

DANIEL 4 | Nebuchadnezzar's Testimony

To All Peoples

1 King Nebuchadnezzar¹ to all peoples, nations, and languages that dwell in all the earth:²

Shalom (שָׁלוֹם)³ be multiplied to you! 2 It has seemed good to me to show the signs and wonders that the Most High God (אֱלֹהֵי עֶלְיוֹן) has done for me.⁴ 3 How great are his signs, how mighty his wonders! His kingdom is an everlasting kingdom, and his dominion endures from generation to generation.⁵

The Dream

4 I, Nebuchadnezzar, was at ease in my house and prospering in my palace.⁶ 5 I saw a dream that made me afraid. As I lay in bed the fancies and the visions of my head alarmed me. 6 So I made a decree that all the wise men of Babylon should be brought before me, that they might make known to me the interpretation of the dream. 7 Then the magicians, the enchanters, the Chaldeans, and the astrologers came in, and I told them the dream, but they could not make known to me its interpretation.

8 At last Daniel came in before me—he who was named Belteshazzar after the name of my god,⁷ and in whom is the spirit of the holy gods—and I told him the dream saying,

¹ Nebuchadnezzar was king of the Neo-Babylonian empire from 605-562 bc. He was the son of the founder of the Chaldean dynasty, Nabopolassar. He commanded the Babylonian army as crown-prince, defeating the Assyrians in 606 bc, the Egyptians at Carchemish and Hamath in 605 bc, and later the Hittites. He sacked Jerusalem in 587 bc. The events of this chapter happen sometime between 585-562 bc. During a seven-year period from 582-75 bc, the Babylonians were not engaged in military activity.

² Nebuchadnezzar deserves much credit. He wants the entire world to know how God has humbled him, the greatest of kings. Counterintuitively, Nebuchadnezzar is one of the great heroes of the Bible. If we could write just one letter to all peoples of the world, what would we say?

³ Nebuchadnezzar wants all peoples to enjoy the positional and practical shalom he now experiences (v. 1). How similar this greeting is to those of the New Testament epistles (Ro 1:7; 1 Co 1:3; 1 Pe 1:2; 2 Jn 3; Re 1:4).

⁴ This is amazing. Nebuchadnezzar, of his own free will, wants to tell all peoples about his own humbling before God. This chapter is essentially a gospel tract from Nebuchadnezzar to all peoples of all times. Where else in the Bible do we get to hear an evangelistic testimony from the most powerful king on earth? What would be a comparison today? Like all good evangelistic testimonies, Nebuchadnezzar describes his life without God, the personal crisis leading to his conversion, and his new state of mind. **Ps 96:3-5** 3 Declare [Yahweh's] glory among the nations, his marvelous works among all the peoples! 4 For great is Yahweh, and greatly to be praised. He is to be feared above all gods. 5 For all the gods of the peoples are worthless idols, but Yahweh made the heavens.

⁵ Nebuchadnezzar's eyes are not on his kingdom anymore. The are on God's eternal kingdom and the earthly kingdom of the stone (Da 2:34-35). **Mt 6:33** 33 But seek first the kingdom of God and his righteousness, and all these things will be added to you.

⁶ Ease and prosperity can be the most dangerous thing in the world when it comes to our relationship with God. Nebuchadnezzar fails the prosperity test. When things are going well, we think we don't need God. When we think like this, we are setting up ourselves for God's discipline.

⁷ At the time of writing, does Nebuchadnezzar still consider Bel his god?

9 O Belshazzar, chief of the magicians, because I know that the spirit of the holy gods is in you and that no mystery is too difficult for you, tell me the visions of my dream that I saw and their interpretation.⁸ 10 The visions of my head as I lay in bed were these:

I saw, and behold, a tree in the midst of the earth, and its height was great. 11 The tree grew and became strong, and its top reached to heaven, and it was visible to the end of the whole earth. 12 Its leaves were beautiful, its fruit abundant, and in it was food for all. The beasts of the field found shade under it, and the birds of the heavens lived in its branches, and all flesh was fed from it.

