

(Daniel) the Conversion of Nebuchadnezzar

by Willie Mullan

Willie Mullan's sermon explores the profound transformation of Nebuchadnezzar from a tyrant to a converted king who desires peace and acknowledges God's sovereignty.

Duration: 1:02:50

Scripture: Daniel 4:1

Topics: "Nebuchadnezzar", "Conversion", "Peace With God"

Description

Willie Mullan preaches on the conversion of Nebuchadnezzar, emphasizing the profound transformation of the once cruel king into a proclaimer of peace and the most high God. He highlights how Nebuchadnezzar's experience with God led him to desire peace for all people and recognize God's sovereignty over all nations. Mullan draws parallels between Nebuchadnezzar's journey and the experiences of believers today, urging them to seek peace and acknowledge God's greatness. The sermon underscores that no one is beyond God's reach for salvation, and that true peace comes from a relationship with the Most High. Mullan encourages believers to reflect on their own experiences with God and the peace that follows.

Transcript

105 please, 805, brightly beams our father's mercy from his lighthouse evermore, but to us he gives the keeping of the lights along the shore, 805 please, and the book of Daniel again this evening, and we're at the fourth chapter please, the book of Daniel, and we're at the fourth chapter, and we're looking very carefully this evening at every single word in the first three verses, just looking at those first three verses of Daniel chapter 4, and before we get into studying this properly and seriously and carefully, let me remind you of some things that I have already said about this great and mighty book of Daniel. There are 12 chapters, and most of the great bible teachers and commentators, they divide these chapters into two sections. A great part of the book no doubt is historical, and another great part of the book is philosophical, but when we began I said that we would keep our three-fold eye on the book, looking at it in a three-dimensional sense.

It is historical, and it is prophetic, but we must not miss the spiritual. Not just history we want, and it's not just prophecy we want, because the things that were written aforetime, whether they be history or prophecy, they were written for our learning, and that's something we must keep in balance all the way. So remember that we're looking at history and prophecy, but gathering the spiritual lessons together as we go

along.

You remember when we started the first chapter that we saw this great king, Nebuchadnezzar, this first Babylonian emperor, we saw him crossing the Syrian desert and invading the little land of Palestine. You remember he destroyed Jerusalem, you remember he ransacked the temple of God in Jerusalem, you remember he brought away some of the golden vessels that were in the temple of the Lord, you remember that he brought Zedekiah the king captive, and in his cruelty he killed his two sons before his eyes, and then with fierceness and brutality he put out the eyes of Zedekiah. You remember that he brought some young princes with him as captives, lads who were only 14 or 15 years of age, Daniel was one of them, and you remember that Daniel took his stand in Babylon as a lad against the brainwashing of the Babylonians.

Then we went into that great second chapter where the king, Nebuchadnezzar again, had this mighty vision, and Daniel was the one that found the secret and interpreted the dream. You remember the vision, a man with a head of gold, with arms and breasts of silver, with belly and thighs of brass, legs of iron, feet of iron, and toes, ten toes made of iron and clay. And we had a whole night looking at the interpretation and the meaning of this mighty vision, and we had another great night looking at the ten toes, the last outward expression of this great image.

And the common market that we're about to enter into just now may well be the ten toes of Daniel's image and the last outward expression of the times of the Gentiles. And just before we went on holiday we were at that great third chapter where Nebuchadnezzar again set up this image, 90 feet high, and demanded the whole world to bow down and worship. You remember how the three young Hebrew princes withstood the king's wishes and entered into the fiery furnaces as witnesses for God.

Now we're at the fourth chapter this evening and we're coming to the end of the day of Nebuchadnezzar. He's going to die in this chapter and see it out. Belshazzar will take over in the next one.

But you know something really happened to Nebuchadnezzar at the end of his day. God took a dealing whistle, and remember although he was a mighty Gentile monarch, and though he was cruel and fierce and brutal, he was a tyrant, yet God bent him. And the many great Bible scholars believe, and I believe with them, that he got gloriously saved at the end of the day.

He became a converted king. You see there is nothing too hard for the Lord. I think that we'll be able to prove tonight that he was a changed man.

We're not going to deal with the experience that changed him this evening because we're keeping that for next Tuesday. But when God gave him this great experience and changed his heart, then the king made a proclamation to the world. And it's the proclamation of this converted king that we're dealing with this evening.

Just look at the wording of chapter four. Nebuchadnezzar the king, he's writing this himself. Unto all people, nations, and languages that dwell in all the earth.

And you'll mark the word all people and the phrase in all the earth. Because he was the first great Gentile monarch that ruled the whole entire planet. He was the first Gentile world power.

And after his experience with God, he's writing to all people, nations, and languages that dwell on in all the earth. And this is the first thing that he wants to say. Peace be multiplied unto you.

Now, immediately if you had any spiritual insight at all, you would detect that there's something wrong with the man. There's something changed. Because Nebuchadnezzar was never a man of peace.

He was a warrior from his youth. He had gone to war again, and again, and again, until he had conquered all nations, and all people that dwelt on the earth. He was cruel.

He had put the sons of Zedekiah to death even before their father's eyes. And then he had taken the eyesight away immediately. He had brought these young princes to Babylon, and he was determined to brainwash them and make them Babylonians.

But he's changed. He's talking about peace. Peace be multiplied unto you.

He wants everybody to have peace. Now, he's a changed man, I tell you. Of course, we'll get into this just in a moment.

You'll find that we have an experience with God. And as experience begins in verse 4, we'll begin the experience next week, but just look at it now for a moment. I, Nebuchadnezzar, was at rest in mine house, and slithering in my palace.

And it doesn't make a matter where a man is or who a man is, and it doesn't make a matter if he's slithering in his palace. God can take a dealing with them. And this experience with God begins here in verse 4, and it ends in verse 34.

Have a look at verse 34 for a moment. And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven. And it's a great moment when a mighty king lifts his eyes towards heaven.

And mine understanding returned unto me, and I blessed the most high. That's a great phrase, isn't it? Oh, God has brought this fellow to his knees. There were many gods, remember, in Babylon, I could name you quite a few just now.

Oh, but he's looking past them now. His eyes are on the most high. I blessed the most high, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.

You know, he's been through an experience. Look what he says about the inhabitants. And all the inhabitants of the earth are reputed as nothing.

And he, that is the most high God, doeth according to his will in the army of heaven. And among the inhabitants of the earth, and none can stay his hand or say unto him, what doest thou? And a lot of people would need an experience like this, wouldn't they? Because a lot of folks think they can do what they like down in this planet. Ah, but they can't, you know.

Because God may take a dealing with them yet. And although they may be flourishing in their wickedness, God can bend them, you know. And God can break them.

And terrorists can be terrified by God, you know. And God starts, you know, big men are not so big. And this man is learning things.

He's learning that God doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand or say unto him, what doest thou? And he puts this to it, he says, at the

same time my reason returned unto me. I think that's the only time in life you get real sense, when you bow your knees and acknowledge God as the most high. That's when you get real sense.

And for the glory of my kingdom, mine honour and brightness returned unto me, and my counsellors and my Lord sought unto me, and I was established in my kingdom, an excellent majesty was added unto me. You know, when a man gets saved, God doesn't do his business any harm. When a man gets saved, God doesn't do his family any harm either.

When a man honours God, God honours him. This always goes like that, it will always be like that, because God has promised them that honour me. I will honour, and he just can't break that.

He can't talk like that and then break it. And he honoured Nebuchadnezzar because Nebuchadnezzar was now honouring him. Verse 37, Now I, Nebuchadnezzar, praise and extol and honour the King of Heaven.

This is great chop out of him, isn't it? Yes, he's saved, you know. He'll be in heaven one day, this fellow. Wonderful things happened in this old planet of ours.

Saul was starstruck. That cruel, fierce Pharisee who stood with a sneer on his face while Stephen was thrown to death. God bent his knees, saved him.

