

DOMINION
How To Get Emotionally Unstuck
Daniel 8
By Austin Rammell

Introduction: The purpose of the Bible is to reveal to us the Gospel, that is the Good News about who God is, who we are, what God did to redeem us back into a relationship with Him, and what that relationship means for us now and for our future! As such, the Gospel is the greatest news in the universe! Nothing compares to it. In it we find eternal life! So, unless you just want a life of bondage to sin with no hope of anything better now or in eternity, then you really look forward to learning and applying the Gospel to your life! Unless you just enjoy misery, good news is always a good thing to hear!

However, what do we do when God gives us bad news? Some may say God never does that; but life and the Bible both say otherwise. God is the God of truth, whether that truth is good to hear or bad to hear; he nonetheless is the Truth and as such speaks truth.

Daniel chapter 8 is one of those occasions. There is some good news in it for sure, but overall, its devastatingly bad news to Daniel. It's such bad news that chapter eight ends this way,

27 And I, Daniel, was overcome and lay sick for some days. Then I rose and went about the king's business, but I was appalled by the vision and did not understand it. (8:27)

It so depressed him he literally couldn't get out of bed. He found himself so emotionally stuck that it made him physically sick. And just so you will understand how much he didn't like the news God gave him, the Hebrew word for appalled can also be translated as desolated, wasted, devastated or horrified! The reason is that Daniel's lack of understanding was not intellectual but emotional. He was appalled, not because God gave him news he couldn't intellectually understand, but because he couldn't emotionally wrap his head around it!!

So, what did God tell him? What was the bad news; and how, at 69 and living almost his entire life in captivity, did he get up and go about his life again as usual? How did he get unstuck emotionally and as such get back to the daily routine of life even though he was STILL emotionally appalled, just no longer stuck?

Well, before we talk about that, let me walk you through the bad news that got him emotionally stuck in the first place! Specifically,

Proposition: There are 4 parts to the bad news in Daniel 8 that led to Daniel being emotionally stuck.

The 1st part of the bad news was that

(1) Daniel saw the coming conquest of the Medo-Persian Empire. (8:1-4, 15-20)

A. 1 In the third year of the reign of King Belshazzar a vision appeared to me, Daniel, after that which appeared to me at the first.

1. At the time of this vision, Nabonidus (Belshazzar's dad) is leading the Babylonian Empire into another era of expansion. Belshazzar is co-ruling with his dad running the city of Babylon and presumably all the institutional elements of the government of the empire. Nabonidus was conquering new lands and building and rebuilding temples around the empire.
2. Daniel 7 is the record of the vision that God gave Daniel in the first year of King Belshazzar.
3. Daniel is now 69 years old, presumably semi-retired in that he is no longer running the Kingdom but still has some daily responsibilities. In the midst of that, he has a second vision.

B. 2 And I saw in the vision; and when I saw, I was in Susa the capital, which is in the province of Elam. And I saw in the vision, and I was at the Ulai canal.

1. "Susa was 230 miles east of Babylon, about 120 miles north of the Persian Gulf."¹
2. Daniel is not physically in Susa, but rather in his vision he saw himself there.

C. 3 I raised my eyes and saw, and behold, a ram standing on the bank of the canal. It had two horns, and both horns were high, but one was higher than the other, and the higher one came up last. 4 I saw the ram charging westward and northward and southward. No beast could stand before him, and there was no one who could rescue from his power. He did as he pleased and became great.

1. "Daniel first observed a ram standing in front of the Ulai canal. The ram was an emblem of princely power in the ancient Near East (Ezek 34:17; 39:18). This animal was especially significant in Persian statuary and symbolism. The guardian spirit of the Persian Empire appeared under the form of a ram. Persian kings standing at the head of their armies bore the head of a ram. The text later confirms (cf. v. 20) what these facts suggest, viz., that the ram in this vision symbolizes the kings of Media and Persia. Daniel noted that one of the two horns of the ram was longer than the other, and that the longer horn came up last. This points to the supremacy of Persia over Media in the second empire. Thus the ram is the counterpart of the chest of silver in chapter 2 and the lopsided bear in chapter 7. From his base near Susa the

¹ Storms, S. (2016). [Daniel](#) (Da 8:2). Edmond, OK: Sam Storms.

ram roamed extensively to the west (Syria, Asia Minor, Babylonia), to the north (Armenia), and to the south (Egypt). He roamed freely (“no other beast could stand before him”), powerfully (“nor was there anyone to rescue from his power”), and arrogantly (“he did as he pleased and magnified himself”).²

2. “Evidence also exists that when Persian kings were on a military march they carried a gold ram’s head with them.”³
3. So how did I know that was about the Medo-Persian empire, well, because later in the vision this happened,

D. 15 When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man. 16 And I heard a man's voice between the banks of the Ulai, and it called, "Gabriel, make this man understand the vision." 17 So he came near where I stood. And when he came, I was frightened and fell on my face. But he said to me, "Understand, O son of man, that the vision is for the time of the end." 18 And when he had spoken to me, I fell into a deep sleep with my face to the ground. But he touched me and made me stand up. 19 He said, "Behold, I will make known to you what shall be at the latter end of the indignation, for it refers to the appointed time of the end. 20 As for the ram that you saw with the two horns, these are the kings of Media and Persia.

1. The Angel Gabriel explains the vision to Daniel and in doing so, he makes it very clear what and who the Ram represents. The Ram and its horns represent the kingdom and kings of the Medo-Persian Empire.
2. Daniel would have much rather been told that the Ram was the Jewish people, and as such, God was raising them up to conquer all the evil pagan empires. But He didn't. The Ram and its horns represented the Medo-Persian Empire that was coming for Babylon and everybody else in that part of the world.
3. Although disappointing, this likely wouldn't have been overly shocking to Daniel. The reason is that many scholars believe this coincides with the second part of the image in Nebuchadnezzar's dream (the chest and arms of silver) that in chapter 2 Daniel, Shadrack, Meshack, and Abednego heard from God in order to know it and interpret it.

² Smith, J. E. (1992). *The Major Prophets* (pp. 590–591). Joplin, MO: College Press.

³ Storms, S. (2016). *Daniel* (Da 8:3–4). Edmond, OK: Sam Storms.

4. However, as Gabriel begins to explain everything Daniel saw, he says, **"Behold, I will make known to you what shall be at the latter end of the indignation, for it refers to the appointed time of the end. "**
5. We are going to come back to this later, but I want you to note that the context of this vision is "indignation," which necessarily implies this ultimately has to do with the wrath and judgment of God. However, it's not the final wrath and judgement of God on all kind, but rather God's wrath and judgement during the specific span of history prophesied of in this vision. It will become much clearer when we get to the end of the vision and it has everything to do with why this vision left Daniel emotional stuck.

Note: "The reference in v. 17 to "the time of the end" and in v. 19 to "the final period of the indignation" and "the appointed time of the end" remind us that we should not too quickly assume that such terminology refers to the end of the age (the second coming of Christ). Here it clearly points to the end of events prophesied in this chapter (i.e., the persecution of the Jews by AE)."⁴

The 2nd part of the bad news was that

(2) Daniel saw the conquest of Alexander the Great and the Greeks. (8:5-7, 21)

- A. **5 As I was considering, behold, a male goat came from the west across the face of the whole earth, without touching the ground. And the goat had a conspicuous horn between his eyes. 6 He came to the ram with the two horns, which I had seen standing on the bank of the canal, and he ran at him in his powerful wrath. 7 I saw him come close to the ram, and he was enraged against him and struck the ram and broke his two horns. And the ram had no power to stand before him, but he cast him down to the ground and trampled on him. And there was no one who could rescue the ram from his power.**
- B. As with the Ram being the Medes and Persians, we know the Goat is the Greeks for the same reason. Later in the vision Gabriel tells Daniel,
- C. **21 And the goat is the king of Greece. And the great horn between his eyes is the first king.**
- D. This coincides with the 3rd part of the figure (middle and thighs of bronze) in Nebuchadnezzar's dream in chapter 2 that Daniel, Shadrack, Meshack, and Abednego sought God in order to know and interpret.

