

The Sheep of יהוה בן יהוה Will Not Follow Another “The ‘Interpretation’ Of Dreams”

Let us set the stage as to why The Sheep of יהוה בן יהוה Will Not Follow Another. Our text today is coming from The Old Testament of the Holy Bible. The Old Testament itself is a **type**. What is a **type**? Stated in the *Thorndike-Barnhart Student Dictionary*, copyright 1988 on page 1187, **type** is defined as “be the symbol of.” In this same source on page 1116, **symbol** means “sign conventionally standing for some process.” The root of conventionally is convention and referenced in *Webster’s Ninth New Collegiate Dictionary*, copyright 1989 on page 286, **convention** is described as “a rule of conduct or behavior.” Documented in the *Thorndike-Barnhart Student Dictionary*, on page 880 **process** means “set of actions occurring or performed in a special order toward some result.”

From these definitions gathered, the stage is now set for our seminar, **“The Sheep of יהוה בן יהוה Will Not Follow Another: The Interpretation of Dreams.”** Our script stems from the Old Testament Bible, which is to always **be** the sign of a rule of conduct or behavior standing for or representing a set of actions occurring or performed in a special order toward some result or end. This is to be the sign of a rule of conduct or

behavior representing a set of actions occurring in the past, present, and future.

So today's seminar will offer a definitive disquisition on why the sheep of יהוה בן יהוה will not follow **the interpretations** of another.

Interpretations of dreams have played some key roles in our Hebrew History. Two such events occurred in the days of Joseph and Daniel: their interpretations were so powerful that they changed the course of history.

First, let us read Daniel, Chapter 1, verses 1 and 3-4, 6-7:

*In the third year of the reign of Jehoiakim king of **Judah** came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it [Jerusalem].*

*And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the **children of Israel**, and of the king's seed, and of the princes;*

Children [of Judah] in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

*Now among these were of the **children of Judah**, Daniel, Hananiah, Mishael, and Azariah:*

So that we, the sheep of יהוה בן יהוה, will not follow the interpretations of another, let us learn something about what יהוה gave these four children of Judah. Let us begin by reading Daniel, Chapter 1, verse 17:

*As for these four children, God, יהוה, gave them knowledge and skill in all learning and wisdom: and Daniel had **understanding** in ALL visions and **dreams**.*

יהוה gave them knowledge and skill in all learning and wisdom. In *Random House Webster's Unabridged Computer Dictionary*, **knowledge** is defined as "acquaintance with facts, truths, or principles, as from study or investigation." **Skill** by definition means, "special training in which a person has competence or experience." So, יהוה gave these four children special training in how to competently study and investigate facts, truths, and principles in *ALL learning and wisdom*. Let us learn what learning and wisdom mean.

In *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990, in the Hebrew and Chaldee Dictionary section, on page 84, Reference #5612, the word **learning** means, "writing; book, and evidence." In *Random House Webster's Unabridged Computer Dictionary*, **write**, the root of the word **writing**, is defined as, "to express or communicate in writing; give a written account of; to produce or compose in words; to trace significant characters on, to cause to be unmistakable; to express ideas in writing." **Wisdom** (in the same source) means, "knowledge of what is true or right coupled with just judgment as to action."

Therefore, יהוה gave these four children special training in how to competently study and investigate *ALL* facts in books. He gave them competence in expressing or communicating *ALL* ideas in writing, and how to give written accounts and evidence of *ALL* truths and principles. He gave them experience in how to produce or compose *ALL* words as well as how to trace in an unmistakable manner *ALL* significant characters within the definition of words that they might know what is true or right, so as to make just judgments as to the proper action to take in their writings. Does this sound familiar to you?