Death to the public, all, was brought back from the swine trough. My, David was brought out of the horrible pit. The demoniac in the tombs, someone whom the devil had taken absolute control of, and you would think there was a lot of them in this land of ours.

How will God save them? For any sakes, whatever you do, don't limit God. God can save Nebuchadnezzar, and God can save Saul of Tarsus, and God can save the prophet, and God can save the demoniac, and God can save the drug addict. God saved me when I was a drunkard.

Yes. So, this is Nebuchadnezzar, the king, at the end of his day, and he's had an experience with God, and God saves him. And we'll look at his experience very carefully and fully next week, but tonight we're just looking at the universal proclamation of a converted Nebuchadnezzar.

That's what we're looking at this evening. I promised myself when I'd come back to the class that I wouldn't keep you as late as usual, or that we're going to try to knock a minute or two off, and let you get time to get to your car and get home, if I can work it, about a quarter past nine each evening. This is fair in these days.

Very difficult for me. More difficult for me to cut it short than go it all the way. But I want to try to do this for the class.

I think that you can see that this is a universal proclamation from this converted king. It's on to all people in nations and languages that dwell in all the earth. And in this proclamation, he wants to tell the world three things.

First of all, he wants to tell the world what he desires. He desires peace for the world. And I want to talk to believers about that this evening.

And if you're a believer at all, this should be uppermost in your mind, not to trample over Roman Catholics or buffer anybody about. We need our peace, and we should be the advocates of peace. Let's get that quite clear.

I shall prove that before we're through with this tonight. Because this is what this king desired, that the whole world would get peace. And then he wanted to tell the world not only what he desired, but what he believed.

You see, verse 2, he says, I thought it good to show the signs and wonders that the high God had wrought toward me. And I want you to get the phrase, the high God. You know, this is what he thought about God now.

You see, when Daniel, Sadrach, Meshach, and Abednego had come to Babylon, he had given them Babylonish names. In fact, Sadrach, Meshach, and Abednego are the Babylonish names for these young Judean princes. And he had given them names all connected with his gods.

There were many gods in Babylon. In fact, it's called in history the city of gods, where idols galore. But he's talking now about the most high God.

I think this is tremendous, you know, that he can see this. And he not only wants to tell the world what he desires and what he believes, but he wants to tell the world what he knows about God. You know, he'd come to know God.

Look at verse 3. How great are his signs! How mighty are his wonders! His kingdom is an everlasting kingdom. And his dominion is from generation to generation. Fancy old Nebuchadnezzar getting to know all that, the way down in Babylon at the end of his day.

And some of us believers don't know it yet. So this is what we want to think about this evening. We want to think about what the converted king desired for the world.

And what the converted king believed about God. And what the converted king knew about Jehovah. I think it's most interesting, you know, that this man was so changed.

He was a rough diamond. He was a cruel, fierce, tyrannical monarch, you know. And yet now this man is desiring peace for the world.

You know, the day that some of us came to know the Lord, we were not much to write home about. I was a deep-dyed reptile scarlet abominable sinner. Sometimes when I think of some of the things that I did, I close my eyes and can't go on with it.

I was guilty of a thousand things I wouldn't like to tell you. And I could tell you now that if they were suddenly written on that wall, I would get out and never come back. But I was saved, you see.

I had an experience. And God changed me. Something happened inside, you know.

I didn't join the Unionist party or anything like that. I had an experience with God. And you know, when a man has an experience with God, the first thing that happens to him is this.

Let me go over this with you very carefully. We're way back at Romans. The letter to the Romans, chapter 5. Romans, chapter 5. See the last verse of chapter 4? Paul's talking about our Lord Jesus Christ who was delivered for our offenses and was raised again for our justification.

And some of us can remember the very moment when we had revelation of the that Christ died for our offenses. Not for one or two of them, remember. For everything that could be laid to my charge.

Everything was laid on Him. You see, if some of the sins that I've committed were left out at Calvary undone, oh no, He didn't have to do it, you know. No, He was delivered for all my offenses.

Every one of them. And He was raised again so that I could be brought in justified before God. And the word simply means just as if I'd never sinned at all.

