

Ministry on Daniel 2-11 in several ministries

Part 3

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[00:00:00] Therefore I made a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dreams. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers, and I told the dream before them, but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my God, and in whom is the Spirit of the Holy God. And before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the Spirit of the Holy God is in thee, and no secret trouble of thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed. I saw and behold a tree in the midst of the earth, and the height thereof was great. The tree grew and was strong, and the height thereof reached unto heaven, and the height [00:01:04] thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all. The beast of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. And I saw in the visions of my head upon my bed, and behold a watcher, and a holy one came down from heaven. He cried aloud and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit. Let the beasts get away from under it, and the fowls from his branches. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven. And let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him, and let seven times pass over him. This matter is by the decree of the watchers, and the demand by [00:02:06] the word of the holy ones, to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I, King Nebuchadnezzar, have seen. And thou, O Belteshazzar, declare the interpretation thereof. For as much as all the wise men of my kingdom are not able to make known unto me the interpretation, but thou art able, for the spirit of the holy gods is in thee. We'll read further as we proceed.

In these talks that we've been giving on Daniel, we have seen in the introduction the condition necessary for the understanding of this book. We noticed a similar thing in the beginning of the book of Revelation. In fact, in the first chapter of [00:03:05] Revelation, we have two conditions brought out there that we need, or that anyone needs, I should say, any person needs, in order to understand the book. And the same principle applies to the book of Daniel. In fact, that principle applies to all scripture, because the whole of the Bible is really a parable. It's a riddle to those who are not initiated, we might say. And the two things, the two conditions that we get in the first chapter of Revelation are, first of all, that a person needs to know what it is to be washed in the precious blood of Christ. We

need to be saved. We need to have passed from death unto life. Without that, we do not have the Holy Spirit, and therefore cannot understand the scriptures. And the second prerequisite for the understanding of the prophetic scriptures is, we need to be willing to suffer reproach for Christ. [00:04:05] Daniel knew what it was to suffer reproach. Daniel and his companions took a definite stand, and they suffered reproach. We were seeing last week that Daniel's three companions, because of their faithfulness to God, they were not ashamed to declare that they would only pray to him and they wouldn't bow down to this image that had been set up, and they were even willing to be cast into the burning fiery furnace. God in his grace delivered them, but they were willing to suffer reproach. Daniel, right through his life, suffered reproach for the Lord. And John in Revelation tells us that he was in the isles and was called Patmos, for the word of God and the testimony of Jesus Christ. For his faithfulness as a Christian, he was willing to suffer reproach. And, beloved, we must be willing to suffer reproach for Christ. I take it that everyone here tonight knows the value of the precious blood of Christ to cleanse from sin. That's the first thing [00:05:05] we must be clear on. The second thing is, we must be willing to take an outside place for Christ.

And sometimes it even means that we have to take an outside place with regard to religion. We'll find those that are religious without being saved, and even sometimes those that are saved, but who don't want to obey the word and want to follow along lines that the scripture doesn't teach, that they look down on those who want to simply follow the scriptures. But if what we have is worthwhile, we shouldn't mind it costing us something. Sometimes it costs us even friends. Sometimes we find that those that we least thought of would despise us and not understand us just because we want to follow God's word. So that's a very important thing. Then we saw in chapter 2 this image which gives us a picture of the four great empires that have existed on [00:06:09] earth since the Lord took away the kingship from Israel. From the days of David right through to the days of Zedekiah, or at least to the days of Jehoiakim, we might say, God recognized the throne in Israel, in Jerusalem. That was the throne of the Lord that was there. God was ruling on earth and God's throne was set up there. But since the days of Jehoiakim, that man who despised God's word and who cut it with a pen knife and cast it into the fire, we find that the Lord allowed the rule to pass to the Gentiles. And there have been four great empires of the Gentiles.