Now let us examine something very important to note in Daniel, Chapter 1, verse 17, which reads:

*As for these four children, God gave them knowledge and skill in all learning and wisdom [**colon**]: and Daniel had **understanding in ALL visions and dreams.***

The **colon** in this Scripture is used to bring to our attention to something very important, which requires “close” scrutiny. In the *Random House Webster’s Unabridged Computer Dictionary*, the **colon** is described as, “*the sign (:)* used to mark a major division in a sentence, to indicate that what follows is a summation of what precedes.”

Let us break down this definition. In the same source, **mark** is defined as “to single out.” **Major** is described as, “greater in importance.”

Division is synonymous to “separation.” And **summation** is described as, “a review of previously stated statements, often with a final conclusion drawn from them.” Now we can see that this **colon** is singling out that there is something greater in importance in the separation in the sentence, to indicate that the statement that follows the colon is a review of what was previously stated, and from such we should be able to draw a final conclusion.

This gives us reason to carefully examine the statement that follows the colon. In our careful review of this Scripture, there is, in fact, something of greater importance in that which follows the colon. Let us take a careful look at this Scripture and see if we can discover something of greater importance after the colon from which we can draw a final conclusion.

*As for these four children [Daniel, Hananiah, Mishael, and Azariah], God, יהוה, gave them knowledge and skill in all learning and wisdom: and Daniel had **understanding in ALL visions and dreams.***

יהוה gave all four (Daniel, Hananiah, Mishael, and Azariah) knowledge and skill in ALL learning and wisdom, but the colon notes that there is something of greater importance that He gave to Daniel. Daniel not only had knowledge and skill in ALL learning and wisdom, but יהוה also gave Daniel **UNDERSTANDING in “ALL” visions and dreams.** Proverbs, Chapter 4, verse 7, says:

Wisdom is the principal thing; therefore get wisdom: and with all thy getting [of wisdom] get UNDERSTANDING.

So, to get an understanding of exactly what יהוה gave to Daniel, we must go to the books of understanding, the dictionaries. So, in accordance with the *Random House Webster's Unabridged Computer Dictionary*, the word **understand**, the root of the word **understanding**, means, “to perceive the meaning of; to apprehend clearly the nature of; to assign a meaning to.”

Let us examine each of these definitions. The first definition of the word, **understand** is, “to perceive the meaning of.” In *The Synonym Finder* by J. I. Rodale, copyright 1978, on page 869, **perceive** is synonymous to **intuit**. **Intuit** (*Random House Webster's Unabridged Computer Dictionary*) means, “to know or receive by intuition.” **Intuition** means, “direct perception of truth, fact, etc., independent of any reasoning process; immediate apprehension.” In *Merriam Webster's Collegiate Computer Dictionary*, the word **meaning** is defined as, “the logical connotation of a word or phrase.” In *Random House Webster's Unabridged Computer Dictionary*, **connotation** is defined as, “the set of attributes constituting the meaning of a term and thus determining the range of objects to which that term may be applied.”

Question? “Where does “direct” perception of truth or fact derive from? From whom does one get “direct” perception of truth or fact?”

Answer: Only God, יהוה, Himself can give us “*direct*” perception. Therefore, יהוה gave Daniel “direct,” immediate apprehension of truth or fact by teaching Daniel the “logical” connotation of words or phrases independent of any reasoning process on Daniel’s part. It all derives from and is sent “directly” by יהוה Himself. To give Daniel the logical connotation of words or phrases means that יהוה gave Daniel “direct” perception of how to use reason, sound judgment, good sense, foresight, common sense, and smarts in applying the meaning of words. He gave Daniel “direct apprehension” of how to logistically, deductively, syllogistically, and rationally make “divine” **application** of phrases.

Now, the second definition of the word, **understand** is: “to apprehend clearly the nature of.” In *The Random House College Dictionary*, Revised Edition, copyright 1988, on page 66, **apprehend** means, “to grasp the meaning of, esp. intuitively.” **Intuitively**, on page 701, is described as, “having keen and quick insight.”

