

Lesson 5

Last we started Daniel Chapter 2, which in my opinion is one of the most remarkable and important chapters in the entire Bible. Before this chapter ends, we will find the most powerful king on earth lying prostrate before an exiled Jewish teenager. It is impossible to explain such an event apart from the work of God.

In this chapter, we will see the plan of God stretching from Daniel's day and Nebuchadnezzar's kingdom through the three earthly kingdoms that would follow: Persia, Greece, and Rome. And we will see the great eternal kingdom of Christ that would be established during the days of those Roman kings.

But when we ended last week, we weren't looking at those kingdoms yet. Instead, we were looking at one of the most unusual features of this unusual book of Daniel - the book was written in two languages! The beginning and the end were written in Hebrew, while the middle was written in Aramaic.

Let's read again verses 3-6.

Daniel 2:3-6

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. 4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. 5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. 6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

Some translations leave the impression that the astrologers spoke to the king in the Aramaic language, and maybe they did, but the Aramaic section of Daniel is not limited to just what the Chaldeans said. Instead, beginning in verse 4 and continuing through 7:28, the entire text of Daniel is written in the Aramaic language rather than the Hebrew language.

Aramaic was the language of the Arameans. Early Aramaic inscriptions date from 10th century BC, placing it among the earliest languages to be written down. The Aramaic language rose to particular

prominence under the Assyrians, at which time Aramaic was adopted as the lingua franca of the empire. For over three thousand years, Aramaic served as the language of public life and administration for ancient kingdoms and empires.

The earliest Aramaic alphabet was based on the Phoenician alphabet. The Jews used this same alphabet for writing Hebrew, which is why it is today called the Hebrew alphabet. The use of the same alphabet also explains why the break between Hebrew and Aramaic is difficult to see if you don't know what the words mean! Hebrew and Aramaic both look much the same when written down.

If verse 4 is just telling us that the text is switching to Aramaic, then the Chaldeans could have been speaking some other language, such as Akkadian. But verse 4 is likely telling us both that the Chaldeans were speaking Aramaic and that the text is switching to that same language.

And that would also provide one possible reason for the change in language that begins here. Perhaps Daniel wanted to write down verbatim what everyone was saying rather than a translation into Hebrew of what everyone was saying. Of course, either way it would have been inspired. Jesus, for example, most likely spoke Aramaic, but the inspired account of what he said was written in Greek. And the Greek translation of the Hebrew Old Testament, the Septuagint, is often quoted in the New Testament.

We will look in a moment at another possible reason for the switch to Aramaic that occurs here, but first let's consider a related question - was this switch in the original version of Daniel, or are we instead seeing two versions pasted together? Was perhaps the entirety of the original in Hebrew, with a later Aramaic translation having been spliced in at some point?

The answer is almost certainly that the original version of Daniel was written down by the prophet Daniel using two languages. How do we know that? Once again we turn to the Dead Sea scrolls.

The Dead Sea Scroll copies of Daniel make this same switch to Aramaic in verse 4 and the same switch back to Hebrew that will occur in Chapter 7. That evidence very strongly suggests that the original was also written in two languages. And Daniel is not unique in that regard. Other Aramaic sections or verses in the Old Testament are found in Ezra and briefly in Jeremiah.

It was once claimed by the late-date crowd that the form of Aramaic used in Daniel was the type used in the third century BC and not the type used in the sixth century BC. But that argument fell apart in 1929 when a farmer discovered what were later called the Ras Shamra tablets. The Aramaic in those tablets is similar to that in Daniel, and those tablets date all the way back to 1400 BC.

So let's get back to our earlier question - why were two different languages used in writing Daniel?

Some critics have claimed that there were two authors, but even most of the liberals reject that theory because the message of the book is clearly woven throughout the entire work.

So why then are two languages used? A much better explanation than that there were two authors is that there were two audiences - something that we know was true. One commentator has written:

The Aramaic chapters deal with matters pertaining to the entire citizenry of the Babylonian and the Persian empires, whereas the other six chapters relate to peculiarly Jewish concerns and God's special plans for the future of his covenant people.

Switching to Aramaic for these middle chapters would be like switching to English today - it would ensure that the most people in the most areas would be able to understand it, which was certainly not true with Hebrew.

Whatever the reason, the book of Daniel is written in two different languages, with the break between them starting here in verse 4 and ending in Chapter 7.

So now back to what the language is actually saying.

