

## A Practical Study of DANIEL

### PART I

#### SESSION #3: Daniel 2:14-23

##### TEXT:

v. 14 When Arioch, the commander of the king's guard, had gone out to put to death the wise men of Babylon, Daniel spoke to him with wisdom and tact.

v. 15 He asked the king's officer, "Why did the king issue such a harsh decree?" Arioch then explained the matter to Daniel.

v. 16 At this, Daniel went in to the king and asked for time, so that he might interpret the dream for him.

v. 17 Then Daniel returned to his house and explained the matter to his friends Hananiah, Mishael and Azariah.

v. 18 He urged them to plead for mercy from the God of heaven concerning this mystery, so that he and his friends might not be executed with the rest of the wise men of Babylon.

v. 19 During the night the mystery was revealed to Daniel in a vision. Then Daniel praised the God of heaven

v. 20 and said: "Praise be to the name of God for ever and ever; wisdom and power are his.

v. 21 He changes times and seasons; he sets up kings and deposes them. He gives wisdom to the wise and knowledge to the discerning.

v. 22 He reveals deep and hidden things; he knows what lies in darkness, and light dwells with him.

v. 23 I thank and praise you, O God of my fathers: You have given me wisdom and power, you have made known to me what we asked of you, you have made known to us the dream of the king."

**INTRODUCTION:****Some Good Advice**

You need only two tools. WD-40 and duct tape. If it doesn't move and it should, use WD-40. If it moves and shouldn't, use the tape.

The five most essential words for a healthy, vital relationship. "I apologize" and "You are right."

Everyone seems normal until you get to know them.

The only really good advice that your mother ever gave you was, "Go! You might meet somebody!"

Learn to pick your battles; ask yourself, "Will this matter one year from now?"

If you woke up breathing, congratulations! You have another chance!

Be really nice to your friends. You never know when you are going to need them to empty your bedpan.

(Received via e-mail from Betty Blanchard, February 26, 2002)

### **The Church Gossip**

Sarah, the church gossip and self-appointed supervisor of the church's morals, kept sticking her nose into other people's business. Several residents were unappreciative of her activities, but feared her enough to maintain their silence.

She made a mistake, however, when she accused George, a new member, of being an alcoholic after she saw his pickup truck parked in front of the town's only bar one afternoon.

She commented to George and others that everyone seeing it there would know that he was an alcoholic. George, a man of few words, stared at her for a moment and just walked away. He said nothing.

Later that evening, George, quickly parked his pickup in front of Sarah's house . . .

And he left it there all night.

**(Received via e-mail from Tammy Lively, June 10, 2003)**

(Cowboy Standard Time by Baxter Black) Denver, CO: Coyote Cowboy Company / Record Stockman Press. Copyright – Baxter Black, 1990.

### CHAUVINIST? WHO ME?

When I suggested she do dishes and later stoke the fire  
 Because I felt that was her proper place  
 She calmly took the custard pie and the plate of pickled beets  
 And used it to redecorate my face!

Now I know this sounds unsavory in this modern day and age  
 When male sensitivity is in  
 But I think it's biological, congenital at best,  
 'Cause women see things differently than men.

Like the importance of a curtain or fragrance in the air  
 Or, yes, the omnipresent potted plants.  
 They concern themselves with beauty and a certain ambience  
 While I'm content to spray the place for ants!

In fairness to my . . . [cowboy] friends, it's not true that we don't care.  
 We're looking from a different point of view.  
 And to illustrate my reasoning and perhaps to shed some light  
 I offer this example as a clue.

I was sitting with a couple when I heard the man remark,  
 "My dear, I think I've seen that dress before."  
 "Yes, you have. I was wearing it the last time we went out.  
 Three years ago, or maybe it was four."

Then she chastised him severely and I'm sure she had a point,  
 And I'll admit her wisdom right up front.  
 But my simple cowboy logic led me down a different path  
 Like blind men feelin' up the elephant!

If women understood our thinkin' they might cut us all some slack  
 And maybe their attitude might soften.  
 When he recognized his spouses' dress, the thought occurred to me. . . .  
 The crazy fool's takin' her out too often!

p. 24

(Write 'Em Roughshod: Life 'N Such Like by Peggy Godfrey) Crestone, CO:  
MediaChaos. Copyright – Peggy Godfrey, 1994.

## CLASSIFIED

Those, like me, who like to have the last word are the sort who write their own obituaries—or in this case, replacement ads. I have not been fired, nor have I quit this job.

WANTED: One good cowboy, part-time, preferably a highly motivated individual.

Must be honest and dependable, able to load and feed hay, doctor sick stock, ride a horse, work alone in the mountains, and any other sort of work associated with cattle. Just get the job done.

Must have: truck, trailer, horse and gear, (dogs are optional), common sense, good work ethic, stock savvy, and people skills.

Because of past problems, people skills will be defined in great detail. Gentle and patient responses to non-functional irritants are a must.

NONFUNCTIONAL IRRITANTS (NFIs) include whomever chooses to go on cattle drives for the thrill and excitement, prestige, social contact, etc. NFIs are to be treated like horseflies with endangered species status. NFIs are not to be confused with “dudes.”

Applicant expected to accept and accommodate all flaws in NFIs and co-workers. Must retain humility to admit and try to correct all personality defects in self. Must silently take up slack while co-workers babysit NFIs. Must field thoughtless questions, ridiculous suggestions, and erratic comments—without raising one’s voice.

Advantages of working for this outfit:

\$5.00 per hour.

Irregular hours: work when we need you, may be less than one hour a day or more than 12.

Truck fuel is provided during calving season and when you’re riding summer range.

Noticeable flaws pointed out to assist in your self-improvement plan.

P.S. Our last cowboy was very weak in people skills.

(Cowboy Slang: Colorful Cowboy Sayings! by Edgar R. "Frosty" Potter) Phoenix, AZ: Golden West Publishers. Copyright - Edgar R. Potter, 1994.

- Hardup
- Boots so frazzled he couldn't scratch a match without burning his feet.
  - He don't own 'nough beef to hold a barbecue.
- p. 41
- He-Man
- Not strong on brains, but he ain't short on guts.
  - He stood out like a tall man at a funeral.
- p. 41
- Horses (usin')
- His shadow was always twenty minutes behind him.
- p. 44
- Hot
- So . . . dry, the bushes follow the dogs around.
- p. 45
- Mad
- Acted like he was raised on sour milk.
  - Madder'n a rained-on rooster.
- p. 50

We left Nebuchadnezzar, the King of Babylon, acting like he was **RAISED ON SOUR MILK** and he was **"MADDER'N A RAINED-ON ROOSTER."**

### **Daniel 2:12, 13**

This made the king so angry and furious that he ordered the execution of all the wise men of Babylon. So the decree was issued to put the wise men to death, and men were sent to look for Daniel and his friends to put them to death.

**Campbell says:**

The Bible teaches that there are at least two great presuppositions or assumed truths: (1) God exists, and (2) God reveals Himself to man. These two truths appear in the Book of Hebrews: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son” (Heb. 1:1-2). And they appear again: “But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (11:6). In Daniel 2, the same truths are illustrated when God intervened to reveal Himself by unveiling for Daniel the prophetic dream of Nebuchadnezzar and its meaning.

p. 19

**Smith says:**

In this narrative we see the providence of God working in several remarkable particulars.

1. It was providential that the dream of the king should leave such a powerful impression upon his mind as to raise him to the greatest height of anxiety, and yet the thing itself should be held from his recollection. This led to the complete exposure of the false system of the magicians and other pagan teachers; for when put to the test to make known the dream, it was found that they were unable to do what their profession made it incumbent on them to do.

2. It was remarkable that Daniel and his companions, so lately pronounced by the king ten times better than all his magicians and astrologers, should not sooner have been consulted, or, rather, should not have been consulted at all, in this matter. But there was a providence in this. Just as the dream was held from the king, so he was unaccountably held from appealing to Daniel for a solution of the mystery. For from appealing to Daniel for the solution of the mystery. For had he called on Daniel at first, and had he at once made known the matter, the magicians would not have been brought to the test. But God would give the heathen systems of the Chaldeans the first chance. He would let them try, and ignominiously fail, and confess their utter incompetency, even under the penalty of death, that they might be the better prepared to acknowledge his hand when he should finally reach it down in behalf of his captive servants, and for the honor of his own name.

p. 39

We see a very similar scenario when **ELIJAH, AT MOUNT CARMEL**, allows the **PROPHETS OF BAAL** to endeavor to have Baal respond by sending fire to consume their sacrifice. Having given them six hours to try to accomplish this, was in itself a phenomenal witness as to the **TOTAL INABILITY** of these false gods to accomplish any given task.

**Berrigan says:**

A direct decree has been issued. Daniel must act with circumspection (Dan. 2:13). And speedily. He proceeds with great good sense, first seeking a restraining order, and then approaching the king. A final errand takes him back to his companions, where he urges on them a crucial charge—prayer.  
p. 26

**Wiersbe says:**

The king's edict had to be obeyed, so Arioch, the captain of the king's guard and the chief executioner, set out to round up all the king's "wise men" and slay them. Satan had lost one battle but now he would try to pull victory out of defeat by having Daniel and his three friends killed. The Evil One is willing to sacrifice all his false prophets in the city of Babylon if he can destroy four of God's faithful servants. Satan's servants are expendable, but the Lord cares for His people. See how the Lord intervened and accomplished His purposes and blessed His people.  
p. 27

**Gaebelein says:**

And now Daniel steps to the front. But there is no haste and no hurry connected with it, for "He that believeth shall not make haste." He is brought before the king and promised to the king the meaning of that dream. It was the language of faith; he had confidence in God. He knew that the same Jehovah who had given another captive wisdom, Joseph in Egypt, was his God also. Then there was a prayer meeting in Babylon. While the condemned wise men, the astrologers and magicians trembled for fear of death, Daniel and his companions asked "mercies of the God of heaven concerning this secret." The prayer was speedily answered.  
p. 11

**Sir Robert Anderson says:**

The Daniel of the second chapter was a young man just entering on a career of extraordinary dignity and power, such as few have ever known.  
p. 35

**Baxter says:**

Never did a more epochal dream come to a man. Moreover, it was just as necessary that Nebuchadnezzar should *forget* it as that he should dream it. Had the king himself been able to relate the dream there might have been competing interpretations; but that it should become a sheer blank and then be recalled by the inspired Daniel was proof beyond question that both the dream and its interpretation were from the Most High.  
p. 79

**Ironside says:**

When Daniel learned of the decree, through Arioch the captain of the guard, he went in and besought Nebuchadnezzar to grant a brief respite, that he might seek the face of God regarding the matter. Communicating the seriousness of the situation to his three friends, they together made supplication to the God of heaven.  
p. 29

From a **HUMAN PERSPECTIVE**, the scenario seems to be **HOPELESS**. When you deal in a sovereign God and His eternal purpose to the whole picture, you have a completely different perspective.

**Romans 15:13**

Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

David Jeremiah has a great little book called *Until I Come*. He titles chapter 10:

### LIVE IN HOPE UNTIL I COME

p. 171

He then says:

A single man in his middle years took a Caribbean cruise. On the first day at sea, he noticed an attractive woman about his own age who smiled at him when they passed each other on deck. That very day he went to the maître d' in the dining room and asked if he could be seated at this woman's table. The maître d' was glad to oblige.

Later that evening after the pair were seated, they began to converse and the man mentioned how he had first seen her on the deck that day and had appreciated very much her friendly smile.

The woman smiled again and said, "Well, the reason I smiled was that when I saw you, I was immediately struck by your strong resemblance to my third husband."

The man's ears pricked. "Oh?" he said. "How many times have you been married?"

The woman looked down at her plate and smiled again. "Twice," she answered.

Now, *that* is what you call hope!

Another seagoing passenger wasn't quite so blessed. In the middle of an extended pleasure cruise, the rocking and rolling of the ship made him violently seasick. One afternoon he was hanging over the edge of the ship, his face a shocking shade of pale green. A steward came along, saw him in his acute distress, and said kindly, "Don't be discouraged, sir. I just want you to know no one has ever died of seasickness."

The nauseated passenger looked up and groaned. "Oh, *please* don't say that," he replied. "It's only the hope of dying that has kept me alive *this* long." pp. 171-2

What an exciting time this is for us now to dig into **Study #3, Daniel 2:14-23.**

v. 14 When Arioch, the commander of the king's guard, had gone out to put to death the wise men of Babylon, Daniel spoke to him with wisdom and tact.

