

God Who Restores

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[0 : 00] I'd like to invite you to turn in your Bibles with me if you would to Daniel chapter 4.! We're going to be continuing our series in the life of Daniel and the second part of Daniel chapter 4 beginning in verse 28.

I appreciate the song. Thank you, worship team, for introducing that to us. It really does help to summarize really our message for today that all of the things that God allows to happen in our life is meant to lead us to His glory in our good.

I'm reminded of the passage in Jeremiah 29 11 that I'm sure you've quoted or heard. For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you a hope and a future.

We like good plans. We like good pathways. We like happy, easy lives. I wonder this morning if I were to tell you that there is a guaranteed roadmap, a guaranteed strategic plan, as it were, to arrive at greatness, to enjoy good things, to be exalted, as it were.

Is it a plan that you would say, whoa, sign me up, I want to know that plan, let's go for it. Yes, the question is a setup.

[1 : 37] You know, if you've been in business or management for any length of time, certainly you're familiar with the book that's written by Stephen Covey that are the seven habits of highly effective people.

It was written back in 1989, about 35 years ago. And in that book, he puts together these seven, I guess, universal principles, as it were, that kind of arrive at kind of the character.

And through observation and evaluating the men and the women in industry and business who were the most successful and what was common to them in presenting them to the world around them.

So that they, too, could understand, how do I experience, how do I enjoy this kind of effectiveness? I want to be that kind of person. I want to have habits that lead to an effective life.

This has been kind of the benchmark for any successful person over the last 35 years or so. It continues to be a bestseller. More than 40 million copies of this book are sold in more than 38 different languages.

[2 : 51] And so it is one of those go-to books, as it were, for business and management. One example might be be proactive.

That's principle number one. Focus and act on what you can control and influence instead of what you can't. Principle number two, or habit number two.

Begin with the end in mind. Define clear measures of success and plan to achieve them. And on and on they go. Stephen Covey, when he died in 2012, estimated his net worth was somewhere around \$170 million.

And he had built a 1.4 billion empire. He's recognized by Time magazine as one of the top 25 most influential people in America.

That's saying something. He's arrived. This idea, of course, is if you follow these habits, these principles, that you too can be highly effective in your place of business or management or industry.

[3 : 59] I wonder now, coming back to our study in Daniel, if Nebuchadnezzar may have written a book like that. Seven habits of highly effective empires.

Or seven habits of highly effective kings. Certainly he was one who could have written such a book. A man who is hugely productive. The building projects of Babylon were epic beyond compare.

A man who finished what he started. A man who, by the way, through his engineering genius, was able to architect not only a defensive system that was unprecedented in the day with the walls, but a ziggurat built, a temple built to Marduk, which towered 288 feet in the air.

The hanging gardens were a testimony to his engineering prowess and genius. Training and empowering leaders. Casting a vision.

Cementing loyalty, you might say, with putting up the golden image and forcing all of his officials to bow down. Establishing trade networks. By the way, it is something I just discovered this week, that the Silk Road actually began under Nebuchadnezzar's reign, starting in Babylon and stretched all the way into Turkey and all the way into India.

[5 : 22] About 1,500 miles this Silk Road began during Nebuchadnezzar's reign. His technological prowess, his ability to assimilate the best and brightest minds from around the world.

Truly, he was one who could write a book about effective leadership. Nebuchadnezzar's leadership was genius. It begins to be this template for subsequent empires.

And we'll see that in our study next week when we turn the chapter to chapter 5 and then to chapter 6. And we see the media Persian empire taking over.

God also, you might be surprised to find, has a list. A list of greatness. A list of highly effective qualities, habits for his effective leaders.

His effective disciples. One such list is found for us in Luke chapter 7 verse 28. When Jesus is speaking about the greatest man born to woman, John the Baptist, he says this, I tell you, among those born of women, none is greater than John, yet the one who is least in the kingdom of God is greater than he.

[6 : 39] God's list is quite specific. His list is quite simple. His list would focus in on the one quality that will govern a life, and that is humility.

The list of greatness is those who are willing to step into the place and submit themselves to God's purposes. Humility is the key to greatness, as we find.

Jesus shares the same list as disciples. In Matthew chapter 20, he says, The last will be first, and the first will be last. It shall not be among you, speaking about them as being lords over others.

But whoever would be great among you must be your servant. Whoever would be first among you must be your slave. It's a little counterintuitive. It's a little upside down.