יהוה gave Daniel keen and quick insight in how to clearly grasp the “nature” and meaning of words and phrases. In accordance with *The Synonym Finder* by J. I. Rodale, copyright 1978, on page 60, **apprehend** means the same as, to pick up on, catch on to, receive, and recognize. Therefore, יהוה gave Daniel “direct” perception of how to pick up on

certain words, how to catch on to certain phrases, how to **receive** and **recognize** certain cryptic words and phrases.

Apprehend also means to penetrate, dig, get the picture, feel, make out, and read. Thus, יהרה gave Daniel “direct” perception of how to penetrate the meaning of words, how to dig down deep until he got to the very bottom of the meaning of a phrase. He gave Daniel the nature to **feel** a certain way about certain words. He gave Daniel the wit to make out what certain words and phrases meant. And most of all, יהרה gave Daniel the innate ability to **love** to study the very “**nature**” of words.

And now the third definition of the word, **understand** is, “to assign a meaning to.” יהרה gave Daniel the “direct” perception of how to **assign** a meaning to words and phrases. There are sometimes 5, 10, 15 or even 20 definitions of one word in the dictionary, but יהרה gave Daniel “direct” perception of how to “assign a meaning to a word or phrase.” In *Merriam Webster’s Collegiate Computer Dictionary*, **assign** means, “to consider to belong to.” Therefore, יהרה gave Daniel “direct” perception to consider which word or phrase belongs to the other. Does this sound familiar to you?

And now, let us look at the word **understand** from yet another perspective. In *Random House Webster’s Unabridged Computer Dictionary*, **understand** means, “to **construe** in a particular way; to have a systematic

interpretation, . . .” **Construe** means, “to give the meaning of; explain; to deduce by interpretation; to analyze the syntax of; to rehearse the applicable grammatical rules of; to arrange or combine (words, phrases, etc.) syntactically.” **Syntax** is described as, “a system.” **System** means, “a special method.” **Rehearse** means, “to relate the facts or particulars of.”

From these facts, we can deduce that יהוה gave Daniel “direct” perception of how to give the meaning of words in a particular way; how to explain the meaning of phrases in a special kind of manner; how to deduce definitions by interpreting them in an *unusual* way. He gave Daniel “direct” perception of how to relate the facts or particulars of the applicable grammatical rules of words, phrases, and clauses in a *nontraditional* fashion. He gave Daniel “direct” perception of His “special” method--His “**Divine**” **Ten-Step Study Method**, which is an exceptional approach. Is this beginning to sound very familiar to you?

Now יהוה gave Daniel *understanding in ALL visions*. On the authority of *Random House Webster’s Unabridged Computer Dictionary*, **vision** is defined as, “the power of sensing with the eyes; the power of anticipating that which will or may come to be: *prophetic vision*; an experience in which a personage, thing, or event appears vividly or credibly to the mind, although not actually present, often under the influence of a

divine agency.” יהוה gave Daniel “direct” perception to sense what is seen with the eyes. He gave Daniel *prophetic vision*--the power to anticipate that which will or may come to be. Under יהוה[’s] “*divine*” influence, Daniel had the ability to make things appear vividly or credibly to the mind about people, things, or events, although **not** yet actually present at the time.

According to *The Synonym Finder* by J. I. Rodale, copyright 1978, on page 1323, **vision** means the same as illusion, delusion, or anticipation. In *Random House Webster’s Unabridged Computer Dictionary*, an **illusion** is “a perception . . . that represents what is ‘perceived’ in a way different from the way it is in reality.” **Delusion** (in the same source) is described as, “a false belief or opinion.” **Anticipation** (in the same source) is defined as, “intuition and foreknowledge.”

Thus, יהוה gave Daniel “direct” perception to perceive things in a way that is different from the way it is in reality. He gave Daniel “direct” perception to perceive things in a different way from what it is in reality. He gave Daniel understanding of false beliefs and false opinions. And He also gave Daniel “direct” perception of intuition (pure, untaught knowledge) and foreknowledge (knowledge of something “before” it exists or happens).

