



LISTENER'S GUIDE | SESSION 3 | DANIEL 2:1-30 | DR. RANDY WHITE

NEBUCHADNEZZAR'S DREAM AND DILEMMA | 2:1-6

- Verse 4 –
 - From 2:4b to 7:28 the book is written in Aramaic.
 - This portion of the book is directed at the gentile world, especially concerning the reign of the iconic Gentile King, Nebuchadnezzar, and all that he represents in the "times of the Gentiles."
 - Compare 2 Kings 18:26, which took place after Daniel's captivity but in the same general context of Nebuchadnezzar's invasion.
 - **O king, live for ever** - In so many ways, this is the summary of the gentile perspective of the times of the gentiles:
 - There is a desire (and assumption) that these days will **live for ever**.
 - There is the assumption that the methods of the gentiles can explain all that needs to be understood (i.e.: an internal dependence rather than looking to the God of the Jews).
- Verse 5 –
 - **Chaldean's** - The word **Chaldeans** is either a general term similar to *Babylonians*, or a specific term for "the wisest in the land" (Strong's). The use of **Chaldean** indicates a more conservative translation without interpretation.
 - Chaldean: NASB, NKJV, ESV, HCSB
 - Other:
 - NIV, NLT: *astrologers*
 - NET: *wise men*
 - NCV, TEV: *them*
 - The Message: *the fortunetellers*
 - **the thing is gone from me** –
 - The language is unclear as to what **the thing** is.
 - KJV keeps the vagueness of the language.
 - NASB: *the command*
 - ESV: *the word*
 - NKJV: *My decision is firm* (a complete interpretation, not a translation).
 - HCSB: *My word is final* (an interpretation, as NKJV)
 - The word (of Persian origin) is used 24 times in the Bible, all in this chapter. Since it is a thing that is related to words, some translations have interpreted the matter to be a *command, word, or decision*.
 - Only the most literal (KJV, YLT, Darby) give the impression that the *dream* could be the *thing* that is **gone from me**.
 - Grammatically, it is possible that he forgot the dream and equally possible that he had given the word that the dream must be told to him as well as the interpretation. However, since such command doesn't come from the King's mouth until v. 9, it is best, in my view, to assume that the King has forgotten the dream but is very aware of his troubled spirit.

- Verse 6 - During the times of the gentiles, it can always be expected that kings and governments (all operating under the crown of Nebuchadnezzar), will demand super-human insight from their advisors.

THE CHALDEAN RESPONSE | 2:7-11

- Verse 7 - The advisors are negotiating the matter with the King, preferring only half of the proposal.
- Verse 8 – **that ye would gain the time** - Literally: *that you are trying to “buy time.”*
- Verse 9 –
 - **ye have prepared lying and corrupt words** - Nebuchadnezzar is likely calling the **Chaldean's** to account for promises previously made, it being likely that these advisors had promised more than they could deliver.
 - **till the time be changed** - That is, until the circumstances change.
- Verse 10 –
 - **There is not a man upon the earth** - These words would soon be proven false.
 - **magician, or astrologer, or Chaldean** - The comparative of magician, astrologer, or Chaldean gives indication that Chaldean is a wise advisor more than simply a citizen of Babylon.
- Verse 11 – **except the gods** - The gentiles are not, and ultimately never will be, atheist. They are diest, pantheist, polytheist, but most gentiles have and always will believe in some form of "higher power."

DANIEL'S SEEKS REVELATION | 2:12-23

- Verse 12 - This is the first time for this particular word, which appears to be inclusive of the **magician, astrologer, or Chaldean** of v. 10.
- Verse 13 –
 - The tense of the verbs are as if Daniel is writing a "play-by-play" (See YLT of v. 13, so throughout chapter 2). Skeptics suggest that Daniel was written hundreds of years after the recorded events, but neither the grammar nor the style of writing provides supporting evidence.
 - Because **Daniel and his fellows** were neither **magician** nor **astrologer** and certainly were not Babylonian, the term **Chaldean** was likely inclusive of Daniel as a wise advisor.
- Verse 16 – In v. 8, Nebuchadnezzar was concerned that the advisors were just trying to **gain the time**, but here he grants Daniel's request. However, in v. 8 the men were trying to change the King's proposal, and here Daniel is trying to comply with the King's proposal.
- Verses 20-23 – A song of praise. Even in the prophetic time-period in which Daniel lived, the revelation of mysteries was rare, an act to be celebrated.

DANIEL'S PRESENTATION | 2:24-30

- Verses 24-27 – Daniel seeks and gains an audience with the King
- Verse 28 –
 - **there is a God that revealeth** - It is a mark of great skill and passion when a leader is always able to give a witness in any situation. Daniel has done so here.
 - **in the latter days** - From the beginning, Daniel makes it known to the reader that this dream is about **the latter days**, a Biblical phrase that is always related to *eschatology*.
- Verse 30 – **for their sakes that shall make known** - Compare to YLT (also in KJV margin). Thus, Daniel explains that the only reason interpretation has been given by God is so that the King would know and understand his visions.