My children's law. And then chapter 5 begins, therefore being justified by faith. The moment I placed my faith in the Christ who died and rose again, look, I became justified and because of that we have peace with God.

You know, that's a great thing, you know. It's a terrible moment when you feel yourself a guilty, condemned, undone, unclean, scarlet, wretched sinner. But it's a mighty moment, you know, when the burden of your sin rolls away.

When you stand justified before God. When in your heart and soul for the first time you have peace with God. It's a great thing.

That's where you are tonight. I'm not asking you of your Presbyterian. I'm asking you, have you peace with God? That's what I'm asking.

Did you get it by faith in Christ? That's what I'm asking. Now, you know, this thing grows deeper and bigger, of course. Have a look at this.

This is Philippians and it's chapter 4, please. Paul's letter to the Philippians and it's chapter 4. And this is what Paul says to these believers at Philippi in verse 6. He says, be careful for nothing. And as the other translation says, be anxious for nothing.

The same thing, of course. And you know, these are days when many anxieties might well cling to your mind. But if you're a child of God and you have peace with God, then you should learn this, to be anxious for nothing.

But in everything, no matter what's happening, what sort of burden's coming on your mind or heart, just go and pray everything by prayer and supplication with thanksgiving that you request from me known unto God. Just go and tell the Lord about it. Just throw your burden on the Lord.

You know what happens? See, next verse. And the peace of God, which passeth all understanding, shall keep your hearts and minds. You know, there's a difference between peace with God and the peace of God.

You would know that, wouldn't you? You see, the moment that any little fellow staggers to the Lord Jesus and puts its full trust in him, he gets peace with God. Doesn't necessarily mean that he's got the peace of God. But it's there for him, you know.

He has to learn this. This is a part of the Christian life. Not to let things get in on you.

Not to let them weigh too much. Not to take them to bed until you can't sleep. Take them to the Lord.

Don't be anxious or over-anxious. Just by prayer, just tell the Lord about it. Somehow, you know, when you take it really to the Lord.

The peace of God. Wish I could expand that. You wouldn't expect me to, would you? No school in the country could teach you to expand the peace of God.

You know what I'm talking about. The peace of God. Remember, Hitler never disturbed the peace of God.

And the rebels and the bombers never disturbed the peace of God. Wonderful thing. Can I really have it? Peace of God in my mind? I assure you I can.

Belongs to me. Worth more than all this world aside. Peace of God.

My mind. But you know, you don't only find peace and feel peace. You know, you've got to follow peace.

Let's have a look at Hebrews. Hebrews chapter 12 it is. Hebrews 12.

Verse 14 now needs to be read very carefully. Just watch it. Hebrews 12.14. Follow peace with all men.

Then there is a comma there. And holiness and there's a comma there too. Follow peace with all men and holiness.

Without which no man shall see the Lord. You know that's a text that's been abused in the land. I went to teach at a big conference once.

Not tell you where, doesn't matter. I just arrived into the hall. It was packed and the chairman came to meet me.

Very nice to me. And then I spied a big bomber right across the hall. It said without holiness no man shall see the Lord.

And it said Hebrews 12.14 underneath. I said to the chairman at the back of the hall. Who told you that was Hebrews 12.14? It is, it is.

He says indeed it's not. But it is, he said. Well I said have you got a Bible? And look at it.

Now what he had up on a banner and it's there all the time all over this land you know. And it's baloney. He had without holiness no man shall see the Lord.

That's not what's in that book. Have a look at what's in the book. It says follow peace with all men.

Then there's a comma. And holiness. What does that mean? It means I'm to follow two things.

I'm to follow peace. And I'm to follow holiness. The emphasis is on the word follow surely.

And then it says without, without that following my, if I'm saved at all I'll follow peace won't I? Oh I'll not be at peace with all men. And I'll follow holiness but I'll never be properly holy down here. Because if I'm never following peace or holiness I'm not saved.

I'll not see the Lord. So I read it out to you bold chairman. With, it says follow peace with all men comma and holiness comma without which no man shall see the Lord.

