# Lesson 6 Daniel 4Nebuchadnezzar’s Madness

(Faith) A. When taken into captivity in Babylon, Daniel and his companions were given Babylonian names. What is it about the Babylonian name of Daniel, Belteshazzar, that might make the Jewish redactors of this book refuse to use the Babylonian name for Daniel while having no issue with the Babylonian names of his companions? See verses 5-6. Note: in some translations King Saul’s grandson, Meribaal, meaning “Baal is advocate” is changed to Mephibosheth, meaning “Baal is shame” probably for the same reasons.

NABRE Footnote to Hosea 4:7

The Hebrew word for shame, bosheth, is often substituted for Ba’al in biblical names. See Ishbaal (Heb. Ishbosheth, 2 Sm 2:8, 10, 12, 15) and Meribaal (Heb. Mephibosheth, 2 Sm 9:6, 10–13)

Daniel 1:7

The chief chamberlain changed their names: Daniel to Belteshazzar, Hananiah to Shadrach,
Mishael to Meshach, and Azariah to Abednego.

Daniel 4:5-6

5 Finally there came before me Daniel, whose name is Belteshazzar after the name of my god,
 and in whom is a spirit of the holy gods. I repeated the dream to him:

6 “Belteshazzar, chief of the magicians, I know that a spirit of the holy gods is in you

2 Samuel 4:4

Jonathan, son of Saul, had a son named Meribaal with crippled feet

B. Why might this question be under the category of faith?

(Hope) Is it possible that salvation could be open to one such as King Nebuchadnezzar? See CCC74.

Daniel 4:31

When this period was over, I, Nebuchadnezzar, raised my eyes to heaven; my reason was restored to me, and I blessed the Most High, I praised and glorified the One who lives forever,

Whose dominion is an everlasting dominion, and whose kingdom endures through all generations.

CCC74

God "desires all men to be saved and to come to the knowledge of the truth":
that is, of Christ Jesus. Christ must be proclaimed to all nations and individuals,
so that this revelation may reach to the ends of the earth:

God graciously arranged that the things he had once revealed for the salvation of all peoples should remain in their entirety, throughout the ages, and be transmitted to all generations.

(Love) How does this chapter describe the very root of sin and the means of preventing it?

Daniel 4:27

The king said, “Babylon the great! Was it not I, with my great strength,
who built it as a royal residence for my splendor and majesty?”

Daniel 4:24

Therefore, O king, may my advice be acceptable to you; atone for your sins by good deeds,
and for your misdeeds by kindness to the poor; then your contentment will be long lasting.”

CCC1850

Sin is an offense against God: "Against you, you alone, have I sinned, and done that which is evil in your sight." Sin sets itself against God's love for us and turns our hearts away from it. Like the first sin, it is disobedience, a revolt against God through the will to become "like gods," knowing and determining good and evil. Sin is thus "love of oneself even to contempt of God." In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.

CCC1832

The fruits of the Spirit are perfections that the Holy Spirit forms in us as the first fruits of eternal glory. The tradition of the Church lists twelve of them: "charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity."