


## Daniel 06 – Daniel's Doxology of God

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Daniel 2:17-23



### Prologue: Daniel Goes Beyond Joseph

- Joseph had to be told the dreams by the cup bearer, baker and Pharaoh before he could provide an interpretation
- What Nebuchadnezzar demanded had never been done, not even in Scripture; thus, Daniel would be going **beyond** Joseph's accomplishments
- God used Daniel to inform Jews and Gentiles His preparation for Messiah's First and Second Advents: One in our past; Other in our future
- This sign gift, revelation of the vision, would authenticate truth of Daniel's interpretation; this is what Nebuchadnezzar demanded of Satan
- Nebuchadnezzar put Satan to the test as Elijah did, Satan failed again (1 K 18:20-40; 19:4-7)
- These revelations are why Daniel's book is often attacked; to keep the truth hid from the lost to maintain their delusion (2Th 2:10)



### Prologue: Fallacy of Modern People Scientism

- Modern people believe themselves beyond mythology; this explains why most reject the Bible: Collection of myths that cannot be verifiable
  - Their position is predicated on the **fallacy** in the scientific method as **the** means to obtain **truth**, repudiated since Francis Bacon (Thus, apart from God and His Bible)
  - (Observational) science is measurable and repeatable – Empirical (Five Senses)
  - Science limited: "who, what, where & how"; observations cannot answer "why"
  - The statement that knowledge comes **only** through science (experience) (AJ Ayer) is beyond science as it is non-empirical: Logical Fallacy
  - Thus, science cannot **prove** the existence of God; He is non-empirical
  - And science cannot define concepts such as truth, beauty, goodness, evil, etc.
  - Scientism is **forced** application of science to the non-empirical: Postmodernism

## Where Two or Three are Gathered

- Daniel had only one means for discovering Nebuchadnezzar's vision – God; Daniel exemplified the very qualities Christ clarified as necessary for answered prayer; and I would add one more: John 14:21, 23:21-22, 14:12-21, 16:11-31
- God hears the prayers of a single person, but the prayers are spiritually amplified when like-minded believers pray in concert: Jesus: 2 or 3 pray together (13:17:14)
- When pray is uttered in faith believing that God will provide guidance, guidance will be received; today this occurs via the Bible but for Daniel's answer God would have to answer directly (Old Testament economy)
- Prayer must be uttered believing that God can and will answer; however, one must first ask Christ for faith to believe
- Some answers can only be accomplished by praying
- Finally, the prayer must be in the will of God AND one must believe in God: His existence and ability to provide guidance and answers

## Daniel Gathers his Church

- Daniel informed his companions, called-out believers, of their need, staying alive, and suggested a plan of action: Prayer
  - Daniel had Hananiah, Mishael and Azariah pray that God would give an answer
  - They would seek mercy from God, according to God's will, so that they would not die according to Nebuchadnezzar's decree: Kill the Righteous with the Unrighteous
  - Answer could only come from God as God gave the vision to Nebuchadnezzar
  - God gave Daniel the vision He gave Nebuchadnezzar; plus, he also gave the interpretation of the vision which Nebuchadnezzar desperately sought
  - Daniel responded in a prayer of praise of God: a doxology, a song, like the Psalmist's Psalms 137:1-3, 119:1-2, 119:32, 42

## Daniel's Doxology's Eternal God

- God of Daniel's doxology is the same God Christians describe; God is the unchanging ever existent God: Same yesterday, today and tomorrow Psalm 100:4, 1:4, 101:5
- Daniel begins as all biblical doxologies begin: Recognizing the glory of God as the source of ALL knowledge and life
- God's attributes are revealed through His name: Allah (ʾilāh; ʾilāh) as this section of Scripture was written in Arabic: Simply God as in English
- Not only does Daniel acknowledge that Allah is eternal, ever existent One, He is the source of ALL wisdom and might: Omniscient in time and place simultaneously
  - Wisdom (ḥikmah; ḥikmah) – Totality of skill, aptitude and experience: Omniscient
  - Might (qūwa; quwa) – Totality and source of ALL power: Omnipotent

## Purpose of Daniel's Ministry Defined

- Daniel's doxology reveals the purpose his ministry and sets the context of Nebuchadnezzar's visions; and the other visions in this revelation
  - God **changes** times and seasons meaning that while man believes all processes are **fixed**, God intervenes demonstrating to man His existence (Dn 2:21-7)
  - Times (ty; iddh) – Definite periods; Day of the Lord, for example (Dn 12:12) (Dn 8:17-19)
  - Seasons (jst; zemd) – Appointed periods of time and events (Dn 2:21-2)
- God's plan will be fulfilled; not because people are automators but because of His direct and continual intervention via His wisdom and might (Dn 2:17; Dn 2:14-6)
  - Miracles appear inexplicable because man is limited to the empirical
  - God's might extends ad infinitum beyond the mere empirical and knowable **opus** to the Trinity; Father, Son and Spirit

## God Determines Who Shall Rule

- Daniel acknowledges that God alone determines who will rule
  - Isaiah prophesied that God anointed Cyrus to rule; Daniel explains **why** Cyrus was raised to rule in addition to the other four major empires (Dn 4:26-42) (Is 45:1-6)
  - Daniel does not specifically focus on individual rulers but on the effects of the kingdoms as they relate to the coming revived fourth empire in our future
  - Man's view of history is of rulers establishing themselves usually through force
  - Habakkuk belabored this very point with God; saying Chaldeans will praise their power for achieving victory and remain mired in idolatry (Hab 1:9-11)
  - Daniel will show us this is not a random or haphazard process but designed to further God's plan while allowing all sinners to express their complete sinfulness
  - Paul acknowledges that God appoints who shall rule and condemns those who rebel against that rule; they are rebelling against God (Rom 13:1-7)