I said is that your text? He says that's our text yes. Then he says you mustn't even be able to see right never mind read right. I said look let's get at peace meaning.

Follow peace with all men. That's what it says yes. And holiness yes.

Without which no man shall see the Lord. Do you see what you've done? You've taken the word without. You've brought it over onto the other side of holiness.

You've taken the comma away and you've said without holiness no man shall see the Lord. You've made a new text. You were not allowed to write a new bible.

So what I did that afternoon I preached on the text for them. Of course you see I'm following peace but shall I assure you I was in a lion's den. I was nearly torn asunder they can't even read some of them.

Did you ever muddle this up? Oh how sweet that is. I can nearly pick them up from here you know. They don't like it.

It's a terrible thing to annoy you isn't it with the truth. You'd rather have some old stuffed thing wouldn't you. Go and learn God's word and be honest.

Stop fiddling about with God's truth. It doesn't say any such thing in this book as without holiness no man shall see the Lord. Not a bit of it.

It says I'm to follow after peace and I'm to follow after holiness and if I don't do it I'll not see the Lord sure I wouldn't be saved. But I follow after peace. If I find peace and I feel peace I'm following after peace but not at the expense of truth.

Oh no not at all. You remember what the Lord Jesus said when he was giving out these beatitudes and massifies it blessed are the peacemakers. You know friend you're not only to find peace and see you peace and follow us to peace it's to follow us to peace.

It's a very difficult thing to do sometimes. You see I was preaching in Mr. Orr's church once great victorious church I call it Mr. Orr's and little fella came up at the end of the meeting and said pastor I'm separated from my wife and I know she loves you. I said no easy on her a wee bit.

She said I don't mean it that way. I mean she thinks he said you know she comes to all these meetings she just adores you. You know what I mean.

She said if any man can do anything for me you can do it. You go and see her and I want her back. I said look here I'm not just as soft as you think I am.

If your wife left you she left you for something. Tell me what it was and don't tell me a lie. He says well I was running about with another woman and I got venereal disease and she caught me on she threw me out.

I said well I'll go and see her tomorrow. Not promising you anything but I'll see her. So I went to see her the next day and this lady opened the door and said I love you great to see you.

Oh give me tea and all. She said did John send you? I said he did yes. She says you know he's never told anybody the truth about this thing.

I said I think he told me. He says what did he tell you? I said he told me he was running with another woman he got venereal disease and you caught him on and threw him out. She says it's the first time he's

ever said it and that's all I need.

I'll summons you as a witness and I'll get rid of him. And let me tell you she summons me. Yes Lord McDermott's son who is Mr. McDermott Queen's Counselor he is dope and all as he is.

He summoned me brought me into his office and he had a great big sheet written out. Pastor Mullins, Ralph Newergan talks to so and so and he told me so and so and I went and seen his wife and told her. She said sign that and I just took it and tore it up and threw it in the rest people's house.

She says that's my property. He says well it's in your office you know. My own fellow would annoy me.

He says you won't do this. I said no I most certainly will not I'm not going to court to get anybody a divorce I don't believe that they should get one and I will not go. She says I summons you.

Summons me subpoena comes from the Queen and you're bound to go. So I went along. Sutton McCorton was his father who was Lord Chief Justice.

McDermott came up onto the bench and I was determined that they wouldn't make me speak. You know you can drag me there and I went to honor the Queen and the subpoena you bother screwing my arm to make me talk don't you. You sit like a dummy.

Bother with a fellow who sits like a dummy you know. And one of the Queen's counsellors told me if you take this attitude they'll send you to the Cromwell for six months. Well I can't put up with the holidays but I can stick to Cromwell for six months.

I says it doesn't make a matter what way you talk to me I'm not saying anything in this case you get that out of your mind. But you see the court had just opened and old Lord McDermott had just sat down and flopped. He went off the chair and flipped it.

And I thought the Lord was on my side now. I didn't pray that the old fellow was saying remember that. Oh no.

So they had to postpone the court. Coming out of the court another Queen's counsellor put his arm round me and said what are you doing here. I told him.

