

Pastor Scott L. Harris
Grace Bible Church, NY
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The Rule of the Most High God
Daniel 4:1-37

The Problem of Pride

James 4:6 & 1 Peter 5:5 both state that *“God is opposed to the proud, but gives grace to the humble.”* This is a theme that runs throughout the Scriptures, and this morning and next week we will see examples of God’s opposition to the proud. In today’s example, God’s opposition results in humility followed by restoration. The example next week will be of God’s opposition to a proud man and a proud government resulting in the destruction of both.

Pride has been called the original sin with good reason. According to Ezekiel 28, Satan, the *“anointed cherub who covers,”* was found to be wicked and expelled from heaven to earth because his *“heart was lifted up”* - was proud. His temptation of Eve in the Garden of Eden not only included the enticements for physical and mental satisfaction in eating the fruit and enjoying its beauty, but also of pride in the quest to become wise and be like God (Genesis 3). The apostle John calls this area of temptation the *“boastful pride of life”* (1 John 2:16).

Pride is a root sin that leads to all sorts of other sins such as arrogance, boasting, foolishness, stubbornness, jealousy, envy, ungratefulness, hard heartedness, etc., and so there are strong warnings about it throughout the Scriptures. Proverbs 11:2; 16:18; 29:3 all warn that a man’s pride will bring him low, dishonor him and even result in his destruction. Pride also brings about its own destruction because pride subverts wisdom. As one person quipped, *“As the chest swells, the brain and the heart shrink.”* Wisdom speaks in Proverbs 8 and pride is included as one of the things she hates.

Pride is the common condition of mankind and all people have it to one degree or another though it is much easier to recognize in others. As someone said, *“pride hides a man’s faults to himself and magnifies them to everyone else.”* The proud take pride in even small things that really amount to very little or nothing. It is not uncommon for people to choose their goals to coincide with what they can already do well in order to both be able to boast and avoid failure. Mark Twain commented on another characteristic of such pride when he said, *“Temper is what gets most of us into trouble. Pride is what keeps us there.”*

In contrast to the proud are humble, honorable people. They are more careful because they know they will have to eat their words and swallow their pride occasionally (but that doesn’t worry them because they know it is nonfattening). These are those who even when having accomplished something great will give the glory to God and share the honor with all those who were involved.

As we begin our study of Daniel 4 today, we find Nebuchadnezzar has reached the point in his life in which he could reflect on his accomplishments and enjoy their fruits. As a young man he had been a successful general conquering many other kingdoms. As his empire became secure and prosperous he was able to turn his attention to the building of Babylon and making it one of the great cities of the ancient world with some buildings even overlaid with gold. There was also the “hanging gardens” that were one of the seven wonders of the ancient world. This was a large structure terraced to accommodate many levels of trees and plants that would hang over the walls. Considering that this was built in a desert area, it was an engineering feat to keep it watered and yet build it in such a way that the water would not destroy the building.

There were many things Nebuchadnezzar could be rightly proud of from a human perspective, but Daniel had already told him years earlier that his kingdom power, strength and glory were gifts from the God of the heavens (Daniel 2:37-38). However, Nebuchadnezzar’s pride resisted giving the praise and glory to God to whom it was due and instead took it for himself.

God's Longsuffering Patience

In previous studies we have already seen God's incredible longsuffering patience with Nebuchadnezzar. The prophet Isaiah revealed to king Hezekiah that in the future the Lord would use Babylon to judge Judah and carry away its wealth and people (2 Kings 20). This judgment would be according to the warning Moses had given in Leviticus 26 and Deuteronomy 28. Nebuchadnezzar was simply the tool that God would use to accomplish this, yet God would also eventually judge Babylon for its evil as well (Isaiah 13-14, Jeremiah 50-51). Even so, God is very patient with Nebuchadnezzar.

Remember that he was a pagan king and believed in a pantheon of gods and followed the many rituals of their false religion. He did not know the true God. To his pagan mind, the conquest of Jerusalem meant that his gods were more powerful than the God of the Jews. The Lord God of Israel patiently taught him the truth.