The first was the Babylonian empire, prefigured by the head of gold, of which Nebuchadnezzar was [00:07:04] the king. And in our portion tonight, we are still in the days of Nebuchadnezzar, who reigned about 70 years. Nebuchadnezzar didn't, but the Babylonian kingdom lasted about 70 years. Then we had after that the Medo-Persian kingdom, represented by this part of silver. Then we had the kingdom of Greece, the Grecian empire. And finally, the Roman empire. It was during the time of the Roman empire that the Lord Jesus was born. And finally, we have the toes of the feet that will be when this empire is revived at the time of the end. This is the present church age in which we are now, getting very near the end of it, because we're getting near to what is known here as the time of the end. Last week, we saw that because Shadrach, Meshach, and Abednego refused to worship the image that had been set [00:08:02] up, they were cast into the fiery furnace. But they were preserved in it, and they are a type, they were types, or they were a type of the godly remnant of Israel that will be preserved in the time of the end, through the great tribulation. That fiery furnace is a type of the great tribulation. The church does not go through the great tribulation. I know there are many that teaches it does, but we don't find in scripture, I believe, that that can be substantiated, because the church is going to be taken out of this earth. The church is going to be taken away before the tribulation comes. But after the Lord takes the true church away, what's left of Christendom will just be apostate. It will head up under Babylon the Great. That will be judged by the Lord. But God's testimony will then pass to Israel again. God's testimony was with Israel in the past, in the Old Testament. And after the Lord

takes the church away, he will begin to save people from [00:09:03] among the Jews. Of course he saves people among the Jews now, but now they come into the church. Now they form part of the church with those of us from the Gentiles who are saved. Today the church is composed of the saved out of Jew and Gentile to form the church. The Lord will still continue to save Jews after the church is taken away. Perhaps there will be some of the saved who have not heard the gospel, because those who heard the gospel now and refused it will be lost. It tells us that in 2 Thessalonians 2. It says that they all might be damned who believe not the truth, but have pleasure in unrighteousness. So those saved afterwards will be those whom the Lord will reach who have not refused the gospel, have not heard and refused the gospel at this time. And no doubt there may be many people living today who have not accepted the gospel because they've really not had the gospel put before them. The Lord then will take up Israel [00:10:04] and Israel will be his testimony at that time. And there will be a faithful remnant. The mass of the Jews will be apostates then. No doubt they'll just go in for making money and doing all they the same as they're doing today. But the Lord will save those out of them and they will be greatly persecuted, but the Lord will preserve them as he preserved Shadrach, Meshach and Abednego in the burning fiery furnace. Now we come to the fourth chapter, Nebuchadnezzar's dreams. This is later on in Nebuchadnezzar's life. We're not told in scripture exactly how many years Nebuchadnezzar reigned because we know that the kingdom passed to his son and then to his grandson and that 70 years of the Babylonian kingdom ended with Belshazzar who was the grandson [00:11:01] of Nebuchadnezzar. And we have the account given of him and his blasphemy in the fifth chapter. Now in our chapter tonight, Nebuchadnezzar gives this account of this dream that he had.

And we might say that this chapter gives us the close of Nebuchadnezzar's testimony. We don't have any more in the book of Daniel about Nebuchadnezzar after this chapter. So it's very important and as I said it seems as if it comes on more toward the close of Nebuchadnezzar's life. He's had a very remarkable history. He's told by this first vision that he had, this wonderful dream that he had, that he couldn't even remember the dream. And Daniel, the Lord revealed to Daniel not only what the dream was but also the interpretation of it. And Nebuchadnezzar knew that that head of gold represented him and that he had been, he was chosen of God to be the first head of Gentile power recognized by God after the kingdom of Israel had been set aside.