In God's economy, the way up is the way down. That's the way it works. Greatness is achieved through service. That's why the apostle Peter will say much the same thing in 1 Peter 5, verses 6 and 7.

[7 : 45] He says, Humble yourself under the mighty hand of God, that he may exalt you in due time. And if you guys remember what the summary statement across last week's message was, do you remember that?

Humble yourself, or God will humble you. Humble yourself, or God will humble you. And by the way, this is the encouragement to all of us, is that God's humbling work in our life is always with a purpose.

God's humbling work is to lead you to him. As we sang, to come to appreciate, and we'll see this at the end of our chapter, to come to appreciate his glory as being preeminent over everything.

Everything is worth the cost to see the glory of God, to experience, to enjoy, to taste the glory of God. That's the divine strategy for success.

Throughout the Bible, all the way up and down, the way to greatness is the way to humility, and that's what we find in our passage today. Today, God humbles us with the purpose of restoring us.

[9 : 03] That's the second half of this passage. And really, that's what we see written across this entire chapter. It begins and ends. It's not as humility as being an end to itself, but a pathway to get to the result.

And we see the result at the very beginning of this chapter, echoed again at the end of this chapter, that the result of God's humbling work in our life is to lead us to restoration, to lead us to worship, to lead us to see who he is, and really to come to appreciate that he is everything.

Notice in Daniel chapter 4, verse 1, I hope you're there. If you're using the Pew Bible, I believe it's on page 741. 741. It would be good for you to follow along with us.

It says, King Nebuchadnezzar, to all peoples, nations, languages that dwell in all the earth, peace be multiplied to you. It has seemed good to me to show the signs and wonders that the Most High God has done for me.

How great are his signs, how mighty his wonders. His kingdom is an everlasting kingdom, and his dominion endures from generation to generation. This testimony, this witness that's written across this book, this is the testimony of Nebuchadnezzar into introducing the subject matter of chapter 4.

[10:28] This is what he wants to say, and then throughout the rest of the chapter, we're going to find out how he got there. What God did graciously for Nebuchadnezzar to bring him to this point, and what God must do to every one of us in this room to bring us to the same point.

Humble yourself, or God will humble you. And when he does, you can rejoice, because then you can see God and experience him the way he intends to be experienced.

That's where we end. This chapter in Daniel chapter 4, 34 and 35, notice, at the end of days, I, Nebuchadnezzar, lifted my eyes to heaven.

My reason returned to me. I blessed the Most High and praised and honored him who lives forever. His dominion is an everlasting dominion. His kingdom endures from generation to generation.

All the inhabitants of the earth are counted as nothing, and he does according to his will among the hosts of heaven and among the inhabitants of the earth, and none can stay his hand or say to him, what have you done?

[11:39] This morning we're back in Daniel chapter 4, and we're concluding our chapter. For those of you who weren't with us last week, just to kind of catch you up to where we are, Nebuchadnezzar, at the beginning of this chapter, is celebrating, congratulating himself.

He is sitting in ease. He's in his palace. He's looking over the landscape of Babylon, and he's thinking to himself, ha ha, look what I did. I am pretty amazing.

And then God sends him this dream. This dream of this tree that spreads across the entire earth. It says that its greatness expanded even to the heavens, that all the beasts of the field, the birds of the air, were not only protected by its shade, but were filled by its fruit.

It was the kind of tree that demonstrated the expansive nature of Nebuchadnezzar's kingdom and the way in which his kingdom was helping to meet the needs of the known world.

at the time. Nebuchadnezzar decides that he wants to understand and to know what this dream actually means.

[12:50] So he calls in his counselors, his astrologers, the Chaldeans, the soothsayers, and he brings them in so that he can find an interpretation to this dream.

Of course, they could not interpret the dream. And so he finally calls in, Nebuchadnezzar calls in Daniel, and Daniel begins to lay this out for him and to help him understand, Nebuchadnezzar, you're the tree.

And this tree that fills the earth is what God has accomplished for you and through you, and not only having dominion over the known world, but in allowing your kingdom to thrive.

But in the middle of this dream, we find a watcher, and that watcher is an angel who was commanded to chop this tree down. And so the tree is chopped down, the branches are cut off, all that remains is the trunk.

And the trunk remains, and it's wrapped with a bronze band, it's tied up, and it's confined. And this is an image of Nebuchadnezzar, what will happen to him.

[13:54] We come to Daniel 4, 26, it says, And here's where we begin to understand that this dream has a two-part promise.

The first part of the promise is going to involve humility. The second part of this promise is working towards the ultimate destination, and that ultimate destination is restoration.