Peterson paraphrases verse 14:

When Arioch, chief of the royal guards, was making arrangements for the execution, Daniel wisely took him aside and quietly asked what was going on:

p. 1583

We are going to notice that in these ten verses:

**DANIEL** is mentioned **18 TIMES** and

**THE LORD** is mentioned **16 TIMES.**

I would like to **OUTLINE** the ten verses with these **THREE DIVISIONS:**

1. **PROBLEM** (verses 14-16)
2. **PRAYER** (verses 17-18)
3. **PRAISE** (verses 19-23)

We are going to be looking first at the **PROBLEM** in verses 14-16.

The **PROBLEM** is immediately presented in verse 14 when Arioch shows up and informs Daniel and his friends that they are under the death sentence.

***The Bible Knowledge Commentary* makes a division with these three verses in calling them:**

*The declaration of Daniel (2:14-16)*  
p. 1333

***The Bible Knowledge Commentary* then says:**

What had transpired in the royal court was unknown to **Daniel**. Perhaps he had refused to answer the king's summons . . . to avoid contact with the pagan leaders. When word came that he was under a death sentence, he tactfully asked **Arioch, the commander of the king's guard**, for the reason.  
p. 1333

I love the **TWO WORDS** that describe how Daniel received this message from Arioch. The text concludes verse 14 with these words: **"DANIEL SPOKE TO HIM WITH"**:

1. **"WISDOM"** and
2. **"TACT."**

**Wiersbe says:**

Daniel had patience and self-control and could explain the mysteries of God. A pure heart is better than a powerful throne.

Daniel and his friends knew the "God of heaven" who is merciful (v. 18), answers prayer (vv. 19-23; James 1:5), reveals secrets (v. 28), establishes rulers (v. 37), and will one day set up His kingdom (v. 44). Because of the four men could come to God's throne, they had no fear of Nebuchadnezzar's throne.  
p. 560

**Fyall says:**

After the frenetic atmosphere of the last few verses it is evident that Daniel's calm is a deliberate contrast. Notice also his tact; he questions the sudden and hasty nature of the order and thus gains time from the king who was probably by then regretting his precipitate command. The matter now moves on to a higher plane and a very different perspective is introduced.

p. 34

**Longman says:**

ARIOCH, THE COMMANDER of the king's guard, has no choice but to follow through on Nebuchadnezzar's command to execute the wise men. His mission leads him to Daniel, who, being a wise man himself, is included among those scheduled for death.

Arioch's words may have shocked Daniel, but the text does not inform us that he reacts that way. As in the first chapter when his strategy for remaining faithful in a hostile court was thwarted, Daniel responds calmly and with confidence. He navigates life "with wisdom and tact" (v. 14) even when, as in this case, confronted with a threat of gargantuan proportions. Daniel is truly the paradigmatic person of wisdom.

p. 78

**Gowan says:**

We are not told why Daniel and his companions are included with the condemned sages when Daniel and his friends had not been present at the initial scene, but the threat, of course, adds to the tension in the story and gives it something in common with chapters 3 and 6. Although Arioch has been instructed to execute the Jews, he plays a role of intermediary similar to that of the palace master in chapter 1. Daniel's ability to reason with these men is explained in 1:9 as a gift of God, and that is to be assumed here also.

p. 54

**Miller says:**

The root of *tabbāh*, “guard,” means “to slay.” Hence the “king’s guard” consisted of the “executioners” of the king, and Arioch apparently was the chief executioner. The word translated “tact” . . . literally means “taste.” Wood explains that it “speaks of *appropriateness, suitability*. Daniel replied wisely and in good taste, in keeping with the occasion and importance of the visitors.

p. 84

**Phillips & Vines say:**

When Arioch, the royal executioner, arrived at Daniels’ door, Daniel discovered what was in store for himself and the others. Notice how calm Daniel was.

If we want to know what we really are like, we will find out when a crisis comes. Courage is developed in crisis, but we will never be calm in a crisis unless we have prepared ourselves in times of calmness. Daniel asked Arioch why the king’s decree was so hasty, and Arioch told him.

p. 39

**Leupold says:**

Verse 14 does really offer high praise of Daniel’s word: it says (*Aramaic*): “He returned (by way of answer) counsel and insight,” or as we have rendered above: he “gave a discreet and prudent answer (“answer” being used in the familiar sense though no question precedes). But let it be considered that Arioch (a name found already in Gen. 14:1) as “chief of the executioners,” or “slaughterers,” *tabāchayya’*, would be intent upon little else than to please the king by a speedy execution. A lengthy question or an attempt to lecture him would have met with little favor. Daniel must have displayed unusual tact also in the way in which he approached the man.

pp. 94-95

**Gaebelein says:**

And now our Daniel steps upon the scene. And it is a scene of the greatest calmness and faith. It is refreshing to see how the man of faith acted. There is no hurry, no haste connected with it whatever. "He that believeth shall not make haste." It is seen from the text that Arioch had gone forth on his mission to slay the wise men, and this captain of the King's guard came to Daniel. He answered him with counsel and wisdom. Brought before the King he gave him the assurance that if the King would give him time he would show the King the interpretation. But notice he did not know the dream then. He was as ignorant about that dream as the Chaldeans were and yet he told the King positively that he would make known the interpretation. This was the language of faith. He had confidence in God. He knew the God of heaven was able to make known that dream to him, for God gave the dream.  
pp. 22-23

**Walvoord says:**

When Daniel is informed of the decree of the king, it is stated "Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard." Although the wise men previously could hardly be accused of discourtesy, there seems to be an additional dignity and calmness in Daniel's approach to the problem. As Keil expresses it, "Through Daniels' judicious interview with Arioch, the further execution of the royal edict was interrupted."  
pp. 53-54

**Haskell says:**

This decree was made in the second year of Nebuchadnezzar's reign. He had ruled two years conjointly with his father, Nabopolassar, and two years alone; so Daniel and his fellows were serving their first year as wise men in the court of Babylon, having finished their three-years' course in the schools. They were therefore sought out by Arioch, the king's captain, to be slain.  
p. 31

**Blair says:**

It is obvious from what we read here that Daniel did not get excited. He knew that his God would be sufficient for this occasion as He had always been in the past. Consequently, with peace and quietness in his heart, he requested more information about the situation from the captain of the king's guard who had the specific responsibility of performing the execution.  
p. 39-40

**Isaiah 30:15**

This is what the Sovereign Lord, the Holy One of Israel, says: "In repentance and rest is your salvation, in quietness and trust is your strength, but you would have none of it.

**Isaiah 30:18**

Yet the Lord longs to be gracious to you; he rises to show you compassion. For the Lord is a God of justice. Blessed are all who wait for him!

**Gangel says:**

In his concern for detail, Daniel contacted **Arioch, the commander of the king's guard**, as he did Asphenaz in chapter 1. The latter was a political servant, Arioch clearly a military man. Notice that he also served as chief executioner.

When Arioch came to Daniel's house, the prophet spoke to him with **wisdom and tact**. Not a bad idea in view of the situation. Translators render these two words in various ways—"counsel and wisdom" (KJV); "prudence and discretion" (RSV)—but the nuances of difference add nothing to our understanding. Daniel (in contrast to Elijah and Elisha) always spoke with wisdom and tact.

pp. 43-44

**Wiersbe says:**

When Arioch came to get Daniel and his friends, they were shocked to hear about the king's edict. As new "graduates" among the royal counselors, they hadn't been invited to the special session about the dream. Daniel spoke to Arioch "with wisdom and tact" . . . just as he had spoken to Ashpenaz and Melzar (1:9-14 . . . ), and the chief executioner explained how serious the matter was. By doing this and delaying his obedience, Arioch was risking his own life, but the officers in the palace had learned that the four Jewish men were trustworthy. Their gracious actions and words during their three years of training were now helping to save their lives.

p. 27

**Colossians 4:5, 6**

Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each person.

**Campbell says:**

It has been said that the true character of a person is revealed in a time of crisis. Daniel faced a great crisis because the royal executioner stood at his door to carry out the decree of the king! The response of Daniel is an example of how God's children in any time should react to crisis. In addition, he is clearly shown to be a man of sterling character who has learned how to trust God.

What are the admirable qualities Daniel displayed? First, he showed wisdom and discretion . . . When under such conditions he might have said unwise and inappropriate things, he had the grace to guard his speech and inquire discreetly as to why the king's decree was so harsh.

p. 19

(The Weathering Grace of God: The Beauty God Brings From Life's Upheavals by Ken Gire) Ann Arbor, Michigan: Vine Books / Servant Publications. Copyright – Ken Gire, 2001.

It overwhelmed John Coffey. Coffey is the central character in the movie, *The Green Mile*. The story is set in death row of a southern prison in the 1930s. John Coffey is a large, black man who has been wrongly convicted of a brutal crime. As the guards discover, the man has the miraculous power to heal. He also has a prophetic gifting that allows him to see crimes that have been committed. Just by touching the arm of one of the death-row inmates, for example, he sees the horrible rapes and murders that this man has committed.

Paul, the head guard, played by Tom Hanks, comes to realize that John Coffey is innocent. He asks John if he wants him to fight to get him off death row. The weeping John Coffey declines the offer, explaining: “I’s tired, boss. Tired of bein’ on the road, lonely as a sparrow in the rain. Tired of not ever having me a buddy to be with, or tell me where we’s coming from or going to, or why. Mostly I’m tired of people being ugly to each other. I’m tired of all the pain I feel and hear in the world every day. There’s too much of it. It’s like pieces of glass in my head all the time. Can you understand?” pp. 134-5

Constant kindness can accomplish much. As the sun makes ice melt, kindness causes misunderstanding, mistrust, and hostility to evaporate.

—Albert Schweitzer

Never tire of loyalty and kindness. Hold these virtues tightly. Write them deep within your heart.

—Proverb 3:3-4

Kindness has converted more sinners than zeal, eloquence, or learning.

—Frederick W. Faber

Kindness makes a fellow feel good whether it's being done to him or by him.

—Frank A. Clark

Wherever there is a human being there is a chance for a kindness.

—Seneca

You cannot do a kindness too soon, for you never know how soon it will be too late.

—Ralph Waldo Emerson

Blessed be the LORD: for he hath shewed me his marvellous kindness in a strong city.

For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

And to godliness brotherly kindness; and to brotherly kindness charity.

(From *InfoSearch 3.51*)

(God's Little Treasury of Virtues by Honor Books) Tulsa, OK: Honor Books.  
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### Choosing Gentleness

Nothing is won by force. I choose to be gentle. If I raise my voice may it be only in praise. If I clench my fist, may it be only in prayer. If I make a demand, may it be only of myself.

—*Max Lucado*

*When God Whispers Your Name*  
Dallas: Word Inc., 1994  
p. 141

(The Wisdom of Tenderness: What Happens When God's Fierce Mercy Transforms Our Lives by Brennan Manning) San Francisco, CA: HarperSanFrancisco. Copyright – Brennan Manning, 2002.

Living in the wisdom of accepted tenderness means receiving each moment as an end in itself. This way of living doesn't demand that we try to be especially recollected in spite of the distractions of work and life. Strained effort to stay centered has been self-defeating, in my personal experience: my work has been sloppy and I've been strung-out. Neither does it advocate efforts to attain a special state of consciousness that might be called "contemplative." In my case, that has led to drowsiness and eventual torpor. Nor does it try to focus on God "up there and out there," independent of our natural contact with him, or distance us from the normal, healthy environment of friendships, projects, and relationships. It simply lets us live in trust, transparency, and compassion.

p. 36

(Holy Transformation: What it takes for God to make a difference in you by Chip Ingram) Chicago, IL: Moody Press. Copyright – Chip Ingram, 2003.

The second morphing attitude is *gentleness*. It means “to be considerate.” It has the idea of restraint. It’s the concept of not having to have your own rights. It’s knowing the right answer and being able to embarrass someone, but you think instead, “No, I’m not going to go there.” It’s power under control.

p. 44

Those who have morphed into Christlikeness will exercise remarkable gentleness in their dealings with others.