Now in addition to giving Daniel *understanding* in *ALL visions*, יהוה also gave Daniel *understanding* in “*ALL*” *dreams*. What are dreams? In

The Synonym Finder by J. I. Rodale, copyright 1978, on page 326, **dream** is synonymous to imagination, plan, and goal. In the *Merriam-Webster's Collegiate Computer Dictionary*, the word **imagination** is defined as, "a creation of the mind." In *Webster's Ninth New Collegiate Dictionary*, copyright 1989, on page 898, **plan** is described as a, "method devised for making or doing something or achieving an end." **Goal** (on page 524) by definition means, "intention," and **intention** (on page 629) means, "what one intends to do or bring about."

Therefore, based upon these facts, when יהוה gave Daniel **understanding** in **ALL dreams**, He gave Daniel "direct" perception to see the creation of one's mind. He gave Daniel the ability to understand methods devised for making or doing something to achieve an end. And יהוה also gave Daniel the power to grasp what one intends to do or bring about even before they occur.

Why did יהוה give Daniel this understanding? Let us find out. Daniel, Chapter 2, verse 3, reads:

And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

In *The New Synonym Finder*, by J. I. Rodale on page 326 **dream** is synonymous to daydream and daydream is the same as **vacuity**. Documented in *Random House Webster's Unabridged Computer*

Dictionary, **vacuity** (vÃ kyÁÆi t) means, “absence of thought or intelligence; blankness; a state of dullness.” Therefore, Nebuchadnezzar was absent of thought or intelligence about a dream, so much so that he drew blankness and was in a state of dullness as to the dream. Daniel, Chapter 2, verse 4 tells us what he did as a result of this:

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

In accordance with *The New Strong’s Exhaustive Concordance of the Bible*, copyright 1990, in the Hebrew and Chaldee Dictionary section, on page 57, Reference # 3779, the Hebrew word for **Chaldean** is *Kasday* (pronounced kas-dah’ee), and it means, “a professional astrologer.” In Hebrew, **astrologer** (Reference #826) corresponds to Hebrew Reference #825, which means, “a conjurer.”

In *Random House Webster’s Unabridged Computer Dictionary*, the word **conjure**, the root of the word **conjurer**, means, “by or as by magic: to conjure a miracle; to call upon or command (a devil or spirit) by invocation or spell; to call or bring into existence by or as if by magic.” So, the king called upon his experts--those who had expertise in invoking or calling upon devils or devil spirits, etc., for aid, protection, inspiration, or the like. Those who purported to be able to use magic or could conjure up a miracle of some

sort. He called upon those who could call on or command a devil or a spirit by invoking a spell upon someone. These are the kinds of people king Nebuchadnezzar summoned.

And Daniel, Chapter 2, verse 5, tells us what he told them what would happen to them if they did not make known his dream, and it reads:

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.

He commanded them to **make known the dream** as well as the **interpretation of the dream**, and if they could not do so, they would be cut in pieces and their houses made dunghills. This was a serious matter. However, if they could do so, Daniel, Chapter 2, verse 6, tells us how they would be rewarded, and it reads:

But “if” ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore show me the dream, and the interpretation thereof.

They had already asked him in Verse 4 to tell them the dream, so let us read Verse 7 and hear what they had to say:

They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.

The king's experts asked him **again** to tell them the dream. This reminds us of the modern day Chaldeans--the doctors: Tell me what is wrong with you

and we will give you a medical interpretation. Now the king was smart, read what he summarized in Verse 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.

Now the king was not crazy, he told them that he knew for certain that they were asking him to tell them the dream as a **stall tactic** to gain time for them to invoke or call upon devils or devil spirits for aid, protection, and inspiration of the king's dream; to give them time to use their magic or to conjure up a miracle of some sort or to command a spell to fall upon them so they could interpret the dream. Read Verses 9-11:

Daniel 2:9 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 show me the interpretation thereof.