It began with the capture and training of Daniel and his friends which we examined in chapter 1. He may not have known about the dietary restrictions they were following in obedience to the Lord, but he did know that these four Jewish young men proved themselves to be *"ten times better than all the magicians and conjurers who were in all his realm."* That was quite an accomplishment and so they entered the king's personal service (Daniel 1:18-20).

In Daniel 2 the Lord revealed the future to Nebuchadnezzar in a dream. In the process of trying to find out what it meant, the king's wise men along with all the gods they served proved themselves to be impotent and incapable of meeting the king's demand. This only gave greater contrast to God revealing and interpreting the dream through Daniel so that Nebuchadnezzar acknowledged that He is a *"God of gods and a Lord of kings and a revealer of mysteries"* (Daniel 2:47). Daniel also told him that it was this God that had given him his kingdom, power, strength and glory, but the king did not take this truth to heart. He still held to his belief in many gods though acknowledging the God of Israel as a superior God.

In our study of Daniel 3 last week, we found that Nebuchadnezzar had set up an image and commanded all his government officials to bow down and worship it. There were both political and religious elements to this. It became a test between the king's gods and the God of Shadrach, Meshach and Abednego when he warned that if they did not bow down and worship the image he set up, then he would have them *cast into the midst of a furnace of blazing fire; and what god is there who can deliver you out of my hands?"* (Daniel 3:15). These three Jewish men simply proclaimed their faith in God and entrusted themselves to Him regardless of the outcome and so they were cast into the furnace. The miracles that then took place - the fire killing their executioners and burning off their ropes, but a fourth person appearing as a *"son of the gods"* and protecting them so that they were unharmed, without singed hair, damaged clothes or even the smell of smoke - forced Nebuchadnezzar to proclaim them as *"servants of the Most High God,"* and that it was right for them to defy the king's command in order to worship only their own God (Daniel 3:24-28). The king now knew that the God of Israel was a unique God and supreme, yet he was not yet ready to yield to the Lord as the only sovereign God. We will see God force that truth upon Nebuchadnezzar in our study today.

Nebuchadnezzar's Introduction - Daniel 4:1-3

The chapter is given in the form of a decree from the king with the story of what happened given in the middle. It begins with the salutation and the king's reasons for the proclamation.

Daniel 4:1-3 (LSB), ¹ Nebuchadnezzar the king to all the peoples, nations, and men of every tongue that inhabit all the earth: "May your peace abound! ² "It has seemed good to me to declare the signs and wonders which the Most High God has done for me. ³ "How great are His signs, And how strong are His wonders! His kingdom is an everlasting kingdom, And His dominion is from generation to generation."

The universal language used in the salutation is hyperbole of the extent of the proclamation. It is going out from the king to the farthest reaches of his kingdom and anywhere else it may go beyond that.

Obviously the king does not have authority outside his kingdom and his kingdom did not encompass the entire planet, but this decree is a declaration of what God has done rather than an edict. It does not command anyone to do anything. It is a testimony to what he has learned about the true God and so would have value even outside the Babylonian kingdom.

It was common in the ancient world to include an expression of a wish for peace in a greeting and the king does so here. A common greeting among Jews even to this day is “shalom” which means peace.

Nebuchadnezzar then gave the reason for the proclamation. He wanted to tell them about the great signs and mighty wonders the Most High God had done for him. This pagan king had come to acknowledge the Most High God, the God of Daniel, as the sovereign God who has an everlasting kingdom and dominion that extend from generation to generation. This admission would have caught the ear of those who heard it because the qualities of eternity and sovereignty are beyond the characteristics attributed to the Babylonian gods. Remember that pagan kings typically believed their power and success were due to the god or gods they worshiped granting them favor. He was no different. Nebuchadnezzar was now proclaiming that his own dominion was due solely to the Most High God, the God of Daniel. This is a rejection of the power of the Babylonian gods in favor of the God of Jews whom he had conquered. This is a radical proclamation that would have got the attention of all those who heard it, and the king wanted everyone to hear it. The people would want to know what were these great signs and mighty wonders and how the king could change so radically.