As you willfully choose to “give up” your rights in these relational situations, you will quickly discover a bruised ego dwelling within and desire to tell others “how much you really know” or “what you could have done.” Developing gentleness will drive you back to your identity in Christ. You will rest in the fact that you are secure, loved, valued, and already significant. You won’t have to impress others, fight for approval, or try to get your own way. This “power under control” will allow you to identify and experience Christ’s sufferings in some small way. It will also begin transforming deep identity issues that are foundational to holy transformation.

p. 45

Paul asks the Corinthians the following **QUESTION**:

**1 Corinthians 4:21**

What do you desire? Shall I come to you with a rod or with love and a spirit of gentleness?

In Galatians 5 we learn that gentleness is a manifestation of the presence of the Holy Spirit in the life of the individual.

I love the King James Version of:

Psalm 18:35 (KJV)

. . . thy gentleness hath made me great.

The NIV translates it:

Psalm 18:35

. . . you stoop down to make me great.

It is obvious that when you see **GENTLENESS**, **TENDERNESS**, and **KINDNESS**, it is a manifestation of God stooping down to do something pretty great in each of our hearts.

I think we need to remind ourselves that we, like Daniel, are all under a death sentence. **WE ARE ALL TERMINAL**. It is just a question of when the execution is going to take place.

Romans 5:12

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

God has a wonderful **SOLUTION** to our **DEATH SENTENCE** which is found in:

1 John 5:11, 12

And the witness is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.

Daniel likewise is going to find that in these very difficult circumstances, the sovereign God is still in control and that the solution is forthcoming.

v. 15 He asked the king's officer, "Why did the king issue such a harsh decree?" Arioch then explained the matter to Daniel.

*The Bible Knowledge Commentary* says:

**Arioch . . . explained** the incident that had exposed the wise men's deception of **the king**.

p. 1333

**Peterson paraphrases verse 15:**

"Why this all of a sudden?" After Arioch filled in the background,  
p. 1583

**Gangel says:**

Nor should we conclude Daniel's choice of the word **harsh** ("hasty," "severe") as incompatible with his **tact**. In fact, the decree was harsh. Arioch obviously understood that because he took time to explain everything to Daniel. Daniel already had the king's ear, so to speak, since Arioch displayed no hesitation in taking him directly into the royal presence.

p. 44

**Blair says:**

This ought to be the spirit of every true follower of the Lord Jesus Christ. In ourselves we cannot face the irritations of life with unruffled composure, but in Christ we can, as we seek His help and strength.

p. 41

**Walvoord says:**

That Arioch would take time to explain this to one already condemned to death speaks well both of Daniel's approach and of Arioch's regard for him. That Daniel refers to the decree as "hasty" or "severe" has been held by some to contradict his prudence. Obviously, however, a decree to execute wise men who have not had an opportunity to speak to the king was indeed harsh and severe, and occasioned Arioch's explanation.

p. 54

**Leupold says:**

He does give the man somewhat of a shock by venturing to put into words what many had thought but had not dared to express: the king's decree is *harsh*. Apparently a good friend of Arioch's, Daniel wants to know: "why this harshness?" Perhaps "harsh" as a translation of [the Hebrew word] is a bit strong; it does mean at least "peremptory" and more than "urgent" . . . or "hasty" . . . In any case, Arioch feels impelled to take time to answer Daniel's inquiry, for the news of what had transpired behind the walls of the royal palace had apparently not begun to spread.

p. 95

**Miller says:**

Daniel asked Arioch what caused the king to issue such a "harsh [NASB; "urgent," NRSV; "hasty," KJV] decree." "Harsh" is a translation of the Aramaic *hāsap*, which means "to show insolence."

p. 84

**Keil & Delitzsch say:**

Daniel showed understanding and counsel in the question he put as to the cause of so severe a command, inasmuch as he thereby gave Arioch to understand that there was a possibility of obtaining a fulfilment of the royal wish.

p. 96

**J. Vernon McGee says:**

Daniel is really puzzled at the hasty and unjust decree of the king, but he uses tact as he approaches Arioch. Arioch is the captain of the king's guard—he is in charge of the Secret Service of that day—and, naturally, is often in the presence of the king. It would be interesting to know all that Arioch communicated to Daniel. I wonder if he suggested to Daniel that the king was off his rocker or that the king didn't have all his marbles. It is not recorded here if he did, but I think he touched his head and said, "You know how the king is!"

p. 536

**Jeremiah says:**

When the king's cutthroat, Arioch, stormed into Daniel's house, ready to drag him to the gallows as the king commanded, he was greeted graciously by his victim. Daniel knew why he was there; bad news travels fast. Instead of cowering in the corner like a trapped animal or brandishing a sword in defense, Daniel invited Arioch to sit down and talk things over. "Why did the king issue such a harsh decree?" Arioch then explained the matter to Daniel" . . . Isn't it interesting that we have learned that Daniel has won his way into the heart of Ashpenaz, and now he has disarmed Arioch. What a guy!

p. 52

### John Grisham's Classmate Prepares for Death

One defining moment in John Grisham's spiritual journey came several years after graduating from Mississippi State University, when one of his classmates in law school told John he was terminally ill. The author asked him: "What do you do when you realize you are about to die?"

The friend replied, "It's real simple. You get things right with God, and you spend as much time with those you love as you can. Then you settle up with everybody else."

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submitted by Owen Bourgaize, Guernsey, UK

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v. 16 At this, Daniel went in to the king and asked for time, so that he might interpret the dream for him.

Peterson paraphrases verse 16:

Daniel went to the king and asked for a little time so that he could interpret the dream.

p. 1583

I think it is good to remind ourselves that this is the **ACCUSATION** that Nebuchadnezzar makes against the astrologers in chapter 2.

Daniel 2:8

When the king answered, "I am certain that you are trying to gain time, because you realize that this is what I have firmly decided:

*The Bible Knowledge Commentary* says:

Daniel boldly approached **the king** with the request that the executions be stayed for a while **so that he might interpret the king's dream**. This took boldness because the king had already accused the wise men of wanting more **time** (v. 8).

Daniel was evidently held in high esteem by the king because he was permitted access to the king's presence and was able to petition the king directly. Though not recorded, Daniel had possibly interpreted dreams previously, though not necessarily for the king. So he was sure he could recall the dream and interpret it.

pp. 1333-4

Keil & Delitzsch say:

Daniel asks for the granting of a space, not that he might live longer, but that he might be able to interpret the dream to the king.

p. 97

**Miller says:**

So Daniel hastened to the king, where he appealed for time to gain the desired information. Evidently the request was granted because the prophet assured the king that his God, Yahweh, could reveal the dream and its interpretation to him within a reasonable interval.

p. 85

**Leupold says:**

The very audacity of Daniel's plan of conduct under the circumstances contributed very largely to make it successful. At the root of it all must have been the prompting of God's Spirit, with those gifts Daniel was so richly endowed. God's Spirit it was that emboldened Daniel to think and to know that he had been ordained of God for an emergency such as this. Humanly speaking, it was good psychology to venture into the king's presence so shortly after the fatal decree had been issued. For, in spite of all his vindictiveness, the king must still have been extremely anxious to learn what the dream meant. On the other hand, only the strongest faith on Daniel's part that he was called by God to take such a step could have made him assume the risk involved.

p. 95

**Walvoord says:**

In verse 16, only the briefest summary is offered of what actually transpired. Undoubtedly, Daniel expressed to Arioch the possibility that he could interpret the dream and secured Arioch's co-operation in going before the king. It would hardly have been suitable, especially with the king in the mood he was in, for Daniel to go in to the king unannounced without proper procedure. Possibly, the king by this time had cooled down a bit. In any event, Daniel was given his audience in which he asked for time and promised to show the king the interpretation.

p. 54

**Haskell says:**

Although Daniel had been granted a diploma from the schools of Babylon by Nebuchadnezzar himself, and had been accounted ten times wiser than his fellow students, he had not as yet been classed with the astrologers and wise men of Chaldea. Probably his youth and inexperience delayed such recognition. But God chooses the weak things of earth to confound the mighty, because the foolishness of God is wiser than men.

p. 32

**Boice says:**

At this point Daniel reveals an astonishing measure of faith—particularly for a young man. He went to the king and asked for time, so that he might interpret the dream for him. Where did Daniel get faith in God strong enough to make such an offer? No doubt Daniel and his friends were well-versed in the Old Testament Scriptures, and they undoubtedly knew the story of Joseph and his interpretation of the dreams of the chief butler and chief cupbearer of Pharaoh and the important dream of Pharaoh. Their situation in Babylon was comparable to Joseph's.

p. 29

**Showers says:**

When Daniel heard about the king's order against the wise men, he requested that the king grant him a certain amount of time. Daniel promised to return to fulfill the king's demand by the end of that time. This was another step of faith. Daniel was trusting God to reveal the content and interpretation of the king's dream.

p. 14

**Feinberg says:**

. . . Evidently Daniel was unaware of the situation until this time, for he asked the king to grant him time and assured him that there would be an interpretation forthcoming. Although the king would not give his advisors more time, he granted Daniels' request. The reason for this is that the king was already convinced of the Chaldeans' duplicity, because they had sought the substance of the dream before they would interpret it. Daniel had made no such stipulation in his petition; the God who would supply the interpretation would also supply the content of the dream.  
pp. 32-33

**Walvoord says:**

When the commander of the king's guard, Arioch, informed Daniel of the decree, "Daniel went in to the king and asked for time, so that he might interpret the dream for him" (v. 16). Apparently Nebuchadnezzar had cooled down, and the thought of this young servant, not yet twenty years of age, being able to interpret the dream, no doubt intrigued him and set Daniel apart from the fawning counselors with whom he had dealt first.  
p. 215

**Patrick & Lowth say:**

The king's anger was now abated, and withal the providence of God was visible, in inclining the king's heart to allow Daniel that favour which he had before denied to the magicians (ver. 8).  
p. 645

**Wiersbe says:**

Arioch allowed Daniel time to speak to Nebuchadnezzar, and the king must have been surprised to see him. Apparently his rage had subsided and he was willing to make some concessions. After all, Daniel hadn't been at the original meeting, so he deserved an opportunity to obey the king's orders. No doubt Nebuchadnezzar recalled that the four Hebrews had been exceptional students and were superior to the men whose lives were now in danger. Why kill your four best counselors just because of the incompetence of the others?  
p. 27

**Campbell says:**

Second, he demonstrated great boldness and faith (2:16). He was able to persuade Arioch, captain of the king's guard, to get him an audience with the king during which Daniel asked for the delay in execution and promised in time to tell the king what he wanted to know—the dream and its meaning. What audacity or what faith! Which is it? If Daniel failed to produce what he promised, who can imagine his fate?  
p. 19

**Gangel says:**

His request of Nebuchadnezzar sounds a good bit different from the ones the king had already heard. Yes, he would interpret the dream; he just needed some time. Time for what? Time for prayer. Time to share his problems with his friends whose lives were also at stake. Time to see what the Almighty God would do when all other gods had failed.  
p. 44

**Gangel then quotes Gleason Archer:**

Gleason Archer offers a strong paragraph describing the moment: “The stage was now set to show the reality, wisdom, and power of the one true God—Yahweh—as over against the inarticulate and impotent imagery gods the magicians worshiped. It is the same general theme that dominates the remainder of the book and serves to remind the Hebrew nation that despite their own failure, collapse, and banishment into exile, the God of Israel remains as omnipotent as He ever was in the days of Moses and that His covenantal love remains as steadfast toward the seed of Abraham as it ever had been” (Archer, p. 42).

p. 44

**Blair asks the question:**

Why did Daniel want time? Surely it was not for the same reason that the wise men were trying to delay. They wanted time to think of some strategy they might use to outwit the king. Daniel wanted time that he and his companions might go to their knees before God and receive a revelation of the dream. The prophet knew where to turn in his hour of extremity.

p. 41

**He then says further:**

It is obvious that God’s providence was at work in all of this. Though the king refused to grant the wise men any further time, Daniels’ request was granted and his execution was stayed. Again, we are reminded that God takes care of His own. Have you forgotten that God’s grace is sufficient for your present trial? He says, “There hath no temptation [testing] taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted [tested] above that ye are able; but will with the temptation [testing] also make a way to escape, that ye may be able to bear it” (1 Corinthians 10:13). Trust God, for there is a way of escape with Him. As He provided for Daniel, He will provide for you.

p. 41

**J. Vernon McGee says:**

Daniel got an audience with the king—he is already in favor—and he requested the king to give him time to tell him the dream. This seems presumptuous; in fact, it seems to be the act of a very brash young man. However, succeeding events will reveal that it was the confidence of a man with faith in God.

p. 536

**Jeremiah says:**

How I would like to be so in control of uncomfortable situations that I could handle each crisis with the poise and composure of Daniel, who calmly went to the king and asked him for a stay of execution that he might interpret the dream. The king's own men had requested more time, but were refused. He had brushed them aside and said, "I am certain that you are trying to gain time" (Dan. 2:8). But Daniel just walked in and said, "Look, I need a little time to decipher this dream," and the king said, "Sure, Daniel, whatever you need."

pp. 52-53

We are now going to turn to:

2. **PRAYER** (verses 17-18)

Whereas, in verses 14-16 we considered the **PROBLEM**, we are now going to see our four heroes turn to **PRAYER** in verses 17-18.

v. 17 Then Daniel returned to his house and explained the matter to his friends Hananiah, Mishael and Azariah.