He said you know young McDermott can't it summons you. And he knows he can't it summons you. There's another law he thinks you don't know it.

When you go in between two you're called a reconciliator. You're trying to reconcile them. Queen Victoria passed a law that you can't it summons a reconciliator.

Well I said he's done it. Can you get me that and write it. Can you give me the statute book and all about that law.

Because I'll need it. But McDermott found out that I got it. And when the court reassembled he never called me.

I'm waiting on him yet. But I want you to see that when you become a peacemaker you can get into trouble by being a peacemaker. The Lord Jesus was the greatest peacemaker this world had ever seen.

And yet men were divided around him. They were divided at the cost of two thieves. You know this peace is a wonderful thing.

You get it when you trust Christ. And when you get the feeling the experience of the peace of God in your mind. And then you follow after it.

And then you not only follow after it but you fast to it as much as you can. Because you foresee the day when this world will know peace it never knew before. Tell me this now.

Have you had an experience with God? Have you peace with God? Have you ever experienced the peace of God? Do you follow after peace? Do you fast to peace? Tell me what sort of Christianity you have? You want to shoot somebody? Or throw stones? But I'll tell you this. If we're believers we should be like Nebuchadnezzar. Let peace come.

Let peace come. We should be the Christian banner. We should be our desire.

This old fella learned this the way down in Babylon. Let's get back to Daniel chapter 4. I want you to notice this. Verse 2 he says I thought it good to show the signs and wonders that the high God had wrought towards me.

You know in verse 2 he said this. And that's verse 2. The high God. You see verse 34 just go down the chapter a bit.

At the end of the day thy Nebuchadnezzar lifted up mine eyes onto heaven and mine understanding returned to me and I blessed the most high. I wonder do we really believe tonight that God is the most high? Quite sure about this aren't we? Because I haven't any doubts about it. I woke about half past four this morning put the light on and got the book and I remember holding it tight and closing my eyes and saying Lord you're up there somewhere seated upon the throne and this book tells me Lord that you're made higher than the heavens.

There's nothing higher you know. There's no one higher. Have we got this? It's time we believe we've got this.

It's a wonderful thing you know. He's the most high. You know what the word most high simply means? The first time it's used it's used in Genesis 14 where Melchizedek met Abraham.

He was the priest of the most high God. Possessor of heaven and earth. That's what it means.

All that we knew. All that men knew that God owns this world. The arrow they don't own it you know.

Nor the unionists. Nor Andrew Purcell. Nor Green or White.

Nor Communists. Nor Romanists. No! God owns this.

I wish we could get the grasp of this. This old fella got the hold of this. Bypassed all the angels.

Knocked them down all round them. Most high God! Oh that we could see this. Friends this is what we need to see doesn't it? You know he went a bit further than this.

See verse 17 chapter 4 verse 17. This matter is by the decree of the watchers and the demand by 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 basis of men. I wish that we could get the hold of this that the most high he ruleth in the kingdom of men.

I think that sometimes we don't believe this you know. But I'm absolutely sure of this. This isn't just a fantasy with me.

I believe that God is in control of all things. I believe that God is ordering everything at this moment according to the counsel of his own will. I believe the most high sits in the heaven and even lasts sometimes.

He that sitteth in the heaven shall last. God is still on the throne. I wish we really believed it.

We sing it sometimes but I don't think we believe it. But I can tell you this that Ned you could never have believed it. You see verse 35 that's one we were at a moment or two ago.

All the inhabitants of the earth are reputed as nothing. And he doeth according to his will in the army of heaven and among the inhabitants of the earth and none can say his hand or say what doest thou. This is what Ned you could never believe about his God.

He believes he was the most high God. He believes that God ruled in the kingdom of men. He believes that God doeth according to his will.

I wish we could just grasp that tonight. Do you believe? Are you out for tea? Do you believe that God is the most high? Do you believe that he rules in the kingdom of men? He believes that he does according to his will. There's nobody going to shove him around you know.

I wish that we could get all the rebels to understand this. They won't shove God around. He's the boss you know.