[00:12:09] And it speaks, when it speaks about Nebuchadnezzar and the times of the Gentiles, it speaks about the heavens ruling. You see the kingdom of God, we might say in a certain sense, was on earth only in prophecy when the Lord recognized Israel. Jehovah's throne was set up on earth but because of Israel's faithlessness and her unfaithfulness it was set aside. We don't have any throne of God on earth today. I know there are some people that say there is but there's no evidence of it. God is ruling today from the heavens. God still rules from the heavens. It seems at times, many times perhaps, that God's forgotten all about the earth. That's what it looks like. People say, well God's just forgotten. Evil men get worse and worse. People do all kinds of things. [00:13:06] God doesn't stop it. But God still rules and we have that brought out in this chapter. Three times in this chapter it says, the most high rule within the kingdoms of men and he giveth them to whomsoever he will. And it tells us in the 17th verse it says, and he sets up over it the basest of men. Sometimes God allows good men to rule nations. Sometimes God allows evil men to rule nations. We might say, well does God allow Khrushchev to rule in Russia? Yes he does. And scripture tells us that the powers that be are ordained of God. And it is our duty to pray for the powers that be. Like whether our brethren prayed tonight for the president of this country. We mightn't agree with the president in a lot of things. Perhaps we don't. But he's the one that God's allowed to be the ruler of the country. So we should pray for him and for all those who are in authority. Even now [00:14:01] to the policemen. They're all authorities that God's allowed to be there. And the Russian Christians would feel it their duty to pray

for the powers that be in Russia. Because those are the powers that be that God has ordained there. And so that in every country the Christians should be those who pray for the powers that be. Because there's no doubt even though Russia has an atheistic government still it is a government. And it keeps order. And no doubt that the evil doers are punished in Russia. And people that don't obey the laws of the country are punished. And people that get out of hand they have to pay the penalty. And that's something that is good. Otherwise it would just be anarchy. It would just be chaos. So that's what governments are for. Governments are to keep order. And it tells us that very plainly in the 13th chapter of Romans. And therefore it's the duty of the Christian to obey the powers that be and to pray for them. In fact [00:15:03] the real Christians are the only ones that can truly pray for the powers that be. Because they're the ones that have access to the throne of God. So God still rules in the kingdoms of men. But it's still the times of the Gentiles even today with us. And God is, God is overall, he's apparently not interfering on earth. But at the same time he's overruling things. And when when people get into power even in so-called democracies it seems that they get in by popular vote. But God could cause a snowstorm so that nobody could go to the polls or hardly anybody went and completely change the vote if he wanted to. So we've just got to always recognize that those that get in, God has allowed them to be in the face of authority for the time that they're there. And it's our duty to uphold them in prayer and to pray for them. We might have thought it would have been a lot better if a different man got in for governor [00:16:02] yesterday in California. But God allowed the man to get in that he did allow to get in. So we have to accept that as the powers of God as the powers of men that God has ordained for this particular time. Now Nebuchadnezzar had this dream. It seems that that was something Nebuchadnezzar was having a great many of. He was always having dreams. But God spoke in the Old Testament through dreams much more than he speaks through dreams now. Why doesn't God speak to us usually through dreams? I believe it is because we have the word the complete word of God in our hands and we Christians have the Holy Spirit indwelling us. Maybe unsaved people get spoken to more through dreams. And I believe illiterate people in countries where people cannot read or write and therefore haven't don't have access to the word of God like we have, God perhaps speaks [00:17:01] to them more through dreams. But he doesn't usually speak to us through dreams today when we have the completed word of God in our hands and we have the Holy Spirit. But they did not have the completed scriptures in those days and Nebuchadnezzar probably was completely ignorant of the scriptures. He didn't know anything about them. He would only know what Daniel might have told him. Perhaps toward the close of his life he came to understand something of the Jewish scriptures that were existed up to that time. But he certainly wouldn't know anything before. So God gives him another dream and he recounts this dream. You notice that the other dreams that we have Daniel records them. But this dream Daniel is recording it of course but it's a dream that Nebuchadnezzar apparently himself gave the record off so that Daniel could take it down because it starts off and it says Nebuchadnezzar the king unto all people. Apparently this was [00:18:04] originally a letter that Nebuchadnezzar sent to all his people that he ruled over and to let them know God's dealings with him. I believe that as the result of what we have in this chapter Nebuchadnezzar became a really converted man and he came to truly believe in the true God toward the close of his life. And so he sends this message to all people and let's remember Nebuchadnezzar was an absolute monarch and he ruled over the vast Babylonian empire of that day and the people of all languages that were under him, the beasts of the field and the fowls of the air, they were all part that we might say of Nebuchadnezzar's kingdom. You know when the Lord Jesus reigns in the eighth psalm it tells us that as son of man the Lord Jesus is going to reign [00:19:01] when Gentile dominion is abolished and Christ's kingdom is established in the future after the great tribulation. When Christ reigns he will have dominion over everything. It says all sheep and oxen, the beasts of the field, the fowl of the air and the fish of the sea and whatsoever passes through the paths of the sea. Even a greater dominion than Adam had because I don't think Adam