Nebuchadnezzar asks his advisors to interpret the dream that he had, and the advisors at first seem eager to do so. They ask the king to tell them the dream that he had, and I am sure that they would have come up with an interpretation by consulting their book of dreams. In fact, these wise men express no doubt at all regarding their abilities or their wisdom in verse 4. Reminds me of a famous quote: "Confidence is the food of the wise man but the liquor of the fool." We will see both kinds of confidence on display here.

But Nebuchadnezzar has other plans. He asks his wise men to tell him both his dream and its interpretation. And suddenly their confidence vanishes!

And here is a question for us - did Nebuchadnezzar really forget his dream, or was Nebuchadnezzar just doing this to test the accuracy of the interpretation?

The King James Version translates verse 5 to indicate that the king had forgotten the dream. ("The thing is gone from me.") Most modern translations translate the phrase differently. ("The word from

me is sure.") The underlying word could have either meaning, but many suggest that the modern view is more likely. So even though the KJV tells us that Nebuchadnezzar forgot the dream, the underlying text is not as certain.

So had the king forgotten the dream? He remembers enough of it later to confirm Daniel's interpretation. But, of course, Daniel's interpretation could have served as reminder that caused Nebuchadnezzar to remember the entire dream. And the wise men did not seem to think that the king had forgotten the dream because they continued to plead with him to reveal it. Also, Daniel 2:1 states that the king "was troubled" by the dream, and that suggests perhaps that he remembered the contents of what he had seen.

Whether or not Nebuchadnezzar had forgotten the dream, one thing is certain. God was behind both the dream and Nebuchadnezzar's reaction to the dream. How do we know that? Because if Nebuchadnezzar had followed the usual course of action, then the events in this chapter would not have occurred, and Daniel would have remained in obscurity. Instead, Nebuchadnezzar would have relayed the dream to his wise men, they would have looked it up in their dream manuals and told the king what their book said it meant, and that would have been that. But instead, either God caused the king to forget the dream, or perhaps God planted the idea that the king's wise men were not as wise as they claimed to be. Either way, God created an opportunity for Daniel. And once again, we see that Daniel had an active role to play once that opportunity had been created for him by God. God opens the door, and we go through it!

Verses 5 and 6 describe what the consequences of the wise men's failure would be as well as what the consequences of their success would be in relating and interpreting the king's dream. I suspect these wise men were very much more focused on the consequence of failure!

The threat in verse 5 is that they would be "made into limbs." The NIV translation that they would be cut into pieces is not correct - no verb for cutting is used here and no cutting instrument is mentioned. What the king had in mind was that their arms and legs would be tied to four trees that had been temporarily roped together. When the ropes were cut, the victim would be torn into four pieces. (He was going to turn his wise men into wise pieces!)

And this was no idle threat by Nebuchadnezzar. His harsh treatment of King Zedekiah (2 Kings 25:7), of two Jewish rebels in Jeremiah 29:22 who were roasted in the fire, and of Daniel's three friends later in Chapter 3 prove that Nebuchadnezzar would have had no qualms about carrying out this cruel threat against his counselors.

This situation has suddenly become very dangerous for the wise men, which we will soon learn extends to Daniel and his friends. Daniel is about to be thrown into his first lions' den! And maybe that is one reason why Daniel could be so faithful when he met the actual lions at age 80 - he had been thrown into many lions' dens before that one! And what about us? Are we ever tossed into lions' dens by the world? "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 2:12)

Daniel 2:7-9

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. 8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. 9 But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

The wise men do not think that the king is serious, so they ask him for the dream one more time. (Do they seem a little nervous to you?)

At first it looks like they are just repeating themselves, but let's compare very carefully their first request to the king in verse 4 with their second request to the king in verse 7.

Verse 4 - Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

Verse 7 - They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

Notice any difference? In the second request, the wise men don't start off by hoping that the king will live forever! If the king was ever planning to drop dead, now would be a good time!

The KJV in verse 8 again suggests that the king had forgotten the dream, but once again a better translation of that verse makes no such suggestion: "I know with certainty that you are trying to gain time, because you see that the word from me is firm" in the ESV. Also, verse 9 may suggest that the king had not forgotten the dream, but was instead testing his wise men by withholding the dream from them: "therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof."

In verse 8-9, Nebuchadnezzar makes it very clear that he is serious, and the king lets them in on his strategy. He accuses them of stalling and planning to lie to him. He says in verse 9 that they are planning to wait until "the times change." That is, until the crisis has passed and the king has forgotten all about it. O great Nebuchadnezzar, we will tell you your dream, but we will need about 10 years to come up with it!