Peterson paraphrases verse 17:

Daniel then went home and told his companions Hananiah, Mishael, and Azariah what was going on.

p. 1583

*The Bible Knowledge Commentary* titles the remaining verses:

THE DREAM REVEALED TO DANIEL (2:17-23)

p. 1334

We are **FOCUSING** on verses 17 & 18 at this time, which involves the **PRAYER**.

*The Bible Knowledge Commentary* then says:

*The petition (2:17-18)*

In this time of testing **Daniel** was calm. He **returned to his house**, sought out his three **friends**, and together they prayed **for mercy from the God of heaven**.

p. 1334

Gangel says:

*When things are hopeless, pray. When things are darkest, pray. When you have no idea what to do next, pray.*

p. 44

**Feinberg says:**

. . . One reason Daniel sought more time from the king was that he wanted to enlist the prayer support of his godly companions. Daniel had learned the important spiritual lesson that there is great power in the united prayer of believers.

p. 33

**Matthew 18:20**

“For where two or three have gathered together in My name, there I am in their midst.”

**Boice says:**

The secret of Daniel’s great faith and power is that he had his eyes on God. Like Peter, who walked toward Jesus over the churning water of the Sea of Galilee, Daniel had fixed his eyes on God, and he did not doubt that God could both disclose the dream and give its meaning.

That night Daniel called a prayer meeting, and the “effectual, fervent prayer” of these four righteous men availed much. God revealed the dream to Daniel, and the next day Daniel revealed and interpreted the dream to King Nebuchadnezzar.

p. 30

**Leupold says:**

Inspired though he was to believe that God had raised up him and his companions for this emergency, Daniel did not venture to expect to receive the needed revelation without prayer. His companions are so thoroughly of one mind with him that he needs only to reveal his intention in order to secure their consent.

p. 97

**Fyall says:**

How Daniel uses the time is important. He spends it in prayer and involves his friends. Prayer is to be vital in Daniels' life . . . and this is a reminder of how prayer alone can reach that world from which revelation comes. Not by horoscopes, seances and divination would enlightenment come, but from the **God of heaven**, a title also used in the post-Exilic books of Ezra and Nehemiah. This is not simply the tribal God of Israel but the God who rules the heavenly bodies, the study of and attempt to manipulate which lay at the heart of Babylonian religion.

p. 34

v. 18 He urged them to plead for mercy from the God of heaven concerning this mystery, so that he and his friends might not be executed with the rest of the wise men of Babylon.

Peterson paraphrases verse 18:

He asked them to pray for the God of heaven for mercy in solving this mystery so that the four of them wouldn't be killed along with the whole company of Babylonian wise men.

p. 1583

*The Bible Knowledge Commentary* says:

Mercy is God's response to a person's need. Daniel recognized his own inability in the circumstances and turned to God in confidence, expecting the Lord to meet his need.

p. 1334

Leupold says:

Daniel very aptly designates God as "the God of heaven" or literally, "of the heavens." This name which is found more frequently in the later books . . . had been used already in Gen. 24:7. It is used in opposition to the Babylonian and other views of the starry heavens as spheres of influence that determine man's destiny as spheres of influence that determine man's destiny (astrology). He who truly exercised such control was He who controlled the heavens as well as the lives of men and was truly superior to all things that were created by Him. That was Israel's faith and the only correct faith, which was embodied for non-Israelites in this pregnant designation of the Most High.

p. 97

**Leupold says further:**

Daniel very honestly sets down his own and his companions' chief objective in presenting their petition to the Lord: it was that they might not perish. When one is in peril of one's life one will naturally seek to save himself first of all. That is not always selfishness but is often necessity. God, indeed, had higher purposes in mind, which were also ultimately realized.  
p. 97

**Feinberg says:**

The name "the God of heaven" appears prominently in passages that relate to the captivity and scattering of Israel, such as in Ezra, Nehemiah, and Daniel. When God's people are enslaved on earth, His glory is not revealed on earth as it should be. He is disowned on earth and referred to as the "God of heaven." However, when His Son, the Lord Jesus Christ, comes to reign on earth, God will once again be acclaimed the Lord of all the earth.  
p. 33

**Gangel says:**

Daniel's friends needed to be warned, but more importantly, they needed to pray. Their strategy was flawless: **plead for mercy from the God of heaven.** The text does not tell us that they actually prayed together, although most scholars assume that. Nor does it tell us what they said, although their motive is hardly hidden—**that he and his friends might not be executed with the rest of the wise men of Babylon.** We hear so much about intercession that sometimes we feel a little guilty praying for ourselves. But that is exactly what these young men did on this occasion.  
p. 44

**Gangel says further:**

The word for **mystery** in this verse represents one of nearly twenty Persian words which appear in the Aramaic text of Daniel. The word itself (*raz*) shows up again . . . The word appears commonly in the Greek text of the New Testament to describe God's divine strategy which he reveals only to his chosen servants . . . Here the meaning of the word is no mystery; Daniel needs to know the dream and what it means.

p. 45

**J. Vernon McGee says:**

“That they would desire *mercies*” reveals the basis of their prayers. God does not answer prayer because of the worth or the effort or the character or the works of the one who is praying. All prayer must rest upon His mercy. To pray today in Jesus' name simply means that we come to God, not on our merit, but on His merit, looking to Him for mercy.

p. 536

**Patrick & Lowth say:**

The danger equally threatened Daniel and his friends, therefore it was fit they should join in prayer for the averting of it.

p. 645

**Showers says:**

Having been granted the time requested, Daniel rushed home and reported the situation to his friends. Together they held an emergency prayer meeting. They petitioned Jehovah to reveal the necessary information to them. God answered their prayer by revealing the matter to Daniel. Daniel responded by uttering a great prayer of thanksgiving. In this prayer Daniel emphasized the wisdom, power and sovereignty of God.

p. 14

**Walvoord says:**

Although these four godly young men were in great extremity, one can almost visualize them on their knees before God, fully believing that their God was able to meet their need. Instead of being in a panic, they prayed. For this supreme hour of crisis they were well prepared, as their faith had been tested previously (see chap. 1). The result could be expected: “The effectual fervent prayer of a righteous man availeth much” (Ja 5:16). They obviously were motivated by the desire to save their lives. That they would be willing to die if necessary is revealed in chapter 3. Their petition was to the effect that they would not be included in the decree of death which extended to all the wise men of Babylon. Verse 18 does not necessarily imply that the other wise men had already perished, although this is a possibility. The probability is that Daniel’s ultimate deliverance also extended to the other wise men.

p. 55

**Miller says:**

Daniel hurried home and explained the situation to his friends, Hananiah, Mishael, and Azariah. Then he called the group to a time of prayer. Here is a beautiful picture of four young men, possibly still in their teens, united in prayer. This was a life-and-death crisis, and they pleaded with God to have mercy on them and to preserve their lives. Yahweh was addressed as “the God of heaven” because the information they needed could only come from heaven, as even the pagan wise men of Babylon acknowledged . . . Daniel also was emphasizing the fact that Yahweh “is the God who is over the heavens, i.e., over the sun, moon and stars which the Babylonians worshiped.” Wood notes that this seems to have been a common designation for God at this time.

p. 85

**Phillips & Vines say:**

Daniel went back home to his companions and said in effect, “Let us go to God in prayer. Let us desire the mercies of the God of heaven.”

That is the basis on which we can pray. We cannot go into the presence of God to pray on the basis of personal merit. We have access to God on the basis of his mercy.

Notice how Daniel talked about God. He called him “the God of heaven,” an expression that is almost exclusive to the captivity books. It occurs nine times in the book of Daniel, six times in the book of Ezra, and four times in the book of Nehemiah. The first time it occurs is in 2 Chronicles 36, where it makes reference to the captivity. During the captivity God was known as “the God of heaven.” Why?

p. 39

**Phillips & Vines say further:**

When Judah turned away from the Lord, Ezekiel saw a vision of the glory of God departing from the earth. Ezekiel saw that glory, the shekinah glory cloud which had rested on the mercy seat, as it lifted up from the holy of holies and moved over to the threshold of the temple door. Then it moved from the temple to the mount of Olives on the east of the city. Finally it departed back to heaven and for a period of time (until Jesus came) there was no glory of God on earth. God was “the God of heaven.”

By using this title, Daniel recognized that Judah’s sin had put them in their captive condition. So Daniel and his friends prayed for the mercies of the God of heaven.

p. 39

**Ironside says much the same thing:**

Now as to this expression, “The God of heaven,” there are three books in the Old Testament where it is used, and one in the New Testament—the Revelation. The three Old Testament books are Ezra, Nehemiah, and Daniel. All refer, practically, to the same period, when God had scattered His people among the nations, because of their sins. He had forsaken His throne at Jerusalem. The glory had gone up to heaven, and He was no longer called the Lord of the whole earth. He was now the God of heaven, and, so far as the world is concerned, that is still His title. He will never again be owned as the Lord of the whole earth until the Millennium.

p. 30

**Parker says:**

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.” That is always the course that is profoundly prudent, because profoundly rational as well as profoundly Christian. To God! That is your marching order. When you are troubled, affrighted, overwhelmed, imperilled, to God! Do not consult equals, or measurable superiors, but flee! Haste thee! Beat urgently upon heaven’s door! Knock, and it shall be opened unto thee. If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not: if ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit unto them that ask him: ye have not because ye ask not, or because ye ask amiss.

p. 364

**Jeremiah says:**

Daniel needed time, not to look up answers in a dream manual, consult the stars or the nearest psychoanalyst, but to do what all of us should do in tense situations, and that is to pray.

Ruth Bell Graham wrote:

We are told  
to wait on You.  
But, Lord,  
there is no time.  
My heart implores  
upon its knees,  
“Hurry!  
. . . please.”

p. 53

**Prayers**

For all that has been, thanks!  
For all that shall be, yes!

—**Dag Hammarskjöld** (1905-1961)

Forgive me my nonsense as I also forgive the nonsense of those who think they talk sense.

—**Robert Frost** (1874-1963)

Give me, O Lord, a steadfast heart, which no unworthy affection may drag downwards;  
Give me an unconquered heart, which no tribulation can wear out;  
Give me an upright heart, which no unworthy purpose may tempt aside.

—**Saint Thomas Aquinas** (1225-1274)

—Edythe Draper, *Draper's Book of Quotations for the Christian World* (Wheaton: Tyndale House Publishers, Inc., 1992).

**(Parson's Technology)**

## Prayers

And help us, this and every day,  
To live more nearly as we pray.

—**John Keble** (1792-1866)

Be pleased, O God, to grant unto me that great freedom of mind that will enable me to . . . manage the common affairs of life in such wise as not to misemploy or neglect the improvement of my talents; to be industrious without covetousness; diligent without anxiety; as exact in each punctilio of action as if success were dependent upon it, and yet so resigned as to leave all events to thee and still attributing to thee the praise of every good work.

—**Susanna Wesley** (1669-1742)

Behold my needs which I know not myself.

—**François Fénelon** (1651-1715)

—Edythe Draper, *Draper's Book of Quotations for the Christian World* (Wheaton: Tyndale House Publishers, Inc., 1992).

**(Parson's Technology)**

## Prayer

An intercessor means one who is in such vital contact with God and with his fellowmen that he is like a live wire closing the gap between the saving power of God and the sinful men who have been cut off from that power.