Nebuchadnezzar’s Vision - Daniel 4:4-18

The King is Troubled - vs. 4-5

Nebuchadnezzar begins his story by describing the situation and event that began God’s intervention in his life. *Daniel 4:4–5 (LSB)*, ⁴ “I, Nebuchadnezzar, was at ease in my house and flourishing in my palace.” ⁵ “I saw a dream, and it made me fearful; and these fantasies as I lay on my bed and the visions in my head kept alarming me.”

The king was enjoying the fruits of his position by relaxing in his royal palace which would have been about as beautiful a place as could be found anywhere in Babylon. He describes himself as “flourishing” which comes from a word which means “be green” or grow luxuriant. He was laying on his bed when he saw a vision in his mind that kept alarming him. He was frightened to the point that he took action immediately.

The Failure of the Wise Men - Daniel 4:6-7

⁶ “So I gave a decree to bring into my presence all the wise men of Babylon, that they might make known to me the interpretation of the dream.” ⁷ “Then the magicians, the conjurers, the Chaldeans, and the diviners came in, and I said the dream to them, but they could not make its interpretation known to me.”

You might think that Nebuchadnezzar would have learned by his experience from many years earlier recorded in Daniel 2. These wise men - magicians, conjurers, Chaldeans and diviners - failed him in regard to his dream then, yet here he is still looking to them first to give him an interpretation. Perhaps, since he was not requiring them to tell him the content of the vision, he thought they could tell him the meaning of his dream. He told them about his visions, but they again failed to give an interpretation. Remember that this failure is not just a personal one for them, it is also a failure of their occultic and religious practices and the false gods behind them. This element of the story discredits them while setting the contrast which will magnify the God of Daniel.

The Arrival of Daniel - Daniel 4:8-9

Daniel 4:8–9 (LSB), ⁸ “But at last Daniel came in before me, whose name is Belteshazzar according to the name of my god, and in whom is a spirit of the holy gods; and I said the dream to him.” ⁹ ‘O

Belteshazzar, chief of the magicians, since I know that a spirit of the holy gods is in you, and no mystery is difficult for you, say to me the visions of my dream which I have seen, along with its interpretation.”

Nebuchadnezzar himself would call Daniel by his Hebrew name, but here he also identifies him by his Babylonian name since the proclamation will be going throughout the kingdom to places that would have known him only by that name. The names have religious significance since Daniel means “*God is my judge*” and the king used that name out of respect for Daniel and Daniel’s God that had already proven Himself to Nebuchadnezzar to be a superior God. The name Belteshazzar means “*Bel protect his life*” and was related to the Babylonian god, Bel, that had been important to the king.

The king addresses Daniel by his title as “*chief of the magicians.*” Recall that Daniel had been promoted to being the chief prefect over all the wise men after revealing and interpreting the king’s earlier dream (Daniel 2:48). The term magician is related to the use of a stylus or pen and so is more related to being a scribe or scholar instead of a one who does “magic” as the term is used in English. The king also affirms that he knows that a divine spirit dwelt in Daniel so that no mystery would baffle him. On that basis he asks Daniel to interpret the dream and so he describes the visions he saw.

The Vision - Part 1 - Daniel 4:10-12

Daniel 4:10–12 (LSB), ¹⁰ ‘Now these were the visions in my head as I lay on my bed: I was looking, and behold, there was a tree in the midst of the earth, and its height was great. ¹¹ ‘The tree grew large and became strong, And its height reached to the sky, And it was visible to the end of the whole earth. ¹² ‘Its foliage was beautiful and its fruit abundant, And in it was food for all. The beasts of the field found shade under it, And the birds of the sky inhabited its branches, And all flesh fed itself from it.’

This is the first part of the vision and it may have been pleasant to the king to consider since trees were often symbolic of great kings. Even if he did not consider this as related to him, the scene of a large growing tree and all the beasts dwelling under it and the birds dwelling in it is pleasant. The next part of the dream was confusing and disturbing.

