Daniel*

Daniel 1:3-5 (3) And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;
(4) Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.
(5) And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.
The book of Daniel has been the subject of more criticism and rejection by critics except for Genesis. This is basically because of one reason: the many remarkably fulfilled prophecies in the book. Critics who refuse to believe in God's ability to reveal future events through His prophets have gone to great lengths to cast doubt upon the traditional authorship. They have charged historical errors and linguistic anomalies, but the real reason is its prophecies. The Dead Sea Scrolls have a positive voice in this controversy. Due to the amount of Daniel fragments found in various caves near Qumran, it appears that this prophetic book was one of the most treasured. Perhaps the popularity of Daniel was due to the fact that the people of Qumran lived during the anxious period in which many of these prophecies were actually being fulfilled. For whatever reason, Daniel was peculiarly safeguarded to the extent that we have at our disposal parts of all chapters of Daniel. The Qumran materials have substantiated the textual integrity and authenticity of Daniel. Critical scholarship, as in the case of most all books of the Old Testament, has attempted to dismantle the authenticity of the book of Daniel. The message of the book claims to have

originated during the Babylonian exile, from the first deportation of the Jews into captivity 606 B.C., (Daniel 1:1-2) to the ascension of the Persian Empire to world dominance 536 B.C. (Daniel 10:1). This early date, however, has been questioned and generally dismissed by critical scholars who date the final composition of the book to the second century B.C. The apparent reason for this conclusion among critical scholars is the predictive nature of the book of Daniel. It speaks precisely of events that transpired several hundred years from the period in which it claims to have been composed. Therefore, critical scholars conclude that the book was written as a historical record of events during the Maccabean period, but couched in prophetic language. Interestingly, even before the most recent publication of Daniel fragments, R.K. Harrison recognized the canonical status of Daniel at Qumran as evidence against its being a composition of the Maccabean era, and served as confirmation of Daniel's authenticity. Once again the Bible is proven correct, but what else should anyone in the Kingdom expect? There is every reason, therefore, to accept the authenticity of the book of Daniel. Its histories are valid histories and its prophecies are genuine prophecies fulfilled. As far as Daniel himself is concerned, he was among those who were carried away from Judah into Babylonian captivity, with king Jehoiakim in the first wave of exiles. Daniel, with his three friends, took a strong and uncompromising stand for God in this pagan environment, and God greatly used and honored him as a result. Daniel served as a high official in Babylon under several kings, beginning with Nebuchadnezzar, and later Belshazzar. Afterwards he continued under Darius the Mede and finally under Cyrus of Persia. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian; (Dan 6:28). *Who hasn't heard of Daniel in the lion's den. Turn to;* **Daniel 6:12-24** (12) Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a

decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.
(13) Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.
(14) Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.
(15) Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.
(16) Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.
(17) And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.
(18) Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.
(19) Then the king arose very early in the morning, and went in haste unto the den of lions.
(20) And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?
(21) Then said Daniel unto the king, O king, live for ever.

(22) My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.
(23) Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.
(24) And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.
Throughout history God's people have been accused unjustly. In Daniel's case, God saved him alive to show forth His awesome majesty and power. Another unjust accusation that happened in the book of Daniel happened to his three friends, Shadrach, Meshach and Abednego. Their story is in;
Daniel 3:22-30 (22) Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.
(23) And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.
(24) Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.
(25) He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.
(26) Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego,

came forth of the midst of the fire.
(27) And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.
(28) Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.
(29) Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.
(30) Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.
It is interesting that Daniel never protested his name change or his enrollment into a pagan university or being forced to learn a new language. The crisis came over the food. Undoubtedly the table was spread with food that God's people were not allowed to eat. Eating food forbidden by God's law or participating in idolatry were direct violations of God's written word. Daniel along with his three friends resolved not to defile themselves, to consider their bravery turn to;
Daniel 1:8-16 (8) But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.
(9) Now God had brought Daniel into favour and tender love with the prince of the eunuchs.
(10) And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children

