compare with Daniel, Hananiah, Mishael, and Azariah; therefore they were stationed in the king's court. 20 In every matter of wisdom and understanding concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters in his whole kingdom. 21 And Daniel continued there until the first year of King Cyrus.

period ordered by the king was completed, the chief official brought all the young men to King Nebuchadnezzar. 19 The king talked with each of them, and none of them impressed him as much as Daniel, Hananiah, Mishael, and Azariah. So they were appointed to his regular staff of advisers. 20 In all matters requiring wisdom and balanced judgment, the king found the advice of these young men to be ten times better than that of all the magicians and enchanters in his entire kingdom. 21 Daniel remained there until the first year of King Cyrus's reign.^{F1}

Notes:

Once more we turn to the helpful comments of George Knight in the Interpreter's One Volume Commentary on the Bible:

1:17-21. The Young Men's Reward. Because of their obedience to the food laws under difficult circumstances God blesses Dan. and his companions with superior development not only physically but mentally, so that they become ten times better than the pagan wise men. Even so, if Israel remains loyal to God, there can be no end to his blessings. The first year of King Cyrus (vs. 21) marked the end of the Exile and the call to return to Jerusalem (Ezra 1:1). Thus Dan.'s career is noted as spanning the whole period of the Exile. The reference is apparently to the length of his service in public office rather than of his lifetime (cf. 6:28; 10:1). Some have thought this vs. to be displaced, but at this point it serves as a reminder that God's judgment in the Exile was temporary and thus virtually was a promise to the suffering

patriots in 165 B.C. that the days of their trial are numbered.

The heroic nature of this

initial story in Daniel underscores the positive outcome of God's blessings upon these young Jewish boys who honored their God and were consistent to their spiritual heritage. Although divine blessing can and will take different directions according to the situation and God's will, the principle still holds: God will bless those who are faithful to him.

Goldengay (WBC) provides additional insight:

17-20 Indeed, it is possible to be successful there. The OT is not opposed to divination (and associated purificatory, exorcistic, and apotropaic rites) as such -- though dreams and casting lots are almost its only forms of (approved) divination, and they appear rarely; the OT tends to claim that Yahweh has more distinctive, more direct means of communicating with his people (Deut 18:15). Yet in demonstrating his understanding of visions and dreams, Daniel earns the title "prophet" which later generations give him (4QFlor 2.3; Matt 24:15; cf. Num 12:6). The Bible's overt attacks on divination are attacks on the practices of alien religions (Deut 18:9-14; Isa 47). God,



the true God of Israel, is the source of the young men's insight and of Daniel's achievements in the Babylonians' own areas of expertise. There is no positive theology of pagan or secular learning here, but rather the assurance that it can be triumphed over. If there were two main attitudes to foreign wisdom in the postexilic period, Daniel belongs ultimately with the more exclusive, not the more open (against Lebram VT 15 [1965] 234–37). By allowing the young men to be open to alien wisdom but then portraying theirs as superior, Daniel makes the same points as Isa 47, perhaps more strongly. It asserts that there is insight about life, history, and politics (the affairs the young men will be concerned in) that only God endows. God is the giver in connection with their destiny, even when it does not appear so (v 2), the giver in connection with their relationships, even when these are most threatening (v 9), and the giver in connection with their character and abilities, even when these are under most pressure (v 17). His involvement thus relativizes military power, political power, and the power of human wisdom (Joubert).

“‘God gave’—that is the gospel of this chapter” (Lüt-hi).

This being the case, it is hardly surprising that the young men's counsel turns out to be not merely comparable with but ten times better than that of the king's other advisers—even if this seems a bold claim,

whether in a Babylonian, a Persian, or a Greek context. If the God of Israel is God, it is to be expected that he will enable his people to offer better counsel than those who seek their wisdom from other sources. This is not only pious hope (as in Daniel's visions) but is foretasted as present reality. The God whom Nebuchadnezzar was seeking to eliminate (vv 1–7) is triumphing (Calvin). The Israelite kingly family has been taken into the service of the Babylonian king but it has found itself in a position of leadership in Babylon, and not through military or political achievement but through wisdom (Boehmer, 62–63).

21 Nor is this triumph a single belated event or one relevant only to the lives of individuals. We started on the broad canvas of a defeat by Nebuchadnezzar, a plundering of the temple, and an exiling of the flower of

Israel's manhood, which threaten a breaking off of the story of God, his purpose with Israel, and their relationship with him. But Daniel lived through the seventy years of submission to Babylon prophesied by Jeremiah, on to “the first year of Cyrus, king of Persia,” who encouraged Jewish exiles to return with the temple articles to rebuild the temple (2 Chr 36:22–23; Ezra 1). Daniel is still there when Nebuchadnezzar, who had brought about Israel's exile, gives way to Cyrus, who will bring about its end.

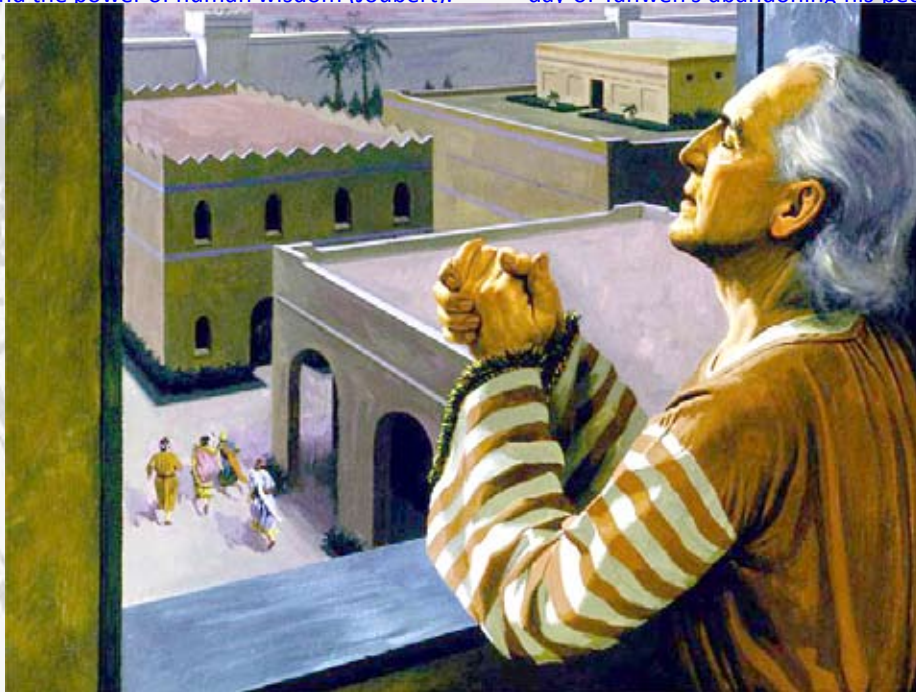
Daniel offers no answer to the question “Why are we here in exile?” It was simply God's will. It can be accepted, partly because it is not without end. A beginning in “the third year of Jehoiakim” can be acknowledged and recorded because it contains the seed of an end in “the first year of King Cyrus,” not by forces immanent in history but by those immanent in the word of God that decides both beginning and end. “Nebuchadnezzar” spells invasion, siege, defeat, plundering, exile. “Cyrus” spells the end of each of these. “Nebuchadnezzar” brings the day of Yahweh's abandoning his people to darkness and

wrath, a historical experience and at the same time a pointer to ultimate Darkness and Wrath. “Cyrus” suggests deliverance and freedom, restoration and rebuilding, the joy of going home. It, too, is a historical experience yet at the same time a pointer to the deliverance, freedom, restoration, and joy of the End (cf. Isa 44:24–45:7).