The Vision - Part 2 - Daniel 4:13-18

Daniel 4:13–18 (LSB), ¹³ ‘I was looking in the visions in my head as I lay on my bed, and behold, a watcher, a holy one, descended from heaven. ¹⁴ ‘He called out loudly and said thus: “Chop down the tree and cut off its branches, Strip off its foliage and scatter its fruit; Let the beasts flee from under it And the birds from its branches. ¹⁵ “Yet leave the stump with its roots in the earth, But with a band of iron and bronze around it In the new grass of the field; And let him be drenched with the dew of heaven, And let him share with the beasts in the grass of the earth. ¹⁶ “Let his heart be changed from that of a man, And let the heart of a beast be given to him, And let seven periods of time pass over him. ¹⁷ “This edict is by the resolution of the watchers, And the decision is a command of the holy ones, In order that the living may know That the Most High is the powerful ruler over the kingdom of mankind And gives it to whom He wishes And sets up over it the lowliest of men.”

¹⁸ *‘This is the dream which I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, say to me its interpretation, inasmuch as none of the wise men of my kingdom is able to make known to me the interpretation; but you are able, for a spirit of the holy gods is in you.’*

No wonder Nebuchadnezzar was alarmed. Even without knowing what the dream was about, the scene is disturbing. There is some sort of divine judgment pronounced against the beautiful tree which is cut down to a stump and bound. Then the scene changes as further pronouncement is made against a man who will be given a beast’s mind. The purpose of this is further explained by the holy ones that this is so that the living will know that the Most High is sovereign over the affairs of man even to bestowing the realm to the “*lowliest of men.*” That phrase may have caught Nebuchadnezzar’s attention since his father, Nabopolassar, had been such a lowly man before being exalted to become king. He was not of royal birth and he even referred to himself as a “son of a nobody,” as “the insignificant, who among men was not visible,” and as “the weak, the feeble.”

After recounting the dream, Nebuchadnezzar again states that none of the other wise men could interpret the dream but that he believed Daniel could do so because he had a “spirit of the holy gods” in him. Whether at this point the king meant that as a reference to Daniel’s God, Elah, or from his own polytheistic beliefs is unclear.

Daniel’s Interpretation - Daniel 4:19-27

“Daniel 4:19 (LSB),¹⁹ “Then Daniel, whose name is Belteshazzar, was appalled for a while as his thoughts were alarming him. The king answered and said, ‘Belteshazzar, do not let the dream or its interpretation alarm you.’ Belteshazzar answered and said, ‘My lord, if only the dream applied to those who hate you and its interpretation to your adversaries!’”

Daniel is stunned by the dream and felt the same way as Nebuchadnezzar had felt, and the alarm must have been visible because the king had to encourage him. Daniel then prefaced his interpretation with the wish that the dream applied to the king’s enemies and not to the king himself. Daniel had genuine compassion on Nebuchadnezzar. He then began the interpretation.

²⁰ “The tree that you saw, which became large and grew strong, whose height reached to the sky and was visible to all the earth, ²¹ and whose foliage was beautiful and its fruit abundant, and in which was food for all, under which the beasts of the field inhabited, and in whose branches the birds of the sky dwelt—²² it is you, O king; for you have become great and grown strong, and your greatness has become even greater and reached to the sky and your dominion to the end of the earth.

The first part of the dream was symbolic of the greatness of king Nebuchadnezzar and the spread of his kingdom. The second part was what was disturbing.

