

Daniel 2:30

Authorized King James Version (KJV)

But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Analysis

Daniel deflects personal glory: "But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." The phrase "not...for any wisdom that I have" explicitly denies superior personal ability. Daniel insists he doesn't possess greater intelligence than others; revelation came entirely from God. This demonstrates exemplary humility—refusing credit when publicly positioned to claim it.

Daniel identifies two purposes for the revelation: "for their sakes that shall make known the interpretation" (referring to his praying companions) and "that thou mightest know the thoughts of thy heart." The first purpose involves community—God revealed the secret to bless Daniel's friends and demonstrate answered prayer. The second purpose serves Nebuchadnezzar—helping him understand his own thoughts that God placed in his mind. This teaches that divine revelation serves multiple audiences and purposes simultaneously, demonstrating God's comprehensive wisdom in accomplishing manifold objectives through single actions.

This self-effacing response models Christ's own humility. Jesus consistently attributed His works to the Father (John 5:19), refused personal glory (John 5:41), and directed praise toward God. As Daniel served as transparent conduit for divine

revelation, Christ perfectly revealed the Father. And as Daniel insisted that revelation served others' benefit, Christ's entire ministry served humanity's salvation rather than personal aggrandizement. Daniel's humility prefigures Christ's self-emptying (Philippians 2:5-8) and models the humility all believers should demonstrate.

Historical Context

Ancient Near Eastern culture rewarded successful advisors with wealth, power, and status. Daniel could have leveraged this moment for significant personal advancement. His explicit refusal of personal credit demonstrated character formed by covenant faith—glory belongs to God alone. This response influenced how Jewish communities understood success in exile—faithful service benefits others and glorifies God, not oneself. Christian leaders continue drawing on Daniel's example, recognizing that ministry success comes from God's power, not personal ability, and should result in divine glory, not human pride.

Related Passages

John 3:16 — God's love and salvation

Romans 10:9 — Confession and belief for salvation

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. What does Daniel's explicit denial of superior personal wisdom teach about proper humility when positioned to receive public credit?
2. How does his identifying multiple purposes for revelation demonstrate God's wisdom in accomplishing manifold objectives through single actions?
3. In what ways does Daniel's self-effacing response prefigure Christ's own humility in attributing all to the Father and serving others' welfare?

Interlinear Text

מִן	בַּי	אִתְּ	וְ	אֵת	הַ	לֹא	בְּחִכְמָה	לֹא	לִי	בְּחִכְמָה	לֹא	לִי	לֹא	אֵת	בַּי	מִן	
But as for me	is not	to me for any wisdom				H576	H3809	H2452	H1768	that I have		H0	H383			more than	H4481
any	living	secret	this	revealed		H3606	H2417	H7328	H1836	H1541		H0	H3861	H5922	for their sakes	H1768	
the interpretation	to the king	and that thou mightest know				H6591	H4430		H3046			H7476					
of thy heart	and that thou mightest know					H3825	H3046										

Additional Cross-References

Genesis 41:16 (Parallel theme): And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

Acts 3:12 (Parallel theme): And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?