The fact that the exile does not

go on for ever and that Daniel sees it out does not provide an intellectual answer to why it happens, but it provides some practical help for living in exile. On the basis of it, those who wait for Yahweh can find new strength (Isa 40:31). Their faith survives and grows.

The central lesson of chapter one is that our culture may at times be crossways with our religious commitment, but when we put God first His blessings will come. As Jesus put it in [Matt. 6:33](#), “But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.” We would do well to heed these admonitions from Daniel and from our Lord.



LXX

1 Ἐν ἔτει τρίτῳ τῆς βασιλείας Ἰωακὶμ βασιλέως Ἰουδα ἦλθεν Ναβουχοδοноσορ βασιλεὺς Βαβυλῶνος εἰς Ἱερουσαλὴμ καὶ ἐπολιόρκει αὐτήν. 2 καὶ ἔδωκεν κύριος ἐν χειρὶ αὐτοῦ τὸν Ἰωακὶμ βασιλέα Ἰουδα καὶ ἀπὸ μέρους τῶν σκευῶν οἴκου τοῦ θεοῦ, καὶ ἤνεγκεν αὐτὰ εἰς γῆν Σεννααρ οἶκον τοῦ θεοῦ αὐτοῦ, καὶ τὰ σκεύη εἰσήνεγκεν εἰς τὸν οἶκον θησαυροῦ τοῦ θεοῦ αὐτοῦ. 3 καὶ εἶπεν ὁ βασιλεὺς τῷ Ασφανεζ τῷ ἀρχιευνούχῳ αὐτοῦ εἰσαγαγεῖν ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας Ἰσραὴλ καὶ ἀπὸ τοῦ σπέρματος τῆς βασιλείας καὶ ἀπὸ τῶν φορθομμιν 3 καὶ εἶπεν ὁ βασιλεὺς τῷ Ασφανεζ τῷ ἀρχιευνούχῳ αὐτοῦ εἰσαγαγεῖν ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας Ἰσραὴλ καὶ ἀπὸ τοῦ σπέρματος τῆς βασιλείας καὶ ἀπὸ τῶν φορθομμιν 4 νεανίσκους οἷς οὐκ ἔστιν ἐν αὐτοῖς μῶμος καὶ καλοὺς τῇ ὄψει καὶ συνιέντας ἐν πάσῃ σοφίᾳ καὶ γινώσκοντας γνῶσιν καὶ διανοομένους φρόνησιν καὶ οἷς ἔστιν ἰσχύς ἐν αὐτοῖς ἐστάναι ἐν τῷ οἴκῳ τοῦ βασιλέως, καὶ διδάξαι αὐτοὺς γράμματα καὶ γλῶσσαν Χαλδαίων. 5 καὶ διέταξεν αὐτοῖς ὁ βασιλεὺς τὸ τῆς ἡμέρας καθ' ἡμέραν ἀπὸ τῆς τραπέζης τοῦ βασιλέως καὶ ἀπὸ τοῦ οἴνου τοῦ πότου αὐτοῦ καὶ θρέψαι αὐτοὺς ἑτὶ τρία καὶ μετὰ ταῦτα στῆναι ἐνώπιον τοῦ βασιλέως. 6 καὶ ἐγένετο ἐν αὐτοῖς ἐκ τῶν υἱῶν Ἰουδα Δανιὴλ καὶ Ἀνανίας καὶ Μισαὴλ καὶ Ἀζαρία. 7 καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιευνούχος ὀνόματα, τῷ

NASB

1 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. 3 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. 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. 6 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*

NRSV

1 In the third year of the reign of King Jehoiakim of Judah, King Nebuchadnezzar of Babylon came to Jerusalem and besieged it. 2 The Lord let King Jehoiakim of Judah fall into his power, as well as some of the vessels of the house of God. These he brought to the land of Shinar, and placed the vessels in the treasury of his gods. 3 Then the king commanded his palace master Ashpenaz to bring some of the Israelites of the royal family and of the nobility, 4 young men without physical defect and handsome, versed in every branch of wisdom, endowed with knowledge and insight, and competent to serve in the king's palace; they were to be taught the literature and language of the Chaldeans. 5 The king assigned them a daily portion of the royal rations of food and wine. They were to be educated for three years, so that at the end of that time they could be stationed in the king's court. 6 Among them were Daniel, Hananiah, Mishael, and Azariah, from the tribe of Judah. 7 The palace master gave them other names: Daniel he called Belteshazzar, Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego. 8 But Daniel resolved that he would not defile himself with the royal

NLT

1 During the third year of King Jehoiakim's reign in Judah,^{F1} King Nebuchadnezzar of Babylon came to Jerusalem and besieged it with his armies. 2 The Lord gave him victory over King Jehoiakim of Judah. When Nebuchadnezzar returned to Babylon, he took with him some of the sacred objects from the Temple of God and placed them in the treasure-house of his god in the land of Babylonia.^{F2} 3 Then the king ordered Ashpenaz, who was in charge of the palace officials, to bring to the palace some of the young men of Judah's royal family and other noble families, who had been brought to Babylon as captives. 4 "Select only strong, healthy, and good-looking young men," he said. "Make sure they are well versed in every branch of learning, are gifted with knowledge and good sense, and have the poise needed to serve in the royal palace. Teach these young men the language and literature of the Babylonians."^{F3} 5 The king assigned them a daily ration of the best food and wine from his own kitchens. They were to be trained for a

^{F1}The third year of Jehoiakim's reign, according to the Hebrew system of reckoning, was 605 B.C.

^{F2}Hebrew *the land of Shinar*.

^{F3}Or *of the Chaldeans*.

Δανιηλ Βαλτασαρ καὶ τῷ
Ανανια Σεδραχ καὶ τῷ Μι-
σαηλ Μισαχ καὶ τῷ Αζαρια
Αβδεναγω.

