

WAY OF LIFE
COMMENTARY
SERIES



DANIEL
DAVID W. CLOUD

Daniel

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For the classroom setting, the teacher can use our review questions (plus his own, of course) to create appropriate sectional and final tests at the appropriate learning level.

Introduction

The Context

Daniel (“God is my Judge”), who was of royal seed, was carried away captive to Babylon as a youth in the reign of Jehoiakim (Da. 1:1-6).

He became a high official in the Babylonian government (Da. 2:48) and continued to hold high office until the beginning of the Persian kingdom (Da. 6:1-3).

He lived at the same time as Jeremiah and Ezekiel. Jeremiah was prophesying in Israel when Daniel was taken captive. Ezekiel was carried away captive eight years after Daniel and lived in Babylon and prophesied from there.

A Timeline of the Historical Background

- 628 Jeremiah begins to prophesy (Jer. 1:2)
- 626 Nabopolassar takes Babylon’s throne from Assyria after the death of King Ashurbanipal, the last of the strong Assyrian rulers; Nabopolassar founds the Neo-Babylonian Empire
- 623 Josiah repairs the temple and finds the law of Moses
- 612 Nineveh destroyed by an allied army of Babylonians, Medes, and Scythians led by Nabopolassar
- 608 Pharaoh Necho II kills Josiah at Megiddo (2 Ch. 35:20-25); Jehoahaz reigns for three months until taken to Egypt and is replaced by Jehoiakim (Eliakim) (2 Ch. 36:1-4)
- 605 At the Battle of Carchemish, Egypt and Assyria are defeated by an alliance of Babylonians, Medes, and Persians under the leadership of Nebopolassar
- 605 Nebuchadnezzar is made king of Babylon upon Nebopolassar’s death
- 602 First deportation from Jerusalem to Babylon by Nebuchadnezzar; Jehoiakim put in shackles (2 Ch. 36:5-7); this was when Daniel was carried away (Da. 1:1-6)

- 597 Second deportation to Babylon; Jehoiachin taken captive (2 Ki. 24:8-16); Zedekiah begins to reign over Judah (2 Ki. 24:17-18)
- 593 The glory of God departs from Israel's temple (Eze. 10:18; 11:23)
- 586 Israel's temple and Jerusalem are destroyed by Babylon and Zedekiah is taken captive (2 Ki. 25:1-10; 2 Ch. 36:11-21; Jer. 39:1-9)
- 573 Tyre falls to Nebuchadnezzar after a 13 year siege beginning in 586
- 563 Siddhartha Gautama (Buddha) c. 563-483 BC
- 562 Nebuchadnezzar dies and his son Evil-merodach reigns (562-559 BC)
- 559 Neriglissar of Babylon reigns (559-555 BC)
- 555 Nabonidus of Babylon reigns with his son Balshazzar (556-539 BC)
- 551 Confucius in China 551-478 BC
- 550 Lao-tse founds Taoism in China
- 539 Greeks defeat the Carthaginians
- 539 Cyrus (and Darius) conquers Babylon (Daniel 5)
- 538 Cyrus' edict to rebuild the temple at Jerusalem (Ezra 1; Isa. 44:28; 45:1)
- 536 Zerubbabel conducts remnant to Jerusalem (Ezra 2)
- 535 Foundation of new temple laid but work stopped (Ezra 3)
- 535 Daniel dies about this time; the last date given in Daniel is the third year of Cyrus
- 530 Cambyses reigns after Cyrus is killed in battle (530-522 BC)
- 522 Darius I of Persia reigns (Darius Hystaspis or Darius the Great) (522-486 BC)

Daniel's Importance

Daniel's prophecies give an overview of God's program for Israel from Daniel's day until the second coming of Christ.

Daniel is one of the fundamental keys to understanding New Testament prophecies (such as Matthew 24, 2 Thessalonians 2, and Revelation). Christ referred to Daniel in His great

prophecy of Matthew 24 (verse 15). “Our Lord refers to Daniel in His great prophetic Olivet Discourse. Hence that discourse can only be correctly understood in the light of the Book of Daniel. The last Book of the Bible, the Book of Revelation ... would ever be a sealed Book, if we had not the prophecies of Daniel, and the prophecies of Daniel would in part remain sealed if we had not Revelation” (Arno Gaebelein, *Daniel*).

Daniel’s prophecies are the key to understanding human history over the past 2,500 years and particularly the end times.