13 I saw in the visions of my head as I lay in bed, and behold, a watcher, a holy one,⁹ came down from heaven. 14 He proclaimed aloud and said thus:

Chop down the tree and lop off its branches, strip off its leaves and scatter its fruit. Let the beasts flee from under it and the birds from its branches. 15 But leave the stump of its roots in the earth, bound with a band of iron and bronze,¹⁰ amid the tender grass of the field. Let him¹¹ be wet with the dew of heaven. Let his portion be with the beasts in the grass of the earth. 16 Let his mind (לִבּוֹ) be changed from a man's, and let a beast's mind (לִבּוֹ) be given to him.¹² And let seven periods of time (שָׁנָה)¹³ pass over him. 17 The sentence is by the decree of the watchers, the decision by the word of the holy ones, to the end that the living may know¹⁴ that the Most High rules the kingdom of men,¹⁵ gives it to whom he will, and sets over it the lowliest of men.¹⁶

⁸ That Daniel is the only one who can interpret the dream proves to Nebuchadnezzar the dream is from the God of Israel and not some other source. **Ge 41:15** 15 And Pharaoh said to Joseph, I have had a dream, and there is no one who can interpret it. I have heard it said of you that when you hear a dream you can interpret it.

⁹ Probably an angel.

¹⁰ The band seems to protect the stump from total destruction.

¹¹ An "it" suddenly becomes a "him."

¹² A man's mind differs in kind from a beast's mind. Just as there is an impassible gap between God and man, there is an impassible gap between man and animal. Humans are radically different from animals.

¹³ Months or years? In Da 7:25, this Aramaic word means "years."

¹⁴ God will humble Nebuchadnezzar as a lesson to all mankind for the purpose of general deterrence. Nebuchadnezzar's own grandson Belshazzar fails to learn the lesson (Da 5:22-23).

¹⁵ This is main theme of this chapter (vv. 17-18, 22, 24-26, 30-32, 34, 36-37) and the whole book of *Daniel*.

¹⁶ The lowliest man is none other than Jesus himself, the stone cut out by no human hand (Da 2:34). **Mt 20:28** 28 ...Just as the Son of Man came not to be served but to serve, and to give his life a ransom for many. **Php 2:8** 8 ...He humbled himself and became obedient to the point of death—even death on a cross.

18 This dream I, King Nebuchadnezzar, saw.¹⁷ And you, O Belteshazzar, tell me the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation, but you are able, for the spirit of the holy gods is in you.

The Interpretation

19 Then Daniel, whose name was Belteshazzar, was dismayed for a while, and his thoughts alarmed him. The king answered and said, Belteshazzar, let not the dream or the interpretation alarm you. Belteshazzar answered and said,

My lord, may the dream be for those who hate you and its interpretation for your enemies!¹⁸ 20 The tree you saw, which grew and became strong, so that its top reached to heaven, and it was visible to the end of the whole earth, 21 whose leaves were beautiful and its fruit abundant, and in which was food for all, under which beasts of the field found shade, and in whose branches the birds of the heavens lived— 22 it is you, O king, who have grown and become strong. Your greatness has grown and reaches to heaven, and your dominion to the ends of the earth. 23 And because the king saw a watcher, a holy one, coming down from heaven and saying,

Chop down the tree and destroy it, but leave the stump of its roots in the earth, bound with a band of iron and bronze, in the tender grass of the field, and let him be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven periods of time pass over him,

24 this is the interpretation, O king. It is a decree of the Most High, which has come upon my lord the king, 25 that you shall be driven from among men, and your dwelling shall be with the beasts of the field. You shall be made to eat grass like an ox,¹⁹ you shall be wet with the dew of heaven, and seven periods of time shall pass over you, till you know that the Most High rules (שָׁלִיט) the kingdom of men and gives it to whom he desires. 26 And as it was commanded to leave the stump of the roots of the tree, your kingdom shall be confirmed for you from the time that you know (יָדַע) that Heaven [God]²⁰ rules.²¹

¹⁷ The dream contains images similar to images in the Gilgamesh Epic—the search for fame, the tree, the watchers, and the irrational man. See Jason A. Garrison, “Nebuchadnezzar’s Dream: An Inversion of Gilgamesh Imagery,” *Bibliotheca Sacra* 169:674 (April-June 2012):173.

¹⁸ Daniel is genuinely concerned for Nebuchadnezzar.

¹⁹ Zoanthropy (imagining oneself to be an animal) and boanthropy (imagining oneself to be an ox) are forms of mental illness that can cause such behaviour. Consider furry fandom today.

²⁰ This is a metonymy.

²¹ **Ps 103:19** 19 Yahweh has established his throne in the heavens, and his kingdom rules over all.