8 καὶ ἔθετο Δανιηλ
ἐπὶ τὴν καρδίαν αὐτοῦ
ὡς οὐ μὴ ἀλισγηθῇ ἐν τῇ
τραπέζῃ τοῦ βασιλέως
καὶ ἐν τῷ οἴνῳ τοῦ πό-
του αὐτοῦ, καὶ ἡξίωσε τὸν
ἀρχιεunuῶν ὡς οὐ μὴ
ἀλισγηθῇ. 9 καὶ ἔδωκεν ὁ
θεὸς τὸν Δανιηλ εἰς ἔλεον
καὶ εἰς οἰκτιρμὸν ἐνώπιον
τοῦ ἀρχιεunuῶν. 10 καὶ
εἶπεν ὁ ἀρχιεunuῶν τῷ
Δανιηλ Φοβοῦμαι ἐγὼ
τὸν κύριόν μου τὸν βα-
σιλέα τὸν ἐκτάξαντα τὴν
βρῶσιν ὑμῶν καὶ τὴν πό-
σιν ὑμῶν μήποτε ἴδῃ τὰ
πρόσωπα ὑμῶν σκυθρωπὰ
παρὰ τὰ παιδάρια τὰ συνή-
λικά ὑμῶν καὶ καταδικά-
σητε τὴν κεφαλὴν μου τῷ
βασιλεῖ. 11 καὶ εἶπεν Δανι-
ηλ πρὸς Αμελσαδ, ὃν κατέ-
στησεν ὁ ἀρχιεunuῶν ἐπὶ
Δανιηλ, Ανανιαν, Μισαηλ,
Αζαριαν 12 Πείρασον δὴ
τοὺς παῖδάς σου ἡμέρας
δέκα, καὶ δότωσαν ἡμῖν
ἀπὸ τῶν σπερμάτων, καὶ
φαγόμεθα καὶ ὕδωρ πό-
μεθα, 13 καὶ ὀφθήτωσαν
ἐνώπιόν σου αἱ ιδέαι ἡμῶν
καὶ αἱ ιδέαι τῶν παιδα-
ρίων τῶν ἐσθιόντων τὴν
τράπεζαν τοῦ βασιλέως,
καὶ καθὼς ἂν ἴδῃς ποιή-
σον μετὰ τῶν παίδων σου.
14 καὶ εἰσήκουσεν αὐτῶν
καὶ ἐπέειπεν αὐτοῖς
ἡμέρας δέκα. 15 καὶ μετὰ
τὸ τέλος τῶν δέκα ἡμερῶν
ὠράθησαν αἱ ιδέαι αὐτῶν
ἀγαθαὶ καὶ ἰσχυραὶ ταῖς
σαρξὶν ὑπὲρ τὰ παιδάρια τὰ
ἐσθιόντα τὴν τράπεζαν τοῦ
βασιλέως. 16 καὶ ἐγένετο
Αμελσαδ ἀναιρούμενος
τὸ δεῖπνον αὐτῶν καὶ τὸν

name Belteshazzar, to
Hananiah Shadrach, to
Mishael Meshach and to
Azariah Abed-nego.

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. 9 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." 11 But Daniel said
to the overseer whom
the commander of the
officials had appointed
over Daniel, Hananiah,
Mishael and Azariah, 12
"Please test your ser-
vants for ten days, and
let us be given some veg-
etables 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 ac-
cording to what you see."
14 So he listened to them
in this matter and tested
them for ten days. 15 At
the end of ten days their
appearance seemed bet-
ter and they were fat-

rations of food and wine;
so he asked the palace
master to allow him not to
defile himself. 9 Now God
allowed Daniel to receive
favor and compassion
from the palace mas-
ter. 10 The palace mas-
ter said to Daniel, "I am
afraid of my lord the king;
he has appointed your
food and your drink. If he
should see you in poorer
condition than the other
young men of your own
age, you would endanger
my head with the king."
11 Then Daniel asked the
guard whom the palace
master had appointed
over Daniel, Hananiah,
Mishael, and Azariah:
12 "Please test your ser-
vants for ten days. Let
us be given vegetables
to eat and water to drink.
13 You can then compare
our appearance with the
appearance of the young
men who eat the royal
rations, and deal with
your servants according
to what you observe."
14 So he agreed to this
proposal and tested them
for ten days. 15 At the
end of ten days it was
observed that they ap-
peared better and fatter
than all the young men
who had been eating the
royal rations. 16 So the
guard continued to with-
draw their royal rations
and the wine they were
to drink, and gave them
vegetables.

17 To these four
young men God gave
knowledge and skill in
every aspect of litera-
ture and wisdom; Daniel

three-year period, and
then some of them would
be made his advisers in
the royal court. 6 Daniel,
Hananiah, Mishael, and
Azariah were four of the
young men chosen, all
from the tribe of Judah.
7 The chief official re-
named them with these
Babylonian names: Dan-
iel was called Belteshaz-
zar. Hananiah was called
Shadrach. Mishael was
called Meshach. Azariah
was called Abednego.

8 But Daniel made
up his mind not to defile
himself by eating the food
and wine given to them
by the king. He asked the
chief official for permis-
sion to eat other things
instead. 9 Now God had
given the chief official
great respect for Daniel.
10 But he was alarmed
by Daniel's suggestion.
"My lord the king has
ordered that you eat this
food and wine," he said.
"If you become pale and
thin compared to the
other youths your age,
I am afraid the king will
have me beheaded for
neglecting my duties."
11 Daniel talked it over
with the attendant who
had been appointed by
the chief official to look
after Daniel, Hananiah,
Mishael, and Azariah. 12
"Test us for ten days on
a diet of vegetables and
water," Daniel said. 13 "At
the end of the ten days,
see how we look com-
pared to the other young
men who are eating the
king's rich food. Then
you can decide whether

οἶνον τοῦ πόματος αὐτῶν
καὶ ἐδίδου αὐτοῖς σπέρμα-
τα.