You know Ned you could never not only had an experience that made him desire peace and that he wanted to tell the world what he believed but he wanted to tell the world what he knew about God. Look at this. How great are his signs.

Verse three. You know the signs that God has used have been wonderful. I don't want to touch the signs tonight.

The greatness of God's signs. Because one of these nights when we come to another chapter we'll have to deal with the sun and the moon and the stars and they were put there for signs. When God threw them into space they were put there for signs and for seasons.

But for signs most of all. Of course when the Jews were looking for a sign the Lord Jesus said I'm giving you not only the sign of the prophet Jonah. When the unbelieving nation of Israel would not believe that the Holy Ghost had come God gave a sign.

The sign of tongues. It was a sign gift not to them that believe. To them that believe not.

Of course people would read that. I hear about them talking in tongues where there's it must be the glory of God. Because it's a sign not to them that believe.

But to them that believe not. And you would need to have the unbelief of that. And if you read it very carefully it's the unbelieving Jews.

So the Jews need to have unbelieving Jews. We're not going into the signs tonight. The signs in the heavens or the signs on the earth or the signs of Jonah or the signs of an apostle.

We'll do that just another night. But look at this. How great are his signs and how mighty are his wonders.

There is a text for you young preachers. How mighty are his wonders. He's the God that doeth wonders.

He did wonders when he created all things by the word of his power. You know the greatness of his wonder is seen in creation. It is passion that was done.

It is commanded. And the sea and the mountain stood fast. Yes he has done wonders in creation.

Let me tell you he did wonders in inspiration. See the book. He took a lot of men you know.

Some of them were kings. Some of them were shepherds. Some of them were armed and learned and ignorant men like me.

Oh but that doesn't make any difference when God picks you up. You don't send God to school surely. He's quite capable of taking the things which are not and making a fool out of those who think they are something.

Yes inspiration is a wonder. Because you know that incarnation was a wonder. It's a mighty thing you know.

The mightiness of God's wonders. How that the second person of the trinity came to the blessed virgin's womb and took upon the form of a son. Don't ask me to explain it.

I don't know. I just believe it. God is capable of making worlds.

God is capable of writing inspired writings. God is capable of incarnation. God is capable of substitution.

Taking every sin of mine, laying it on Christ and letting him bear it away. All wonders. Do you see the greatness of God's signs and the mightiness of God's wonders.

Look this old king had got this. How great are his signs. How mighty are his wonders.

His kingdom is an everlasting kingdom. So everything that belongs to God must be everlasting. If God gives me a gift it must be forever.

He wouldn't give me it and take it back next week. If he gave me a gift of eternal life then it was forever and ever. If he set his love on me.

He can't love me one day and then give me up. Oh he doesn't love like that you know. It's everlasting.

Everlasting love. His kingdom is an everlasting kingdom. It will never end.

It's not the end of his God. The old king had got this right you know. How great are his signs.

The greatness of God's signs. How mighty are his wonders. The mightiness of God's wonders.

His kingdom is an everlasting kingdom and his dominion is from generation to generation. You know this is the unchangeableness of God's dealings. God will always be around you know.

He's around in the last generation. He's around in this life. He'll be around in the next one.

It cannot change. This old king had a great experience to bring him into the joy of these things and next week we'll go into the experience. I didn't make the time.

I'm nearly 25 past. It's very difficult for a boy like me. God bless you.

So I'll just sing two verses of 657. There comes to my heart one sweet strain. A glad and a joyous refrain.

I sing it again and again. Sweet peace. The gift of God's love.

We'll sing the first and the last verse of 657 please. Dear Lord help us to experience the peace of God in our hearts and minds. Help us to believe that thou art the most high and that thou rulest and that thou doest according to thy will.

Help us to know something of the might of thy signs and of the greatness of thy wonders. Help us to believe that thy kingdom is forever lasting and that thou art the unchanging one. Part us in thy fear.

Lead us to our homes and safety. Bless us for thy name's sake. Amen.

Audio: <https://sermonindex1.b-cdn.net/13/SID13843.mp3>

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