This tree isn't cut down and burned and uprooted and thrown away. The tree and the stump remains because God has a purpose for Nebuchadnezzar's humility to bring restoration.

So that now Daniel in verse 27 now provides some exhortation, provides some counsel, So based upon what this dream says, based upon its interpretation, here is my advice to you, O king.

Therefore, O king, let my counsel be acceptable to you. Break off your sins by practicing righteousness and your iniquities by showing mercy to the oppressed that there may be perhaps a lengthening of your prosperity.

[15:14] Now that brings us to the beginning of our passage today in verses 28 to 37. And the opening words of verse 28 say this, All this came upon king Nebuchadnezzar.

All this came upon king Nebuchadnezzar. And then dropping down to verse 33, Immediately the word was fulfilled against Nebuchadnezzar.

It may be worthwhile to underline those two phrases because they point to the testimony of God's promise. And that's our first point this morning. God's promise to humble the king is now underway, is now being fulfilled.

God is true to his word. God's word will not fail. You can take it to the bank. All this came upon king Nebuchadnezzar.

And we see that all of this came in spite of a couple of things. First, it came in spite of the delay. In spite of the delay.

[16:21] Notice in verse 29, it says, At the end of twelve months, he was walking on the roof of his royal palace of Babylon, and the king answered and said, It is not this great Babylon which I have built by my mighty power as a royal residence and for the glory of my majesty.

While the words were still in the king's mouth, there fell a voice from heaven, O king Nebuchadnezzar, to you it is spoken, the kingdom has departed from you.

God is going to fulfill his word. God is going to bring Nebuchadnezzar down. God is going to be good to his promise that he's spoken. Regardless of the fact that the twelve months have expired, God's promises stand regardless of the time.

Regardless of the delay. All this came upon Nebuchadnezzar. And now God's patience had run out. Now the time had expired. The dream which God had given to the king was now playing out before him.

God's word was true. All of this. And that's an important word to underscore. It came about in totality. It came about in completion.

[17:37] It came about in fullness. Every word that God had spoken to Nebuchadnezzar through the dream and through the interpretation, every single word and every single letter was going to be fulfilled.

In totality. Not one piece of the dream would remain unfulfilled. The entire warning landed on Nebuchadnezzar in full measure.

God was not slack regarding his promise. A phrase that's derived from 2 Peter chapter 3 or familiar to us. 2 Peter chapter 3 verse 9 says, Don't think for a moment that you're getting away with it.

It's so easy to just keep going through life and to keep spending our pleasures into nothing's happening so it must be okay. That may be what Nebuchadnezzar was under the impression of. But God's delay is always intended to lead us to repentance. God's delay is his grace to us to lead us to himself.

[19:02] And that's what he's doing. For 12 months, Nebuchadnezzar has bided his time. Many commentators have suggested that this delay was a grace to Nebuchadnezzar to give him room to repent.

And that may be. But I'm more inclined to think that Nebuchadnezzar in working with Daniel for 30 plus years, now towards the end of Nebuchadnezzar's life, probably about 10 years away from when he actually dies, here he is.

He knows that Daniel's God is not a God to mess with. And this warning has come with striking force. He's learned you don't mess with Daniel's God.

He's even said for himself back in Daniel 2, verse 47, he says, truly your God is the God of gods and the Lord of kings and a revealer, a revealer of mysteries.

Later, to Shadrach, Meshach, and Abednego, and as a result of God's deliverance of them in the fiery furnace, he says in Daniel 3, verse 29, any people, nation, or language that speaks anything against the God of Shadrach, Meshach, and Abednego shall be torn limb from limb and their houses laid in ruins, for there is no other God who is able to rescue in this way.

[20:25] I'm inclined to think that Nebuchadnezzar was abiding his time. I'm under the impression or inclined to believe that he's kind of restrained himself a little bit.

He's kind of put some things on pause for a moment. He recognizes he doesn't want to step out of line. And of course, all of this is superficial. Of course, all of this is noted by self-preservation.

There's not real change that's happened. Maybe he's adopted or accepted or put into place even some of the advice that Daniel would give to him in verse 27.

But all of this is short-lived. And the word of God is timeless. It would be fulfilled in spite of the delay. We turn now to verse 29.

We see that God's word is going to come in spite of his accomplishments or in spite of his achievements. Regardless of how great Nebuchadnezzar thought he was and the majesty and the glory of his kingdom that he thinks he put into place, regardless of that, God is going to show Nebuchadnezzar who's really in charge.