²³ “But in that the king saw a watcher, a holy one, descending from heaven and saying, “Chop down the tree and destroy it; yet leave the stump with its roots in the earth, but with a band of iron and bronze around it in the new grass of the field, and let him be drenched with the dew of heaven, and let him share with the beasts of the field until seven periods of time pass over him,”²⁴ this is the interpretation, O king, and this is the resolution of the Most High, which has reached my lord the king:²⁵ that you be driven away from mankind and your place of habitation be with the beasts of the field, and you be given grass to eat like cattle and be drenched with the dew of heaven; and seven periods of time will pass over you, until you know that the Most High is the powerful ruler over the kingdom of mankind and gives it to whomever He wishes.²⁶ “And in that they said to leave the stump with the roots of the tree, your kingdom will endure for you after you know that it is Heaven that rules with power.²⁷ “Therefore, O king, may my advice seem good to you: break away now from your sins by doing righteousness and from your iniquities by showing mercy to the poor, in case there may be a prolonging of your prosperity.’

Nebuchadnezzar had seen a watcher descend from heaven and pronounce what would be done to the tree. Daniel makes it clear that this was a decree from the Most High against Nebuchadnezzar that he would become insane and dwell with the animals for seven periods of time until he recognized that the Most High is ruler over the realm of mankind. The length of time of the seven periods is uncertain. It is commonly thought to be seven years but could refer to some other specific length of time.

The hope given in the interpretation is that the stump assured him that his sanity and kingdom would be returned after he recognized that “*the Most High is the powerful ruler over the kingdom of mankind and gives it to whomever He wishes.*” Man in his pride often thinks he is in control. Nebuchadnezzar was going to learn that it is the God who is king of heaven that is in control over the affairs of men.

Daniel concludes his interpretation with a plea that the king repent from his sins and iniquity demonstrating it with the fruit of doing righteousness and showing mercy to the poor. This was to delay the judgment and prolong his prosperity. Apparently the king did heed the warning for a while, but pride has a nasty habit of coming back.

The Fulfillment of the Vision - Daniel 4:28-33

Daniel 4:28–33 (LSB),²⁸ *“All this reached Nebuchadnezzar the king.”*²⁹ *“At the end of twelve months he was walking on the roof of the royal palace of Babylon.”*³⁰ *“The king answered and said, ‘Is this not Babylon the great, which I myself have built as a royal house by the strength of my power and for the glory of my majesty?’*³¹ *“While the word was in the king’s mouth, a voice came from heaven, saying, ‘King Nebuchadnezzar, to you it is said: the kingdom has been removed from you,³² and you will be driven away from mankind, and your place of habitation will be with the beasts of the field. You will be given grass to eat like cattle, and seven periods of time will pass over you until you know that the Most High is the powerful ruler over the kingdom of mankind and gives it to whomever He wishes.’*³³ *“Immediately the word concerning Nebuchadnezzar was accomplished; and he was driven away from mankind and began eating grass like cattle, and his body was drenched with the dew of heaven until his hair had grown like eagles’ feathers and his nails like birds’ claws.”*

In the midst of boasting and claiming glory from himself, God’s judgment fell on him and Nebuchadnezzar was afflicted with what is called zoanthropica - he thought he was an animal. All the details of the pronouncement in the dream came true and he ate grass like cattle, lived out in the pasture and his hair grew long and his nails thick.

The rest of the dream was also fulfilled. It would have been normal for such an insane king to have just been eliminated by someone else who wanted his power. Yet Nebuchadnezzar seems to have been cared for during the seven periods of time he remained insane. It is reported that Nebuchadnezzar’s name disappears from the historical and governmental records of Babylon for a period of about four years before reappearing for a brief time before his death.

Nebuchadnezzar’s Response - Daniel 4:34-37

Daniel 4:34–37 (LSB),³⁴ *“But at the end of those days, I, Nebuchadnezzar, lifted up my eyes toward heaven, and my knowledge returned to me, and I blessed the Most High and praised and honored Him who lives forever; For His dominion is an everlasting dominion, And His kingdom endures from generation to generation.”*³⁵ *“And all the inhabitants of the earth are accounted as nothing, But He does according to His will in the host of heaven And among the inhabitants of earth; And no one can strike against His hand Or say to Him, ‘What have You done?’”*³⁶ *“At that time my knowledge returned to me. And my majesty and splendor were returned to me for the glory of my kingdom, and my high officials and my nobles began seeking me out; so I was reestablished in my kingdom, and extraordinary greatness was added to me.”*³⁷ *“Now I, Nebuchadnezzar, praise, exalt, and honor the King of heaven, for all His works are true and His ways just, and He is able to humble those who walk in pride.”*