Daniel 2 teaches us that the Roman Empire holds a central role in the events of the end times. The empire is depicted by the legs of iron, but it continues until the time of the Antichrist in the form of the feet and toes of part iron/part clay.

The Roman Empire united Europe and created the European culture that exists today.

The Antichrist will rise out of western Europe. He is the “prince” of the people who destroyed Jerusalem in AD 70 (Da. 9:26).

The Times of the Gentiles

To Daniel God revealed the major events of “the times of the Gentiles” (Lu. 21:24), during which Israel is under the control of Gentile nations. The times of the Gentiles dates from the destruction of Jerusalem by Babylon until the return of Christ to establish His kingdom. This revelation is contained in six prophecies:

The prophecy of the great image shown to Nebuchadnezzar (Da. 2)

The prophecy of the four beasts (Da. 7)

The prophecy of the ram and goat (Da. 8) (Greece and Persia)

The prophecy of the 70 Weeks (Da. 9) (Rome)

The prophecy of Antiochus Epiphanes of Greek Syria (Da. 11:1-35)

The prophecy of the Antichrist (Da. 11:36 - 12:13)

The Latter Days

Daniel's prophecies are for the latter days and the time of the end. This is emphasized by repetition (Da. 2:28; 8:17, 19; 10:14; 11:35, 40; 12:4, 9).

This means that the prophecies are chiefly not for Daniel's time or any other former time, as per the allegorical method of interpretation. The prophecies are for our day.

This also means that the prophecies were not fully understood until the time of the end (Da. 12:9). In the 20th century there was a movement to interpret prophecy literally. It was a revival of the type of interpretation that existed in the early centuries. The first churches were looking for a literal return of Christ to establish a literal kingdom (1 Th. 1:9-10). The literal prophecy movement of the 20th century was promoted by the Scofield Reference Bible, the Bible Institute movement, and a slew of commentaries and other books on prophecy. There was an intense study of Bible prophecy, and current events became clear in light of prophecy. These included the ecumenical movement (toward building a one-world "church" as described in Revelation 17), the creation of the United Nations (toward a one-world government as described in Revelation 13), and the return of Israel to her land and the establishment of her modern state in 1948 (as described in Ezekiel 37).

"Thy People"

The prophecies of Daniel pertain to Israel. The phrase "thy people," referring to Daniel's people, appears eight times (Da. 9:15, 16, 19, 24; 10:14; 11:14; 12:1).

The “holy people” (Da. 8:24; 12:7) and “saints” (Da. 7:21, 22, 25, 27) are the people of Israel, not the church.

To interpret Old Testament prophecy properly, the Bible student must understand that the church is a mystery that was not revealed in the Old Testament (Eph. 3:4-6). During this present age, Israel as a nation is blind while God is calling out people from among all nations to form the church (Acts 15:13-18). When the fulness of the church is complete, Israel will be saved and her covenants fulfilled (Ro. 11:25-27).

“A beloved brother has likened the course of time to a railroad speedway. Sometimes I have been traveling on the railway on an ordinary way-train, with certain local stops to be made according to schedule. But a special has been sent out behind us, and we have been shunted on to a side track until the special, or the limited express, has gone by. Then the signals direct us to once more get on to the main line and complete our regular course. Israel may be likened to the way-train, running along through the course of the years according to prophecy. But when Messiah appeared and they knew Him not but crucified the Lord of glory (at the expiration of the sixty-nine weeks of Daniel chapter 9), they were turned off upon the side-track, and they have been waiting there ever since, while the Special of the dispensation of the grace of God, the limited church express, has been going by. When it has passed on and left the main track clear, God is going to give the signal, and the old Jewish way-train will take to the track again, fulfilling the balance of its schedule according to the seventieth week of the prophecy referred to above. In fact, all the prophecies that have to do with the time of the end. ... So all these dates—the times and the seasons that we have in Daniel and Revelation—have nothing to do with this present period while the church express is going by. They are part of the official schedule for the Jewish way-train and will direct its movements when the limited church train has passed on to glory. There is no

26. What is one of the machines the Babylonians invented to measure time?
27. New research shows that the Babylonians were skilled in _____.
28. The base number for Babylon's number system was what?
29. What is the name that the Babylonians gave to Daniel?
30. What is the meaning of this name?
31. In what way did Daniel deal wisely with his master in regard to his diet?
32. What was a diet of pulse?
33. What is the first chapter in the Bible that mentions the eating of meat?
34. What book and chapter in the New Testament says "every creature of God is good, and nothing to be refused, if it be received with thanksgiving"?