[21 : 34] Notice verse 29. At the end of 12 months, he was walking on the roof of his royal palace of Babylon and the king answered and said, Is not this great Babylon which I have built by my mighty power as a royal residence for my glory and majesty?

He's walking on his patio roof. The structures in that day were flat roofs, kind of patio-like. Likely one of the highest structures in Babylon which would have given him an unobstructed vantage point to the entire city.

Here he is looking over this city and admiring the beauty of Babylon. We know from history that Babylon was one of the preeminent cities during that day.

One of the most magnificent cities that was known on the earth. Even a hundred years later, a Greek historian would visit the city and he would recount the splendor of this city a hundred years after Nebuchadnezzar was there.

Alexander the Great planned to make this city the headquarters for his empire because of how glorious a city it was. A city that was about 15 miles square had somewhere around a million or more people as inhabitants surrounded by a broad moat, deep water filled this moat, an intricate system of double walls.

[23 : 07] The inner wall was 21 feet thick. The outer wall was 11 feet thick and every 60 feet there was a watchtower around this entire expanse of this city.

The height of the walls, although it's not known, are likely to be the same height as the gate of Ishtar which is about 40 feet high. Eight gates provided access to the city.

This Ishtar gate being on the north side and walking into the Ishtar gate would be this expansive road that would lead straight, just a little over a half a mile would lead straight to the temple of Marduk.

A towering structure of almost 30 stories tall. A seven level ziggurat. Then within the city helping to connect the east and the west would be this bridge, a 400 foot expanse bridge spanning over the Euphrates River.

There were some 53 temples. At least three palaces. One of those palaces and likely the palace that Nebuchadnezzar is speaking from was about 350 yards by 200 yards in its area.

[24 : 25] Now, my math isn't always that good but bear with me. That would be approximately 70,000 square yards which means it would be 630,000 square feet.

About 14 and a half acres this one palace would have taken up. That's the kind of glory we're talking about. There's no wonder why Nebuchadnezzar is like, yeah, I'm all of that.

Babylon also boasted the famous hanging gardens. He married a woman that was coming from the mountain country so he brought the mountain to Babylon. From this roof of his palace he's looking out and he's filled with awe at all that his hands have accomplished.

It's interesting that most of the bricks that have been excavated from that time actually bear Nebuchadnezzar's name stamped on the brick. But here he is admiring his accomplishments and before he finishes his sentence the word of God comes to Nebuchadnezzar.

We find that in verse 31. The word of God is going to be carried out immediately. Notice, while the words were still in the king's mouth there fell a voice from heaven meaning God stopped Nebuchadnezzar in his tracks.

[25 : 55] He interrupted his congratulatory escapade his celebration. God cut off the words from even finishing in Nebuchadnezzar's mouth.

The kingdom has departed from you O Nebuchadnezzar. In other words you're done. It's over. You're relieved from duty.

I wonder if you've ever experienced that moment. The moment where people have warned you about various things and you've kind of gotten away with it for a little while but then all of a sudden that person shows up they see you and catch you in the act and then that sinking feeling in your gut that begins to overwhelm you.

We often talk about the hand in the cookie jar kind of moment but let me make this a little bit more relevant for the vast majority of us in this room.

You know you're driving down the freeway and you know what the speed limit is and then all of a sudden you see out of the corner of your eye some movement and you realize that that movement is what church?

[27 : 11] A police officer he's pulling out and now his lights are on and you're looking in the mirrors and you realize oh that sinking feeling.

Now I've never had that feeling but I'm sure all of you have. Fortunately it hasn't been recently but I better be careful we may have that this afternoon.

I got to be careful. Nebuchadnezzar has been caught. The words are coming out of his mouth and I promise you in that moment he realizes I've blown it.

The warning was given and not heeded. Here Nebuchadnezzar is experiencing the immediate consequences of his actions.

This by the way is always the potential for an all powerful God. Nebuchadnezzar after this he will say as a summary here in verse 35 who shall stay his hand.

[28 : 18] And then in verse 35 he does according to his will among the host of heaven and among the inhabitants of the earth. None can say to him what have you done?

That is always the potential of our all powerful supreme God. And yet God graciously kindly withholds his discipline withholds his humiliating works for the sake of calling us and granting us time that would lead us to repentance.