At the end of the seven periods Nebuchadnezzar lifted his eyes to heaven and regained his understanding for he finally recognized that the Most High God is king of heaven and sovereign over the affairs of man. Having given Nebuchadnezzar back his sanity, God also restored him as king. Nebuchadnezzar had been completely humbled and he responded by blessing the Most High with praise, honor and exaltation as the king in heaven for *“all His works are true and His ways just, and He is able to humble those who walk in pride.”*

Conclusion

First, a word to the proud who defy God, and this especially applies to those in government. Psalm 2:4 states God’s response to you, *“He who sits in the heavens laughs, The Lord scoffs at them.”* Whatever you have including health, wealth, power or fame is a gift from God. It can be taken away a lot easier than it was gained and there is no promise that God will be as patient with you as he was with Nebuchadnezzar. Psalm 73 points out that even if you go to your grave fat, you will still go there and face judgment by a holy and just God. Suffering for eternity because of present pride is foolish.

God was patient with Nebuchadnezzar. Even the judgment against him that made him insane for seven periods of time was designed as a means to humble him so that he would recognize the truth about God. I would not be surprised to meet him in heaven someday.

The riches of God's kindness, forbearance and patience should bring people to repentance (Romans 2:4). Sadly, most people remain stubborn in their pride. For some, God will continue to be longsuffering and He will increase the pressure to bring about repentance as He did with Nebuchadnezzar. But there is no promise the Lord will do that with everyone. He may also stay His hand and allow people to pursue their own desires which Romans 1 describes as a descent down into increasing sin. In either case, it is better to repent and yield to pursue the Lord sooner rather than later.

If you are not a Christian, it is time to turn from your pride and self-righteousness and accept the fact that there is salvation in no other name than the Lord Jesus Christ (Acts 4:12). All humans are guilty of sin and it is impossible for any man to justify himself before our holy God (Romans 3:20). Jesus is the way, the truth and the life and no man comes to the Father except by Him (John 14:4). Stay after the service and any of our church leaders would be happy to share with you how to place your faith in the person and work of the Lord Jesus Christ so that you can know you have eternal life (1 John 5:13).

If you are a Christian, then walk humbly with God. Do not let pride creep up to hinder your relationship with Him or damage or destroy your relationship with other believers. As we saw in our study of Daniel 3 last week, like Shadrach, Meshach and Abednego, we are to humble ourselves before the Lord by obedience to His commands and letting Him take care of our future whatever that may be. Place your trust in the Lord instead of leaning on your own understanding and let Him direct your path (Proverbs 3:5-6). Don't exalt yourself, let the Lord do that in His way and in His timing (1 Peter 5:6).

Sermon Notes - 8/13/2023
The Rule of the Most High God - Daniel 4:1-37

The Problem of Pride

Pride has been called “the original _____” cf. Ezekiel 28; Genesis 3, 1 John 2:16

Pride is a root of many other _____. It brings man low, dishonors and destroys - Prov. 11:2; 16:18; 29:3)

Pride is common to _____ people to one degree or another - less for humble people who are more careful

Nebuchadnezzar did many _____ things - but he had already been told they were _____ from God

God’s Longsuffering Patience

Isaiah had revealed to king Hezekiah that _____ would rise and eventually conquer Judah (2 Kings 20)

A pagan king would assume the conquest of a nation meant his gods were _____ to their god(s)

Nebuchadnezzar found the four _____ youths “*ten times better than all the magicians and conjurers*”

He acknowledges Daniel’s God as “*God of gods and a Lord of Kings and a revealer of _____*”

The miracles forced him to recognize the God of the three Hebrews as “*the _____ God*”

Nebuchadnezzar’s Introduction - Daniel 4:1-3

This chapter is in the form of an official Proclamation made to _____ in his realm and beyond