—*Hannah Hurnard* (1905-1990)

An ordinary simple Christian knees down to say his prayers . . . But if he is a Christian, he knows that what is prompting him to pray is also God: God, so to speak, inside him. But he also knows that all his real knowledge of God comes through Christ, the man who was God—that Christ is standing beside him, helping him to pray, praying for him. You see what is happening. God is the thing to which he is praying—the goal he is trying to reach. God is also the thing inside him which is pushing him on—the motive power. God is also the road or bridge along which he is being pushed to that goal. So that the whole threefold life of the three-persona Being is actually going on in that ordinary little bedroom where an ordinary man is saying his prayers.

—*C. S. Lewis* (1898-1963)

—Edythe Draper, *Draper's Book of Quotations for the Christian World* (Wheaton: Tyndale House Publishers, Inc., 1992).

## (Parson's Technology)

(Leadership Prayers by Richard Kriegbaum) Wheaton, IL: Tyndale House.  
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Leaders pray to maintain the right relationship with God. From that relationship between the human spirit and the Spirit of God comes the divine perspective, insight, direction, and courage the leader must have to serve well. To keep from blundering into either hubris or despair requires a special sense of vision and balance that comes in a unique way from the Spirit of God through prayer. Ultimately, prayer determines the leader's effectiveness in what matters most—the eternal matters of the human spirit, including the leader's own spirit.

p. Intro.

### Children Also Pray at Brooklyn Tabernacle

We were wrapping up Vacation Bible School with family night. That year, 1981, our pastor, Jim Cymbala, had invited the parents to come on Sunday night. Nicky Cruz, a former gang leader, was sharing his testimony, and we took the children, about 200 of them, next door to the Upper Room. As we watched a Christian movie, I [Nancy Martinez] felt in my spirit that the Lord wanted the children to pray. I didn't know that the next 30 minutes would change our work dramatically, from ministry for children, to ministry by children.

Pastor Cymbala had called the Brooklyn Tabernacle to be a praying church when he became pastor ten years earlier. "Nothing happens without prayer," he told us often. . . . But our children's ministry was still mostly one of Bible stories and songs and games. Until that VBS.

I asked the children whether any of them wanted to come and pray in another room. A dozen said yes. Without any prompting they knelt, and for the next half-hour they prayed spontaneously for their families who were in the service downstairs. It was amazing. When it was over, I remember God speaking in my heart, "Gather the children to pray."

After several weeks searching for workers to lead a children's prayer meeting, I complained to the Lord. And he repeated what I had heard earlier: "Gather the children to pray." He was speaking to me. So the Tuesday night children's prayer meeting began and has continued, uninterrupted for more than 20 years.

Almost immediately we had more children than space for them. Today we have capped attendance at 70, and there's a line outside the door every week as they try to sign in before all the places are taken. . . .

On Tuesday nights, while the adults are singing and praying in the sanctuary, the children are next door in the basement classroom and in the Upper Room, singing and praying. Our meetings last two hours or more. . . .

Our faith was tested in the attacks on the World Trade Center. We lost four of our church family. In the weeks afterward, the children prayed for the victims and their families, and for their own relatives who work in Manhattan. Many children expressed fear, but every week we brought that fear to the Lord.

Pastor Cymbala has said this is harvest time, when people are more open to the gospel, so we are praying for their salvation. One boy reminded us to pray for Osama bin Laden.

“That man needs to be saved, too,” he told us all. And we prayed.

Prayer is at the center of all we do in children’s ministry—teaching, singing, activities—it all comes through prayer.

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Prayer is the mightiest force in the world. The spiritual giants who have shaken the kingdom of darkness have been men and women of effectual prayer. They did not spend too much of their time studying prayer; *they prayed*. Across the pages of Scripture and of church history we trace the records of those who, in bold, holy faith, pleaded with God and were heard:

- Abraham prayed long for a son: Isaac came.
- Moses prayed: Heaven's wrath was subdued.
- Joshua prayed: Achan was discovered and Ai destroyed.
- Hannah prayed: Samuel was given to her.
- Elijah prayed: The heavens were shut and opened.
- Elisha prayed: Drought came and a dead child lived again.
- David prayed: Ahithophel, the traitor, hanged himself.
- Hezekiah prayed: 185, 000 Assyrians were slain.
- Daniel prayed. Archangels were set in motion.

Nor did documentation of the power of prayer disappear when the last page of inspired canon was filled.

- Savonarola prayed: A city was won for God.
- Martin Luther prayed: God broke the spell of ages.
- John Knox prayed: Tyrants were terrified and Scotland was blessed.
- George Whitefield prayed: A thousand souls were saved in one day.
- George Mueller prayed: Hungry orphans were fed.
- Hudson Taylor prayed: Inland China was evangelized.

On we could go, citing thousands of witnesses, all proving the lengths to which God will go when men and women are prepared to lay hold of Him and refuse to let Him go until He blesses. The consistent witness of Bible and church saints is that prayer is the highest resource of the soul.

HERBERT LOCKYER

(August 20)

(The Power of Prayer in a Believer's Life by Charles Spurgeon, compiled and edited by Robert Hall) Lynnwood, WA: Emerald Books. Copyright – Lance C. Wubbels, 1993.

Now I think you can see that this yielding spirit is essential to continual prevailing with God in prayer. A lack of submission is a sure obstacle to distinction in supplication. The Lord will be revered by those who are round about Him. They must have an eye to His pleasure in all that they do and ask, or He will not look upon them with favor.

p. 110

(Surrender: The Heart God Controls by Nancy Leigh DeMoss) Chicago, IL: Moody. Copyright – Nancy Leigh DeMoss, 2003.

### BOWING THE KNEE

For years, I have made it a practice to kneel before the Lord at least once a day, as a physical expression of my desire to surrender my will to His will.

To be totally surrendered to God means to bow the knee before a Sovereign Lord. It means to say *Yes* to God . . .

- f* *Yes* to His choices for your life—even when they don't seem comfortable or convenient
- f* *Yes* to difficult or painful circumstances that you cannot understand or change
- f* *Yes* to everything that is revealed in His Word
- f* *Yes* to His plans, His purposes, and His priorities
- f* *Yes* to the human authorities He has placed in your life
- f* *Yes* to His disciplines
- f* *Yes* to His control over your appetites, your body, your time, your relationships, your future—everything

p. 168-9

(The Power of Crying Out: When Prayer Becomes Mighty by Bill Gothard)  
Sisters, OR: Multnomah. Copyright – Institute in Basic Life Principles,  
Inc., 2002.

He directed my attention to the prophet Elijah who had power with God. James tells us that Elijah “was a man subject to like passions as we are, and he prayed earnestly that it might not rain.” As a result of Elijah’s prayer, it didn’t rain for three and a half years. Then Elijah “prayed again, and the heaven gave rain, and the earth brought forth her fruit.”

One word in that passage stood out to me with significance—the word *earnestly*. There was a marked intensity and fervency and seriousness to Elijah’s prayer.

James introduces his account of Elijah’s prayer with this statement: “The effectual fervent prayer of a righteous man availeth much.” The phrase “effectual fervent” is one Greek word, *energeo*, related to our English word *energy*. And the phrase “availeth much” literally means, “makes much power available.” That’s what this kind of fervent, earnest, energetic prayer does. Other translations render this last phrase like this: “has great power and wonderful results”; “can accomplish much”; “has great power as it is working”; “makes tremendous power available—dynamic in its working.”  
pp. 74-75

The iniquity represented by our pride, our self-sufficiency, and our selfishness will keep us from crying out to God in sincerity so that He will hear. But as we rest and rejoice in the forgiveness and righteousness we have through Christ, we can confidently cry out and know that God will respond.  
p. 73

*“He who prays without fervency does not pray at all.”*  
CHARLES SPURGEON

p. 74

**(The Life God Blesses: The Secret of Enjoying God's Favor by Jim Cymbala)  
Grand Rapids, MI: Zondervan. Copyright – Jim Cymbala, 2001.**

Although Silvia speaks well publicly, her real ministry is that of prayer—as witnessed during those Tuesday nights at the Brooklyn Tabernacle. It is a shame so many churches no longer seek or appreciate this spiritual gifting from God. A heart that prays and a church that gives itself to communion with the Lord—these are two of the great secrets that bring God's blessing in untold ways upon the earth.  
p. 101

We have been considering together:

1. **THE PROBLEM** (verses 14-16) and
2. **THE PRAYER** (verses 17-18)

Now we will be considering:

3. **THE PRAISE** (verses 19-23)

**v. 19 During the night the mystery was revealed to Daniel in a vision. Then Daniel praised the God of heaven**

**Peterson paraphrases verse 19:**

That night the answer to the mystery was given to Daniel in a vision. Daniel blessed the God of heaven, saying,  
p. 1583

***The Bible Knowledge Commentary* says:**

In response to the prayer of the four, the dream **was revealed to Daniel**, evidently that same **night**.  
p. 1334

Upon the reception of the revelation of the dream, Daniel did not hasten to the palace, but rather he spent time in which he:

**“PRAISED THE GOD OF HEAVEN.”**

Once again, we have the **TITLE** that we saw back in verse 18:

**“THE GOD OF HEAVEN.”**

Daniel’s **RESPONSE** to God’s intervention is to **PRAISE HIM**.

**IT DELIGHTS THE HEART OF GOD WHEN WE PRAISE HIM!**

Daniel knows that God is the one who saved their lives.

**Phillips & Vines say:**

God answers prayer. And the same God in heaven who answered the prayer of Daniel is still in heaven, waiting for us to pray and bring our burdens to him.

p. 40

**Miller says:**

One of the beautiful praise prayers of the Bible is recorded in these verses. “This little psalm is a model of thanksgiving. No word is merely repetitive. . . . The symmetry and beauty of the poetry make their own contribution to the praise of God.”

p. 86

**Walvoord says:**

Deliverance came to Daniel and his companions in the form of a night vision. This apparently was not a dream but a supernatural revelation given to Daniel in his waking hours. Possibly both he and his companions prayed on into the night, and the vision came when Daniel was awake.

p. 55

**Gangel says:**

In contrast to Nebuchadnezzar’s dream, Daniel received a **vision**, a supernatural revelation which unfolds during the remainder of the chapter. We are tempted to consider the vision a more important medium than the dream, but that would be a mistake. God frequently used dreams to make known his word. The Revealer, not the means, is at issue in this communication.

p. 45

**Feinberg says:**

. . . There are three important characteristics of this prayer that should be noted: exaltation of God, divine intervention, and worshipful praise.  
p. 33

**Fyall says:**

Thus the solution is **revealed** to Daniel. He did not work it out or imagine it. What is revealed is the **mystery**—a word used only here and in 4:9. The word also occurs in the Dead Sea Scrolls as a technical term for a riddle which needs God's explanation, a meaning very close to that in the New Testament. The technicalities of how Daniel received the vision are not given either here or elsewhere . . . the important detail is the 'fact' of the revelation not its 'method'.  
pp. 34-35

**He says further:**

The greater reality behind the visible reality of court policies is now crystallised in a vivid and memorable song of praise.  
p. 35

**He says finally:**

This psalm of Daniel is a song which can be appreciated both as a timeless ascription of praise and also as intimately related to the specific circumstances.  
p. 35

**Boice says:**

If we were telling the story, we might rush directly to the interpretation of Nebuchadnezzar's dream at this point. But instead Daniel gives us the prayer he made upon waking. Why is this inserted? One answer is that it is undoubtedly a true record of what happened. Daniel was so struck by God's goodness in answering his prayer and that of his friends that he could not escape praising God for it. Calvin wrote, "Whenever God confers any remarkable blessing on his servants, they are the more stirred up to praise him." That is one reason.

p. 30

**Blair says:**

What happened after Daniel received the vision of the king's dream? Did he jump to his feet and run to make it known unto the king? Ah, no. He knew better than that. "Then Daniel blessed the God of heaven." He remembered an important essential—he gave thanks. He was not like the nine thoughtless lepers, who had been healed by the mercy of Jesus but who neglected to give thanks. The prayer meeting turned into a praise meeting as the four believers lifted their hearts in thanksgiving to the Lord. What a needed lesson for all of us. Even though we may be quick to pray, we are often slow to praise. "Oh that men would praise the LORD for His goodness, and for His wonderful works to the children of men!" (Psalm 107:8)

p. 44

**Campbell says:**

"The rest lay in God's hands"—but would God honor the faith of these young men? The picture is a stirring one; four young men united in earnest prayer that God would be merciful and spare their lives. The result is not unexpected because "the effectual fervent prayer of a righteous man availeth much" (James 5:16). It would appear that after the time of prayer the four young men, like Grenfell, went to bed and slept. During the night, in a vision, God revealed the dream and its meaning to Daniel. Something of the thrill Daniel experienced in receiving this revelation from the God of heaven may be sensed in his immediate response.