Paul says of Christ in Colossians speaking of his power in Colossians 1 16 and 17 it says for by him all things were created in heaven and on earth visible and invisible whether thrones or dominions or rulers or authorities all things were created through him and for him and he is before all things and in him all things hold together that is our God Paul will say of Christ in Ephesians 1 21 he says Christ is far above all rule and authority and power and dominion and above every name that is named not only in this age but also in the one to come in other words just because we've seen and witnessed the power of God in the past it's not confined to time and space it's transcendent and regardless of the powers that come Jesus is preeminent his power is supreme and when God chooses to act no power on heaven and earth can stand against it and when he chooses to wait he does so to show his patience his forbearance his kindness that is meant to lead you to repentance to repentance that's what Paul says in Romans chapter 2 verse 4 do you presume on the riches and the kindness and forbearance and patience of God not knowing that God's kindness is meant to lead you to repentance but because of your heart and impenance in heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed don't take God's delay as license to do what you want don't take it for granted don't think that you're getting away with it you're storing up wrath for the day of God's judgment he will have his day he will have his day but he intends and desires for you and I to come to gracious repentance we find in verses 32 and 33 that

God's promises are carried out completely not only immediately but they're carried out completely we see this here you shall be driven from among men your dwelling shall be with the beasts of the field you shall be made to eat grass like an ox and seven periods of time shall pass over you until you know that the most high rules the kingdom of man and gives it to whom he will immediately the word was fulfilled against Nebuchadnezzar he was driven from among men and ate grass like an ox his body was wet with dew of heaven till his hair grew as long as eagles feathers and his nails were like birds claws these verses describe the unthinkable the king proud in the moment is humbled to almost inhuman ways extents he is literally has lost his mind as Nebuchadnezzar will testify himself in verse 34 and 36 speaking about his reason returning to him now he is absolutely mad he's insane but before you say this is impossible even in recent days there have been situations examples of people who are experiencing something called lycanthropy which being wolf life that's where it originated but now there's a term that is used to encompass anybody who would act like an animal gerbil a cat a dog a cow an ox so that in 1946 this theologian

[32 : 45] R.K. Harrison witnessed a British man in a mental institution with an illness that was virtually identical to what we find in Daniel chapter 4 the patient wandered about the grounds of the institution eating grass as if he were a cow his drink consisted of water Harrison stated that the only physical abnormality that was noted consisted of a lengthening of his hair and a coarse thickened condition of his fingernails this must have been a stunning transition the genius of Babylon humbled to this level and the person who is responsible for making the decision to turn him out of the castle out of the palace to wander the palace grounds but this is what we read we find that he was driven from men his dwelling was with the beasts of the fields his diet was of grass and the extent of his condition lasted for seven periods of time which I think is best assumed to be seven years that Nebuchadnezzar experienced this condition it's the most consistent with what we find of this word used throughout the book of Daniel but here's the comfort here's the encouragement this was not the end this was not the destination this was not the final objective this was just a pathway to get to

that final objective it wasn't to bring

Nebuchadnezzar down and leave him there it was it was to use humility or humiliation to lead to restoration and that's the second part of this promise God's promise to restore the king is fulfilled God's promise to restore the king notice in verse 32 the second half you shall be made to eat grass like an ox in seven periods of time shall pass over you until you know that the most high rules the kingdom of men and gives it to whom he wills when you come to your senses when this time is completed when it's run its course the objective will finally be accomplished and that is not humiliation but restoration and exaltation in verse 26 it was commanded to leave the stump and the roots of the tree your kingdom shall be confirmed for you from the time that you know that heaven rules

Nebuchadnezzar when this has run its course when humility has served its purpose you will finally come to the place of recognizing where you belong in the structure of the universe and who you answer to humility will have its way and finally after seven years of grazing of living with the beast of allowing the dew to come and go on him of never cutting his hair or trimming his nails now finally in the midst of darkness light will dawn for Nebuchadnezzar notice verse 34 at the end of days I Nebuchadnezzar lifted my eyes to heaven and by the way that last song that we sang talked about lifting our eyes to heaven how fitting it is because that's what we need to do we need to come to the place of recognizing who God is humble yourself before the mighty hand of God so that he can exalt you that exaltation comes primarily through belonging to Christ and seeing him for who he is Nebuchadnezzar is finally there the lesson has finally been learned Nebuchadnezzar lifts his eyes to heaven and God graciously restores his reason his reason returned to him throughout the book of Daniel this has been kind of a resounding theme this word reason or wisdom or knowledge or understanding it's echoed throughout the the accounts of this chapter or these chapters this book so that there are 52 times 50 actually 55 times that this word these words are used throughout the book of Daniel and now finally the pursuit of Nebuchadnezzar in wanting to find wisdom for himself now he finally has experienced it he's finally come to know what true wisdom is wisdom that has led I believe to a changed heart the right posture before God he's finally come to a place of experiencing and knowing true wisdom and when he experiences this true wisdom what is the response what does true wisdom true salvation as it were a true understanding of who God is what should it lead us to every single time what is the reflex what is the impulse it's always worship it's always worship and that's what we find in verse 34 at the end of the days

