

## ~ HISTORY

- Israel's **KINGS**
- Israel's **PROPHETS**
- Israel's **CAPTIVITY**

## ~ Assyrian Captivity:

## ~ Babylonian Captivity

## ~ The Glory leaves the Temple:

<sup>18</sup>Then the glory of the LORD went out from the threshold of the house, and stood over the cherubim. <sup>19</sup>And the cherubim lifted up their wings and mounted up from the earth before my eyes as they went out, with the wheels beside them. **And they stood at the entrance of the east gate of the house of the LORD, and the glory of the God of Israel was over them.**

Ezekiel 10:18

## 2. THEIR LIVES WERE STOLEN

- Their **FAMILIES** were Stolen

~ Children” means youths of twelve or fourteen years old. <sup>1</sup>

## ~ There are kids we know – even some closely who have been taken from parents – whether through the parents neglect or a marital disharmony.

~ **If you're a child walking through disconnect with our family, Daniel has answers for you!**

## SMALL GROUP QUESTIONS:

1. Explain what the Shekinah Glory of God is. Why do you think it left the Temple?
2. What are some ways someone could get involved with curbing human trafficking?
3. What are some ways the church can support single parents, or grandparents raising their grandkids?

- Their **CULTURE** was Stolen

Indoctrination was the key to successfully integrating captives into their new homeland. In addition to learning the history of their overlords, captives would also learn their language and religious practices. The incorporation of political, cultural, and religious education made captives look favorably upon those who conquered them. They could then be used by their overlords to spread Babylonian ideologies and propaganda. <sup>2</sup>

J.D. Barry

“These boys and girls enter our organizations [at] ten years of age, and often for the first time get a little fresh air; after four years of the Young Folk they go on to the Hitler Youth, where we have them for another four years . . . And even if they are still not complete National Socialists, they go to Labor Service and are smoothed out there for another six, seven months . . . And whatever class consciousness or social status might still be left . . . the Wehrmacht [German armed forces] will take care of that.”

—Adolf Hitler (1938) <sup>3</sup>

<sup>1</sup> Jamieson, R., Fausset, A. R., & Brown, D. (1997). [Commentary Critical and Explanatory on the Whole Bible](#) (Vol. 1, p. 622). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>2</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., . . . Bomar, D. (2012, 2016). [Faithlife Study Bible](#) (Da 1:4). Bellingham, WA: Lexham Press.

<sup>3</sup> <https://www.usmmm.org/wlc/en/article.php?ModuleId=10007820>

Schools played an important role in spreading Nazi ideas to German youth. While censors removed some books from the classroom, German educators introduced new textbooks that taught students love for Hitler, obedience to state authority, militarism, racism, and antisemitism.

From their first days in school, German children were imbued with the cult of Adolf Hitler. His portrait was a standard fixture in classrooms. Textbooks frequently described the thrill of a child seeing the German leader for the first time. <sup>4</sup>

Holocaust Website

➤ **Their RELIGION was Stolen**

- ~ **Hananiah** - “whom Jehovah hath favored” <sup>5</sup>
- ~ **Shadrak** - “I am very fearful” <sup>6</sup>
- ~ **Mishael** - “who is what God is?” Who is comparable to God? <sup>7</sup>
- ~ **Meshach** - “I am of little account” <sup>8</sup> or “I am despised, contemptible, humbled” <sup>9</sup>
- ~ **Azariah** - “whom Jehovah helps” <sup>10</sup>
- ~ **Abed-nego** - “servant of the shining one” <sup>11</sup>
  - Referring to **Nebo - son of Bel**, was the Babylonian god of writing and vegetation.<sup>12</sup>
- ~ **“Daniel** - “God my Judge” <sup>13</sup>
- ~ **“Belteshazzar** - “Bel’s prince”
  
- ~ **The Chaldeans were experts in magic lore.** The term ‘Chaldean’ occurs alongside magicians, enchanters and sorcerers in **Daniel 2:2**. This was the art for which they became famous and to which they gave their name. The accumulated literature included omens, magic incantations, prayers and hymns, myths and legends, scientific formulae for skills such as glass-making, mathematics and astrology.<sup>14</sup>  
J.G. Baldwin
- ~ **To begin to study Babylonian literature was to enter a completely alien thought-world.** ‘According to the Sumerians and Babylonians two classes of persons inhabited the universe: the human race and the gods. Pre-eminence belonged to the gods, though they were not all equal. At the lower end of the divine scale came a host of minor deities and demons, while a trinity of great gods, Anu, Enlil, and Ea, stood at their head. <sup>15</sup>  
J.G. Baldwin
- ~ *(It was a)* study of polytheistic literature in which magic, sorcery, charms and astrology played a prominent part, though these had long been banned in Israel <sup>16</sup>  
J.G. Baldwin

<sup>4</sup> <https://www.ushmm.org/wlc/en/article.php?ModuleId=10007820>

<sup>5</sup> Jamieson, R., Fausset, A. R., & Brown, D. (1997). [Commentary Critical and Explanatory on the Whole Bible](#) (Vol. 1, p. 622). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>6</sup> Baldwin, J. G. (1978). [Daniel: An Introduction and Commentary](#) (Vol. 23, p. 89). Downers Grove, IL: InterVarsity Press.