17 καὶ τὰ παιδάρια
ταῦτα, οἱ τέσσαρες αὐτοί,
ἔδωκεν αὐτοῖς ὁ θεὸς σύ-
νεσιν καὶ φρόνησιν ἐν πάσῃ
γραμματικῇ καὶ σοφίᾳ, καὶ
Δανιηλ συνῆκεν ἐν πάσῃ
ὁράσει καὶ ἐνυπνίοις. 18 καὶ
μετὰ τὸ τέλος τῶν ἡμερῶν,
ὧν εἶπεν ὁ βασιλεὺς
εἰσαγαγεῖν αὐτούς,
καὶ εἰσήγαγεν αὐτοὺς ὁ
ἀρχιευνούχος ἐναντίον
Ναβουχοδοноσορ. 19 καὶ
ἐλάλησεν μετ' αὐτῶν ὁ βα-
σιλεὺς, καὶ οὐχ εὗρέθησαν
ἐκ πάντων αὐτῶν ὅμοιοι
Δανιηλ καὶ Ανανια καὶ
Μισαηλ καὶ Αζαρια, καὶ
ἔστησαν ἐνώπιον τοῦ βασι-
λέως. 20 καὶ ἐν παντὶ ῥήματι
σοφίας καὶ ἐπιστήμης, ὧν
ἐζήτησεν παρ' αὐτῶν ὁ βα-
σιλεὺς, εὗρεν αὐτοὺς δε-
καπλασίονας παρὰ πάντας
τοὺς ἐπαοιδοὺς καὶ τοὺς
μάγους τοὺς ὄντας ἐν πάσῃ
τῇ βασιλείᾳ αὐτοῦ. 21 καὶ
ἐγένετο Δανιηλ ἕως ἔτους
ἐνὸς Κύρου τοῦ βασιλέως.

ter 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 kept giving them
vegetables.

17 As for these four
youths, God gave them
knowledge and intelli-
gence 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 of-
ficials 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 wis-
dom 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.

also had insight into all
visions and dreams. 18
At the end of the time
that the king had set for
them to be brought in, the
palace master brought
them into the presence
of Nebuchadnezzar, 19
and the king spoke with
them. And among them
all, no one was found
to compare with Daniel,
Hananiah, Mishael, and
Azariah; therefore they
were stationed in the
king's court. 20 In every
matter of wisdom and un-
derstanding concerning
which the king inquired of
them, he found them ten
times better than all the
magicians and enchant-
ers in his whole kingdom.
21 And Daniel continued
there until the first year of
King Cyrus.

or not to let us continue
eating our diet." 14 So
the attendant agreed
to Daniel's suggestion
and tested them for ten
days. 15 At the end of
the ten days, Daniel and
his three friends looked
healthier and better nour-
ished than the young
men who had been eat-
ing the food assigned by
the king. 16 So after that,
the attendant fed them
only vegetables instead
of the rich foods and
wines.

17 God gave these
four young men an un-
usual aptitude for learn-
ing the literature and
science of the time. And
God gave Daniel special
ability in understanding
the meanings of visions
and dreams. 18 When
the three-year training
period ordered by the
king was completed, the
chief official brought all
the young men to King
Nebuchadnezzar. 19 The
king talked with each of
them, and none of them
impressed him as much
as Daniel, Hananiah,
Mishael, and Azariah.
So they were appointed
to his regular staff of ad-
visers. 20 In all matters
requiring wisdom and
balanced judgment, the
king found the advice
of these young men to
be ten times better than
that of all the magicians
and enchanters in his
entire kingdom. 21 Daniel
remained there until the
first year of King Cyrus's
reign.^{F4}

reign was 538 B.C.

^{F4}The first year of Cyrus's

1 Ἐν ἔτει τρίτῳ τῆς βασιλείας Ἰωακίμ βασιλέως Ἰουδα ἦλθεν Ναβουχοδονοσορ βασιλεὺς Βαβυλῶνος εἰς Ἱερουσαλὴμ καὶ ἐπολιόρκει αὐτήν. 2 καὶ ἔδωκεν κύριος ἐν χειρὶ αὐτοῦ τὸν Ἰωακίμ βασιλέα Ἰουδα καὶ ἀπὸ μέρους τῶν σκευῶν οἴκου τοῦ θεοῦ, καὶ ἤνεγκεν αὐτὰ εἰς γῆν Σεννααρ οἶκον τοῦ θεοῦ αὐτοῦ, καὶ τὰ σκεύη εἰσήνεγκεν εἰς τὸν οἶκον θησαυροῦ τοῦ θεοῦ αὐτοῦ. 3 καὶ εἶπεν ὁ βασιλεὺς τῷ Ἀσφανεὺ τῷ ἀρχιευνούχῳ αὐτοῦ εἰσαγαγεῖν ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας Ἰσραὴλ καὶ ἀπὸ τοῦ σπέρματος τῆς βασιλείας καὶ ἀπὸ τῶν φορθομμῖν 3 καὶ εἶπεν ὁ βασιλεὺς τῷ Ἀσφανεὺ τῷ ἀρχιευνούχῳ αὐτοῦ εἰσαγαγεῖν ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας Ἰσραὴλ καὶ ἀπὸ τοῦ σπέρματος τῆς βασιλείας καὶ ἀπὸ τῶν φορθομμῖν 4 νεανίσκους οἷς οὐκ ἔστιν ἐν αὐτοῖς μῶμος καὶ καλοὺς τῇ ὄψει καὶ συνιέντας ἐν πάσῃ σοφίᾳ καὶ γιγνώσκοντας γνῶσιν καὶ διανοομένους φρόνησιν καὶ οἷς ἔστιν ἰσχὺς ἐν αὐτοῖς ἐστάναι ἐν τῷ οἴκῳ τοῦ βασιλέως, καὶ διδάξαι αὐτοὺς γράμματα καὶ γλῶσσαν Χαλδαίων. 5 καὶ διέταξεν αὐτοῖς ὁ βασιλεὺς τὸ τῆς ἡμέρας καθ' ἡμέραν ἀπὸ τῆς τραπέζης τοῦ βασιλέως καὶ ἀπὸ τοῦ οἴνου τοῦ πότου αὐτοῦ καὶ θρέψαι αὐτοὺς ἔτη τρία καὶ μετὰ ταῦτα στήναι ἐνώπιον τοῦ βασιλέως. 6 καὶ ἐγένετο ἐν αὐτοῖς ἐκ τῶν υἱῶν Ἰουδα Δαυνιὴλ καὶ Ἀνανίας καὶ Μισαὴλ καὶ Ἀζαριὰς. 7 καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιευνούχος ὀνόματα, τῷ Δαυνιὴλ Βαλτασαρ καὶ τῷ Ἀνανία Σεδραχ καὶ τῷ Μισαὴλ Μισαχ καὶ τῷ Ἀζαρία Ἀβδεναγῳ.