⁴ Storms, S. (2016). [Daniel](#) (Da 8:15-19). Edmond, OK: Sam Storms.

- E. Alexander the Great was a student of many things but most notably war. While other armies relied on the number of men, Alexander the great relied on speed, mobility, communication in battle, advanced weaponry and much more advanced tactics. By age 32 he had conquered more land than anybody in history. Visit the following link to learn more about Alexander the Great and the Greeks - <https://www.nationalgeographic.com/culture/article/alexander-the-great>
- F. **“and it was not touching the ground** A reference to the speed of Greece’s military conquests under the direction of Alexander (see Isa 41:3 for a similar description of Cyrus”⁵
- G. “Without question Alexander’s triumphs over the Persian king Darius are depicted here. The Persians experienced crushing defeats at Granicus, Issus and finally at Shushan and the river Eulaeus. Within a few months Alexander had crushed the greatest empire known to man. Following the victory over the ram, the he-goat “magnified himself exceedingly.”⁶
- H. “The “conspicuous” (“prominent”—NIV) horn is obviously a reference to Alexander the Great (356–323 b.c.). His conquest of the Medo-Persian empire and all other surrounding enemies is well chronicled. The phrase “without touching the ground” is a reference to the rapidity with which the Greek empire conquered its foes. Indeed, Goldingay notes that “over a period of four years between 334 and 331 b.c. Alexander quite demolished the Persian empire and established an empire of his own extending from Europe to India” (209). He crossed the Hellespont and joined the Persians in battle at the Granicus River where he soundly defeated them in 334 b.c. He defeated Darius III at Issus in the Taurus mountains. He laid siege to Tyre and eventually occupied all of Egypt. He proceeded east to the Tigris and defeated the Persians in 331 at the battle of Gaugemela. He captured and sacked Shushan, Ecbatana, and Persepolis. His subjugation of Persia was complete.”⁷

The 3rd part of the bad news was that

(3) Daniel saw Antiochus Epiphanes devastate the Jewish people and desecrate the temple. (8:8-12, 22-25)

- A. **8 Then the goat became exceedingly great, but when he was strong, the great horn was broken, and instead of it there came up four conspicuous horns toward the four winds of heaven.**

⁵ Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (Da 8:5). Bellingham, WA: Lexham Press.

⁶ Smith, J. E. (1992). *The Major Prophets* (p. 591). Joplin, MO: College Press.

⁷ Storms, S. (2016). *Daniel* (Da 8:5–8). Edmond, OK: Sam Storms.