27 Therefore, O king, let my counsel be acceptable to you.²² Break off your sins (יִצְרָתְךָ) by practicing righteousness (הַקְּדָוָה), and your iniquities (הַפְּשָׁעִים) by showing mercy (חַנּוּן) to the oppressed,²³ that there may perhaps be a lengthening of your prosperity (שִׁלְוָה).²⁴

The Fulfilment

28 All this came upon King Nebuchadnezzar. 29 At the end of twelve months²⁵ he was walking on the roof of the royal palace of Babylon, 30 and the king answered and said, Is not this great Babylon,²⁶ which I have built²⁷ by my mighty power as a royal residence and for the glory of my majesty?²⁸ 31 While the words were still in the king's mouth,²⁹ there fell a voice from heaven,

²² It is God's job to humble Nebuchadnezzar, not Daniel's.

²³ Daniel is calling for Social Justice A, not Social Justice B.

²⁴ Nebuchadnezzar's dream is a warning from God to change his mindset before judgment/discipline comes. Prosperity may be lengthened through repentance and righteousness. The Ninevites (Jon 3:6-10) and Josiah (2 Ki 22:16-20) are examples. These are the words the church is to proclaim to governments straying from the biblical worldview.

²⁵ God gave Nebuchadnezzar exactly one year to repent and change course. Perhaps the dream and Daniel's counsel is enough to humble Nebuchadnezzar for one year. But Nebuchadnezzar's pride eventually triumphs.

²⁶ The city of Babylon represents the kingdom of man in its rebellion against the kingdom of God. **Re 14:8** 8 Then another angel, a second, followed, saying, Fallen, fallen is Babylon the great! She has made all nations drink of the wine of the wrath of her fornication. **Re 16:19** 19 The great city was split into three parts, and the cities of the nations fell. God remembered great Babylon and gave her the wine-cup of the fury of his wrath. **Re 17:5** 5 ...And on her forehead was written a name, a mystery: Babylon the great, mother of whores and of earth's abominations. **Re 18:2** 2 He called out with a mighty voice, Fallen, fallen is Babylon the great! It has become a dwelling place of demons, a haunt of every foul spirit, a haunt of every foul bird, a haunt of every foul and hateful beast. **Re 18:10** 10 ...They will stand far off, in fear of her torment, and say, Alas, alas, the great city, Babylon, the mighty city! For in one hour your judgment has come. **Re 18:21** 21 Then a mighty angel took up a stone like a great millstone and threw it into the sea saying, With such violence Babylon the great city will be thrown down, and will be found no more....

²⁷ "The palace from which he surveyed Babylon was one of the citadels on the north side of the city. It had large courts, reception rooms, throne room, residences, and the famous hanging gardens, a vaulted, terraced structure with an elaborate water supply for its trees and plants, apparently built by Nebuchadnezzar for his Median queen. From the palace he would see in the distance the city's 27km outer double wall, which he had built. His palace stood just inside the double wall of the inner city, which was punctuated by eight gates and encircled an area 3km by 1km, with the Euphrates running through it. The palace adjoined a processional avenue that Nebuchadnezzar had paved with limestone and decorated with lion figures, emblematic of Ishtar; this avenue entered the city through the Ishtar Gate, which he had decorated with dragons and bulls (emblems of Marduk and Bel). It continued south through the city to the most important sacred precincts, to whose beautifying and development Nebuchadnezzar had contributed, the ziggurat crowned by a temple of Marduk where the god's statue resided. In Marduk's temple there were also shrines to other gods, and in the city elsewhere temples of other Babylonian gods, restored or beautified by Nebuchadnezzar" (Goldingay, 89-90).

²⁸ This is definitely not a good thing to say. Nebuchadnezzar's words reveal the thoughts of his heart. His statement is the epitome of pride. The ultimate humanist, he needs neither the Babylonian gods nor any other god. When things are going really well, we think we don't need God. When we think like this, we are setting up ourselves for God's discipline/judgment. There's a little of Nebuchadnezzar's pride in each one of us. Under the philosophies of expressive individualism, postmodernism, and the new spirituality, we're all emperors or empresses of our private domains.

²⁹ When God intervenes to humble a prideful person, he often does so quickly and decisively (Lk 12:20).



William Blake, "Nebuchadnezzar," Tate Gallery, London, 1795.