8 καὶ ἔθετο Δαυνιὴλ ἐπὶ τὴν καρδίαν αὐτοῦ ὥς οὐ μὴ ἀλισγηθῇ ἐν τῇ τραπέζῃ τοῦ βασιλέως καὶ ἐν τῷ οἴνῳ τοῦ πότου αὐτοῦ, καὶ ἠξίωσε τὸν ἀρχιευνούχον ὥς οὐ μὴ ἀλισγηθῇ. 9 καὶ ἔδωκεν ὁ θεὸς τὸν Δαυνιὴλ εἰς ἔλεον καὶ εἰς οἰκτιρμὸν ἐνώπιον τοῦ ἀρχιευνούχου. 10 καὶ εἶπεν ὁ ἀρχιευνούχος τῷ Δαυνιὴλ Φοβοῦμαι ἐγὼ τὸν κύριόν μου τὸν βασιλέα τὸν ἐκτάξαντα τὴν βρῶσιν ὑμῶν καὶ τὴν πόσιν ὑμῶν μήποτε ἴδῃ τὰ πρόσωπα ὑμῶν σκυθρωπὰ παρὰ τὰ παιδάρια τὰ συνήλικα ὑμῶν καὶ καταδικάσῃτε τὴν κεφαλὴν μου τῷ βασιλεῖ. 11 καὶ εἶπεν Δαυνιὴλ πρὸς Ἀμελσαδ, ὃν κατέστησεν ὁ ἀρχιευνούχος ἐπὶ Δαυνιὴλ, Ἀνανιαν, Μισαὴλ, Ἀζαριαν 12 Πείρασον δὴ τοὺς παῖδάς σου ἡμέρας δέκα, καὶ δότωσαν ἡμῖν ἀπὸ τῶν σπερμάτων, καὶ φαγόμεθα καὶ ὕδωρ πίομεθα, 13 καὶ ὀφθῆτωσαν ἐνώπιόν σου αἱ ἰδέαι ἡμῶν καὶ αἱ ἰδέαι τῶν παιδαρίων τῶν ἐσθιόντων τὴν τράπεζαν τοῦ βασιλέως, καὶ καθὼς ἂν ἴδῃς ποιήσῃς μετὰ τῶν παίδων σου. 14 καὶ εἰσήκουσεν αὐτῶν καὶ ἐπείρασεν αὐτοὺς ἡμέρας δέκα. 15 καὶ μετὰ τὸ τέλος τῶν δέκα ἡμερῶν ὠράθησαν αἱ ἰδέαι αὐτῶν ἀγαθαὶ καὶ ἰσχυραὶ ταῖς σαρκὶν ὑπὲρ τὰ παιδάρια τὰ ἐσθιόντα τὴν τράπεζαν τοῦ βασιλέως. 16 καὶ ἐγένετο Ἀμελσαδ ἀναιρούμενος τὸ δεῖπνον αὐτῶν καὶ τὸν οἶνον τοῦ πόματος αὐτῶν καὶ ἐδίδου αὐτοῖς σπέρματα.

17 καὶ τὰ παιδάρια ταῦτα, οἱ τέσσαρες αὐτοί, ἔδωκεν αὐτοῖς ὁ θεὸς σύνεσιν καὶ φρόνησιν ἐν πάσῃ γραμματικῇ καὶ σοφίᾳ, καὶ Δαυνιὴλ συνῆκεν ἐν πάσῃ ὁράσει καὶ ἐνυπνίοις. 18 καὶ μετὰ τὸ τέλος τῶν ἡμερῶν, ὧν εἶπεν ὁ βασιλεὺς εἰσαγαγεῖν αὐτούς, καὶ εἰσήγαγεν αὐτοὺς ὁ ἀρχιευνούχος ἐναντίον Ναβουχοδονοσορ. 19 καὶ ἐλάλησεν μετ' αὐτῶν ὁ βασιλεὺς, καὶ οὐχ εὐρέθησαν ἐκ πάντων αὐτῶν ὅμοιοι Δαυνιὴλ καὶ Ἀνανία καὶ Μισαὴλ καὶ Ἀζαρία, καὶ ἔστησαν ἐνώπιον τοῦ βασιλέως. 20 καὶ ἐν παντὶ ῥήματι σοφίας καὶ ἐπιστήμης, ὧν ἐζήτησεν παρ' αὐτῶν ὁ βασιλεὺς, εὗρεν αὐτοὺς δεκαπλάσιον παρὰ πάντας τοὺς ἐπασιδοὺς καὶ τοὺς μάγους τοὺς ὄντας ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ. 21 καὶ ἐγένετο Δαυνιὴλ ἕως ἔτους ἐνὸς Κύρου τοῦ βασιλέως.

Ralfs Text

Theodion Text

1 Ἐν ἔτει τρίτῳ
τῆς βασιλείας
Ἰωακίμ βασιλέ-
ως Ἰουδα ἦλθεν
Ναβουχοδονο-
σορ βασιλεὺς
Βαβυλῶνος εἰς
Ἱερουσαλὴμ
καὶ ἐπολιόρκει
αὐτήν.

Ἐπὶ βασιλέως Ἰωακίμ τῆς Ἰουδαίας
ἔτους τρίτου παραγενόμενος Ναβου-
χοδονοσορ βασιλεὺς Βαβυλῶνος εἰς
Ἱερουσαλὴμ ἐπολιόρκει αὐτήν.

2 καὶ ἔδωκεν
κύριος ἐν χειρὶ
αὐτοῦ τὸν
Ἰωακίμ βασιλέα
Ἰουδα καὶ ἀπὸ
μέρους τῶν
σκευῶν οἴκου
τοῦ θεοῦ, καὶ
ἤνεγκεν αὐτὰ
εἰς γῆν Σεν-
νααρ οἶκον τοῦ
θεοῦ αὐτοῦ,
καὶ τὰ σκεύη
εἰσήνεγκεν
εἰς τὸν οἶκον
θησαυροῦ τοῦ
θεοῦ αὐτοῦ.

καὶ παρέδωκεν αὐτήν κύριος εἰς
χεῖρας αὐτοῦ καὶ Ἰωακίμ τὸν βασιλέα
τῆς Ἰουδαίας καὶ μέρος τι τῶν ἱερῶν
σκευῶν τοῦ κυρίου, καὶ ἀπήνεγκεν
αὐτὰ εἰς Βαβυλῶνα καὶ ἀπηρείσατο
αὐτὰ ἐν τῷ εἰδωλίῳ αὐτοῦ.