## ALL Wisdom and Knowledge Flows from God

- Man believes he has discovered knowledge apart from God proving that God was not necessary for Creation nor is required for reaching man's goal of being as gods based on knowledge; original promise of Satan (Jk 3:1-6)
- Daniel acknowledges that **ALL** wisdom and knowledge comes from God alone who shares with man certain revelations of empirical might and knowledge; yet, man praises himself and thereby demonstrates his ungodliness and just condemnation for his sinfulness (Dn 1:17-20)
  - Yet, Daniel also realizes that God gives **more** to those who have obtained some understanding via the Scriptures because they recognize God as the true source
  - This accords to Christ's parable of the talents (money); to those who have, more will be given because they see God as their source of understanding (Mt 25:14-30)

## Knowledge Too Wonderful

- God reveals His **deep** or **hidden** things reserved for the saved; man seeks truth in nature rather than from the Creator of nature; Nature is modern man's idol
  - Deep (ἄγος; ἀμύρα) – Unsearchable knowledge of God beyond man's physical and Satan's spiritual boundaries; Psalmist speaks of this knowledge as being too wonderful or beyond his comprehension, it comes only from God (Ps 120-18; 9:35B; 10:2-12)
  - Hidden (ἔκρυπ; σεῖρα) – This is knowledge that God will destroy as it comes from sin and sets itself against God's truth; i.e., ungodly (ἀσεβεία; asebeia) (23:25-1-12; 14:8-17; 12-1; 8:30-1:18)
  - Lost man cannot and will not, seek God's knowledge; therefore, the lost chase after the hidden knowledge promised by Satan only to discover that such knowledge increases his darkness

## God Knows the Darkness and the Light

- While God is limited by His character in that He cannot sin; His knowledge of sin is complete
  - God created the Light and the Dark as concerns this creation referring both to physical light and dark as well as metaphorical Light, Christ, and Darkness, sin; God did not cause sin, it flows naturally from sentient beings who seek to live apart from God – He tempts us with evil (Job 1-2; 4:5-7; 20:11-2; 20:11)
  - In Him, and the Trinity, is no darkness nor mutability (20:17-19)
  - God gave man the heavenly bodies for times and seasons in this creation; but, in the new creation Christ will replace these lights with His glory and there will be no darkness except for those in the Lake of Fire (Job 1:14-19; 14:8-19; 15:14-6; 20:22; 22:18)
  - Thus, nothing will be hidden from Him both for the saved who must give an account, and the lost who will be judged by their works which condemn them (2Co 5:10; 1Pe 4:13; Rev 20:11-15)

## Daniel Concluding His Doxology

- Daniel acknowledges the veracity of all Scripture, up to that time, when he used the term, *God of my fathers*
  - This demonstrates Daniel viewed God as the sole God who spoke through his fathers, ancestors, and to whom he had appealed for assistance (24:10)
  - He gives God thanks and praise, acknowledgement of His being the only source of life, wisdom and might
  - He demonstrates meekness; i.e., he attributes any wisdom and might he possesses as coming from God and not of his ability (God increases; he decreases) (27:33B)
  - He recognizes and is humbled by the fact that God worked a miracle through him by making known to him the king's vision; something never done in the Bible

## Differences in Knowledge

- Nebuchadnezzar's wisemen were versed in the self-destructive hidden wisdom of Satan which only increased their darkness (dt 4:22-23)
  - These men were willingly ensnared in their hidden knowledge: God does not give wisdom to such people; He gives them up to follow their own wisdom (Jm 3:15-18; Rm 1:27-32)
  - Their hidden knowledge obfuscated the truth leaving them ignorant and open to destruction; temporal and eternal at the Lake of Fire
  - Daniel demonstrated God's grace and mercy by pleading for their lives as well as his companions and his own
  - Their wisdom is no wisdom because it denigrates God's wisdom as foolishness (1Co 1:20-21; 26-28)
  - His detailing of Nebuchadnezzar's vision as given by God, witnesses to them giving them opportunity to repent and come to God; again, grace and mercy

## Proper Hermeneutics

- The details are limited to Daniel and the Old Testament economy as God was revealing Himself to Jews and Gentiles
  - God does not reveal truth in visions today; though many lay claim to such (Jm 1:7-8)
  - He speaks through His Son who inspired certain men to write the Bible which is both empowered and taught via the Spirit (1Co 2:14, 20; 13:17; 2Pe 1:21)
  - We can study Daniel to learn the mind of God in human events and compare Scripture with Scripture to understand our present world so that we are not taken by surprise by events or even Christ's return
  - False teachers lead the foolish and gullible astray by misteaching Scriptures in order to feast on those who follow them; such does Satan, their father (1Ti 8:4; 2Ti 2:17-18; 13-15; 19-20; Jude 3-4; E; 12)
  - Because of wide-spread ignorance of the Old Testament and hermeneutics, many are easily deceived to their own harm (2Pe 2:21-22)

## Daniel's Doxology Describes Our God

- Many are deceived into believing the lie that the God of the Old Testament was different from the Christ of the New Testament
  - Daniel describes the God we find in the New Testament
  - Daniel demonstrates faith based on God's grace and not on what God has done for him
  - Daniel would have remained faithful even if God had not given him the vision, which we will discover later (dt 2)
  - Daniel believed God and it was counted to him as righteousness just as Abraham (Jm 1:5-6; Rm 4:3)
  - This young man captive in a foreign land becomes an inspiration to Christians today on how to live in difficult times in faith without rebellion or compromise