Now we see here that the king realized that since they could not make known the dream, they had been preparing lies and corrupt words to speak before him.

Daniel 2:10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

Daniel 2:11 And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.

Hold it right there: There is **NONE** that could show or interpret the king's dream. Notice, however, there was one exception: These men knew only the **gods** of the **children of Judah** whose dwelling was **not** with **flesh** could interpret the king's dream. As a result of not being able to do so, Daniel, Chapter 2, verse 12 tells us what happened to them:

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

The king commanded to destroy all the wise men of Babylon.

And this was made known to Daniel, Chapter 2, verse 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.

And this is what Daniel did in Verse 16:

Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

Daniel told the king that if he would give him some time, he would interpret the dream for him. What did Daniel do next? Daniel understood Proverbs, Chapter 11, verse 14, which says:

Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

Understanding this, Daniel, Chapter 2, verses 17-18, tells us what he did next:

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

*That they would **desire mercies of יהוה, the God of heaven concerning this secret**; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.*

Daniel consulted with his brothers and they desired the mercies of their God,

יהוה. Read what happened next in Verses 19, 24-25:

*Daniel 2:19 Then was the **secret revealed** unto Daniel in a night vision. Then Daniel blessed יהוה, the God of heaven.*

Daniel 2:24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation.

*Daniel 2:25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have **found** a man of the **captives of Judah**, that will make known unto the king the interpretation.*

Arioch told the king that he had found a man of the **captives of Judah** to make known his interpretation. The **captives of Judah** had to be some special people that there was **not** a man upon the earth that could show the king's matter, according to Daniel, Chapter 2, verse 10:

*The Chaldeans answered before the king, and said, **There is not a man upon the earth** that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.*

NONE? Not **ONE** astrologer or magician?

So before we go to the meaning of **interpretation**, let us find out something about the captives of Judah. Who is Judah? Jacob had twelve sons--the twelve tribes of Israel. Judah was his fourth son--the fourth tribe: the tribe of Judah (Genesis, Chapter 35, verses 22-26). And according to 1 Chronicles, Chapter 28, verse 4, let us see what Judah was chosen to do:

*Howbeit the LORD God, יהוה, of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen **Judah to be the ruler**; and of the house of Judah, the house of my father; and among the sons of my father he liked me **to make me king over all Israel**:*

So, why isn't Judah ruling? Jeremiah, Chapter 13, verse 19 tells us why, and it reads:

*The cities of the south shall be shut up, and none shall open them: **Judah shall be carried away captive all of it, it shall be "wholly" carried away captive.***

Deuteronomy, Chapter 28, verse 68 tells us how Judah has been carried away captive, and it reads:

*And the LORD, יהוה, shall bring thee into Egypt again **with ships**, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be **sold unto your enemies for bondmen and bondwomen**, and no man shall buy you.*

The whole tribe of Judah was carried away captive--all of it-- with ships, and was sold unto our enemies (slave masters) for bondmen and bondwomen--as slaves.

Jeremiah, Chapter 14, verse 2 tells us something else about Judah, and it reads:

Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

Judah is mourning and Judah is **black** unto the ground. *The so-called Black people of America who are descendants of slaves are the tribe of Judah, who were brought to America with ships and sold as slaves.*

In addition, Psalm, Chapter 83, verses 2-5 tells us what happened to Judah when they were brought to America with ships, and it reads:

For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

*They have taken **crafty counsel** against thy people, and **consulted** against thy hidden ones.*

*They have said, Come, and **let us cut them off from being a nation**; that the **name of Israel** may be no more in remembrance.*

*For they have consulted together with **one consent**: they are confederate against thee:*

The nations of the Earth consulted together with “**one**” consent against Judah, the so-called Black man of America who are descendants of slaves, and **cut us off from being a NATION**, that our **name ISREAL** may be no more in remembrance: they **cut us off** from the **remembrance** of our “true” history, language, culture, name, land, and God, יהוה. These nations

are “confederate” against יהוה בן יהוה and the Nation of יהוה even to this very day.