3 καὶ εἶπεν ὁ βασιλεὺς τῷ Ασφανεζ τῷ ἀρχιευνούχῳ αὐτοῦ εἰσαγαγεῖν ἀπὸ τῶν υἱῶν τῆς αἰχμαλωσίας Ἰσραὴλ καὶ ἀπὸ τοῦ σπέρματος τῆς βασιλείας καὶ ἀπὸ τῶν φοροθωμῶν
4 νεανίσκους οἷς οὐκ ἔστιν ἐν αὐτοῖς μῶμος καὶ καλοὺς τῇ ὄψει καὶ συνιέντας ἐν πάσῃ σοφίᾳ καὶ γιγνώσκοντας γνῶσιν καὶ διανοουμένους φρόνησιν καὶ οἷς ἔστιν ἰσχύς ἐν αὐτοῖς ἐστάναι ἐν τῷ οἴκῳ τοῦ βασιλέως, καὶ διδάξαι αὐτοὺς γράμματα καὶ γλῶσσαν Χαλδαίων.
5 καὶ διετάξεν αὐτοῖς ὁ βασιλεὺς τὸ τῆς ἡμέρας καθ' ἡμέραν ἀπὸ τῆς τραπέζης τοῦ βασιλέως καὶ ἀπὸ τοῦ οἴνου τοῦ πότου αὐτοῦ καὶ θρέψαι αὐτοὺς ἔτη τρία καὶ μετὰ ταῦτα στήναι ἐνώπιον τοῦ βασιλέως.
6 καὶ ἐγένετο ἐν αὐτοῖς ἐκ τῶν υἱῶν Ἰουδα Δανιηλ καὶ Ανανίας καὶ Μισαηλ καὶ Αζαριαν.

καὶ εἶπεν ὁ βασιλεὺς Αβιεσδρι τῷ ἑαυτοῦ ἀρχιευνούχῳ ἀγαγεῖν αὐτῷ ἐκ τῶν υἱῶν τῶν μεγιστάνων τοῦ Ἰσραὴλ καὶ ἐκ τοῦ βασιλικοῦ γένους καὶ ἐκ τῶν ἐπιλέκτων

νεανίσκους ἀμώμους καὶ εὐειδεῖς καὶ ἐπιστήμονας ἐν πάσῃ σοφίᾳ καὶ γραμματικὸν καὶ συνετοὺς καὶ σοφοὺς καὶ ἰσχύοντας ὥστε εἶναι ἐν τῷ οἴκῳ τοῦ βασιλέως καὶ διδάξαι αὐτοὺς γράμματα καὶ διάλεκτον Χαλδαϊκὴν

καὶ δίδοσθαι αὐτοῖς ἔκθεσιν ἐκ τοῦ οἴκου τοῦ βασιλέως καθ' ἐκάστην ἡμέραν καὶ ἀπὸ τῆς βασιλικῆς τραπέζης καὶ ἀπὸ τοῦ οἴνου, οὗ πίνει ὁ βασιλεὺς, καὶ ἐκπαιδεῦσαι αὐτοὺς ἔτη τρία καὶ ἐκ τούτων στήσαι ἔμπροσθεν τοῦ βασιλέως.

καὶ ἦσαν ἐκ τοῦ γένους τῶν υἱῶν Ἰσραὴλ τῶν ἀπὸ τῆς Ἰουδαίας Δανιηλ, Ανανίας, Μισαηλ, Αζαριαν.

7 καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιευνούχος ὀνόματα, τῷ Δανιηλ Βαλτασαρ καὶ τῷ Ανανία Σεδραχ καὶ τῷ Μισαηλ Μισαχ καὶ τῷ Αζαρία Αβδεναγῶ.

8 καὶ ἔθετο Δανιηλ ἐπὶ τὴν καρδίαν αὐτοῦ ὡς οὐ μὴ ἁλισγηθῇ ἐν τῇ τραπέζῃ τοῦ βασιλέως καὶ ἐν τῷ οἴνῳ τοῦ πότου αὐτοῦ, καὶ ἠξίωσε τὸν ἀρχιευνούχον ὡς οὐ μὴ ἁλισγηθῇ.
9 καὶ ἔδωκεν ὁ θεὸς τὸν Δανιηλ εἰς ἔλεον καὶ εἰς οἰκτιρμὸν ἐνώπιον τοῦ ἀρχιευνούχου.
10 καὶ εἶπεν ὁ ἀρχιευνούχος τῷ Δανιηλ φοβοῦμαι ἐγὼ τὸν κύριόν μου τὸν βασιλέα τὸν ἐκτάξαντα τὴν βρῶσιν ὑμῶν καὶ τὴν πόσιν ὑμῶν μήποτε ἴδῃ τὰ πρόσωπα ὑμῶν διατετραμμένα καὶ ἀσθενῇ παρὰ τοὺς συντρεφομένους ὑμῖν νεανίας τῶν ἀλλογενῶν, καὶ κινδυνεύσῃ τῷ ἰδίῳ τραχήλῳ.
11 καὶ εἶπεν Δανιηλ πρὸς Αμελσαδ, ὃν κατέστησεν ὁ ἀρχιευνούχος ἐπὶ Δανιηλ, Ανανίαν, Μισαηλ, Αζαριαν

καὶ ἐπέθηκεν αὐτοῖς ὁ ἀρχιευνούχος ὀνόματα, τῷ μὲν Δανιηλ Βαλτασαρ, τῷ δὲ Ανανία Σεδραχ καὶ τῷ Μισαηλ Μισαχ καὶ τῷ Αζαρία Αβδεναγῶ.

καὶ ἐνεθυμήθη Δανιηλ ἐν τῇ καρδίᾳ ὅπως μὴ ἁλισγηθῇ ἐν τῷ δείπνῳ τοῦ βασιλέως καὶ ἐν ᾧ πίνει οἶνῳ, καὶ ἠξίωσε τὸν ἀρχιευνούχον ἵνα μὴ συμμολυνθῇ.

καὶ ἔδωκε κύριος τῷ Δανιηλ τιμὴν καὶ χάριν ἐναντίον τοῦ ἀρχιευνούχου.

καὶ εἶπεν ὁ ἀρχιευνούχος τῷ Δανιηλ Ἄγωνιῶ τὸν κύριόν μου τὸν βασιλέα τὸν ἐκτάξαντα τὴν βρῶσιν ὑμῶν καὶ τὴν πόσιν ὑμῶν ἵνα μὴ ἴδῃ τὰ πρόσωπα ὑμῶν διατετραμμένα καὶ ἀσθενῇ παρὰ τοὺς συντρεφομένους ὑμῖν νεανίας τῶν ἀλλογενῶν, καὶ κινδυνεύσῃ τῷ ἰδίῳ τραχήλῳ.