O King Nebuchadnezzar, to you it is spoken. The kingdom has departed from you, 32 you shall be driven from among men, and your dwelling shall be with the beasts of the field. And 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 men³⁰ and gives it to whom he desires (צבֹה).³¹

33 Immediately the word was fulfilled against Nebuchadnezzar. He was driven from among men and ate grass like an ox, his body was wet with the dew of heaven till his hair grew as long as eagles' feathers, and his nails were like birds' claws.³²

³⁰ This phrase is repeated in vv. 17, 25, and 32. Nebuchadnezzar wants us to know the God of Israel rules.

³¹ Nebuchadnezzar must learn that the Most High rules the kingdom of men (vv. 17, 25-26, 31).

³² God made us to be men and women in his image and likeness not in the image of animals (Ps 8:4-8). He made us to rule as his stewards over the animals, not to be an animal. Though we share some similarities with animals, we are not animals. But when man worships himself, he doesn't become more like God, he becomes more like a beast, contra Nietzsche's superman philosophy, Spencer's progressivism, or Bergson's creative evolution. We lose our minds when we lose God. For Nebuchadnezzar becoming like a beast was immediate. For us today, the process is usually more gradual. But the result is the same: beastliness. Beastliness usually means irrationality. In fact, irrationality is all around us: mental illness, student party culture, rapid onset gender dysphoria, modern art and music, fascination with the occult. When I rejected God during my university years, I became like an irrational beast. **Ps 49:20** 20 Mortals cannot abide in their pomp. They are like the animals that perish.

Nebuchadnezzar's Reason Returns

34 At the end of the days³³ I, Nebuchadnezzar, lifted my eyes to heaven,³⁴ and *my reason* (עֲנַנִּי) *returned to me*,³⁵ and I *blessed* (בָּרַךְ) the Most High (עֲלֵי), and praised and honored him who lives forever, for his dominion is an everlasting dominion, and his kingdom endures from generation to generation. 35 All the inhabitants of the earth are accounted as nothing, and he does according to his desire (צְבָה) among the host of heaven and among the inhabitants of the earth. And none can stay his hand or say to him, What have you done?³⁶

36 At the same time *my reason returned to me*, and for the glory of my kingdom [the head of gold], my majesty and splendor returned to me. My counsellors and my lords sought me,³⁷ and I was established in my kingdom, and still more greatness was added to me.³⁸ 37 Now I, Nebuchadnezzar, praise, extol, and honor the King of heaven (מְלִיכָהּ שָׁמַיִם),³⁹ for all his works are true (קִישָׁר) and his ways are just (דִּין), and those who walk in pride (גָּוִה) he is able to humble (שָׁפַל).⁴⁰

³³ Outside the Bible, little is known about the last 30 years of Nebuchadnezzar's reign. There is no mention of his seven-month or seven-year madness in external sources.

³⁴ This is a classic example of the concept of *metanoia* ("repentance"), a change of mind leading to saving faith. Even with a beast's mind, Nebuchadnezzar still has free will with which he may, if he chooses, humble himself before God (vv. 15-16, 34). In grace God gives the unbeliever chance after chance to humble himself and allow his attitude/mindset/worldview to be changed. As long as he has breath in his nostrils, there is a chance for him. However, the longer the unbeliever gets used to his beastly mind, the more difficult it will be for him to humble himself and lift his eyes to heaven. Where Pharaoh's heart hardened, Nebuchadnezzar's heart softened. "Sanity begins with a realistic self-appraisal" (Baldwin, 116).

³⁵ Only when we lift our eyes to heaven do we get our reason back (Mk 5:15-20; cf. Saul's conversion). When we humble ourselves to God, he restores our reason. Believing in Jesus involves coming to one's senses. When the prodigal son, like Nebuchadnezzar, came to his senses, the father was waiting for him with open arms (Lk 15:17-20). When I turned away from God at university, my life became irrational. I began to do more and more irrational things. When by his grace I humbled myself to God, he restored my reason. The fear of Yahweh is the beginning of knowledge (Pr 1:7). When we refuse to worship the Creator God, we become irrational (Ro 1:21-23). Christians are often thought to be irrational by skeptics, but actually Christians are the most rational of all people (Ac 26:24-25). Christians are rational without being rationalistic. For a creature, nothing is more reasonable than humility before its Creator.

