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Dani'el's Plea
2: 14-16

Dani'el plea DIG: How were Arioch and Potiphar similar? Why weren't Dani'el and his three friends executed? What do the rabbis teach about Arioch? How was Dani'el's boldness seen here? Why would king Nebuchadnezzar even consider listening to Dani'el? How can the sovereignty of God be seen here?

REFLECT: Have you ever been to court? How did it make you feel? Have you ever been a part of a group that was in trouble? What did you learn from that experience? Does your boldness increase when you feel that the LORD is with you? Why? When have you asked for some time to seek the direction of God?

ADONAI begins to reveal to Dani'el the initial revelation regarding the Times of the Gentiles (see **Ao – The Times of the Gentiles**)**. He provides an initial overview of the four empires that will govern this period. As the book progresses, God's revelation becomes increasingly specific, reaching their climax in Chapter 12.**

The second scene of the "court story" recounts the problem of interpreting **the king's dream**, reports **Dani'el's** intervention on behalf of the condemned **wise men** (including **himself**), and **ADONAI's** subsequent intervention on behalf of **Dani'el**. **Arioch** was apparently in the process of rounding up **the king's magi** from different locations in the palace complex for sentencing and then a mass execution.[50]



When Arioch, the commander of the king's guard (*tabbach*, the Hebrew root of the Aramaic equivalent, means *to slay;* hence, the "king's guard" consisted of *the executioners of the king*, and **Arioch**, much like **Potiphar**, was apparently the *chief executioner*),[51] came to get **Dani'el** and **his three friends**, **they** were shocked to hear about **the king's decree**. As new "graduates" among **the** royal **magi**, **they** hadn't been invited to the special session about **the dream**. **Arioch had gone out to put to death the wise men of Babylon,** and therefore explained the seriousness of the matter to **the Hebrew exiles (2:14a).** By doing this, and delaying **his** mission, **Arioch** was risking **his** own life. But evidently 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.[52]

Dani'el asked Nebuchadnezzar's official, "Why did the king issue such an urgent decree?" Arioch then explained the matter to Dani'el (2:15). His boldness in speaking to **the king's royal guard** was seen earlier when **he** declined eating from **the king's table** (**to see link click Al – Dani'el's Devotion to God**). In addition to boldness, **Dani'el spoke to Arioch with wisdom and tact (2:14b).** Now **Dani'el** displayed similar boldness in approaching **the king**, no doubt through the mediation of **Arioch**.[53]

In rabbinic theology, Arioch was the same as Nebuzaradan, who is called

the captain of the guard when Jerusalem fell in Second Kings 25:20. According to the Talmud, he became a Jewish proselyte (see the commentary on **Acts Bb – An Ethiopian Asks about Isaiah 53: Three Levels of Gentile relationship to Judaism**). **The rabbis teach that an old man from among the inhabitants of Jerusalem related to Rabbi Yehoshua be Korha: In this valley that lies before you, Nebuzaradan, captain of the guard of the Babylonian king Nebuchadnezzar, killed 2,110,00o people. And in Jerusalem itself he killed 940,000 people on one stone, until the blood of his victims flowed and touched the blood of Zechariah to fulfill what was stated: And bloodshed follows bloodshed (Hosea 4:2b).**

In 661 BC, the prophet **Zechariah** ben Jehoiada chastised **the nation** for **their** sins, warning them of the grave punishments that would befall **them** if **they** would not change **their** ways. Rather than accept **his** rebuke, **the nation** stoned **Zechariah** to death in **the Temple** courtyard **(Second Chronicles 24:21)**. **The rabbis teach that this occurred on Yom Kippur, and that rather than allowing Zechariah's blood to settle into the earth, God caused it to bubble up. The people tried to cover it with earth, but it continued to seethe for the next 252 years, until the destruction of the Temple.**

The Gemara, part of the Oral Law (see the commentary on **The Life of Christ Ei – The Oral Law**)**, clarifies the details of what happened: Nebuzaradan found the blood of Zechariah, and saw it bubbling up from the ground, and he said, "What is this? Those in the Temple said to him, "It is sacrificial blood that had been poured there. So he brought animal blood, compared it to the blood bubbling up from the ground, and saw that it was not similar to it."**

Nebuzaradan said to them, "I will appease Zechariah. He brought the members of the Great Sanhedrin (see **The Life of Christ Lg – The Great Sanhedrin**) **and of the lesser Sanhedrin and killed them alongside the bubbling blood, but it still did not settle. At the moment Nebuzaradan contemplated the idea of repentance and said to himself, "If, for the death of one soul, that of Zechariah, God punishes the Jewish people in this manner, then that man, that is to say, I, who has killed all of those souls, all the more so will I be subject to great punishment from God. He fled, sent a document to his house detailing what was to be done with his property, and converted to Judaism.**[54]

Interestingly, **Dani'el asked Nebuchadnezzar for time** to seek an **interpretation** for **the dream**, when previously **the king** accused **the magi** of stall tactics **(2:8)**. **So Dani'el went in to the king and asked for** some **time, so that he might interpret the dream for him (2:16).** Apparently **the king's** rage had subsided and **he** was willing to make some concessions because **he** was so desperate for an **interpretation** of **his dream**. After all, **Dani'el** hadn't been at the original meeting (see **As – The Challenge to the Magi: The Dream**), thus **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 **young men**. Why kill your **four** best counselors just because of the incompetence of **the** other **wise men**? By faith, **Dani'el** promised to reveal the **interpretation of the king's dream**, for **he** knew that **the God of Abraham, Isaac, and Jacob** would answer **his** prayer.[55] Clearly, **ADONAI** continued to bless **Dani'el** and **his** contact with **his Babylonian** overlords.

*Dear heavenly **Father**, praise **You** for always watching over me with **Your** wisdom and **steadfast love**. **How precious is your steadfast love, O God! The children of mankind take refuge in the shadow of your wings (Psalms 36:7).** What a comfort and joy it is, in the midst of extremely trying times, for me to be able to call out to **You**. Both **Dani'el** and **David** ran to **You** and leaned on **Your** wisdom and love in **their** trials. **David** wrote: **Deliver me from my enemies, my God! Set me on high, away from those who rise up against me. Deliver me from workers of iniquity. Rescue me from bloodthirsty men (Psalms 59:1-2).***

*It is a joy to love and to serve **You**, even in hard trying times. **For I consider the sufferings of this present time not worthy to be compared with the coming glory to be revealed to us (Romans 8:18). Yet a little while, and the wicked will be no more. Yes, You will look at his place, but he will not be there (Psalms 37:9).** This world, its trials and those who create the trials will soon pass away**.** Those who love **You** will live with **You** forever **(John 14:1-3** and **23)** in **Your** wonderful eternal home of peace. **Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. I also saw the holy city – the New Jerusalem – coming down out of heaven from God, prepared as a bride adorned for her husband. I also heard a loud voice from the throne, saying, "Behold, the dwelling of God is among men, and He shall tabernacle among them. They shall be His people, and God Himself shall be among them and be their God. He shall***

wipe away every tear from their eyes, and death shall be no more. Nor shall there be mourning or crying or pain any longer, for the former things have passed away (Revelation 21:1-4). *In* ***Messiah Yeshua’s*** *holy* ***Name*** *and power of* ***His*** *resurrection. Amen*