p. 20

**Walvoord says:**

Daniel had the secret revealed to him in a night vision . . . and immediately gave praise to the Lord in a remarkable poetic utterance.  
p. 215

**Longman says:**

If Daniel and the others are to have their lives spared, God will have to tell them what to say. That night Daniel's God speaks to him and describes to him the dream and its interpretation. Before rushing off to the court, Daniel prays again—this time not a petition for help, but a thanksgiving song.  
p. 79

**Pentecost says:**

The “night vision” appears to have been essentially the same nature as the dream . . .  
p. 58

**Goldingay says:**

“Blessing” comes to be a cultic expression, especially when used in the Palms for human beings blessing God. Yet its original life-setting is in the everyday world, the realm of human relationships and, as we find it here, the experience of God acting in providence and grace toward his people, to which they respond in praise and thanksgiving. To bless someone is to express in solemn words one's appreciation, gratitude, honor, recognition, or love; it suggests an acknowledging of communion with the one who is named as the object in the light of what that one has come to mean to you . . .  
p. 47

**Jeremiah says:**

God had given Daniel an unbelievable power to understand dreams and visions, but that gift didn't keep him from praying when the crisis came. He prayed for mercies from heaven, but the best the astrologers could do was get to the stars. Daniel knew the God who made the stars. He went right to the top to get his answer. It is not only useless but also dangerous for Christians to dabble in astrology or to believe their daily horoscopes.  
p. 53

**(Daily Walk Bible / Tyndale House)**

*Bless the Lord today; he blesses you every day.*

**YOUR DAILY WALK** If your prayer life is normal, you have probably prayed often for God to bless you. But when was the last time you blessed God?

There is something God desires from you, something he is incapable of providing for himself. Naturally it's not money or power or possessions. God owns the cattle on a thousand hills (Psalm 50:10). He is high above all people (Psalm 99:2). So what could he possibly want that he does not already possess?

He wants your *praise*. Praise is a response of gratitude and worship to the goodness and blessing of God, a heartfelt thank-you from one of God's creatures for the benefits provided by the loving Creator. At the dedication of the Temple, Solomon "turned around to the entire community of Israel . . . and gave this blessing" . . . And then he did what his father, David, had urged in Psalm 103:2. "Praise the LORD, I tell myself, and never forget the good things he does for me."

p. 490

(Rumors of Another World by Philip Yancey) Grand Rapids, MI: Zondervan.  
Copyright – SCCT, 2003.

For three things I thank God every day of my life: thanks that he has vouchsafed me knowledge of his works; deep thanks that he has set in my darkness the lamp of faith; deep, deepest thanks that I have another life to look forward to – a life joyous with light and flowers and heavenly song.

Helen Keller

p. 59

(The Book of Texas Wisdom: Common Sense and Uncommon Genius from 101 Great Texans compiled and edited by Dr. Criswell Freeman) Nashville, TN: Walnut Grove Press. Copyright – Walnut Grove Press, 1995.

When I started counting my blessings,  
my whole life turned around.

*Willie Nelson*

p. 87

v. 20 and said: "Praise be to the name of God for ever and ever; wisdom and power are his."

Peterson paraphrases verse 20:

"Blessed be the name of God, forever and ever. He knows all, does all:  
p. 1583

We are going to be considering together:

3. **DANIEL'S PRAISE** (verses 20-23)

In verse 20 he **FOCUSES** on **TWO THINGS** when he praises the "**NAME OF GOD**":

1. **"WISDOM"** and
2. **"POWER."**

Both of which are **"HIS."**

**1 Chronicles 16:8** (NLT)

Give thanks to the LORD and proclaim his greatness.  
Let the whole world know what he has done.

*The Bible Knowledge Commentary* says:

**Daniel** responded appropriately by offering praise to **God**. He acknowledged that God is a God of **wisdom**, knowing the end from the beginning, and a God of **power**, for whatever He determines, He can do. Daniel began and concluded His prayer speaking of God's **wisdom and power** .

..  
p. 1334

**Patrick & Lowth say:**

His wisdom appears in ordering the great affairs of the world, and his might or power in bringing them to pass. To the same purpose Jeremy styles him, “great in counsel, and might in work,” Jer. [32] 19.

p. 645

**Goldingay says:**

A person’s name expressed something of their character, calling, religious commitment, or personal significance. The name stood for the person.

p. 47

**He says further:**

The “wisdom” of vv 20-23 is again supernatural insight rather than empirical, rational knowledge. It is not something human beings achieve but something they receive from God by revelation, equivalent to the knowledge of God’s purposes that prophets receive from being admitted to Yahweh’s council.

p. 48

**Leupold says:**

This is Daniel’s psalm. It shows how well-versed in Scripture Daniel was. For if the parallel Scripture passages are examined, it will be seen that he was thoroughly familiar with them though it is not possible in every instance to prove that Daniel was quoting or alluding to familiar passages.

p. 99

**Leupold says further:**

Daniel bestows all praise upon the “name of God,” which connotes, as *Montgomery* says rightly, “God in His self-revelation.” He who has truly sensed the greatness of the Lord will be desirous of having His praise sound on to eternity, “from everlasting, to everlasting,” for only an eternity of praise will begin to show due honor to our God.

p. 99

**He says finally:**

In this instance Daniel praises God in particular for the fact that “wisdom and might are His,” the “wisdom” that knows how to control this world’s seeming chaos, and the “might” actually to do what His wisdom discerns should be done. For Daniel had just seen the most significant instance of this capacity in the dream that had been revealed to him.

p. 99

**Haskell says:**

The song of praise which rose from the lips of Daniel when the vision came, shows how self-forgetful he was, and how close his heart was knit to the heart of God.

The schools of Babylon developed pride, love of pleasure, haughtiness, and self-esteem. They fostered an aristocracy, and cultivated the spirit of oppression and slavery. Contrast with this the native simplicity, the courtesy, gentleness, and self-forgetfulness of the child of God as he enters the court and is introduced by Arioch.

pp. 32-33

**Keil & Delitzsch say:**

On receiving the divine revelation, Daniel answered . . . with a prayer of thanksgiving.  
p. 98

**Walvoord says:**

Daniel's praise to the Lord revealed his spiritual maturity, careful choice of words, and fitting recognition of the wisdom and power of God and His mercy in revealing to Daniel the secret of the dream.  
p. 216

**Gaebelein says:**

And upon this followed one of the most simple and beautiful outbursts of praise we have in the Bible. Read it and see how Daniel ascribes everything to God. It is a sevenfold praise. 1. Wisdom and might are His. 2. He changeth the times and the seasons. 3. He removeth kings and setteth up kings. 4. He giveth wisdom unto the wise and knowledge to them that know understanding. 5. He revealeth the deep and the secret things. 6. He knoweth what is in the darkness and the light dwelleth with Him. 7. He gives praise for the revelation of what had been asked. How perfect was this praise to God concerning Himself and His wonderful ways.  
pp. 24-25

**Berrigan says:**

The prayer (Dan. 2:20-23) is carefully transcribed; one has a sense of word-for-word import, as though it were being underscored for our sake. As though we were invited to make it our prayer? It rewards a close look. It opens with a blessing, a Jewish liturgical form honored also by Paul and indeed by Jesus in time of crisis.

It might occur as strange that we humans feel moved to "bless" the blessed One. The formula is perhaps best taken as a word of simple, heartfelt acknowledgement.  
p. 29

**Smith says:**

God is honored by our rendering him praise for the things he has done for us, as well as by our acknowledging through prayer our need of his help. Let Daniel's course be our example in this respect. Let no mercy from the hand of God fail of its due return of thanksgiving and praise.

p. 41

**Lucas says:**

The 'wisdom' that Daniel seeks and receives . . . is a supernaturally given insight obtained by direct revelation, not the 'empirical' wisdom that lies behind the wisdom literature of the HB.

p. 72

**Lange says:**

*Daniel's praise and thanksgiving.* Hitzig observes correctly, "The leading thought which Daniel wishes to express is placed first, verse 20*a*; next the exclamation is justified in *b*, by the attributes which belong to God, and in verses 21 and 22, by the manner in which they are displayed; finally, verse 22 shows why Daniel felt a desire to utter the specific thought of verse 20*a*. Those attributes themselves, verse 20*b*, return in verse 23 as belonging to Daniel, conferred on him by God; and thus the prayer is rounded into unity."

p. 73

**Campbell says:**

Instead of rushing impulsively to the king, Daniel paused to worship God. Praise is always in order when prayer is answered and in this expression of praise, called "Daniel's psalm," God is the object of praise.

p. 20

**Boice says:**

But the theme of the prayer is also the theme of these opening chapters: the sovereignty of God, as I said. Therefore, it is a commentary on why Daniel had been able to act as he had acted and what the dream, which is yet to be interpreted, will be about.

p. 30

**He says further:**

The prayer has three parts.

First, there is praise to God for two of his most important attributes: wisdom and power. This means that the prayer begins with adoration, as all good prayers do. How appropriate is the ascription of wisdom to God in these circumstances! The Babylon of this day was the seat of earthly wisdom, and Daniel and his friends had been brought to Babylon to be trained in that wisdom. However, in the story that leads up to this, the wisdom of the wisest of the Babylonians, the magicians, enchanters, sorcerers, and astrologers, had been shown to be inadequate. They had confessed, “There is not a man on earth who can do what the king asks . . . What the king asks is too difficult. No one can reveal it to the king except the gods” . . . That was true. But there is a God in whom is hidden all wisdom, and this is disclosed in the story.

p. 30

**Boice says further:**

In his classic book *The Knowledge of the Holy*, A. W. Tozer has a chapter called “The Wisdom of God,” in which he says,

The idea of God as infinitely wise is at the root of all truth. It is a datum of belief necessary to the soundness of all other beliefs about God . . . Wisdom, among other things, is the ability to devise perfect ends and to achieve those ends by the most perfect means. It sees the end from the beginning, so there can be no need to guess or conjecture. Wisdom sees everything in focus, each in proper relation to all, and is thus able to work toward predestined goals with flawless precision. All God’s acts are done in perfect wisdom, first for his own glory, and then for the highest good of the greatest number for the longest time. And all his acts are as pure as they are wise, and as good as they are wise and pure. Not only could his acts not be better done: a better way to do them could not be imagined. An infinitely wise God must work in a manner not to be improved upon by finite creatures. O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches.

p. 31

**He then says finally:**

The second attribute for which Daniel praised God is power, that is, his sovereignty, the theme of the book. I often point out when teaching about sovereignty that in our natural state none of us likes this attribute of God. This is because we want to be sovereign ourselves. We want to be powerful, to control our lives. This was true of Nebuchadnezzar. As the story develops, we are going to see that the battle between Nebuchadnezzar and God was over this issue precisely. Who was in control?

p. 31

**Gangel says:**

In verse 20 prayer turns to praise, appeal to appreciation. Two of God's attributes initiate this beautiful praise poem—**wisdom and power**. The entire prayer is psalm-like, probably demonstrating Daniel's close familiarity with the Psalms. Daniel praised **the name of God** as David frequently did in his psalms. Griffith Thomas tells us, "The *name* stands in Holy Scripture for the nature or revealed character of God, and not a mere label or title. It is found very frequently in the Old Testament as synonymous with God Himself in relation to man. . . . In the New Testament the same usage is perfectly clear" (quoted in Walvoord, *Daniel*, p. 56).

p. 45

**Walvoord says:**

Most significant is Daniel's immediate response in a hymn of praise as he blessed the God of heaven who had answered his prayers. The hymn not only reveals the devout thankfulness of Daniel but also the depth and comprehension of his faith.

p. 56

**Miller says:**

Daniel began his prayer by encouraging that constant praise (the force of the participle *mēbārak*) "for ever and ever" be given God. "Name" ("the name of God") is synonymous with "person" in this context, as is so often the case in both the Old and New Testament Scriptures. "God's name stands for God Himself and all that is gloriously true of Him."