1. Interestingly, the Greeks were all about hero worship, and thus about living a hero's life. Alexander the Great was by far the most iconic hero in the history of Greece, but ironically, after surviving an untold number of battles, he likely died as a fairly young man, possibly in bed from typhoid fever.
 2. His Kingdom was immediately split up into four Kingdoms that were given to his four great generals.
 - a. **"8:8 at the height of its power the great horn was broken** Alexander died unexpectedly at the height of his power in 323 bc. **four conspicuous** At his death, Alexander divided his empire among four of his generals"⁸
 - b. The "four conspicuous (prominent) horns" (8:8) that arose subsequent to the death of Alexander the Great (June 13, 323 b.c.) point to the four-fold division of the kingdom among his generals: Cassander (Macedonia and Greece), Lysimachus (Thrace and much of Asia Minor), Seleucus (Syria and other regions to the east), and Ptolemy (Egypt).⁹
 - c. As with every Kingdom, over time these Kingdoms began to war with each other. All kinds of divisions and alliances formed and changed and eventually what Daniel sees next happened.
- B. 9 Out of one of them came a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land.**
1. "As far as the Jews were concerned, the two most important of these kingdoms were those of Ptolemy who ruled Egypt, and Seleucus, who ruled Syria and Mesopotamia. The Ptolemies controlled Palestine from 321 to 198 BC, when the Seleucid ruler Antiochus the Great conquered the land."¹⁰
 2. Antiochus The Great was succeeded by Seleukos IV Philopator who was then succeeded by Antiochus IV Epiphanes.
(https://www.metmuseum.org/toah/hd/gkru/hd_gkru.htm)
 3. "This little horn represents a Hellenistic ruler. It is not to be confused with the little horn of chapter 7 ... Commentators are all but unanimous in identifying this little horn as Antiochus Epiphanes (174–164 BC), the eighth king of the Seleucus dynasty."¹¹

⁸ Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (Da 8:8). Bellingham, WA: Lexham Press.

⁹ Storms, S. (2016). *Daniel* (Da 8:5–8). Edmond, OK: Sam Storms.

¹⁰ Smith, J. E. (1992). *The Major Prophets* (p. 596). Joplin, MO: College Press.

¹¹ Smith, J. E. (1992). *The Major Prophets* (p. 592). Joplin, MO: College Press.

4. But, so far, from Daniel's perspective, he still hasn't seen anything to appalling or horrible yet, that is, until we read the next couple of verses.

C. 10 It grew great, even to the host of heaven. And some of the host and some of the stars it threw down to the ground and trampled on them. 11 It became great, even as great as the Prince of the host. And the regular burnt offering was taken away from him, and the place of his sanctuary was overthrown. 12 And a host will be given over to it together with the regular burnt offering because of transgression, and it will throw truth to the ground, and it will act and prosper.

1. I believe Daniel understood the imagery he is seeing is totally about the Jewish people at this point.
2. The "hosts" and "stars" are universally accepted as a reference to the Jewish people. The Prince of princes is likely a reference to God, as such, this little horn set himself up to be as great as God and as such literally came "against" God. The little horn takes away the sacrifices that were to be given to God and then takes away the temple/sanctuary itself as the place for God to be worshiped. Furthermore, truth, the Law of God and its instructions for following Him are thrown to the ground by the little horn, but nonetheless, the little horn PROSPERS!!!!
3. Later in Daniel 8, Gabriel further expounded on what Daniel saw in this part of the vision and highlights the success of this little horn.

D. 22 As for the horn that was broken, in place of which four others arose, four kingdoms shall arise from his nation, but not with his power. 23 And at the latter end of their kingdom, when the transgressors have reached their limit, a king of bold face, one who understands riddles, shall arise. 24 His power shall be great--but not by his own power; and he shall cause fearful destruction and shall succeed in what he does, and destroy mighty men and the people who are the saints. 25 By his cunning he shall make deceit prosper under his hand, and in his own mind he shall become great. Without warning he shall destroy many. And he shall even rise up against the Prince of princes, and he shall be broken--but by no human hand.

1. So what happened?
2. "Eleven years after Palestine was Hellenized, Alexander died. His kingdom was divided, but it ultimately came down to two successors: the Ptolemies and the Seleucids. Hellenization continued to take place under these dynasties (though you can read Ecclesiasticus to see how many remained faithful to traditional Jewish ideals during King Ptolemy's reign). Eventually, however, the Seleucids reigned supreme, and a vicious Seleucid king

