

The Book of Daniel-Chapter Two (Part Twelve)

Dr. Luther Ray Smith Jr.

Review From Previous Week



Kingdom	Materials	The Meaning of The Materials
The kingdom of the conqueror (and his kings)	Partly clay and part iron	A divided “or parted” kingdom (vs. 34, 41-42).
Kingdom: The Kingdom of “the God of Heaven” Materials: A stone not cut from human hands Endures for “ages upon ages upon ages...”		

“I am convinced that this explanation I have presented concerning Daniel’s explanation makes the most sense. Here is why I am convinced it is so.

- All the prophecy has to do with the region of Babylon being the central focal point of history (i.e., Gentile history).
- This prophecy Daniel gave was in the native language of the people of Babylon to know about the “God of Heaven” (a completion of Jer. 10:11).
- Christ, at this point is **not** the central focal point of this prophecy (in fact, Christ is not even mentioned explicitly in this passage).
- This prophecy concerns the influence and power of these kingdoms in relation to Babylon. If the empire did not conqueror Babylon, the prophecy does not apply to them (i.e., Rome).
- This prophecy in chapter two concerns their (i.e., the Babylonian) history and destiny.
- This prophecy was given during the administration of Law (therefore all other kingdoms established after this economy are nullified concerning this prophecy).
- The region of Babylon includes the Euphrates and the Tigris, which is a central focus of commerce and trade for his region.
- Each of these kingdoms had conquered Babylon from the other (except for the fifth kingdom).
- Each of these kingdoms felt Babylon was important when it came to their kingdom.
- This is important for *Babylonian* history (that parallels with Israelite history).

Daniel 2:46 NASB95: “...Then King Nebuchadnezzar fell on his face and did homage to Daniel, and gave orders to present to him an offering and fragrant incense...”

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ܣܓܝܕ (homage)

s^ogîd/segeed'

- This Aramaic word occurs 12 times in the Scriptures.
- This Aramaic word occurs only in the book of Daniel.
- "To fall down," "to prostrate oneself."
- This word when used of a false deity (or the God of heaven) is translated "worship."
- This word is in the *P'al* stem. When this word is used in this context with human beings this is translated "homage."
- This word underscores the high recognition and honor that king Nebuchadnezzar has for Daniel.

ܡܢܚܗ (Offering)

minhâ/minkhaw

- This Aramaic word occurs 2 times in the Scriptures.
- This Aramaic word occurs 1 time in the book of Daniel.
- This Aramaic word corresponds to the Hebrew word that is spelled in the same manner.
- "Gift," "offering."
- This word is associated with a sacrificial offering to a deity.

ܢܝܚܘܗ (Fragrant Incense)

nîhōah/neekhoakh

- This Aramaic word occurs 2 times in the Scriptures.
- This Aramaic word occurs 1 time in the book of Daniel.
- This Aramaic word corresponds to the Hebrew word that is spelled the same manner.
- "Soothing," "offering."
- This word is associated with the sweet-smell of the incense. This is also associated with a deity.

The offering of the God of heaven: This offering would be in recognition to the "the God of Heaven" that Daniel mentioned to Nebuchadnezzar before explaining his dream.

Cross references: Daniel 2:1-2.

Daniel's Explanation Continued: It was more than likely a smaller temple that was located either in or around the city (perhaps even outside of the city of Babylon). Additionally, this was more than likely a public event considering this was a "word" that was given by king Nebuchadnezzar to perform this duty.

How is this a possibility? There is evidence that there were other places where sacrifices for the gods could have been performed.

"...Beside the main temple, all cities counted numerous smaller ones, and chapel like sanctuaries: Babylon counted no less than 43 of them. These were some sort of secondary dwellings for other divinities, sometimes the members of the main god's family..." (Besnier, M. Esagil games. Retrieved from: <https://esagil.co.uk/temples-and-offerings-to-the-gods-in-ancient-mesopotamia>)

Daniel 2:47 NASB95: "... The king answered Daniel and said, "Surely your God is a God of gods and a Lord of kings and a revealer of mysteries, since you have been able to reveal this mystery..."

Daniel described that kingdom that the "God in Heaven" established. The kingdom (and all of the qualities that go with it) will endure forever.

"...Surely..."

ܩܫܬ

q^ošōt/keshote'

- This Aramaic word occurs 2 times in the Scriptures.
- It only occurs in the book of Daniel.
- "Truth," "fidelity," "certainty."
- "Gift," "offering."
- This noun is constructed with the preposition *ܡܢ/min* which is used to heighten or emphasize this Aramaic word (i.e., *periphrasis*).

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“...*God of Gods*...”

There is a specific point to address concerning Nebuchadnezzar’s phrase here. Nebuchadnezzar believes that Daniel’s God is the highest God among the gods in Babylon. This shows that he still is still not convinced that Daniel’s God is the *only* God.

“...Lord of kings...”

מָרֵא

mārē’/mawray

- This Aramaic word occurs 6 times in the Scriptures
- It only occurs in the book of Daniel.
- “Lord.”
- This word is used of men (Daniel 4:9) and used of God.
- This word could be translated as “master.” Recognition of a person or being that has the highest influence.