Why would Nebuchadnezzar be so willing to dispose of his wise men like this? Didn't he need them?

First, if they couldn't do what the king wanted, then that would seem to prove that he didn't need them. Their inability to tell the king his dream would prove that either their power was limited or perhaps they were not as in touch with the gods as they claimed to be.

Second, ancient kings did not always trust their so-called experts. Another king, Sennacherib, separated his diviners into groups to reduce collusion and ensure a reliable interpretation of an omen.

Third, the king probably felt that the dream foretold some terrible disaster that was going to befall him. After all, as we will soon see, Nebuchadnezzar had seen a manlike statue destroyed, which he likely associated with himself or his empire. He may well have felt insecure about his newly acquired kingdom, and he may have considered the destruction of the statue a divine omen to him that he and his empire were doomed.

Perhaps this led him to believe that someone was planning to assassinate him and take away his kingdom. And history tells us that such was a real possibility - two out of the next three Babylonian kings were assassinated!

Traitors may have been in his midst planning to overthrow his government at that very moment. Since a coup usually was perpetrated by the military or the court, the king may have wondered if some of these very wise men were plotting against him.

In short, Nebuchadnezzar might not have been reluctant at all to rid himself of these worthless advisors and just start over with a new and better group.

Daniel 2:10-11

| 10 The Chaldeans answered before the king, and said, There is not a man upon the earth that

can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. 11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

The wise men complain that no one on earth who could do what the king wanted. In fact, they tell Nebuchadnezzar that no king has ever asked such a thing. (And they have a point because not even Joseph in Genesis 41 was required to do this when he stood before Pharaoh.)

In verse 10, these wise men admit to the king (whether they know they are admitting it or not) that their entire profession of magic and astrology is a fraud. They are unable to read the king's mind and determine what the king had dreamed, and in fact they say that no one on earth can do that - and they are correct, as Paul confirms:

1 Corinthians 2:11 - For what man knoweth the things of a man, save the spirit of man which is in him?

The king, they say, isn't being fair. He is asking too much. Imagine, asking a fortune teller to tell someone's fortune!

Nebuchadnezzar probably thought, and rightly so, that since these astrologers claimed to be able to communicate with the spirit world, they should be able to discover the dream and its interpretation from their gods. And if they couldn't do that, then what good were they?

These magicians make a very profound statement in verse 11: "there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh."

What they were saying was that only the gods could reveal someone's thoughts - and their gods could not do that. Why? Because their gods weren't here! They did not dwell with men. So what then will be the logical conclusion when Daniel reveals the dream? (I imagine these wise men later questioned the wisdom of their words to the king!)

The Babylonians were famous for their astrology, but astrology could not help these wise men in their time of need. Over a hundred years earlier, God had challenged the wise men of Babylon to deliver their nation from his power by their sorceries, spells, and counsel from the stars.

Isaiah 47:12-13 - Stand now with thine enchantments, and with the multitude of thy sorceries,

wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee.

Not only could these astrologers not save Babylon from the wrath of God, they will not even be able to save themselves from the wrath of the king. Their astrology would be proved useless.

Daniel 2:12-13

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. 13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Nebuchadnezzar becomes "angry and very furious" when he realizes that his "wise men" are suffering from an acute lack of wisdom. In fact, he commands that they all be killed. (You would think that some of these fortune tellers would have seen this coming and would have left town the day before!)

Daniel and his friends, unfortunately, are numbered among this group, and their lives are now in danger from the king's edict. As we discussed earlier, Daniel was most likely still in training, but apparently was advanced enough in his studies to be considered a wise man for the purposes of this edict. From the perspective of the king, anyone studying under useless teachers must themselves be useless to the king. He would soon discover the error of that view.

As verse 13 ends, it seems that the wise men were being assembled for what would likely have been a formal public execution, and Daniel and his friends were being sought so that they could be added to that group of condemned wise men. Keep in mind that Daniel is most likely in his late teens when all of this is happening.

What had happened to Daniel up to this point? He had lived under a siege by Nebuchadnezzar. He had been carried off to Babylon as an exile away from his family and never to return to his homeland. He had been pressured to forget his homeland and adopt the Babylonian culture. And now he had been sentenced to death because of an event at which he was not even present.

After all of that, some people might have started to question or doubt God. But do we see that with Daniel? Do we ever see that with Daniel? No. What we see is Daniel remaining faithful to God no

matter what happened in his life. He did not blame God or doubt God or question God or accuse God.