Daniel 2

This prophecy is an overview of the times of the Gentiles, from Babylon to the Antichrist. It describes four great kingdoms that are associated with Israel and that dominate Israel during this time.

This is one of the most important and amazing prophecies in Scripture. It is impossible to understand human history properly apart from it.

The background of the prophecy (Da. 2:1-13)

It was the second year of Nebuchadnezzar's reign (Da. 2:1). This was about 604 BC, 17 years before the destruction of Jerusalem (2 Ki. 25:8-10).

Nebuchadnezzar dreamed a dream repeatedly but he couldn't remember it (Da. 2:1, 3). Verse 1 says he "dreamed dreams," and verse 3 says he "dreamed a dream." This seems to indicate that he dreamed the same dream multiple times.

Nebuchadnezzar demanded that the wise men tell him the dream and interpret it on pain of death (Da. 2:2-13).

The wise men of Babylon were categorized as astrologers, sorcerers, and Chaldeans (Da. 2:2). Their great learning was mixed up with and corrupted by pagan mythology and witchcraft. The **Chaldeans** were the men of learning and science, the astronomers and mathematicians. *Chaldean* (Hebrew *kasdiy* or *kas-dee*) refers to the original inhabitants of southern Mesopotamia ("Ur of the Chaldees" Ge. 11:28). Babylon was called "the daughter of the Chaldeans (Isa. 47:5). **Astrologers** were the star gazers who believed in the stars as gods and goddesses who had power over human affairs. **Sorcerers** were the wizards, the soothsayers, those who delved into witchcraft.

The wise men spoke to Nebuchadnezzar in Syriak (Da. 2:4). This is Aramaic, and it is the language in which Daniel 2:4 - 7:28 is written. Similar to Hebrew, it dates to at least the 11th century BC. In Mesopotamia, it gradually replaced Akkadian as the international trade language during the Neo-Assyrian Empire (911-609 BC) and was the chief language of the Babylonian (626-539 BC) and Persian Empires (539-330 BC). After the conquests of Alexander the Great in the fourth century BC, Aramaic was replaced by Greek as the official language of politics and business. In the Roman Empire, Greek and Latin were the official languages, but Aramaic was a commonly-used language in the Middle East, including in Israel. Jesus spoke in Aramaic in Mark 5:41. The New Testament was translated into Aramaic very early after the time of the apostles. The original Aramaic version is called the Peshitta (“straight” or “simple”), and the oldest extant copies date to the fourth century. Aramaic continued to be spoken in the Middle East until the seventh century AD, when it was largely supplanted by Arabic in the Muslim era (“Aramaic Language,” *Encyclopedia Britannica*). In various forms it is still spoken by some people in Syria, Turkey, Iran, Iraq, Armenia, and Georgia, but it is a dying language.

Their deceit was exposed (Da. 2:9-11). They pretended the ability to find out “the secrets of the gods,” such as future events, but it was a lie.

Nebuchadnezzar ordered that all of the wise men be killed (Da. 2:12). He was “angry and very furious.” This was his reputation. He had a fierce temper. Compare Da. 3:19. He was a sovereign monarch who had the power of life and death over his people. See Da. 5:19.

Daniel obtains the interpretation of the dream (Da. 2:14-30)

Daniel asked for time to find the dream and its interpretation (Da. 2:14-16). Apparently he had not been called with the wise men earlier as described in verse 2.

Daniel and his friends prayed for wisdom (Da. 2:17-18).

They were the only wise men in Babylon that were at peace that night, because they trusted in God and took their problem to Him.

Daniel had “companions” that could be counted on in matters of life and death. They were men of wisdom and prayer.

Daniel was a man of prayer. It was a major characteristic of his life. He didn’t pray only in emergencies. Later we see that his custom was to pray three times a day (Da. 6:10).

Prayer partners are one of the “keys” to answered prayer. Paul frequently asked for prayer support (Ro. 15:30; Eph. 6:19; Col. 4:3; 1 Th. 5:25; 2 Th. 3:1).

They prayed to “the God of heaven.” This is the first of four times that this term appears in Daniel (Da. 2:18, 19, 37, 44). God is also called “King of heaven” (Da. 4:37) and “Lord of heaven” (Da. 5:23). God is omnipresent, but He also occupies heaven in a special sense. That is His “home.” Jesus called heaven “my Father’s house” (Joh. 14:2).

