

**THE BOOK OF DANIEL**  
**LESSON 7—NOTES**  
**DANIEL 2:46-49**  
**GOD THE LORD OF RULERS**

**INTRODUCTION**

Today we conclude chapter 2 just as Daniel, having completed the explanation and interpretation of Nebuchadnezzar's dream, proclaims that ***the great God has made known to the king what will take place in the future; so the dream is true and its interpretation is trustworthy***" (v. 45). The subsequent acknowledgment of the supremacy of Daniel's God that Nebuchadnezzar declared has been called by Montgomery the "climax of the story." (Quoted in Miller p.103.) Indeed, it is! He is **THE God of gods**, and the Lord of rulers! Begg writes, "This was the message of the dream for the exile and the king, and for us: God is God, God is in control, and God's kingdom has no rivals." We are reminded in Daniel that God is sovereign over all time: time past, time present and future time. This includes the times where everything seems to be upside down, scary, and completely chaotic. Begg continues "God sets up and God brings down kingdoms. These kingdoms will come and go, but God has established a kingdom that will never come to an end and will never be passed on to somebody else. That, says Daniel, is what we need to know. So, we do not panic, and we do not vent, and we enjoy a deep confidence even as the tides seem to run against our faith, for God is God, he is in control, and his kingdom—his church—ultimately knows no rivals."

**NEBUCHADNEZZAR WORSHIPS**

**Verses 46-47—Then King Nebuchadnezzar fell on his face and did homage to Daniel and gave orders to present to him an offering and fragrant incense. 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.**

King Nebuchadnezzar so overwhelmed by the great significance of the dream interpretation and the demonstration that Daniel's God was more powerful than any god he worshiped, **fell down on his face** in awe before this young Jewish captive, paying **homage** to him and ordering an **offering and fragrant incense**. The word "**homage**" often denotes the worship

of a deity. For many readers the question arises, “Did the king worship Daniel?” Walvoord answers this stating that its “clear from the king’s conversation with Daniel that Nebuchadnezzar merely regarded Daniel as a worthy priest or representative of his God and was honoring him in this category.” We can observe this by Nebuchadnezzar’s declaration in the next verse (47) when he immediately gives glory to Daniel’s God and not to Daniel. Walvoord continues to explain that “even the king understood that Daniel was the ambassador and representative of God but not deity himself. It is probably for this reason that Daniel permitted the king to do what he did.”

Nebuchadnezzar paid great tribute to Daniel’s God acknowledging Him as the **God of gods** (the God of Israel, the greatest God of all, supreme over any heathen gods) and a **Lord of Kings** (master and ruler over kings of the earth) and a **revealer of mysteries** (secrets). It is quite significant that he did not mention his own gods that had failed to produce any kind of knowledge or interpretation.

Even though Nebuchadnezzar declared rightly who Daniel’s God is, he still had not come to faith in the one true God. Miller writes, “Even in this passage the king only acknowledged Yahweh as the God of gods not the only God, and Baldwin comments, ‘As a polytheist he can always add another to the deities he worships.’” (Quoted in Miller p.103.)

David Helms makes the observation that “Daniel’s God now shares the stage with the Babylonians’ deities. Given what we know of Nebuchadnezzar’s religiosity, this is truly amazing. The one who had been named for Babylon’s deity of wisdom, who prayed to Marduk at his coronation only one year previously, now gave space to a competing deity and even offered public words of praise to him. For the first time in Nebuchadnezzar’s life, Marduk had competition in his interior world—all because one godly man remained poised, prayerful, and willing to speak truth.” (Quoted in Akin p.27.)

## **NEBUCHADNEZZAR PROMOTES DANIEL**

**Verses 48-49—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. 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.**

In verse 6 the King Nebuchadnezzar states that **"if you declare the dream and its interpretation, you will receive from me gifts and a reward and great honor."** The king kept his word. Many valuable gifts, rewards and great honor were given to Daniel. Daniel was immediately awarded the very high position of **ruler over the whole province of Babylon and chief prefect over all the wise men.** "Thus, Daniel's high position was twofold: he administrated the key province in the empire, the one that included the capital city, Babylon, and he was appointed as the chief counselor to the king with authority over the other wise men" (Miller).

Having been honored by the king, Daniel then requested that his three friends (who had joined him in prayer for the revelation of the mystery) requested that they also might have a promotion to positions of authority in the province of Babylon. Walvoord writes, "Apparently, although Daniel had great authority, it did not include appointing such officials without the king's permission. Granting Daniel's request, Nebuchadnezzar appointed Shadrach, Meshach, and Abednego to positions of trust in the province of Babylon." While Daniel was in the city responsible for the king's business, his friends went out to the Babylonian provinces to oversee the king's business personally. Keil remarks that "the appointment of his friends to these offices would enable Daniel as chief ruler to reside continually at the court of the king" (Quoted in Miller p. 104). Walvoord continues, "Thus Daniel, the obscure Jewish captive who could have been lost to history like many others if he had compromised in chapter 1, was now exalted to a place of great honor and power. Like Joseph in Egypt, he was destined to play an important part in the subsequent history of his generation."

Daniel's example of faithfulness is such a blessing for us to witness especially as he and his people are in exile under severe judgment. It is easy to imagine that there were many fears, worries, sorrows, and questions piercing their hearts. Even many of us believers can be prone to questioning the current events of today and all that is going on in our world. This is what makes the lesson of hope in Daniel 2 so wonderful. As Davis explains, "Daniel 2 is not trying to rob Israel of her hope but wants her to have a true and realistic hope and

so says: it will yet be a long historical road before the kingdom of God comes.” Today, we can take that hope into our hearts as well knowing that... it may be a long road... and yet Gods kingdom will come! Davis continues, “What to do then? Iain Duguid suggests that verses 48–49 may hold an answer: It is not coincidental that the chapter ends with Daniel and his friends promoted to responsible positions within the Babylonian system... These men didn’t isolate themselves from the kingdom of this world as they waited for God to establish his kingdom; rather, they poured themselves into seeking the welfare of their temporary home in Babylon. We are to serve where we have been placed within the fading kingdom as we go on waiting for the final kingdom (Jer. 29:5–7).” So... as you and I might be saying in our hearts Lord Jesus come... We can rejoice in where He has sovereignly placed us, to fulfill the plan and work He has appointed for us, for however long he has purposed for our life here on earth! PTL!

### **FINAL THOUGHT**

It is no wonder that Nebuchadnezzar (after hearing his dream revealed and interpreted) fell face down before Daniel (45). He got a glimpse of our omniscient, eternal, sovereign God! “God transformed the king’s wrath into His praise, and the chapter that began with Daniel under sentence of death (14) ends with him sitting in the king’s court (49). Does this chapter not give heightened meaning to our prayer: **Our Father in heaven Hallowed be Your name. Your kingdom come ...**” (Ferguson).

#### References:

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Daniel - The New American Commentary by Stephen B. Miller

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From Questions:

Calling Rulers to Repentance Sermon by John MacArthur