³⁶ Like Nebuchadnezzar, we must come to learn that the Most High rules. The period of beastliness in our lives is meant to drive us back to God. **Ps 97:9** 9 You, Yahweh, are most high over all the earth. You are exalted far above all gods. **1 Co 8:5-6** 5 Although there may be so-called gods in heaven or on earth—as indeed there are many "gods" and many "lords"— 6 yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Messiah, through whom are all things and through whom we exist.

³⁷ Usually kings in such circumstances would not be recalled.

³⁸ Inwardly, Nebuchadnezzar become lesser, but outwardly, he becomes greater. God raises up those who humble themselves.

³⁹ The God of Israel is now Nebuchadnezzar's God, not just the God of Daniel and his friends (Da 2:46-47, 3:28-29). We will see Nebuchadnezzar in heaven. He is a believer.

⁴⁰ If God is able to humble the most powerful man of his age, he is certainly able to humble us. If we don't humble ourselves voluntarily, he will enforce humility upon us (Php 2:10-11). Nebuchadnezzar doesn't order the peoples to worship the God of Israel. He doesn't tell them what to do or threaten them, as he did earlier (Da 3:28-29). Now he simply states what God has done for him and wishes shalom upon all people. The Nebuchadnezzar at the end of chapter 4 is a much different man than the one at the end of chapters 1, 2, and 3.

Overview

1. This chapter is a gospel tract from the head of gold to all humanity. To his great credit, Nebuchadnezzar becomes a believer and an evangelist. He isn't bragging about himself and his kingdom anymore. He now brags about God and his kingdom (v. 3). Like Paul (2 Co 11:30), he boasts of things that show his weakness.
2. Nebuchadnezzar, not Daniel, is the main character of chs. 1-4. It is his journey of faith that is primary. These chapters are about the humbling of the the head of gold at the beginning of the age of the Gentiles. God is teaching all humanity that even during the age of the Gentiles, when Israel is under disciplined, he's still the boss. Gentiles rulers, and indeed all Gentiles, who acknowledge this fact will be in good stead with God.
3. The contest between God and Nebuchadnezzar typifies God's dealings with the human race in general, especially the Gentile world and its pride. God is able to humble the rulers of this world (Dt 17:14-20; Ps 92; Pr 16:5-7, 12; Is 10:5-11:10; 14:4-23; Eze 17:23-24; 19:10-14; 28; 31:5-6, 12-13; Ac 12:23).

Observations

1. About God we learn:

- a. He is able to speak from heaven (Da 4:31).
- b. He is the Most High who rules the kingdom of men (Da 4:32).
- c. He gives the kingdom of men to whom he desires (Da 4:32).
- d. His word is able to be immediately fulfilled (Da 4:33).
- e. When Nebuchadnezzar's reason returned to him, blessed, praised, and honored him (Da 4:34).
- f. He lives forever (Da 4:34).
- g. His dominion is an everlasting dominion (Da 4:34).
- h. His kingdom endures from generation to generation (Da 4:34).
- i. He does according to his desire in heaven and on earth (Da 4:35).
- j. None can stay his hand or say to him, What have you done? (Da 4:35).
- k. Nebuchadnezzar now praises, extols, and honors him (Da 4:37).
- l. He is the King of heaven (Da 4:37).
- m. All his works are right, and his ways are just (Da 4:37).
- n. He is able to humble those who walk in pride (Da 4:37).

2. About Daniel we learn:

- a. He was named Belteshazzar after Nebuchadnezzar's god (Da 4:8).
- b. The "spirit of the holy gods" is in him (Da 4:8-9, 18).
- c. He is the chief of the magicians (Da 4:9).
- d. No mystery is too difficult for him (Da 4:9).
- e. He was dismayed at Nebuchadnezzar's dream (Da 4:19).
- f. He wished good upon Nebuchadnezzar (Da 4:19).

- g. He spoke truthfully to Nebuchadnezzar, even though the news was bad (Da 4:25).
- h. He counseled Nebuchadnezzar to break off his sins to lengthen his prosperity (Da 4:27).
- i. Daniel isn't mentioned again after giving this counsel. It's now between the Most High and Nebuchadnezzar.