p. 86

**He says further:**

Daniel now set forth the reasons for this praise. God is honored for his "wisdom," demonstrated by his knowledge of the dream, and his great "power," manifested by Yahweh's sovereignty over the events of human history, the subject of the next verse.

pp. 86-87

**Phillips & Vines say:**

Praise without prayer is presumption; prayer without praise is ingratitude. Prayer plus praise will tear down strongholds of the devil. Find a Christian who knows what it is to pray, what it means to thank God and praise God when the answer comes, and you have a force for God on this earth.

p. 40

**Wiersbe says:**

Daniel's first response was to bless the Lord for hearing and answering their petitions. They asked for wisdom, and God gave it . . . and His mighty hand stopped the execution process and gave the four men time to pray. Little did the pagan "wise men" realize that the presence of the Hebrews in Babylon was making their deliverance possible. The God of heaven is also the God of history, for He can set and change the times allotted to rulers and to nations, which was the very thing Nebuchadnezzar was worrying about. The dream was "darkness" to the king but light to Daniel, not unlike the glory cloud that stood between Israel and the Egyptian army . . . Daniel included his three friends in his song of praise . . . because they had shared the burden of prayer with him. Later he would share the honors with them and they would serve with him in the highest appointed office in the city of Babylon.

p. 28

**Jeremiah says:**

During the night God revealed the king's dream to Daniel. I think if I had been Daniel, I probably would have hopped on my camel or chariot and raced to the palace to tell the king immediately, especially when keeping my head attached to my body was the other option. Instead, Daniel had a praise session. He got on his knees and said, "I thank and praise you, O God of my fathers: You have given me wisdom and power, you have made known to me what we asked of you, you have made known to us the dream of the king" . . . Most of us act now and pray later.

pp. 53-54

(How Great Thou Art: A Daily Devotional by Steve Halliday & William Travis) Sisters, OR: Multnomah. Copyright – Steve Halliday & William Travis, 1999.

### Available Power

*All power is given to Me. Go therefore . . .*  
(MATTHEW 28:20, KJV)

God Himself is our source of power. It is His possession. “Power belongs to God,” and He employs and displays it according to His sovereign will. Yet He does not do so in an erratic or arbitrary manner, but according to His declared purpose and promises. It is true that our opponents and hindrances are many and mighty, but our God, the living God, is Almighty.

Further, God’s power is available power. We are a supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained on supernatural food, taught by a supernatural Teacher from a supernatural Book. We are led by a supernatural Captain on right paths to assured victories. The risen Savior, before He ascends on high, said, “All power is given to Me. Go therefore . . .” (Matthew 28:20, KJV).

Again, He said to His disciples, “You will receive power when the Holy Spirit comes to you” (Acts 1:8). Not many days after this, in answer to united and continued prayer, the Holy Spirit did come upon them and they were all filled.

Praise God, He remains with us still! The power given is not a gift from the Holy Spirit; He Himself is the power. Today He is as truly available and as mighty in power as He was on the day of Pentecost.

But since the days before Pentecost, has the whole church ever put aside every other work and waited upon God for ten days, that His power might be displayed? We have given too much attention to method and to machinery and to resources, and too little to the true source of power.

JAMES HUDSON TAYLOR

(August 15)

v. 21 He changes times and seasons; he sets up kings and deposes them. He gives wisdom to the wise and knowledge to the discerning.

Peterson paraphrases verse 21:

He changes the seasons and guides history,  
He raises up kings and also brings them down,  
he provides both intelligence and discernment,

p. 1583

There are **FOUR VERBS** here that help us understand the **GREATNESS OF GOD**:

1. **"HE CHANGES,"**
2. **"HE SETS UP,"**
3. **"[HE] DEPOSES,"** and
4. **"HE GIVES."**

1. "HE CHANGES TIMES AND SEASONS."

#### **Ecclesiastes 3:1**

There is a time for everything, and a season for every activity under heaven:

2. "HE SETS UP KINGS" and
3. "DEPOSES THEM."

#### **Psalms 75:6, 7**

No one from the east or the west  
 or from the desert can exalt a man.  
 But it is God who judges:  
 He brings one down, he exalts another.

4. "HE GIVES WISDOM TO THE WISE AND KNOWLEDGE TO THE DISCERNING."

#### **Proverbs 2:10**

For wisdom will enter your heart, and knowledge will be pleasant to your soul.

#### **Proverbs 3:13**

Blessed is the man who finds wisdom, the man who gains understanding,

#### **James 1:5**

But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him.

**Miller says:**

“He changes times and seasons” and “he sets up kings and deposes them” stress Yahweh’s sovereignty. The first clause refers to the fact that God governs the different eras and events of human history and is able to change them at will. In the second clause it is explained that human history is changed by Yahweh as he “sets up kings and deposes them.” Nebuchadnezzar was the most powerful king on earth at that time, but he had been granted his authority by the sovereign Lord and was under his complete control.

p. 87

**He quotes Goldingay:**

Goldingay correctly points out that the “wisdom” in view here “is not something human beings achieve but something they receive from God by revelation.” Daniel and his friends praised God particularly for his “wisdom” and “knowledge” since revelation of the king’s dream was their specific need.

p. 87

***The Bible Knowledge Commentary* says:**

Evidences of His *power* are seen in His control of events (**He changes times and seasons**) and the destiny of nations (**He sets up kings and deposes them**). Nebuchadnezzar was on the throne because God determined to use him there to fulfill His will.

p. 1334

**Gangel says:**

We need to keep in mind here that Daniel already knew the meaning of the dream before he prayed, even though we don’t read it until later in the chapter. Consequently, the wording of these verses reflects God’s control in human events. The idea that the God of heaven **sets up kings and deposes them** forms a major part of the fabric of this book. God not only possesses infinite wisdom; he chooses to share it with people who are wise and discerning—qualities we already know Daniel possessed.

p. 45

**Boice says:**

The second part of Daniel's prayer is the acknowledgement that, although all wisdom and power are God's, God nevertheless imparts both wisdom and power to mankind.

p. 31

**Campbell says:**

Against the background of the tremendous revelation received, Daniel uttered a sevenfold ascription of praise to God. God is to be praised because:

1. "Wisdom and might are His." God alone, and not the wise men of Babylon and their false gods, has the wisdom to order the world and the might or power to carry out His purposes.
2. "He changeth the times and the seasons." God controls the seasons or events of history, either in an active or permissive manner.
3. "He removeth kings and setteth up kings." In this way, among others, God orders history—by removing and setting up human rulers. The dream of Nebuchadnezzar which God reveals to Daniel graphically illustrates this truth, with kings and empires described as rising and falling in succession.
4. "He giveth wisdom unto the wise, and knowledge to them that know understanding." God alone is the source of all wisdom, a truth underscored for Daniel in his own experience.
5. "He revealeth the deep and secret things." If man is to know anything about that which is normally hidden from him, namely, the future, it will only be by revelation: "Then was the secret *revealed* unto Daniel in a night vision." (2:19).
6. "He knoweth what is in the darkness." God alone knows the darkness of men's hearts and the future, which is dark and unknown to man.
7. "The light dwelleth with Him." Though the Babylonian gods were considered gods of light, it is clear that light to reveal the deep, dark, hidden and secret things dwells (literally, "is at home") only with the God of heaven.

pp. 20-21

**Delitzsch says:**

The evidence of the wisdom and power of God is here unfolded; and first the manifestation of His power. *He changes times and seasons.*  
p. 99

**Fyall says:**

It is development of the idea that sovereignty is 'given' which we saw in Chapter 1. But this way of looking at history is itself a gift of God: **He gives wisdom to the wise.** The fundamental knowledge of God is because he is light and nothing is obscure or hidden to him.  
p. 36

**Patrick & Lowth say:**

The great changes of the world are brought to pass by removing kings, and translating their dominions to others: by raising some empires, and pulling down others. Of this, Nebuchadnezzar's dream that was then revealed to Daniel was a signal instance: which contained the succession of the four great monarchies of the world. The prophet speaks of the disposal of governments as one of God's prerogatives, and the means whereby he brings to pass the most considerable changes which are wrought in the world.  
p. 645

**(The Perfect Christian: How Sinners Like Us Can Be More Like Jesus by Tony Evans) Nashville, TN: Word. Copyright – Tony Evans, 1998.**

I once dealt with a woman who was getting ready to marry a non-Christian. Her argument was a familiar one: “If God didn’t want me to marry this man, He wouldn’t have brought him into my life.”

That’s worldly wisdom. The issue is “What does God’s Word say?” It clearly says, “Do not be bound together with unbelievers” (2 Cor. 6:14). This unbelieving man may have captured this woman’s thoughts and emotions, but what she needed to say was, “God, by the power of the Holy Spirit within me, I will adjust my feelings to Your Word.”

When you can turn to the Holy Spirit like that in order to live according to God’s revealed will, you are on the road to wisdom. You’re also on the road to seeing God do some things in your life you wouldn’t otherwise see.

p. 127

**(God’s Little Devotional Book for Teachers by Honor Books) Tulsa, OK: Honor Books. Copyright – Honor Books, 1999.**

A little boy named Johnny used to hang out at the local corner market. The other boys teased him constantly, saying that Johnny was two bricks shy of a load or two pickles short of a barrel. Puzzled about their behavior, the store owner eavesdropped on their conversation one day.

Johnny stood silently as the boys offered him a choice between a nickel or a dime. Johnny took the nickel. The boys immediately laughed, saying he was too dumb to know that the bigger coin was worth less.

The store owner took him aside and said, “Johnny, those boys are making fun of you. They think you don’t know a dime is worth more than a nickel. Are you really grabbing the nickel because it’s bigger?”

Johnny turned to the store owner and with a big grin on his face, he said, “Well, if I took the dime, they’d stop playing the game. And so far, I’ve saved twenty dollars!” The other boys in the neighborhood may not have had any faith in Johnny, but Johnny certainly had faith in his own abilities!<sup>68</sup>

<sup>68</sup>From “Mikey’s Funnies,” by Mike Atkinson @ YOUTH SPECIALITIES; on-line@aol, titled “Another Lesson in Life,” 10/7/98 date of publication.

p. 147

v. 22 He reveals deep and hidden things; he knows what lies in darkness, and light dwells with him.

Peterson paraphrases verse 22:

He opens up the depths, tells secrets,  
sees in the dark—light spills out of him!

p. 1583

In verses 21 & 22 we see **GOD AT WORK**. We see **SIX THINGS**:

1. "He changes,"
2. "he sets up,"
3. "[he] deposes,"
4. "He gives,"
5. "HE REVEALS," and
6. "HE KNOWS."

1. "HE REVEALS DEEP AND HIDDEN THINGS,"
2. "HE KNOWS WHAT LIES IN DARKNESS," and
3. "LIGHT DWELLS WITH HIM."

We have the "DEEP AND HIDDEN."

We have "DARKNESS AND LIGHT."

**Romans 11:33**

Oh, the depth of the riches both of the wisdom and knowledge of God!  
How unsearchable are His judgments and unfathomable His ways!

**Boice says:**

No doubt the greatest portion of this wisdom, wisdom of spiritual things, is reserved for God's people alone. The Bible declares, "The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned" (1 Cor. 2:14).

p. 32

**Miller says:**

This verse explains that God is able to reveal "wisdom" and "knowledge" to his followers because he knows the "deep and hidden things"—in this context, Nebuchadnezzar's dream. "Deep" things . . . and "hidden things" . . . both denote matters inaccessible to or beyond human knowledge. "What lies in darkness" alludes to the darkness of human understanding, and the "light" represents the wisdom possessed by God.

p. 87

**He says further:**

Archer rightly comments, "The great existential questions of life and death continue to be insoluble to the worldly wise. Without divine revelation, there is only conjecture and subjective opinion. Only in Yahweh, the God of Scripture, is ultimate truth to be found."

p. 87

v. 23 I thank and praise you, O God of my fathers: You have given me wisdom and power, you have made known to me what we asked of you, you have made known to us the dream of the king.”