which are of your sort? then shall ye make me endanger my head to the king.
(11) Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,
(12) Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.
(13) Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.
(14) So he consented to them in this matter, and proved them ten days.
(15) And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.
(16) Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.
Here was a teen-age boy faced with unbelievable pressure to conform to Babylonian lifestyle, but he determined to stand true to God no matter what. It still takes a commitment and conviction to live in obedience to God regardless of the cost. The path of obedience is not easy. Maintaining our integrity is incredibly difficult at times. The question for each of us is, where will we stand when the pressure to compromise is on, with the majority or with the few who have chosen to obey. The book of Daniel divides into two sections that are dissimilar. The first six chapters are mostly biographical while the last six chapters are mostly prophecy. Chapters 1-6 contain some of the best known Bible narratives. Daniel and his friends refused to defile themselves with the food they were offered in chapter one. Daniel interpreted King Nebuchadnezzar's dream in chapter two. Daniel's three friends survived the fiery furnace in chapter three. A finger wrote on the palace wall predicting Babylon's downfall in chapter five. And God sent His angel to protect Daniel from the lion's in chapter six. In all these narratives we can see the unyielding

faith of God's people. That does not mean Christian's can survive a fiery furnace. History records many Christian's were burned alive for their faith under Demonic rule during the dark ages. The latter part of Daniel brings us to the most wonderful narrative ever told. The story of Jesus Christ and His Kingdom, and that prophecy is foretold in;
Daniel 7:13-18 (13) I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.
(14) And there was given him dominion, and glory, and a **kingdom**, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his **kingdom that which shall not be destroyed.**
(15) I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.
(16) I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.
(17) These great beasts, which are four, are four kings, which shall arise out of the earth.
(18) But the saints of the most High shall take the kingdom, and **possess the kingdom for ever**, even for ever and ever.
Just a few decades after fulfillment of the kingdom prophecy, Jerusalem and the temple were destroyed in 70 AD fulfilling this prophecy of Daniel; And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days (Dan 12:11). *Christ mentioned this in;*
Matthew 24:15-24 (15) When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
(16) Then let them which be in Judaea flee into the mountains:
(17) Let him which is on the housetop not come down to take any thing out of his house:

(18) Neither let him which is in the field return back to take his clothes.
(19) And woe unto them that are with child, and to them that give suck in those days!
(20) But pray ye that your flight be not in the winter, neither on the sabbath day:
(21) For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
(22) And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. (see also Mark 13:14-20, Luke 21:20-24)
What Christ said to his disciples, tended more to promote caution and to prepare them for the events that would happen. Therefore when the sign should be seen, that is, 'the abomination of desolation standing in the Holy place,' then it is time to leave town. It should be no surprise that the events foretold in Matthew 24:1-26 should come to pass in that generation and history confirms it did. The general purpose of this prophecy was accomplished by the Roman army in 70 A.D.. Those things which befell the Jews when the land became wasted, and Jerusalem and the temple was destroyed are mixed with words which came to pass at the lord's beckoning. {Let him who reads that remarkable prophecy of Daniel's, pause seriously upon it, and weigh well its meaning, for it contains one of the most eminent predictions which can anywhere be found of the time, purposes, and consequences of any appearing; or, the sense may be, Let him understand that the end of the city and sanctuary, with the ceasing of the sacrifice and oblation there predicted, is come, and of consequence, the end of the age (Benson Commentary).}
{When the siege and turmoil in Jerusalem came upon the city and surrounding territory, there were many men and women of both Jews and Gentiles who had become Christians and they are the ones meant by the elect (E.M. Zerr).} *Are you listening? It was for the sake of the Christians in Judæa, not*

for the rebellious Jews, that those days sould be shortened. Now in Daniel chapter 7 there is given to Christ dominion, and glory, and an everlasting Kingdom to be established on earth. It is certain the Kingdom is established on earth, it's recorded;
Colossians 1:12-13 (12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
(13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
One feature of the premillennial dispensationalist's claim is that the Kingdom is yet future, that Jesus is not reigning now, but will commence His reign in the future. However, several passages cannot be harmonized with such a view. First, the Bible teaches that the generation then in existence would not die until the Kingdom prophecy is fulfilled (Luke 9:27). If the Kingdom prophecy is yet unfulfilled, there are some extremely old people now living. Dr. Daniel Featly, one of the translators of the King James Bible was an adversary of the Churches of Christ, yet he was a witness of Churches of Christ meeting in London and takes them back to 1525 in his book "Dippers Dipt." In England and Europe, for several hundred years, it was illegal to be outside the state supported church. Dr Daniel Featly, b.1579-d.1645, lived during a portion of this time period hundreds of years removed from the Restoration movement of the 1800's when Alexander Campbell, Barton Stone and others were preaching for the return to Apostolic doctrine. The last bastion of Jewish religion, sacrifice and oblation ended as prophesied by Daniel and Jesus, turn to;
Matthew 24:1-2 (1) And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.
(2) And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
{At the time this was spoken, no event was more improbable