Now let us return to this man of the captives of **Judah** that made known unto the king the **interpretation** of his dream in Daniel, Chapter 2, verse 25, which reads in part:

. . . I have found a man of the captives of Judah, that will make known unto the king the interpretation.

Let us find out exactly what Daniel (this man of the captives of Judah) did. In accordance with the *Random House Webster’s Unabridged Computer Dictionary*, the word **interpret**, the root of the word **interpretation**, means, “to explain something; give an explanation.” **Explain** (in the same source) is defined as, “to assign a meaning to; explicate. **Explicate** (also in the same source) means, “to make plain or clear.”

Therefore, according to these facts, Daniel, having access to His God, יהוה, desired the mercies of יהוה, the God of heaven, concerning this secret, and יהוה assigned the interpretation of the secret in a plain and clear manner to Daniel, the man of the captives of Judah, who in turn made known the secret to the king in the same fashion.

Let us research some more about the word **explain**, which comes from the word **interpret**, the root of the word **interpretation**. In *Merriam-Webster’s Collegiate Computer Dictionary*, **explain** means the same as

elucidate, expound, and interpret. Let us study another intricate part of the word **explain** along with each of these words. First, the next definition of the word **explain**, which means, “to make plain, clear, or intelligible something that is not known or understood.” Thus, Daniel desired the mercies of יהוה, the God of heaven, concerning that which was not known or understood by the king, and יהוה made the dream plain, clear, and intelligible to Daniel who relayed it to the king.

Now the second word, **elucidate** (from the same source), which is defined as, “to throw light on what before was dark and obscure, usually by illustration and commentary and sometimes by elaborate explanation.” **Elaborate** is described as, “to add details in writing, speaking, etc.; give additional or fuller treatment.” Daniel answered and said unto the king, *Blessed be the name of God, יהוה, for ever and ever: for wisdom and might are his* (Daniel 2:20). Then Daniel began to shed light on what was before dark and obscure to the king: He verbally described the dream in detail and then gave additional or fuller treatment of the details in writing so the king would not forget. He gave vivid illustrations of and colorful commentary to the king’s dream.

On to the third word, **expound** (from the same source), which is described as, “to give a methodical, detailed, scholarly explanation of

something, usually Scriptures, doctrines, or philosophy.” Daniel said to the king, My God, יהוה, *giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him* (Daniel 2:21-22).

Then Daniel began to give the king *methodical* explanations of his dream. **Method**, the root of the word **methodical**, in *Webster’s Ninth New Collegiate Dictionary*, copyright 1989, on page 747, means, “an orderly logical effective arrangement, usu. in steps.” On page 345, **detailed** is defined as, “circumstantial.” On page 242, **circumstantial** or **circumstance** means, “a piece of evidence that indicates the probability of an event; marked by careful attention to detail; abounding in factual details; fullness of details that fixed something described in time and space; close and searching attention to the smallest detail; and dealing with a matter fully and usually point by point.”

From all of these facts, we can deduce that יהוה gave Daniel, **the man of the captives of Judah**, such a clear understanding of the king’s dream that Daniel was able to explain the dream to the king in an orderly, logical, and effective manner. He described the dream in a descriptive manner, so much so that he even gave “*graphic*” pieces of evidence to

indicate the probability of the dream actually happening. To be able to do this implies that Daniel's explanation abounded in *"factual"* details.

The factual details encompassed the fullness of the dream, in that Daniel gave careful attention to all the smallest details of the dream. In fact, Daniel even described to the king the fixed time and space that the events would take place. He gave close and searching attention to the Scriptures, doctrines, and philosophy relative to the dream and fully detailed step-by-step and point-by-point specific actions that would occur.