Daniel was not one of those who praised God in the good times but blamed God in the bad times. And that perhaps more than anything else here shows us Daniel's spiritual maturity and the depth of his faith.

Daniel 2:14-16

14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: 15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. 16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

How did Daniel see this death sentence? He saw it as an opportunity! Daniel saw it as an open door! Arioch arrives to take Daniel to death row, but Daniel talks him into taking him to the king instead.

We sometimes see the light at the end of the tunnel and think it must be an oncoming train. But if God is on our side, who can be against us? Daniel is a great example of optimism. And what is optimism if not faith? And, if so, what then is pessimism but a lack of faith?

Daniel seems awfully confident in his abilities. Where did this teenager get such confidence? Daniel was confident because Daniel knew the source of all wisdom. Unlike the earlier confidence of those wise men, Daniel's confidence was not in himself but in God!

The stage is now set in these events to introduce King Nebuchadnezzar to the only true and living God. And in these remarkable events we will see the themes of this entire book - God is in charge, God is all-powerful, and God loves and cares for his people.

But, one might ask, how could that be true? Many of God's people had been dragged off into exile. In less than twenty years, Nebuchadnezzar would destroy their temple and burn down their city, dragging even more of God's people off to exile and captivity. How could God be in control during all of that? How could anyone conclude that God loved and cared for his people during all of that?

The answer is that those events must be viewed through eyes of faith, as Daniel was now and would later view them. Those events must be viewed through the eyes of Scripture as Daniel was now and

would later view them. In fact, when we get to Daniel 9 what we will find in verse 2 is Daniel reading the book of Jeremiah!

And what is something that is known to everyone with eyes of faith? What is one thing they all know? They know that things are not always what they seem! They know that to truly understand what is going on in this world, we must see things as God sees them. In fact, that is what it means to have eyes of faith. That is what it means to walk by faith and not by sight. And how do we see things as God sees them? We see things through the word of God. We let God tell us why things are happening the way they are, and then we trust and believe what God is telling us. That is what it means to walk by faith. And we would be hard pressed to find a better example than Daniel of someone who walked by faith.

The title "Arioch" denotes an important Babylonian official and was used in verse 14 of Arioch is used in 2 Kings and Jeremiah to describe Nebuzaradan, who carried out the destruction of Jerusalem. The literal meaning of Arioch is something like "chief butcher." So perhaps Arioch was the chief executioner.

In verse 15, Daniel says, "Why is the decree so hasty from the king?" But the root word used denotes harshness or stiffness, so "harsh" is likely a better translation than "hasty." In any event, I think we would agree that the king's edict (at least as to Daniel and his friends) was both harsh and hasty.

Why did Daniel and his friends not already know about the general order to execute all the wise men of Babylon? The text does not say. Perhaps it was because the wise men who might have told them now had other things on their minds! Or perhaps it is a further indication that Daniel was still in school.

Daniel had been sentenced to death, but how does he respond in verse 16? He responds calmly and with total confidence!

This whole scene reminds me of a favorite song: "When peace, like a river, attendeth my way, When sorrows like sea billows roll; Whatever my lot, Thou has taught me to say, It is well, it is well, with my soul." That was how Daniel lived!

How was Daniel able to gain access to the king after being sentenced to death? I think we see both the hand of God and the character of Daniel. God had certainly arranged this dream and these events so that Daniel could carry out God's plan before the king, but Daniel also had a role to play here. Arioch knew enough about Daniel to know that he should not be ignored!

Daniel 2:17-19

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: 18 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. 19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Note that Daniel's three companions are referred to here by their less familiar Hebrew names.

The phrase "God of heaven" in verse 18 is used almost exclusively in the captivity books. Daniel uses that phrase nine times, Ezra six times, and Nehemiah four times. Why? Most likely because when Judah turned away from God, the prophet Ezekiel had a vision in which he saw the glory of God depart from the holy of holies in the temple and leave the earth (Ezekiel 10-11).

Daniel has been sentenced to death, and Daniel needs to learn the king's dream and what that dream means if he is to have any hope of living. So what does Daniel do? He has spent some time at the University of Babylon, so what has he learned? Does he pull out his crystal ball? Does he open his Astrology 101 textbook? No. Daniel prays. Daniel and his three friends "desire mercies of the God of heaven concerning this secret." Daniel was in total agreement with the magicians on one point - only God could reveal the thoughts of the king.

There are so many lessons for us in these verses!

Notice that Daniel doesn't do this all by himself. Instead, Daniel asks his three friends to pray with him.