καὶ εἶπεν Δανιηλ Αβιεσδρι τῷ ἀναδειχθέντι ἀρχιευνούχῳ ἐπὶ τὸν Δανιηλ, Ανανίαν, Μισαηλ, Αζαριαν

12 Πείρασον δὴ τοὺς παῖδάς σου ἡμέρας δέκα, καὶ δότωσαν ἡμῖν ἀπὸ τῶν σπερμάτων, καὶ φαγόμεθα καὶ ὕδωρ πιόμεθα, 13 καὶ ὀφθήτωσαν ἐνώπιόν σου αἱ ἰδέαι ἡμῶν καὶ αἱ ἰδέαι τῶν παιδαρίων τῶν ἐσθιόντων τὴν τράπεζαν τοῦ βασιλέως, καὶ καθὼς ἂν ἴδῃς ποίησον μετὰ τῶν παίδων σου. 14 καὶ εἰσήκουσεν αὐτῶν καὶ ἐπείρασεν αὐτοὺς ἡμέρας δέκα. 15 καὶ μετὰ τὸ τέλος τῶν δέκα ἡμερῶν ὠράθησαν αἱ ἰδέαι αὐτῶν ἀγαθαὶ καὶ ἰσχυραὶ ταῖς σαρκὶν ὑπὲρ τὰ παιδάρια τὰ ἐσθιόντα τὴν τράπεζαν τοῦ βασιλέως. 16 καὶ ἐγένετο Ἀμελσαδ ἀναιρούμενος τὸ δεῖπνον αὐτῶν καὶ τὸν οἶνον τοῦ πόματος αὐτῶν καὶ ἐδίδου αὐτοῖς σπέρματα. 17 καὶ τὰ παιδάρια ταῦτα, οἱ τέσσαρες αὐτοί, ἔδωκεν αὐτοῖς ὁ θεὸς σύνεσιν καὶ φρόνησιν ἐν πάσῃ γραμματικῇ καὶ σοφίᾳ, καὶ Δανιηλ συνήκεν ἐν πάσῃ ὁράσει καὶ ἐνυπνίοις.

Πείρασον δὴ τοὺς παῖδάς σου ἐφ' ἡμέρας δέκα, καὶ δοθήτω ἡμῖν ἀπὸ τῶν ὀσπρίων τῆς γῆς, ὥστε κάπτειν καὶ ὑδροποτεῖν,

καὶ ἐὰν φανῇ ἡ ὄψις ἡμῶν διατετραμένη παρὰ τοὺς ἄλλους νεανίσκους τοὺς ἐσθιόντας ἀπὸ τοῦ βασιλικοῦ δείπνου, καθὼς ἐὰν θέλῃς οὕτω χρῆσαι τοῖς παισὶ σου.

καὶ ἐχρήσατο αὐτοῖς τὸν τρόπον τοῦτον καὶ ἐπείρασεν αὐτοὺς ἡμέρας δέκα.

μετὰ δὲ τὰς δέκα ἡμέρας ἐφάνη ἡ ὄψις αὐτῶν καλὴ καὶ ἡ ἕξις τοῦ σώματος κρείσσων τῶν ἄλλων νεανίσκων τῶν ἐσθιόντων τὸ βασιλικὸν δεῖπνον.

καὶ ἦν Ἀβιεσδρι ἀναιρούμενος τὸ δεῖπνον αὐτῶν καὶ τὸν οἶνον αὐτῶν καὶ ἀντεδίδου αὐτοῖς ἀπὸ τῶν ὀσπρίων.

καὶ τοῖς νεανίσκοις ἔδωκεν ὁ κύριος ἐπιστήμην καὶ σύνεσιν καὶ φρόνησιν ἐν πάσῃ γραμματικῇ τέχνῃ, καὶ τῷ Δανιηλ ἔδωκε σύνεσιν ἐν παντὶ ῥήματι καὶ ὁράματι καὶ ἐνυπνίοις καὶ ἐν πάσῃ σοφίᾳ.

18 καὶ μετὰ τὸ τέλος τῶν ἡμερῶν, ὧν εἶπεν ὁ βασιλεὺς εἰσαγαγεῖν αὐτούς, καὶ εἰσήγαγεν αὐτούς ὁ ἀρχιευνούχος ἐναντίον Ναβουχοδονοσορ. 19 καὶ ἐλάλησεν μετ' αὐτῶν ὁ βασιλεὺς, καὶ οὐχ εὐρέθησαν ἐκ πάντων αὐτῶν ὅμοιοι Δανιηλ καὶ Ανανία καὶ Μισαηλ καὶ Ἀζαρια, καὶ ἔστησαν ἐνώπιον τοῦ βασιλέως. 20 καὶ ἐν παντὶ ῥήματι σοφίας καὶ ἐπιστήμης, ὧν ἐζήτησεν παρ' αὐτῶν ὁ βασιλεὺς, εὗρεν αὐτοὺς δεκαπλασίονας παρὰ πάντας τοὺς ἐπαίδους καὶ τοὺς μάγους τοὺς ὄντας ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ. 21 καὶ ἐγένετο Δανιηλ ἕως ἔτους ἐνὸς Κύρου τοῦ βασιλέως.

μετὰ δὲ τὰς ἡμέρας ταύτας ἐπέταξεν ὁ βασιλεὺς εἰσαγαγεῖν αὐτούς, καὶ εἰσῆχθησαν ἀπὸ τοῦ ἀρχ[ι]ευνούχου πρὸς τὸν βασιλέα Ναβουχοδονοσορ.

καὶ ὠμίλησεν αὐτοῖς ὁ βασιλεὺς, καὶ οὐχ εὐρέθη ἐν τοῖς σοφοῖς ὅμοιος τῷ Δανιηλ καὶ Ανανία καὶ Μισαηλ καὶ Ἀζαρια, καὶ ἦσαν παρὰ τῷ βασιλεῖ.

καὶ ἐν παντὶ λόγῳ καὶ συνέσει καὶ παιδείᾳ, ὅσα ἐζήτησε παρ' αὐτῶν ὁ βασιλεὺς, κατέλαβεν αὐτοὺς σοφωτέρους δεκαπλασίως ὑπὲρ τοὺς σοφιστάς καὶ τοὺς φιλοσόφους τοὺς ἐν πάσῃ τῇ βασιλείᾳ αὐτοῦ, καὶ ἐδόξασεν αὐτοὺς ὁ βασιλεὺς καὶ κατέστησεν αὐτοὺς ἄρχοντας καὶ ἀνέδειξεν αὐτοὺς σοφοὺς παρὰ πάντας τοὺς αὐτοῦ ἐν πράγμασιν ἐν πάσῃ τῇ γῇ αὐτοῦ καὶ ἐν τῇ βασιλείᾳ αὐτοῦ.

καὶ ἦν Δανιηλ ἕως τοῦ πρώτου ἔτους τῆς βασιλείας Κύρου βασιλέως Περσῶν.