They asked God for mercy. This is the right way to approach God. Compare Heb. 4:16. God can only be approached by sinners through His mercy because of the blood of His Son.

They asked God that they might not perish. Their prayer was very practical. They reasoned with God. He knew every detail of the situation, but it is His will that His people pray and not take His watch-care for granted.

God revealed the dream and its interpretation to Daniel in a vision (Da. 2:19).

We aren’t told the mechanics of divine revelation. We are only told that revelation was communicated in a variety of ways, including visions (Ge. 15:1), voices (Ge. 15:18; 1 Ki. 19:12-13), dreams (Ge. 31:11), the angel of the Lord (Ge. 22:11-15; Jg. 2:4; 1 Ch. 21:18), direct writing (Ex. 24:12; Da. 5:5), and direct inspiration (Jer. 1:9; 36:4).

The important thing is not the mechanics of revelation but *the fact of it*, that “all scripture is given by inspiration of God...” (2 Ti. 3:16).

Daniel blesses God for his greatness and goodness (Da. 2:20-22).

Daniel doesn't rush off in a fit of anxiety to report to Nebuchadnezzar. He takes the time to praise God in a solemn and proper way.

Daniel was educated in all of the learning of Babylon, but he had not been led astray by Babylonian error. He retained a clear perspective of God because of his obedient and separatist lifestyle. By staying separated unto God, Daniel had far more wisdom than the Babylonians, who are so esteemed in secular history.

This is one of the most fundamental revelations of God's character in Scripture. It is the theme of Daniel. He reveals a great God, a sovereign God who works all things after His own purposes. Men are made in the image of God and have been given certain freedom of will, but men are creatures and not gods. They are under the hand of God and operate within the boundaries set by God. He “hath determined the times before appointed, and the bounds of their habitation ... For in him we live, and move, and have our being” (Ac. 17:28).

God's name is blessed for ever and ever (Da. 2:20). He is eternal, and He will be eternally praised. God's names are revelations of His glorious character. He wants to be known by His creatures, and He has humbled Himself to be known by them. His name is not to be hidden away and unspoken, as in Talmudic Judaism. His name is to be known and is to be upon the lips of redeemed sinners today and forever. His name “Jesus” is the name above every name, and that lovely name is to be made known to sinners in every nation for the salvation of the souls of those who believe.

“wisdom is his” (Da. 2:20-21). He owns wisdom, and He is the source of all wisdom. He is omniscient. Nothing is

hidden from Him. He knows the deep and secret things (Da. 2:22). Man must seek wisdom from God, because man is entirely dependent on God. Compare Ex. 31:3; Job 12:13; 1 Ki. 4:29; Pr. 2:6-7; 8:14-16; Lu. 21:15; Jas. 1:5.

“*might is his*” (Da. 2:20). This refers to every type of power, both strength and authority. God is the source of all power (Ro. 13:1). There is no duality; there is only one almighty God. God’s creatures only partake of the might that comes from Him; they do not possess might of themselves. The devil is not God and has no might or authority of himself. Compare Job 12:21, 23; Ps. 62:11; 75:5-7; Jer. 27:5; Da. 4:17, 25, 32; Mt. 6:13; Jn. 19:11; Ro. 13:1.

“*he changeth the times and the seasons*” (Da. 2:21). God is sovereign over human affairs and history. What an amazing revelation! The times and the seasons has multiple meanings, and in every sense it is God who “changes” them, is in control of them. *Times and seasons refer to physical seasons*: day and night, summer and winter, rain and shine, storm and calm. Compare Ps. 74:16-17. *Times and seasons refer to changing human situations*: childhood and adulthood, youth and age, health and sickness, poverty and riches. Compare 1 Sa. 2:7; Job 34:29; Ec. 7:13-14; Isa. 45:7; Am. 3:6. *Times and seasons refer to dispensations* during which God is working out His eternal plan (1 Th. 5:1). These include the Mosaic age and the Church age. *Times and seasons also refer to eras or periods of time that are distinguished by differences in government (kingdoms, empires), culture, religion, economy, politics, war, technology, etc.* Historians talk about the iron age, the Hellenistic age, the Roman era, the age of discovery, the British era, the American era, the industrial revolution, the rocket age, etc. Daniel teaches us that all of these things are under God’s control. To understand that God changes the times and seasons is the key to understanding history. It is fundamental to a proper worldview. Daniel says, “he changes the times.” God is in the saddle. He is on the throne. Every change of the times and seasons has been under the hand of God. God doesn’t merely react to human