has ever really had control over the fish even before the fall. And of course man still has control over the animals to a certain extent but God has allowed since before certain animals to be untamable and to let man see that he lost the control that God gave Adam. But Christ will regain that. He will have control over all when he reigns. Now Nebuchadnezzar he had control over these things but he had it only partially too even though he was an absolute monarch. He did not have the complete control over every created thing that Christ will have. But he [00:20:07] sends this letter to the people of all the dominions and he tells them the dream. What was the dream? Well Nebuchadnezzar in this dream he saw a great tree and here we have the tree.

Here we have the tree represented here, this great tree. The people of all languages lodged under the shade of it. The beast of the field sheltered there. The birds of the air nested in it. They all received some benefit from the tree. And this great tree was cut down. And so here it shows the tree cut down. And let us see that this tree really represents a person because as we come on it says verse 16, let his heart be changed from man's and let a beast's heart be given unto him.

[00:21:07] So it shows that the tree represents a man. Now a great tree in scripture always represents either a kingdom, that is a nation, or the head of a nation. We find a tree represents both. A tree represents the head of some great nation, a great giant tree, a very important person. A tree is something outstanding in creation. It's something very majestic about a great tree. We go up to Yosemite or to Sequoia and you see those huge trees. There's something very majestic about them. Well a tree in scripture, a great tree like that represents authority, some great person in authority. And that's just what Nebuchadnezzar was. He was a man who was in authority. But you know [00:22:03] Nebuchadnezzar, although he had been told in these previous dreams that he'd had, although he'd been told that the true God, the creator of heaven and earth, that he was the true God, Nebuchadnezzar continued with his idol worship and continued to act in independence of God and continued in the pride of his heart.

Very, very few people can be placed in a place of great prominence without it going to their heads. They become what has been called power drunk. And that's what happened to Nebuchadnezzar as it's happened to many, many people since. They get into a place of a little bit of prominence and it seems to go to their heads. And that's what even Christians have to watch. Because even in the law, even Christians with in connection with serving the Lord, the only way that we can be blessed of the Lord is by being humble. If we allow any ability that God has given us to go to our heads, [00:23:06] well, then our ministry will be ruined and God won't be able to bless it. Because in spiritual things, the way to go up is to go down. And the Lord is able to use those that are of a humble and contrite spirit and the tremble of his word. Well, the lesson that God wants to teach Nebuchadnezzar from this is told him by Daniel. Daniel tells him that he is this tree. This tree represents him. And it tells us in verse 19 that when Daniel gives the interpretation, Daniel whose name was Belteshazzar was astonished for one hour and his thoughts troubled him. I believe that Daniel, realizing that he has to give the meaning of this dream and not knowing what it meant, he must have been very, very excited and he got before the Lord in prayer.