I Nebuchadnezzar lifted my eyes to heaven my reason returned to me and I blessed the most high and praised and honored him who lives forever for his dominion is an everlasting dominion his kingdom endures from generation to generation all the inhabitants of the earth are accounted as nothing and he does according to his will among the hosts of heaven and among the inhabitants of the earth and none can stay his hand or say to him what have you done the words that are used here in verse 34 and also in verses 36 and 37 he praised and honored and glorified these are words that describe this continual response of the king it wasn't a one time moment it wasn't a flash in the pan it becomes this ongoing expression of his heart and what's really spectacular about all of this is in spite of the shame that this kind of situation would bring Nebuchadnezzar is shouting it to the world we see that at the beginning of this to all peoples nations languages

[39 : 20] I'm not ashamed to let you know what God had to do for me to finally bring me to recognition of who he was he's finally at a place where his heart is ready to worship and notice these final verses in 36 and 37 are telling at the same time my reason returned to me and for the glory of my kingdom my majesty and splendor returned to me my counselors and my lord sought me I was established in my kingdom and still more greatness was added to me you would think that he could stop right there and the story would be done but this is just an introduction to the main point all of these things all of these things I celebrated they're not just restored to me they're better than they have ever been but my perspective has changed I have all those things now but the thing that really matters to me is what he says as a result of that restoration now in verse 37 notice

I have those things back but now I Nebuchadnezzar praise and extol and honor the king of heaven for all his works are right and his ways are just and those who walk in pride he is able to humble I got all my stuff back but what really matters to me is this revelation of wisdom of God and who he really is and all I can think about is celebrating and worshiping him not me that's how we know that Nebuchadnezzar's heart is truly changed that by the way is how we know for ourselves how our heart has truly changed we know that our heart has changed away from the world and towards the

Lord in a sincere way when we come to the place of recognizing that even in good and in times of plenty but then in times of lack and in times of being hungry and going through difficulty regardless of all of those things my heart is steady my heart is secure

I can trust and praise the God of heaven he's in control and my life is pointing to him because he alone is glorious this is really what we come to understand from the parting words of the apostle Paul to the church of Philippi in Philippians chapter 4 10 through 13 I've rejoiced in the Lord greatly that now at last your care for me has flourished and by the way your care for me has flourished the apostle Paul is in a prison cell a stinking rotten cold prison cell and do you get any sense of that from these words he says your care for me has flourished though you surely did care but you lacked opportunity not that I speak in regard to need for I have learned in whatever state I am to be content I know how to be abased I know how to abound everywhere and in all things

I have learned both to be full and to be hungry both to abound and to suffer need I can do all things through Christ who strengthens me that is the heart of a changed person that is a heart of a true worshiper that is a heart of a person who really has come to a place of recognizing wisdom spiritual wisdom that leads them to spiritual worship understanding their posture before the Lord not striving not settling but confident insecure in what Christ has accomplished welcoming whatever it takes the humiliation that is required at times to lead us to new discoveries of who he is this exaltation that God desires to accomplish for all of us this restoration process that sometimes and maybe I should say always requires some measure of pain so that we can see that he is worth it he's enough he is all that you need may God help us as those who have enjoyed the benefits of this grace that Nebuchadnezzar

I believe is seeing and experiencing here that our hearts would be just as full and erupt with praise wherever we go that our lives would redound to the glory of God may God help us regardless of the situation you're in to point your heart to point your life to point your praise towards him oh God thank you for this testimony of what we might think is an impossible work how is it possible that a pagan king who has all the wealth of the known world at his disposal how could you possibly catch his heart and turn him to you but you did thank you for this lesson and for using Daniel in his ministry to Nebuchadnezzar to be used as a catalyst to come to this outcome Lord I pray that you would use all of us that we would be useful agents of you not only to bend our heart towards you in humility and to experience the joy of relationship with you but to do what it takes in our workplaces in our communities in our homes to draw attention to you and to be useful as a catalyst to bring others to saving knowledge of you as well we pray these things in your name amen

[45 : 37] God bless you hope you have a great week