Daniel 1:1 בַּשָּׁנָה שְׁלוֹשׁ לְמַלְכוּת יְהוֹיָקִים מֶלֶךְ־יְהוּדָה
בָּא נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל יְרוּשָׁלַם וַיִּצֹר עָלֶיהָ: וַיִּתֶּן אֹדְנִי
בִידּוֹ אֶת־יְהוֹיָקִים מֶלֶךְ־יְהוּדָה וּמִקְצַת פְּלִי בֵית־הָאֱלֹהִים
וַיְבִיֵּאם אֶרֶץ־שֹׁנֶר בֵּית אֱלֹהֵיו וְאֶת־הַכֵּלִים הַבִּיֵּא בֵּית
אוֹצָר אֱלֹהֵיו:
³ וַיֹּאמֶר הַמֶּלֶךְ לְאַשְׁפַּנּוֹ רֹב סְרִיסֵיו לְהַבִּיֵּא מִבְּנֵי יִשְׂרָאֵל
וּמִזֶּרַע הַמְּלוּכָה וּמִן־הַפְּרִתָּמִים:
⁴ יְלָדִים אֲשֶׁר אֵין־בָּהֶם כָּל־ (מָאוֹם) [מוֹם] וְטוֹבֵי מְרָאָה
וּמִשְׁפִּילִים בְּכָל־חֻכְמָה וַיִּדְעֵי דַעַת וּמַבִּינֵי מִדָּע וְאֲשֶׁר כָּח
בָּהֶם לַעֲמֹד בַּהִיכָל הַמֶּלֶךְ וּלְלַמֹּד סֵפֶר וּלְשׁוֹן כְּשָׁדִים:
⁵ וַיִּמָּן לָהֶם הַמֶּלֶךְ דְּבַר־יוֹם בְּיוֹמוֹ מִפֶּתַח הַמֶּלֶךְ וּמִיָּן
מִשְׁתִּיו וּלְגִדְּלָם שָׁנִים שְׁלוֹשׁ וּמִקְצָתָם יַעֲמִדוּ לִפְנֵי הַמֶּלֶךְ:
⁶ וַיְהִי בָהֶם מִבְּנֵי יְהוּדָה דְּנִיָּאל חֲנַנְיָה מִישָׁאֵל וְעִזְרִיָּה:
⁷ וַיֵּשֶׁם לָהֶם שֵׁר הַסְּרִיסִים שִׁמּוֹת וַיֵּשֶׁם לְדְנִיָּאל בִּלְטַשְׁאֲצַר
וּלְחֲנַנְיָה שְׁדִרְךָ וּלְמִישָׁאֵל מִישָׁךְ וְלְעִזְרִיָּה עֶבֶד נָגוּ:
⁸ וַיֵּשֶׁם דְּנִיָּאל עַל־לְבוֹ אֲשֶׁר לֹא־יִתְגַּאֵל בִּפְתַּח הַמֶּלֶךְ
וּבִיָּן מִשְׁתִּיו וַיִּבְקֹשׁ מִשֵּׁר הַסְּרִיסִים אֲשֶׁר לֹא יִתְגַּאֵל:
⁹ וַיִּתֶּן הָאֱלֹהִים אֶת־דְּנִיָּאל לְחֹסֶד וּלְרַחֲמִים לִפְנֵי שֵׁר
הַסְּרִיסִים:
¹⁰ וַיֹּאמֶר שֵׁר הַסְּרִיסִים לְדְנִיָּאל יִרְא אָנִי אֶת־אֹדְנִי הַמֶּלֶךְ
אֲשֶׁר מָנָה אֶת־מַאֲכָלְכֶם וְאֶת־מִשְׁתֵּיכֶם אֲשֶׁר לָמָּה יִרְאָה
אֶת־פְּנֵיכֶם זַעֲפִים מִן־הַיְּלָדִים אֲשֶׁר כָּנִילְכֶם וְחִיבְתֶּם
אֶת־רָאשֵׁי לַמֶּלֶךְ:
¹¹ וַיֹּאמֶר דְּנִיָּאל אֶל־הַמֶּלֶךְ אֲשֶׁר מָנָה שֵׁר הַסְּרִיסִים
עַל־דְּנִיָּאל חֲנַנְיָה מִישָׁאֵל וְעִזְרִיָּה:
¹² נִסְ־נָא אֶת־עֲבָדֶיךָ יָמִים עֲשָׂרָה וַיִּתְּנוּ־לָנוּ מִן־הַזֹּרְעִים
וְנֹאכְלָה וּמִים וְנִשְׁתָּה:
¹³ וַיִּרְאוּ לִפְנֵיךְ מִרְאִינוֹ וּמִרְאָה הַיְּלָדִים הָאֲכָלִים אֶת
פֶּתַח הַמֶּלֶךְ וְכֹאֲשֶׁר תִּרְאָה עֲשֵׂה עִם־עֲבָדֶיךָ:
¹⁴ וַיִּשְׁמַע לָהֶם לֵאמֹר הִנֵּה וַיִּנָּסֶם יָמִים עֲשָׂרָה:
¹⁵ וּמִקְצַת יָמִים עֲשָׂרָה נִרְאָה מִרְאִיהֶם טוֹב וּבְרִיאֵי בָשָׂר
מִן־כָּל־הַיְּלָדִים הָאֲכָלִים אֶת פֶּתַח הַמֶּלֶךְ:

16 וַיְהִי הַמֶּלֶצֶר נָשָׂא אֶת־פֶּתֶבֶשׁגַּם וַיֵּין מִשְׁתִּיהֶם וַנִּתֵּן לָהֶם זֶרְעִים:

17 וַהֲלִידִים הָאֱלֹהִים אַרְבַּעַתָם \$נִתְּן לָהֶם הָאֱלֹהִים מִ\$דָּע וְהִשְׁכֵּל בְּכָל־סֵּפֶר וְחִכְמָה וְ\$דַּנְיָאֵל הִבִּין בְּכָל־חֲזוֹן וְחִלְמוֹת: 18 וּלְמִקְצֵת הַ\$יָּמִים אֲשֶׁר־אָמַר הַמֶּלֶךְ לְהִבְיֹאם וַיְבִיֹאם שָׂר הַסְּרִיסִים לִפְנֵי נְבֻכַדְנֶצַּר:

19 וַיְדַבֵּר אֲתָם הַמֶּלֶךְ וְלֹא נִמְצָא מִכֻּלָּם כַּ\$דַּנְיָאֵל חֲנֻנְיָה מִישָׂאֵל וְעִזְרָ\$יָה וַיַּעֲמֵדוּ לִפְנֵי הַמֶּלֶךְ:

20 וְכָל דְּבַר חִכְמַת בִּישָׁנָה אֲשֶׁר־בִּקֵּשׁ מֵהֶם הַמֶּלֶךְ וַיִּמְצְאוּ עֲשָׂר \$יָדוֹת עַל כָּל־הַחֲרָטְמִים הָאֲשֻׁפִּים אֲשֶׁר בְּכָל־מַלְכוּתוֹ: 21 וַיְהִי \$דַּנְיָאֵל עַד־שְׁנַת אַחַת לְכוֹרֶשׁ הַמֶּלֶךְ: פ