[00:24:05] He was astonished for one hour. That means he was really amazed and he got before God about it. And you know there's a wonderful lesson here for us as individuals. Every one of us in our lives has times when we have to face some difficult situation. This is a very difficult situation for Daniel. He has to give the interpretation of this dream. Well, you might say that was an easy thing. Why, Daniel interpreted this dream here and couldn't he easily interpret this dream? Well, the fact that God gave him the answer for that other dream wouldn't necessarily mean that he could answer

this dream just because of that. He sought God's face. Daniel and his companions had a special prayer meeting to ask the Lord about what this image meant. And Daniel was not just, as it were, he hadn't received any endowment of ability to interpret [00:25:06] dreams. He needed to be dependent on the Lord for this dream. And so it is with us, beloved, just because we have God's help in some special thing in the past time, that doesn't mean to say that we don't need to be before God about the present difficulty that we might have. Every time something comes up in our life that is a problem, we need to take that thing specially to the Lord. And that's what we find with Daniel. Daniel was a man of prayer, but he brought every thing to the Lord specially. When every new test came up, Daniel went to the Lord about it. They prayed right in the very beginning, when they didn't want to eat the meat and drink the wine that had been offered to idols. They prayed about this image, this dream. And now Daniel's in prayer [00:26:01] again, and the Lord reveals to him the dream. And it tells him, he says to the king, verse 20, The tree that thou sawest, which grew and was strong, whose height reached unto heaven, and the size thereof to all the earth, whose leaves were fair, and so on, it is thou, O king, that art grown and become strong. For thy greatness is grown and reaches unto heaven, and thy dominion to the end of the earth. That was Nebuchadnezzar, a great king over a vast empire. Whereas the king saw a watcher. Now, we get this word watcher mentioned three times, in verse 13, in verse 17, and in verse 23. And I looked this up in the concordance, and this is the only place, this chapter is the only place where this particular word is used. And I believe that it's referring to Daniel's, excuse me, to Nebuchadnezzar's understanding of an angelic being. He calls him a watcher, but it was a messenger from the Lord. [00:27:05] The Lord sent a messenger, but Nebuchadnezzar calls him a watcher. But no doubt he was that.

The Lord was watching Nebuchadnezzar. Just something like in the book of Revelation, it says the Lord is the one that walks in the midst of the golden candlesticks. He is discerning what people are doing. He discerns what his people are doing. And the Lord, even today, he is watching. And he has his agents, as it were, his angels, they're watching, even over the kingdoms of the world. And they're seeing what those are doing, who he's allowed to be in places of prominence. No doubt in this country, God is taking notice of what's being done. He's taking notice of what those that are in the place of authority are doing. They have to give an account to God. If the powers of men are ordained of God, those men have to give an account [00:28:03] to God. It's not a question of whether they're converted men or whether they're not. It's a question of if God's allowed them to be in the position of responsibility. And while they might think that they're only responsible to the people that elected them, they're not. They're responsible to God. That's why, as we were saying the other night, the only countries where democracy has been a success are the countries where those who rule not only realize that they're there because they've been elected to the office, but they realize that they have a responsibility to God. But in countries where those who rule just try to please the people who elected them, we don't find that democracy works at all, because then it's just the rule of the people and there's not the fear of God. Those who rule must rule under God, and if they don't, their rule is not successful. So there are those who watch, and it says here, [00:29:04] whereas the king saw a watcher, a holy one, coming down from heaven and saying, Hew the tree down and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brass in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him. This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king, that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots, thy kingdom shall be sure unto thee, after that thou shalt [00:30:04]

have known that the heavens do rule. Now notice what Daniel advises the king to do. He says, Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, it may be a lengthening of thy tranquillity. Or the margin says, it may be a healing of thine error. Daniel says to the king, This is the interpretation of the dream. You're going to be cast out Nebuchadnezzar. You're going to be treated like an animal, until seven times, which taking the word times in other parts of the scripture means a year. For instance, it mentions three times, times and time and a half for the great tribulation, which is three and a half years. We take it that this means seven years here. But Nebuchadnezzar would be cast out of his kingdom [00:31:02] for seven years, until he came to his senses and recognized that the Most High rules in the kingdoms of men, and he gives them to whomever he will. The Most High is a millennial title. It will be used of heights in the millennium. And that's why, let's just see that this is really a type, as it says there, typical of the subjugation of all Gentile power in the time of the end, and the recognition of Christ's reign. And Daniel's advice to Nebuchadnezzar is, Nebuchadnezzar, king, O king, he says, this is going to come upon you because you're not honoring God. You're continuing on in your sin. You've not heeded the testimony that God has given you.