The purpose was to make known the great signs and mighty wonders the _____ had done for him

An everlasting kingdom & generational dominion were _____ to the qualities of the Babylonian gods

Nebuchadnezzar’s Vision - Daniel 4:4-18

The King is Troubled - vs. 4-5

The king was _____ in on his bed in his beautiful palace when the vision came and troubled him

The Failure of the Wise Men - vs. 6-7

The _____ men could not reveal & interpret his earlier dreams, but the king inquires of them anyway

He tells them his dream, but they - and their gods - _____ again

The Arrival of Daniel - vs. 8-9

The king calls him Daniel, but also uses his Babylonian name in the _____ proclamation

Daniel had been made “chief prefect over _____ the wise men” and so was chief of the magicians (scholars)

The Vision - Part 1 - vs. 10-12

This part would have been _____ for flourishing trees were often symbolic of great kings

The Vision - Part 2 - vs. 13-18

Even without knowing the specific meaning it was clear it encompassed some sort of divine _____

Bestowing the realm to the “*lowliest of men*” would have fit the king’s _____, Nabopolassar

He restates that none of the other wise men could interpret the dream but does expect _____ could do so

Daniel's Interpretation - Daniel 4:19-27

Daniel is initially shocked into _____

Daniel has genuine _____ on Nebuchadnezzar

The first part of the dream is symbolic of the _____ of Nebuchadnezzar and the spread of his kingdom

Daniel makes it clear that the Most High gave the _____ the king would be insane for seven periods

Hope is given for his kingdom to be _____ after he recognizes the sovereignty of the Most High

Daniel pleads with the king to _____ in order to delay the judgment

The Fulfillment of the Vision - Daniel 4:28-33

The king boasts and is struck with zoanthropica - he thought he was an _____

The king is put out to _____ and cared for instead of being destroyed

Nebuchadnezzar's Response - Daniel 4:34-37

After seven periods, Nebuchadnezzar recognizes the God of the heavens is _____ and his is restored

He blesses the _____ with praise, honor and exaltation for "*all His works are true & His ways just*"

Conclusions

God's kindness, forbearance and patience should bring people to _____ (Romans 2:4)

Do not be _____ - repent and place your trust in the Lord Jesus Christ and His promises

Walk _____ with God being obedient to His commands and yield your future to Him

KIDS KORNER

Parents, you are responsible to apply God's Word to your children's lives. Here is some help. **Young Children** - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Count how many times Nebuchadnezzar is mentioned. Discuss with your parents how you can resist pride and be humble before God.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. Why is pride such a problem? How can you distinguish appropriate pride from sinful pride? What other sins can be generated by pride? Trace God's patience with Nebuchadnezzar. How have you seen God's patience in your life? Daniel 4 is in the form of an official proclamation. To whom is Nebuchadnezzar sending it; what is his desire for them; what is his purpose in writing the proclamation? What was the king doing when he had the visions and became troubled by them? Why would he ask the wise men to interpret the dream? What is the significance of their failure? Why does the king have hope that Daniel will interpret the dream? Why was Daniel "chief of the magicians"? From the description of the dream, why would Nebuchadnezzar be troubled by it? Does Daniel have a personal concern for Nebuchadnezzar - why or why not? What is the significance of the first part of the dream (Daniel 4:20-22)? What are the historical evidences that those things were true about his kingdom? What is the judgment against Nebuchadnezzar? Who made the decree and how was it communicated? What hope for the future was given in the dream? Did the king heed Daniel's plea? What was the king doing when God's judgment fell upon him? What was the nature of his insanity? Why did they care for him instead of just eliminating him? What caused Nebuchadnezzar to regain his sanity? What is his response? How does his response demonstrate about his changed understanding of the Most High God and the Babylonian pantheon of gods - in particular those he had previously attributed his success? If you are not a Christian, what would cause you to turn from your pride and humble yourself before God? Would you want to go through that? If you are a Christian, how can you demonstrate humility before God?