than this. The temple was vast, rich, splendid. It was the pride of the nation, and the nation was at peace. Yet in the short space of 40 years all this was accomplished exactly. Jerusalem was taken by the Roman armies, under the command of Titus, 70 a.d. After the city was taken, Josephus says that Titus "gave orders that they should now "demolish the whole city and temple," except three towers, which he reserved standing. But for the rest of the wall, it was laid so completely even with the ground by those who "dug it up from the foundation," that there was nothing left to make those believe who came hither that it had ever been inhabited." Maimonides, a Jewish writer, has also recorded that "Terentius Rufus, an officer in the army of Titus, with a plowshare tore up the foundations of the temple, that the prophecy might be fulfilled, 'Zion shall be plowed as a field,'" Micah 3:12 (Barnes' Notes on the Bible).} *Every word that Jesus Christ has spoken will come to pass as prophesied, even;* He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *To be saved a person must have faith in Christ that is the effect of belief and by faith be baptized into His death (Roman 6:3); to wit, a person must believe the testimony of God (Mark 16:16), by faith repent of their sins (Acts 2:38), confess Jesus Christ is the Son of God (Acts 8:37), and be baptized to crucify the old man of sin. This is the gospel. If any need prayer for other reasons, in either case come while we persuade with song.*

This message approved by
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References

Mark 13:14-20 (14) But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
(15) And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:
(16) And let him that is in the field not turn back again for to take up his garment.
(17) But woe to them that are with child, and to them that give suck in those days!
(18) And pray ye that your flight be not in the winter.
(19) For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
(20) And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Luke 21:20-24 (20) And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
(21) Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
(22) For these be the days of vengeance, that all things which are written may be fulfilled.
(23) But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
(24) And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Titus, the Roman general, ordered the very foundations of it to be dug up; after which the ground on which it stood was ploughed up by Turnus Rufus. It is true, Titus was very desirous of preserving it, and the city too, and sent Josephus and other Jews again and again to persuade them to a surrender, but one greater than Titus had determined it otherwise. The Jews themselves first set fire to the porticoes of the temple, and then the Romans (**Benson Commentary**).

Jeremiah 25:8-11 (8) Therefore thus saith the LORD of hosts; Because ye have not heard my words,
(9) Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.
(10) Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.
(11) And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

Jeremiah 16:18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.
Gill's Exposition of the Entire Bible
Because they have defiled my land; out of which he cast the Canaanites for the same reason; and which he chose for the place of his residence and worship, and settled the people of Israel for that purpose in it: that they might serve him in it, and not do as the Heathens before them had done, and which yet they did; and this was what was provoking to him.
They have filled mine inheritance with the carcasses of their detestable and abominable things; with their idols, which were not only lifeless, but stinking, loathsome, and abominable; or unclean creatures, which were sacrificed unto them; and some think human sacrifices, the bodies of men, are meant: places of idolatrous worship were set up everywhere in the land, and therefore it is said to be filled therewith; and it was an aggravation of their wickedness, that this was done in a land which the Lord had chosen for his own possession, and had given to Israel as an inheritance.

Josephus—eleventh printing 1973, Wars of the Jews, Book VII
Chapter II footnote, page 590.
This Tereutius Rufus, as Reland in part observes here, is the same person whom the Talmudists call Turnus Rufus; of whom they relate, that "he ploughed up Sion as a field, and made Jerusalem become as heaps, and the mountain of the house as the high Idaces of a forest;" which was long before foretold by the prophet Micah, ch. 3:12, and quoted from him in the prophecies of Jeremiah, ch. 26:18.

The message 'Daniel' Revised; 03272020
This message presented to; BaronOk-April2013/