You know, beloved, every person has a certain testimony given to them. You might say, well, what about the heathen in the middle of Africa? They have a testimony. True, we've got to go and give them the gospel. God holds us responsible to do it. But they even, [00:32:05] they have the testimony of creation. We have a far greater testimony. Every person has some testimony. Every one of us here tonight knows what the gospel is. And if people hear the gospel and refuse it, God holds them responsible. Nebuchadnezzar had had a testimony given him. He knew that the God of Daniel was the true God. He'd been told that he'd been exalted to that high position by the true God. And yet, and he'd also said that there was no one who could interpret dreams like Daniel, because it was the spirit of God that was in Daniel. And yet he continues to worship idols. He continued on in opposition. We might say he was stubborn. He would not accept the testimony that God had given him. And so Daniel says, this is a voice from God to you, O king. Leave off your sins by righteousness and by iniquities by showing mercy to the poor.

[00:33:05] Maybe God will have mercy on you, Daniel said. But no, what does Nebuchadnezzar do? Does he heed this? Not at the first. And it tells us in verse 28, all this came upon the king Nebuchadnezzar. At the end of 12 months, God gave him 12 months of grace. Just imagine. People say that God is merciful. God is always merciful. He's not willing that any should perish, as Peter says, but that all should come to repentance. At the end of 12 months, he walked in the palace of the kingdom of Babylon. The king spake and said, is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty? Think of the boasting. This great city. They say it was a wonderful city. Why, the king's wife had come from the hill country of Media and she just longed for the forests of her own land. And the king, at great expense, [00:34:06] built those great hanging gardens of Babylon so that she could walk around among the lovely trees there. Must have cost an awful lot. No, they have to work with many, many slaves to do that. The king built all that and he was boasting in what he'd done. This is the great Babylon that I built by the might of my power. He didn't bring God into it at all. Well, you know, we've heard people talk like that today. In fact, the fab premise today, beloved brethren, that with all the great achievements of man that we have, that man is able to shoot rockets off and send missiles to the moon and send these wonderful contractions that he's making around the earth in orbit and all that kind of thing. Do we read in the papers about God being given the glory for all this? No, man is boasting about what he does. Aren't these the wonderful things that we're doing? [00:35:05] There is some recognition of God. One is thankful that from some of these men, even, that you hear some little recognition of God. Some of