Notice also that Daniel understood the power of prayer. Daniel knew that, despite how things might look to physical eyes, those with spiritual eyes know that prayer is where the action is!

As someone described it, "any church without a well organized and systematic prayer program is simply operating a religious treadmill." And I think that is also true on a personal level.

As another said, "the one concern of the devil is to keep Christians from praying. He fears nothing from prayerless studies, prayerless work, and prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray."

Here we have a beautiful picture of four young men, still in their teens, united in prayer to God while facing death far from home.

Some commentators think that Daniel and his friends prayed and then went to sleep (so as to have a dream revealing the king's dream), but the text does not say that. The vision in verse 19 could be received while awake (9:20-23) or while sleep (7:1). Some say it is difficult to imagine that the young men had gone to sleep with an imminent death penalty hanging over their heads. But perhaps having prayed to God about it, and having turned things over to God, they were able to quit worrying and get some sleep. As I said, there are a lot of lessons in here for us!

Notice that Daniel has already promised in verse 16 to give the king the interpretation even before Daniel had started praying for the answer. What confidence! What utter dependence on God! Daniel is confident that God will give him the answer that he needs.

Why was Daniel so confident? Because Daniel saw the hand of God in these events! Daniel saw them as an open door! Daniel saw them as an opportunity!

And, of course, Daniel was right. His confidence was not misplaced. The "mystery" or "secret" is revealed to Daniel during the night. In fact, the word "secret" occurs nine times in this chapter.

And here, perhaps, we should recall that statement from Ezekiel 28:3 that we discussed in the introduction. Using irony against the prince of Tyre, Ezekiel told him "Behold thou art wiser than Daniel; there is no secret that is hidden thee." Who was Ezekiel referring to? Remember that if Ezekiel referred to the Daniel who wrote this book, then the late-date theory falls in ruin. Have we seen anyone in this book who fits that description from Ezekiel? Someone named Daniel who is wise and from whom no secret is hidden? I think we all know the answer to that (including those in the late-date crowd!).

Daniel 2:20-23

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: 21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: 22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. 23 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.

Before rushing off to see the king, Daniel pauses to pray to the one true king. And this prayer is not a petition for help, but rather is a prayer of thanksgiving. Daniel thanks God for answering his prayer and for saving him from certain death.

And this prayer by Daniel is one of the most beautiful prayers of the Bible. It has rightly been called a model of thanksgiving.

In his prayer, Daniel highlights two aspects of God's character that play a pivotal role in this chapter and throughout this book.

First, God is the one who is in charge. As verse 21 tells us, Nebuchadnezzar is a king only because God set Nebuchadnezzar up as such.

It is God who changes the times, not Nebuchadnezzar. It is God who changes the seasons, not Nebuchadnezzar. It is God who gives wisdom and knowledge, not Nebuchadnezzar. And it is God who reveals secret, not Nebuchadnezzar - as Nebuchadnezzar would soon find out!

It is God who changes times and seasons, who removes and sets up kings, and who gives wisdom and knowledge. Despite how things might look, God is in control here. His people are in exile only because God wanted them to be in exile and because God allowed Nebuchadnezzar to take them into exile. When God no longer wants them to be in exile, then they will return - and in fact that will happen soon under King Cyrus. And when God no longer wants Nebuchadnezzar to be king, then Nebuchadnezzar will no longer be king.

That God set up Nebuchadnezzar as king meant that Nebuchadnezzar deserved Daniel's respect as king, and Daniel showed him that respect. When we are disrespectful to the human authorities ordained by God, then we are ultimately being disrespectful of God and God's authority.

Romans 13:1-2 - Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

We must honor and show respect to earthly authorities just as Daniel did with Nebuchadnezzar. But, of course, at the same time we must obey God rather than man (Acts 5:29), which Daniel also did.

In verse 23, Daniel called God the God of his fathers. Daniel trusted God because he knew what God had done. As Isaiah 28:16 says, God is a tried stone. God has never forsaken his people, and he never will.

Notice that Daniel is absolutely sure that he knows the king's dream even before he tells the king about it. There is no doubt in Daniel's mind at all. In fact, what we see here is Daniel thanking God for his deliverance before he had received that deliverance from the king.

In verse 23, Daniel said that God had made it known "to me" and "to us" what "we" asked of him. Again, we are reminded of the power of combined prayer. Daniel asked his friends to pray with him, and Daniel did not forget their contribution when he thanked God.

#daniel