events; He changes them. The events of history are not the product of chance or astrology or evolution or revolution. Men determine things and men do things, but their actions are under God's sovereign power. "The lot is cast into the lap; but the whole disposing thereof is of the LORD" (Pr. 16:33). God changes the times and the seasons according to His eternal plan. He "worketh all things after the counsel of his own will" (Eph. 1:11). His objective is "that in the dispensation of the fulness of time he might gather together in one all things in Christ" (Eph. 1:9-10).

"he removeth kings, and setting up kings" (Da. 2:21). This is another breathtaking revelation. Compare Ps. 75:5-6, 11; Da. 4:17, 32. God is in control of governments and politics. Men assume office by inheritance, bribe, murder, and ballot, but ultimately it is God who removes and sets up the rulers of this world. Daniel saw that the greatest world empires are in God's hand and that history is moving along by God's plan toward God's determined end, which is Christ ruling over all. "For there is no power but of God: the powers that be are ordained of God" (Ro. 13:1). Rulers are responsible to obey God's laws and will give account to Him, a fact that should make every ruler humble and obedient. "Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another. For in the hand of the LORD there is a cup and the wine is red; it is full of mixture, and he poureth out the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them" (Ps. 75:5-8). "In this manner, all the kings of the earth may be regarded as under his control; and if the Divine plan were fully understood it would be found that each one has received his appointment under the Divine direction, to accomplish some important part in carrying forward the Divine plans to their fulfillment" (Barnes).

"he giveth wisdom to the wise, and knowledge to them that know understanding" (Da. 2:21). The pagan nations invented gods and goddesses who allegedly imparted

wisdom to man, such as the Babylonian Nebo, but this is blasphemy. There is only one God of wisdom, and it is the Triune God of Israel. Jehovah is wisdom and is the source of all wisdom and knowledge. In Christ, the Son of Jehovah, "are hid all the treasures of wisdom and knowledge" (Col. 2:3). In Proverbs 8, Christ is depicted as wisdom incarnate, calling all men to truth (Pr. 8:1-5), imparting wisdom to kings and judges (Pr. 8:14-16). God imparts wisdom to men by His Spirit. It is an amazing and humbling and yet wonderful thought that no man has had wisdom and knowledge apart from God's Spirit. It is God who has given men wisdom to understand things, to invent things, to order society. He is the creator of man's intellect, the author of man's understanding. He is God of the printing age, the industrial revolution, the rocket age, the information age. God is the one who enlightens the horticulturalist, the botanist, the biologist, the chemist, the astronomer, the medical practitioner, the inventor, whether they acknowledge God or not. The famed astronomer Johannes Kepler wisely said, "I was merely thinking God's thoughts after him. Since we astronomers are priests of the highest God in regard to the book of nature, it benefits us to be thoughtful, not of the glory of our minds, but rather, above all else, of the glory of God." Albert Barnes observes, "[God] originally formed each human intellect, and made it what it is; he opens before it the paths of knowledge; he gives to it clearness of perception; he preserves its powers so that they do not become deranged; he has power to make suggestions, to direct the laws of association, to fix the mind on important thoughts, and to open before it new and interesting views of truth. And as it would be found, if the history could be written, that God has placed each monarch on the throne with a distinct reference to some important purpose in the development of his great plans, so probably it would be seen that each important work of genius which has been written; each invention in the arts; and each discovery in science has been, for a similar purpose, under his control. He has created the great intellect just at the time when it was needful that such a discovery or invention

should be made, and having prepared the world for it by the course of events, the discovery or invention has occurred just at the time when, on the whole, it was most desirable that it should” (Barnes Commentary).

“He revealeth the deep and secret things” (Da. 2:22). The Babylonians pretended to know the secret things, but they were deceiving and being deceived. Only the Creator God knows the deep and secret things, and in His great mercy and grace He has revealed many of these things in His Word. “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law” (De. 29:29). In the Bible we find secret things brought to light, such as man’s origin and nature and purpose and future. The most acclaimed philosophers have never discovered these secrets by their intellect. In the Bible we find the deep things, and how deep they are! There we find the deep things of God’s infinite character, of Christ’s atonement, of eternal salvation.