these astronauts have really given testimony that they of their faith in the Lord and trust in him. But generally speaking, we find very, very little recognition of God's hand in all these things, but rather a boasting of man's great achievements. And just as God's judgment came upon Nebuchadnezzar because of his boasting, God's judgment's going to come upon this civilization of our day because it's a civilization of man's boasting about all the wonderful things that he does and leaving God out. God is being just bowed out of his own universe by his creatures who want to leave him out and just go on their own way, forgetting that the very genius that they have to do these things and to invent these things has been given [00:36:03] them by God originally and that he gives them the power to do it. While the world was in the king's mouth, there fell a voice from heaven saying, O King Nebuchadnezzar, to thee it is spoken that kingdoms departed from thee and they shall drive thee from men and thy dwelling shall be with the beasts of the field and they shall make thee eat grass as oxen and seven times shall pass over thee until thou knowest the most high rulers in the kingdom of men and given it to whomsoever he will. And that's what happened and it goes on and tells us. Now what happened to Nebuchadnezzar? I believe that Nebuchadnezzar lost his reason. God allowed Nebuchadnezzar to go crazy and then they drove him out and there he was put out in the field and it tells us that his hair was grown like eagles feathers and his nails like birds claws. They didn't have any places where they took care of these kind of people in those [00:37:04] days and so they just drove these people out. They said they're acting like animals, well that's where they should be put and they put him out with the animals. And apparently he was there for seven years and at the end of seven years God had dealt with him sufficiently that he was willing to listen to the voice of the Lord and God allowed his reason to return. And it's a remarkable thing, it says in verse 34, at the end of the days I Nebuchadnezzar lifted up mine eyes to heaven and mine understanding returned to me. You see that lets us see that he'd lost his understanding, he lost his reason. My understanding returned to me. Do you see animals lift up their eyes to heaven? The animal always looks down and Nebuchadnezzar was looking down but at the end of the seven years he looked up. [00:38:01] He lifted up his eyes to heaven and the looking up, lifting up of his eyes I believe is expressive of the fact that he lifts up his heart. Nebuchadnezzar lifted up his heart to God. God allowed his reason to return, he became a rational being again and his kingdom was restored to him. And then he says in the, in verse 34, continue, mine understanding returned to me and I blessed the most high and I praise and honor him that liveth forever whose dominion is everlasting dominion and his kingdom is from generation to generation. And he goes on and gives his testimony of faith in the Lord. And the last verse says, now I Nebuchadnezzar praise and exalt and honor the king of heaven. All his works are truth and his ways judgment and those that walk in pride he's able to abase. This is Nebuchadnezzar's closing testimony. Isn't it a lovely testimony [00:39:01] that that great man who was so great yet because of his his pride and his arrogance God brought him down but that was the means of his salvation. And this is a little picture of the fact that all Gentile authority will eventually be brought down to recognize the Lord.

Nebuchadnezzar is a little, Nebuchadnezzar being the first Gentile monarch to be owned of God in the times of the Gentiles and the way he ended his, the way his life ended in the recognition of the God of heaven is a picture of the fact that all Gentile rule will eventually be brought low before God and will have to recognize that God rules in the kingdoms of men and that man doesn't rule. Man, man wants to leave God out. God is going to put them through the great tribulation [00:40:01] and all the Jews especially will have a great trial through there but that all Gentile nations will be affected by it. And this is really what we see tonight is really the type of the Gentile power being brought into subjection to God. But the godly Jews of the time of the end will have a part in it because Daniel represents them. Daniel was the man of God who was the testimony to the king. Today the true Christians, those who know the Lord as their savior, they're the testimony to this world. In the future