And now the fourth and final word is **scholar**. On page 1051 (of *Webster's Ninth New Collegiate Dictionary*), copyright 1989, **scholar**, the root of the word **scholarly**, means, "one who studied under a teacher; a learned person." On page 681, **learned** is equivalent to "erudite." **Erudite**, on page 423 means, "possessing erudition." **Erudition** is defined as, "extensive knowledge acquired chiefly from books."

Daniel, being a learned man, was able to interpret the king's dream because יהוה, his Master Teacher, had given him *knowledge and skill in all learning and wisdom, as well as understanding in ALL visions and dreams*, which were all acquired chiefly from יהוה[']s books of understanding.

Let us read Daniel, Chapter 2, verses 31-44 and see if Daniel's interpretation was plain, clear, and intelligible. Did it throw light on what was dark and obscure to the king? Did he add details in his speaking or writing? Did he give additional or fuller treatment to the details of the dream? Did he give vivid illustrations of and colorful commentary to the king's dream? Did he give pieces of evidence that indicated the probability of the fixed time of the fulfillment of the dream? Did he show careful attention to details and did the details abound in facts? Did his interpretation show close and searching attention to the smallest detail? Did he explain the dream in a point-by-point manner? Did he give graphic and factual details of the dream? And did it appear that Daniel was a learned man who had been taught by the Master Teacher, God, יהוה, Himself?

This is Daniel's interpretation of the king's dream, starting at Verse 31-44, let us read:

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

*This is the dream; and we will tell the **interpretation** thereof before the king.*

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

*And in the days of these kings shall the **God of heaven** set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall **break in pieces** and **consume all these kingdoms**, and it shall **stand for ever**.*

Because יהוה gave Daniel *knowledge and skill in ALL learning and wisdom, as well as **understanding** in ALL **visions** and **dreams***, Daniel, Chapter 2, verses 45-48 gives us the answer to all the questions. Let us start at Verse 45, which reads in part:

*. . . the great God, יהוה, hath made known to the king what shall come to pass hereafter: and **the dream is certain, and the interpretation thereof sure**.*

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

The king answered unto Daniel, and said, Of a truth it is, that your God, יהוה, is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

Another such event occurred in the days of Joseph: His interpretation was so powerful that it too changed the course of history. Let us read Genesis, Chapter 41, verse 8, 12, 15-16:

Genesis 41:8 And it came to pass in the morning that his [Pharaoh's] spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and

*Pharaoh told them his dream; but there was **none** that could **interpret** them unto Pharaoh.*

*Genesis 41:12 And there was there with us a young man, **an Hebrew**, servant to the captain of the guard; and we told him, and he **interpreted** to us our dreams; to each man according to his dream he **did** interpret.*

*Genesis 41:15 And Pharaoh said unto Joseph, I have dreamed a dream, and **there is none that can interpret it**: and I have heard say of thee, that thou canst understand a dream to interpret it.*

*Genesis 41:16 And **Joseph** answered Pharaoh, saying, **It is not in me: God, יהוה, shall give Pharaoh an answer of peace.***

Joseph, like Daniel, interpreted Pharaoh's dream, and Genesis, Chapter 41, verses 37-44 tells us what happened as a result of this:

*And the thing was **good** in the eyes of Pharaoh, **and** in the eyes of **all** his servants.*

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God, יהוה, is?

*And Pharaoh said unto Joseph, Forasmuch as God, יהוה, hath showed thee all this, there is **none** so discreet and wise as thou art:*

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

*And Pharaoh said unto Joseph, See, **I have set thee over ALL the land of Egypt.***

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

*And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: **and he made him ruler over ALL the land of Egypt.***

*And Pharaoh said unto Joseph, I am Pharaoh, **and without thee shall no man lift up his hand or foot in all the land of Egypt.***

So, you can see why the sheep of יהוה בן יהוה will **not** follow the interpretations of another. As both Daniel and Joseph declared, only God, יהוה, can give knowledge and skill in **ALL** learning and wisdom and **understanding** in the *interpretation* of **visions** and **dreams**.