“...*Revealer of Mysteries*...”

The part of this statement of Nebuchadnezzar goes back to what Daniel told him about the God of heaven before he told him the details and the explanation of his dream.

Cross references: Daniel 2:2:28-29.

Daniel 2:48 NASB95: “Then the king promoted Daniel and gave him many great gifts, and he made him ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon...”

Here are Two Supplementary Questions

What is a prefect?

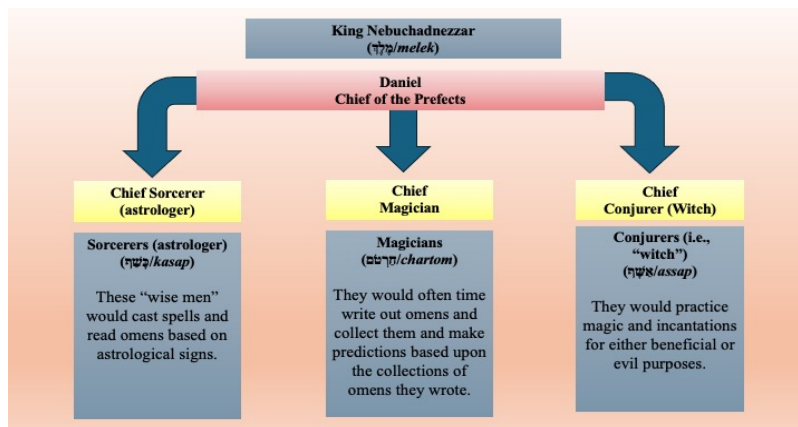
What does a prefect do?

“...*Prefect*...”

סַגָּן

S²gan/segan

- This Aramaic word occurs 5 times in the Scriptures.
- It only occurs in the book of Daniel.
- “Prefect.”
- This word in this context is in the *plural* form.
- This word underscored that Daniel was the *overseer* or the *master* of the wise men in Babylon.



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The Importance of This Move: Remember, the wise men represent not only their “abilities” but the gods who grant them these abilities. Since it is the “God of heaven” that has revealed this to Daniel, this shows that in the revealing area Daniel’s God is reliable. Therefore, to appease Daniel’s God (Since Daniel’s God is the God of gods—with the exception of Marduk) Nebuchadnezzar elevates him as the overseer of all wise men in Babylon. This means that when a matter similar to this concerns the king all prophecies, requests, and explanations of those prophecies must come through Daniel BEFORE they are told to King Nebuchadnezzar!

Daniel 2:49 NASB95: And Daniel made request of the king, and he appointed Shadrach, Meshach and Abed-nego over the administration of the province of Babylon, while Daniel was at the king’s court.

Daniel sought the request of the Nebuchadnezzar and ordained he ordained (or appointed) Shadrach, Meshach & Abed-nego over the administration over the province of Babylon, while Daniel was a direct attendant of Babylon’s court.

Administration

עבִידָה

Abida

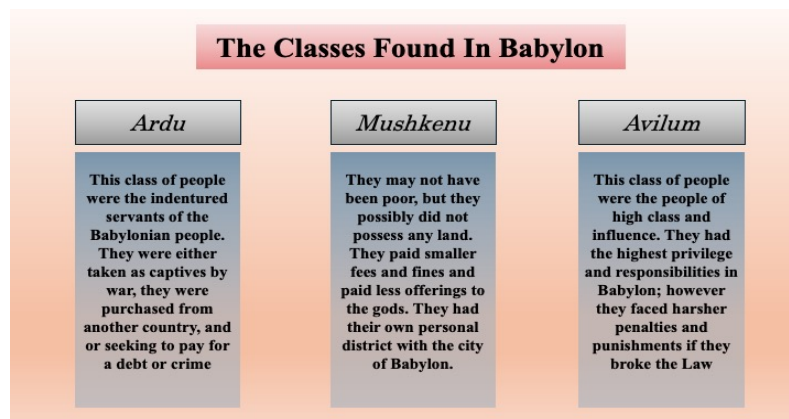
- This Aramaic word occurs 6 times in the Scriptures
- It occurs 2 times in the book of Daniel.
- “Labor,” “work,” “service.”
- This word underscores the responsibility of influence over the province of Babylon.
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Province

מְדִינָה

Medina

- This Aramaic word occurs 11 times in the Scriptures
- It occurs 7 times in the book of Daniel.
- “Province,” “district.”
- This word underscores the responsibility of influence in the province of Babylon (c.f., Daniel 3:2-3).



The point of This: It appears with this statement by Daniel that Nebuchadnezzar gave Shadrach, Meshach & Abed-nego kingly influence “over” (with the Aramaic preposition על/al, which is the same preposition that is used in v.47 with Daniel) the province of Babylon itself. This is important because his companions were elevated to the position of a nobleman or Avilums in Babylon.

To Sum Up: Daniel and his companions, due to giving the details and explanation of the dream they are honored and recognized with authority: For Daniel, he is honored over the “wise men” and Shadrach, Meshach & Abed-nego authority and an “status” increase within Babylon. All of this is due to the God of Heaven revealing Nebuchadnezzar’s dream to Daniel.

End of Chapter Two...