after the Lord takes the church away, the godly remnant of Israel will be the testimony. Men like Daniel, Shadrach, Meshach and Abednego, they will be the testimony, those who will be a testimony for God to these arrogant Gentiles of that day who will eventually be brought low and have to say yes, the God of heaven is the one who has a right to rule [00:41:01] and the king, the Lord himself is going to take his great power and reign. This world will be a wonderful place when the Lord Jesus reigns over everything and every government of this earth during that millennial thousand years reign of Christ is going to be subject to the Lord. He is going to be king of kings and lord of lords. That means king of those that rule and lord of those who exercise authority. He'll be over them. There will be rulers, every nation will have its rulers, even in the millennium, but they'll all be ruling under the Lord and he will be over them all and they'll all be subject to him. There will be one empire on this earth, it'll be the empire of our Lord Jesus Christ. That'll be a wonderful time. But God has something for us better. This will be in the earthly side of the kingdom, but we who belong to the church, we're going to be with Christ in glory in the heavenly side of the kingdom because the kingdom of God during that [00:42:03] time will have the earthly spear and the heavenly spear and we who compose the church now, we're also called the bride of Christ and we're going to be reigning with him. He will reign over the earth as king and we'll be with him as his consort, as it were, associated with him in his reign. What a wonderful privilege will be ours and yet it's all through his grace because none of us would have any connection with him at all except by that grace that saved our souls on the basis of the work that was finished on Calvary's cross when he shed his precious blood for our salvation. In the 20th chapter of Isaiah, we won't turn to it, I see our time has gone, but in the 30th chapter of Isaiah we have there, if you'll read it over when you go home, [00:43:04] we have there the Gentiles recognizing the reign of Christ and they will come to own him as the rightful king and that's what it points out here. I said Isaiah 20, no, Isaiah 60, the 60th chapter of Isaiah, from verses 12 to 16 especially, we have a reference there to the Gentile nations owning the Lord Jesus. You know, there are those who preach or those who teach rather that this world is going to be converted to Christ through the preaching of the gospel but that's not true. The preaching of the gospel isn't to convert the world. The preaching of the gospel from the day of Pentecost right down until the Lord comes has as its aim the taking out of the world of people for Christ's name so that wherever the gospel goes there are souls saved but there are also those who refuse to be saved but the whole [00:44:06] world is going to be converted when the Lord's judgments come. It's not through the preaching of the gospel that this world is going to be brought to submit to Christ. It's through judgment. That's the uniform teaching of scripture and the great tribulation is the great time of judgment that's going to come on this earth and it's that that will make men turn to God and those who don't turn to him will have to be judged by him. It says there's a verse that says when God's judgments are in the earth then will the inhabitants of the earth learn righteousness. It's a sad thing. God has given this earth 1900 years over 1900 years now of the preaching of the gospel and as we were mentioning before someone was saying you know a Christian was talking to a soap manufacturer and he said to gave he spoke to this man about the Lord and this soap manufacturer [00:45:04] said well I don't think much of the gospel has been preached all these years now and there's a lot of unsafe people yet and so the preacher says well he says I've seen a lot of dirty people around here too he says that doesn't seem that your soap is very much good oh he says the soap's all right he says but people are not using it people don't use it well isn't that true there's nothing wrong with the gospel and the gospel is not a failure it's because people don't accept the gospel that they're not saved and sad to say God's grace does not bring them to repentance but thank God everyone who does submit to the law in the through the testimony of the gospel is saved as Nebuchadnezzar submitted and he was saved you see we have Nebuchadnezzar's personal life and how he came to own the Lord in the end and then we have Nebuchadnezzar's political life we may say and he's here we see him as a type of gentile power there's just one more thing I want [00:46:05] to say these seven times have sometimes been

interpreted to mean possibly taking seven times 360 360 days being the the the prophetic year and seven times that would make it 2520 years and some have thought that that gives us the length of the times of the gentiles and because of that you know there are those who teach that Christ came in 1914 that that was the end of the times of the gentiles because from 606 which is the beginning of Nebuchadnezzar's reign until 1914 if you just count the years 1914 that gives us 2520 years but then we don't have prophetic years of 360 days now our years are 365 and a quarter days so you really can't make it fit [00:47:02] and I believe that's where people make a mistake in trying to set dates for these things as I was saying in the beginning this period of the church age is dateless we know we're getting near the time of the end but God hasn't given us dates connected with this there are dates up to that time as we'll see in the 70 weeks down there in the ninth chapter and there's that we know definitely the seven years that got to run after the rapture but we have not given dates for this so all we could say about that 2520 years is that it may represent perhaps in general terms a period but you can't make it fit to any particular time that we know now and those who've set dates God has always allowed the dates to go past and then these people who set dates for the Lord's coming at certain times have had to be ashamed of themselves or else try and make some other explanation [00:48:05] so we cannot set dates we know the Lord's coming's near everything around points to it things are developing at a rapid rate and man is going on in his folly but it's true as we have here the most high still rules in the kingdoms of men gives it to whosoever he will and sets up over it the basis of men and God is going to fulfill his purposes no matter what men does and what we need to do is to be exercised before the Lord to serve him faithfully and live for him realizing that the time is short and that the coming of the Lord draws near