“He knoweth what is in the darkness” (Da. 2:22). Nothing is hidden from God. “Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee” (Ps. 139:12). There is nothing hidden from God. He sees every action, every thought, every hidden motive.

“the light dwelleth with him” (Da. 2:22). He is the Father of lights (Jas. 1:17). God is light (1 Jo. 1:5) and is the source of all light. When Jesus said, “I am the light of the world...” (Joh. 8:12), He was claiming to be God. He dwells “in the light which no man can approach unto; whom no man hath seen, nor can see” (1 Ti. 6:16). In these times, men have learned something about light, but its mysteries will never be plumbed with any human instrument. On the fourth day of creation, God made the sun and moon and stars to be “lights in the firmament of the heaven” (Ge. 1:14-19), but that was not the beginning of light. On the second day of creation He had said, “Let there be light” (Ge.

1:3), but that was not the beginning of light. There will be no need of sun or moon in the New Jerusalem, “for the glory of God did lighten it, and the Lamb is the light thereof” (Re. 21:23). That light will be far superior in every way to the light of the sun and moon.

This great revelation of God has endless practical consequences. This vision of God is **convicting**. It should bring the sinner to repentance, to surrender of the human will to the divine will, to submission to God’s power and authority. This vision of God is **saving**. The sovereign God is not only a King, He is a Saviour. The heart and soul of God’s eternal plan is the redemption of fallen sinners and the restoration of the fallen creation. It is God’s express will that sinners might be saved (1 Ti. 2:4-6). How wonderful it is that a man be reconciled to God through the blood of Christ and be aligned with His will, to be “the called according to his purpose” (Ro. 8:28)! This vision of God is **humbling**. It should bring man to his senses so that he rejects the lie of the devil, “ye shall be as gods” (Ge. 3:5). This vision of God is **comforting**. Regardless of the circumstance, the child of God knows that God is in control and that “all things work together for good to them that love God, to them who are the called according to his purpose” (Ro. 8:28). I can recognize that I am under the watchcare of the King of kings, and I can cast my care upon Him (1 Pe. 5:7). “This is a very comfortable view of the world. It is proverbially said to be a world of change. Nothing in it is fixed—nothing stable. We never lie down and rise up in precisely the same world. But here is an anchor that may stay us in every storm, here is a polar star to steer by in safety, in the midst of the tempestuous sea of time. All the changes that are in the world come from God, and God is unchangeable. The tide of revolution which at times sweeps with such terrific power across His footstool cannot reach His throne, and the lapse of ages cannot affect His nature” (*Biblical Illustrator*). This vision of God is **stabilizing**. By focusing my attention upon God and His sovereignty, my life is stable and not tossed to and fro by

adversity. “And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure” (Isa. 33:6).

Daniel thanks God for making known the matter (Da. 2:23).

He does not fail to thank God for answering their prayers. The lack of thankfulness is the fundamental element of idolatry (Ro. 1:21). Since all things come from God’s hand, we are to “offer the sacrifice of praise to God continually” (Heb. 13:15).

He thanks God for wisdom and might. Men commit a great sin when they do not humbly acknowledge that God is the Author of wisdom and might. It is God who gives us life, body, and mind.

Daniel is brought into the presence of Nebuchadnezzar (Da. 2:24-30).

Arioch, the captain of the king’s guard, tried to use the occasion to benefit himself. He said, “I have found a man of the captives of Judah, that will make known unto the king the interpretation.” He had found nothing and done nothing, but he tried to take some credit. This is man’s natural self-centered, deceitful way.

Daniel is careful to take zero credit for his knowledge of the dream. In contrast to the “wise of this world,” Daniel exhibits humility and gives all glory to God. Before he interprets the dream to the king, he emphasizes three things: *First, he emphasizes that the wise men of Babylon were unable to discern the secret* (Da. 2:27). He did not want this to be forgotten. He lists all of the categories of renowned Babylonians: the wise men (philosophers, scientists), the astrologers, the magicians, and the soothsayers. By their intelligence, learning, science, and specialized occultic “arts,” they could not reveal the secret. *Second, he emphasizes that the God of heaven alone knows the secret things* (Da. 2:28). *Third, he emphasizes that he is not able to explain the secret because of any superior wisdom that he has in himself* (Da. 2:30). The kingdom of God is