



**Into the Fire: Spiritual Integrity and Intensity
(Daniel 3: 1-30)**

God's Commandment: Do Not Worship Other Gods

² “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

³ “You shall have no other gods before^[a] me.

⁴ “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or serve them,

--Exodus 20:2-5a

Do not make idols (Hosea 8:4)

- ⁴ They made kings, but not through me.
They set up princes, but I knew it not.
With their silver and gold they made idols
for their own destruction.

Other Gods: Excessive Individualism

- “If people find their moral beliefs by turning inward, the philosopher Charles Taylor warned, they may lose contact with what he called the ‘horizons of significance,’ the standards of truth, beauty and moral excellence that are handed down by tradition, history or God.
- A lot of people will revert to what the philosopher Alasdair MacIntyre calls ‘emotivism’: What is morally right is what feels right to me. Emotivism has a tendency to devolve into a bland mediocrity and self-indulgence.
- Self-created identities are also fragile. We need to have our identities constantly affirmed by others if we are to feel secure. People who live within this moral ecology are going to be hypersensitive to slights that they perceive as oppression.”

--David Brooks

“Obsequiousness” Defined

- “marked by or exhibiting a fawning attentiveness”
- Fawning:
 - “seeking approval or favor by means of flattery”

God's Ways and Thoughts are Higher (Isaiah 55:8-9)

- ⁸ For my thoughts are not your thoughts,
neither are your ways my ways, declares the LORD.
- ⁹ For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.

Tribulation develops spiritual strength (Proverbs 27:17)

- ¹⁷ Iron sharpens iron,
and one man sharpens another.[\[d\]](#)

Gifts of the Spirit: “Spiritual Vision”

(I Corinthians 12:4-11)

- ⁴ Now there are varieties of gifts, but the same Spirit; ⁵ and there are varieties of service, but the same Lord; ⁶ and there are varieties of activities, but it is the same God who empowers them all in everyone. ⁷ ***To each is given the manifestation of the Spirit for the common good.*** ⁸ For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by the one Spirit, ¹⁰ to another the working of miracles, to another prophecy, ***to another the ability to distinguish between spirits,*** to another various kinds of tongues, to another the interpretation of tongues. ¹¹ ***All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.***

Jesus appears to the unbeliever: Paul

- But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest ² and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. ³ Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him. ⁴ And falling to the ground, he heard a voice saying to him, “Saul, Saul, why are you persecuting me?” ⁵ And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting.

--Acts 9:1-4

Jesus: The “Son of God”

- “Beginning in his prologue (John 1:1-18) we find John calling Jesus the divine Son. In declaring that the eternal Word [that] took on flesh dwelt among us, John identifies Jesus as “the only Son from the Father” (v. 14).”
- “He is a Son unlike any other son of God, and throughout his Gospel John returns to Jesus’s divine nature.”

David Schrock: “Jesus as the Son of God”

The Gospel Coalition

Jesus: The Image of the Invisible God

(Colossians 1:15, 17)

- ¹⁵ He is the image of the invisible God, the firstborn of all creation.
- ¹⁷ And he is before all things, and in him all things hold together.

Jonathan Edwards:

A Treatise Concerning Religious Affections (1746)

1. True religious affections arise from those influences and operations on the heart, which are spiritual, supernatural, and divine.
4. True religious affections rise from the mind's being enlightened, rightly and spiritually, to understand or apprehend divine things.
7. True religious affections are attended with a change of nature.

Conclusion: Nebuchadnezzar probably did not experience a religious conversion—at least not yet.

Filled by the Fire in the Fire