<sup>7</sup> Jamieson, R., Fausset, A. R., & Brown, D. (1997). [Commentary Critical and Explanatory on the Whole Bible](#) (Vol. 1, p. 622). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>8</sup> Baldwin, J. G. (1978). [Daniel: An Introduction and Commentary](#) (Vol. 23, p. 89). Downers Grove, IL: InterVarsity Press.

<sup>9</sup> Pentecost, J. D. (1985). [Daniel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 1330). Wheaton, IL: Victor Books.

<sup>10</sup> Jamieson, R., Fausset, A. R., & Brown, D. (1997). [Commentary Critical and Explanatory on the Whole Bible](#) (Vol. 1, p. 622). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>11</sup> Baldwin, J. G. (1978). [Daniel: An Introduction and Commentary](#) (Vol. 23, p. 89). Downers Grove, IL: InterVarsity Press.

<sup>12</sup> Pentecost, J. D. (1985). [Daniel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 1330). Wheaton, IL: Victor Books.

<sup>13</sup> Jamieson, R., Fausset, A. R., & Brown, D. (1997). [Commentary Critical and Explanatory on the Whole Bible](#) (Vol. 1, p. 622). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>14</sup> Baldwin, J. G. (1978). [Daniel: An Introduction and Commentary](#) (Vol. 23, pp. 88–89). Downers Grove, IL: InterVarsity Press.

<sup>15</sup> Baldwin, J. G. (1978). [Daniel: An Introduction and Commentary](#) (Vol. 23, p. 89). Downers Grove, IL: InterVarsity Press.

<sup>16</sup> Baldwin, J. G. (1978). [Daniel: An Introduction and Commentary](#) (Vol. 23, p. 89). Downers Grove, IL: InterVarsity Press.

## SMALL GROUP QUESTIONS:

1. The Jewish culture was connected to God. What does Scripture say to the believer about their culture and its philosophies? *(Use Scripture where possible)*
2. In what ways does your culture and religion define you? How would it affect you if it were taken away?
3. What does the bible say about our identity? *(Use Scripture where possible)* How do we adjust our lives to obey that?

## 3. Their Faith Remained Intact

These young men from Jerusalem's court needed to be secure in their knowledge of Yahweh to be able to study this literature objectively without allowing it to undermine their faith. Evidently the work of Jeremiah, Zephaniah and Habakkuk had not been in vain. In order to witness to their God in the Babylonian court they had to understand the cultural presuppositions of those around them, just as the Christian today must work hard at the religions and cultures amongst which he lives, if different thought-worlds are ever to meet. Incidentally such openness to another culture was not a feature of orthodox Jewish faith at the Maccabean period. On the contrary, everything Greek was studiously avoided.<sup>17</sup>

## ➤ MY FAITH MUST HAVE A GREATER AUTHORITY THAN CULTURE OR IDEALISM

~ Some of it sticks

## ➤ MY FAITH MUST BE IN GOD – NOT PEOPLE OR INSTITUTIONS

~ None of that is from God. None of that is honored by God. None of that reflects God.

## ➤ MY FAITH MUST BE EXERCISED WITH OTHERS

~ There is no such thing as a private faith:

<sup>9</sup> Let love be genuine. Abhor what is evil; hold fast to what is good. <sup>10</sup> Love one another with brotherly affection. Outdo one another in showing honor

Romans 12:9-10

<sup>16</sup> Live in harmony with one another. Do not be haughty, but associate with the lowly.

Romans 12:16

<sup>7</sup> Therefore welcome one another as Christ has welcomed you, for the glory of God.

Romans 15:7

<sup>11</sup> Finally, brothers, rejoice. Aim for restoration, comfort one another, agree with one another, live in peace; and the God of love and peace will be with you.

1Corinthians 13:11

<sup>32</sup> Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

Ephesians 4:32

<sup>9</sup> Now concerning brotherly love you have no need for anyone to write to you, for you yourselves have been taught by God to love one another

1 Thessalonians 4:9

<sup>17</sup> Baldwin, J. G. (1978). [Daniel: An Introduction and Commentary](#) (Vol. 23, p. 89). Downers Grove, IL: InterVarsity Press.

➤ MY FAITH MUST BE PRACTICED WITH CONSISTENCY

**SMALL GROUP QUESTIONS:**

1. How does the culture undermine the faith? What Scripture does the culture try to make void?
2. How is it that my faith can be in God alone, and be personal, but still involve people and the church?
3. What area of your personal discipline needs to improve?