Sermon: Using Our Platform to Share Our Personal God Story

1. Introduction.

- a. Image: How many of you were led to Jesus, at least partly, through hearing a personal testimony or receiving a gospel tract?
 - (1) Daniel 4 is one of the Bible's greatest personal testimonies about coming, from the most powerful person of his day.
 - (2) A present day equivalent would be a personal testimony of God coming from Elon Musk, Donald Trump, Xi Jiping, Vladimir Putin, Klaus Schwab, Jeff Bezos, or Jacinda Adern.
 - (3) Daniel 4 is a personal testimony in gospel tract form. It's one of the greatest personal testimonies of the Most High God ever written.
- b. Subject: A great king using his platform to tell his personal testimony of how he came to realise that God is real and the he rules over our world.
- c. Text: Daniel 4
- d. Outline: Complacency and Conceit, Crisis, Conversion.

2. Complacency and Conceit.

- a. Nebuchadnezzar is at ease and prospering. He doesn't need God (vv. 4, 20-22).
 - (1) This was me in university. I had freedom, friends, academics, parties, plenty of money, little accountability, no church home, tons of extracurricular activities, sport, chasing women.
 - (2) What about you?
- b. He refuses to break off his sins, though he experiences some fear (v. 5) and is duly warned (v. 27).
 - (1) I grew up in church, so I knew about God and the warnings against sin. But that didn't stop me partying three days a week, drinking, dabbling in drugs, womanising, and skipping church.
 - (2) What about you?
- c. In pride, he rejects the warning and glories in his own power and majesty (vv. 29-30).
 - (1) My grades were still good. I had decent job prospects. I thought I was cool. I had a girlfriend I really liked, though not a believer. I travelled the West. like a modern-day hippie, with not a care on my mind but my own experience. My final year of uni, I even began to make fun of Christians (especially, a student called Seth).
 - (2) What about you?

3. Crisis.

- a. For Nebuchadnezzar, God's discipline came suddenly (vv. 31, 33), and was long lasting (v. 16).
 - (1) My girlfriend cheated on me, then broke up. That was really when all my dreams of a life free from God began to crumble. It took about two years from that point for God to wake me up.
 - (2) What about you?
- b. He lost his kingdom and was driven from men—social isolation (vv. 31, 33).
 - (1) I was isolated in the U.K. and in China, by choice. I lost touch with my family.

- (2) What about you?
- c. A “beast’s mind” was given to him—irrationality, mental illness, demon influence (v. 16).
 - (1) I started to believe in postmodern nothingness, almost anarchism. I dabbled in Eastern religions and flirted with Islam. At one low point, I even thought about suicide.
 - (2) What about you?
- d. He looked and acted like a beast (v. 33).
 - (1) I died my hair black and delved deeper into heavy metal, gangsta rap, marijuana and a few other things. Smoking a pack a day, I began to feel pain in my lungs. I continued to seek parties among ex-pats in Shanghai.
 - (2) What about you?

4. Conversion.

- a. Finally, he lifts his eyes to heaven (v. 34).
 - (1) For me, this was attending the international church in Shanghai, being around Christians who were full of joy, and reading the Scriptures.
 - (2) What about you?
- b. His reason returns to him (vv. 34, 36).
 - (1) I truly believe from Scripture and experience we must have God’s help in getting our reason back. January 1, 2001, was the day my reason returned to me.
 - (2) What about you?
- c. He is reestablished in his kingdom, and even more greatness is added (v. 36).
 - (1) My life now is so much better than it was then—a personal walk with God, a resilient faith, a godly wife and five beautiful children, serving in ministry here in lovely New Zealand with you, the chance to serve as an officer in the Air Force (Eph 2:10).
 - (2) What about you?
- d. Now he blesses, praises, extols, and honours the King of heaven (vv. 2-3, 34, 37) before all peoples that dwell on the earth (vv. 1, 17).
 - (1) I’ve gotten away somewhat from boldly sharing my faith with the platform God has given me. I’m challenged by Nebuchadnezzar’s example.
 - (2) What about you?

5. Application.

- a. Let’s use the platform God has given us to share our personal testimony that the Most High rules the kingdom of men (vv. 17, 25, 32), just as Nebuchadnezzar does.
 - (1) It could be with a few friends over coffee, in a personal letter to a family member, a Facebook post, a YouTube video.
 - (2) Sharing our personal faith journeys to Christ are powerful because no one can argue with our personal experience.
- b. Use the headings Nebuchadnezzar used: complacency/conceit, crisis, and conversion.

6. Next Week.

- a. Next week we will learn about Belshazzar, Nebuchadnezzar’s grandson. Will he learn the lesson of his grandfather’s life?