The **FOCUS** in this final verse is upon:

“**WISDOM AND POWER.**”

These are the **SAME WORDS** that he used as he began his **PSALM OF PRAISE.**

He is praising God because of what he has **“GIVEN.”**

He is praising God for what He has **“MADE KNOWN.”**

You will notice in this verse that he uses the word **“WE”** because the four of them had asked for this dream and the interpretation thereof:

“**YOU HAVE MADE KNOWN TO US THE DREAM OF THE KING.**”

**Peterson paraphrases verse 23:**

God of all my ancestors, all thanks! all praise!  
 You made me wise and strong.  
 And now you’ve shown us what we asked for.  
 You’ve solved the king’s mystery.”

p.

**Colossians 2:3**

in whom are hidden all the treasures of wisdom and knowledge.

**“WHAT WE ASKED” REFERS** to:

**ANSWERED PRAYER.**

**John 16:24** (KJV)

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

**1 John 5:14, 15**

And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

***The Bible Knowledge Commentary* outlines some of the things that Daniel is praising the Lord for here:**

. . . **wisdom to the wise** . . . His revealing **deep** and dark **things** (v. 22). **Light dwells with** God in the sense that all things are clear to Him though people are surrounded by **darkness**. God knows and can reveal the future. God, not Daniels’ insight, gave him **the dream** and its interpretation. Daniel’s prayer of praise closed with thanks that **God** had revealed the king’s dream to the four who had trusted Him.

**Miller says:**

One can sense the excitement and joy as Daniel concluded his prayer with an expression of thanksgiving to God for graciously granting his request. “Wisdom” and “power” are both definite in the original and refer specifically to the knowledge of the dream and the ability to interpret it. The prayer concludes on a more personal note, as signified by the personal pronouns—“I,” “my,” “me,” “we,” “us,” and the change from “he” to the more personal second person, “you,” for God.

p. 87

**Boice says:**

Finally, in the third part of his prayer Daniel praises God for the wisdom and power he had imparted to him personally: . . .  
p. 32

**Fyall says:**

These words express Daniel's own sense of the immense privilege of being allowed to share in God's perspective and be part of his purpose. A number of observations can be made at this point. We are halfway through this long chapter and have not yet reached the dream or its interpretation. Part of this is the writer's technique; he knows the value of suspense in building up and holding interest. If the book were being serialised, undoubtedly this would be a cliff-hanger, and we would eagerly await the next episode to find out what was going to happen.  
p. 36

**Delitzsch says:**

Therefore (ver. 23) praise and thanksgiving belong to God. Through the revelation of the secret hidden to the wise men of this world He has proved Himself to Daniel as the God of the fathers, as the true God in opposition to the gods of the heathen.  
p. 99

**Gangel says:**

Thanksgiving is very much a part of prayer and praise. Daniel was about to display wisdom and power far beyond human ability, and he humbly recognized that it comes not from him, but from God. Some suggest that the wording **God of my fathers** indicates that Daniel saw himself as a recipient of God's mercy in a way that many other saints had in the past. Notice too that Daniel did not place himself above his companions but talked about receiving **what we asked of you** and said, **you have made known to us the dream of the king.**  
p. 46

**Gangel says further:**

According to Baldwin: “This little psalm is a model of thanksgiving. No word is merely repetitive; each of the first nine lines extolling God’s greatness makes its contribution to the paean of praise, yet none is unrelated to Daniel’s experience. . . . The symmetry and beauty of the poetry make their own contribution to the praise of God” (Baldwin, p. 91).  
p. 46

**Walvoord says:**

Having attributed to God these infinite qualities of wisdom, power, sovereignty, and knowledge, Daniel directly expresses his thanks to God for His revelation to him of the secret. Although no mention is made of his deliverance from death, obviously this is included. Although Daniel does not have the infinite wisdom and power of God, he has that which is derived by divine impartation, wisdom and might—wisdom and ability to interpret the dream.  
p. 57

**He says finally:**

Significant also is the fact that *thee* stands first in verse 23 for emphasis, “Thee I thank,” and with a desire to place God first.  
p. 58

**Lucas says:**

If the people of God are to stand firm when facing opposition, persecution and suffering, it is not enough to know that God knows and understands what is happening to them. It is also important to know that God is ultimately in control of things. That this is so is also asserted in Daniel’s psalm of praise. Its twin theme is that ‘wisdom and might belong to him’ (20). The particular form of power that is extolled is God’s control of history (‘He changes times and eras, removing kings and establishing kings’) because this is what is expressed in the dream.  
p. 79

**Berrigan says:**

The prayer is ended, and the granting of its plea is announced. It is simple as that. The “wisdom and strength” of God dwell in Daniel; he is ready for the testing of wisdom and strength. One has a sense of calm self-possession. God is with the resisters; then who shall oppose them? Take me to the king.  
p. 34

**Blair says:**

Daniel concluded, “I thank Thee, and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king’s matter.” Let us not forget to give thanks unto the Lord, “who daily loadeth us with benefits, even the God of our salvation (Psalm 68:19).  
p. 45

I love the way the New Living Translation paraphrases:

**Psalm 68:19 (NLT)**

Praise the Lord; praise God our savior!  
For each day he carries us in his arms.

## CONCLUSION:

What are some of the lessons we can learn from this particular study?

LESSON #1: We are all terminal and under a death sentence (Rom. 5:12).

LESSON #2: Daniel's approach to the authorities was to use wisdom and tact.

LESSON #3: Daniel and his three friends knew the power of prayer.

LESSON #4: The four of them pled "for mercy from the God of heaven" (verse 18).

LESSON #5: Daniel's response to God's intervention was to praise "the God of heaven" (verse 19).

LESSON #6: It delights the heart of God when we praise Him.

LESSON #7: Daniel knows that God is the one who saved their lives.

LESSON #8: Daniel praises the name of God, "wisdom and power are his" (verse 20).

LESSON #9: He praises God as the one who "changes times and seasons" (verse 21).

LESSON #10: He praises Him because He is the one who "sets up kings and deposes them" (verse 21).

LESSON #11: He praises Him because "He gives wisdom to the wise and knowledge to the discerning" (verse 21).

LESSON #12: He praises Him because “He reveals deep and hidden things” (verse 22).

LESSON #13: He praises Him because “he knows what lies in darkness, and light dwells with him” (verse 22).

LESSON #14: He praises Him because the Lord has “given [him] wisdom and power” and He has “made known” to the four of them the things which they asked of Him (verse 23).

**2 Chronicles 20:20-23 (NLT)**

Early the next morning the army of Judah went out into the wilderness of Tekoa. On the way Jehoshaphat stopped and said, “Listen to me, all you people of Judah and Jerusalem! Believe in the LORD your God, and you will be able to stand firm. Believe in his prophets, and you will succeed.” After consulting the leaders of the people, the king appointed singers to walk ahead of the army, singing to the LORD and praising him for his holy splendor. This is what they sang: “Give thanks to the LORD; his faithful love endures forever!” At the moment they began to sing and give praise, the LORD caused the armies of Ammon, Moab, and Mount Seir to start fighting among themselves. The armies of Moab and Ammon turned against their allies from Mount Seir and killed every one of them. After they had finished off the army of Seir, they turned on each other.

**Revelation 4:8-11 (NLT)**

Each of these living beings had six wings, and their wings were covered with eyes, inside and out. Day after day and night after night they keep on saying, “Holy, holy, holy is the Lord God Almighty—the one who always was, who is, and who is still to come.” Whenever the living beings give glory and honor and thanks to the one sitting on the throne, the one who lives forever and ever, the twenty-four elders fall down and worship the one who lives forever and ever. And they lay their crowns before the throne and say, “You are worthy, O Lord our God, to receive glory and honor and power. For you created everything, and it is for your pleasure that they exist and were created.”

**Showers says:**

Now that Daniel had the necessary information, he requested to be brought before the king to fulfill Nebuchadnezzar’s demand. By the grace of Jehovah, the lies of the wise men would be spared.

p. 14

**Wiersbe says:**

“Whatever God can do faith can do,” said A. W. Tozer, “and whatever faith can do prayer can do when it is offered in faith. An invitation to prayer is, therefore, an invitation to omnipotence, for prayer engages the Omnipotent God and brings Him into our human affairs.”

p. 29

**Miller says:**

God’s revelation was granted in response to Daniel’s petition. This demonstrates the principle that believers should not grow weary in prayer, for God hears and answers their cries for help. Daniel also illustrated the necessity of collective prayer as he summoned his friends to join him. Special power seems to be promised when believers worship and pray together as a group . . .

Daniel did not forget to thank God for answered prayer, which is another lesson for us. God invites his children to ask, but the Christian should always remember to say thank-you . . .

Faith is evident in the words of these verses as well. Daniel trusted that the revelation was accurate, and he thanked God for the information before he ever heard the king confirm it.

p. 88

**Gangel says:**

These verses, like all of Daniel, emphasize that all earthly gods are false, all prophets of those gods have no credibility, and only the God of heaven can grant wisdom, power, knowledge, and discernment. Let’s remind ourselves again that this book is not about Daniel; it’s about Daniel’s God.

p. 47

**Gangel says further:**

One night during the Civil War, a stranger came to the home of the famous pastor, Henry Wade Beecher. When he knocked, Mrs. Beecher went to see who was there. Opening the door just a bit, she found a tall stranger, covered in wraps up to his eyes against the cold weather. He asked to see Pastor Beecher but refused to give his name.

Beecher's life had been threatened more than once during those days, so Mrs. Beecher closed the door and returned to their upstairs room, leaving the visitor standing in the cold. When Beecher learned that someone was at his door, he at once climbed down the stairs and welcomed the man into his home. Some time later when her husband rejoined her in the bedroom, Mrs. Beecher learned that the muffled stranger was the president of the United States, Abraham Lincoln. He was facing a crisis, and he needed prayer.

A hymnist once wrote, "Prayer is the soul's sincere desire unuttered or expressed." Very likely most of us pray silently in our hearts more frequently than we pray aloud either individually or in groups. Maintaining a spirit of prayer at all times reflects the New Testament command to "pray continually" (1 Thess. 5:17).

But sometimes it helps to pray aloud, and often it helps to pray with other people. Just as Daniel went to his companions, and Lincoln consulted Beecher, we should look for opportunities to pray with other people at home, at church, on the job, or at informal times when our hearts need the corporate support that comes from praying in concert.

p. 48

**Gangel concludes with this prayer:**

*Father, with Daniel we praise and thank you for being the God of heaven. In our uncertain times when evil seems so strong and moral confusion abounds, we acknowledge that you are in control of your world, that you know what lies in the darkness of our times, and that you are still the Father of light. Amen.*

p. 48

### Saddam Refuses to Repent

Soon after Saddam Hussein's capture—out of an eight-foot hole that one observer said was filled with rats and mice—he was flown to a secret location for a meeting with four members of Iraq's Governing Council. They wanted to confirm that it was indeed Saddam Hussein. When the men were offered the chance to see Saddam through a window or by camera, they said, "No, we want to talk to him."

Despite his condition, Saddam was defiant and unrepentant. Ahmad Chalabi, the head of the Iraqi National Congress, said: "He was quite lucid. He had command of his faculties. He would not apologize to the Iraqi people. He did not deny any of the crimes he was confronted with having done. He tried to justify them."

"The world is crazy," said Mowaffak al-Rubaie, one of the council members in the room. "I was in his torture chamber in 1979, and now he was sitting there powerless in front of me without anybody stopping me from doing anything to him, just imagine. We were arguing, and he was using very foul language."

The four men spent about 30 minutes in the small room, confronting Saddam with his crimes. As they left, Mr. Rubaie delivered these final words to the former dictator: "May God curse you. Tell me, when are you going to be accountable to God and the Day of Judgment? What are you going to tell him about Halabja and the mass graves, the Iran-Iraq war, thousands and thousands executed? What are you going to tell God?"

Saddam answered using foul language.

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## PRAYER

*Lord Jesus, on the day You were accused of wrongdoing,  
neither You nor anyone else stood up for Your innocence.  
You let Your condemnation stand, knowing that by doing so  
You would provide for my release.  
Now You Yourself are my Advocate  
in the courts of heaven.  
Thank You, loving Savior.  
Transform my life by the knowledge  
that no one can find me guilty;  
I'm covered by Your righteousness.  
Thank You for the gift of the Holy Spirit,  
my counsel and comforter.  
Help me listen to the Spirit's urgings today  
and live always as a free man for Your sake.*

*Amen*

p. 60