occupied the throne: Antiochus Epiphanes IV (a name every Jewish person would never forget). Antiochus IV plundered the Jewish temple to fund his campaign against the Egyptians. While in Egypt, he received news that the anti-Hellenizers revolted against the pro-Hellenizers and the Seleucids. Antiochus IV was not amused. When he got back, he tore down the walls of Jerusalem, erected a new citadel to dominate the temple area, and stationed a garrison. The city became a military settlement. The pro-Hellenizers worked with the Seleucid military settlers to incorporate the worship of Baal (who was identified with Zeus) into the temple service. Even more tragic, Antiochus IV prohibited Jewish religion. He destroyed the Scriptures. He didn't allow the Sabbath and festivals to be observed. Food laws were abolished. Circumcision could not be practiced; in fact, mothers were killed for allowing it, and their infants were hung from their mothers' necks ([1 Maccabees 1:41-46, 60-61](#)). The lowest blow came when Antiochus IV erected an altar and sacrificed pigs on it." (<https://www.desiringgod.org/articles/what-is-the-apocrypha>)

3. Antiochus literally converted the altar in the Temple to be an altar to Zeus then he sacrificed a pig (an animal that was unclean in the Mosaic Law) on it! To the Jews, there could be no greater form of symbolic defilement than that!
- E. Now that of itself would leave Daniel distraught and appalled, but as Gabriel makes things clearer things get worse.

The 4th part of the bad news is actually seen in good news. Look at verses 13-14 and verse 26.

- A. **13 Then I heard a holy one speaking, and another holy one said to the one who spoke, "For how long is the vision concerning the regular burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled underfoot?" 14 And he said to me, "For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state." ... 26 The vision of the evenings and the mornings that has been told is true, but seal up the vision, for it refers to many days from now."**
- B. "The revelation of the 2300 days of persecution "pertains to many days in the future." Daniel would not live to see the fulfillment of this prediction"¹²
- C. So here's how it all ended up going down. "One day, a Seleucid official came to a rural village and tried to persuade a leading citizen named Mattathias to sacrifice to the pagan gods on an erected altar. After he refused to do so, a fellow Jew complied with the request. Just then, out of zeal for God and his covenant,

¹² Smith, J. E. (1992). [The Major Prophets](#) (p. 598). Joplin, MO: College Press.

Mattathias sacrificed his fellow Jew on the altar and killed the official. He then called on all those zealous for the law of their fathers to follow him. A revolution was born. 1 and 2 Maccabees gives an extensive account of this revolt, but the most important figure is Mattathias's son Judas. He was given the nickname "Maccabee" (the "hammerer"). Skilled in guerrilla warfare, he and his men raided villages, overthrew pagan altars, killed Hellenist sympathizers, and circumcised children by force. The Hasidim (anti-Hellenizers) supported the event that came to be called Judas's Maccabean revolt. "Should everyone read the Apocrypha? No. But every Christian would do well to know what's in it." Three years after Antiochus IV profaned the temple, Judas and his troops conquered the Seleucids. They cleansed and rededicated the temple on December 14, 165 BC. They also celebrated in the manner of the Feast of Tabernacles with "beautiful branches and also fronds of palm" in thanksgiving "to [God] who had given success to the purifying of his own holy place" ([2 Maccabees 10:6-7](#)). To commemorate this event, a new festival was added to the Jewish calendar: Hanukkah (or "Dedication," [John 10:22](#)), also called the Feast of Lights." (<https://www.desiringgod.org/articles/what-is-the-apocrypha>)

- D. So why is it bad news if it is all going to end well. This vision makes it clear that the Jews are going to be freed from Babylonian captivity so that they can return home and rebuild the city, the Temple and restore the culture and laws that God established through Moses that set the Jewish people apart as uniquely God's people. Everything Daniel cherished was going to be restored, that's clear, but its only clear because it all gets destroyed AGAIN because of the rebellion of the Jewish People!
- E. After Alexander the Great conquered that part of the world, Greek culture became massively popular, and for the Jews that meant violating key commandments in the law. J.E. Smith writes,
- F. "Under both the Ptolemies and the Seleucids, the Jews were exposed to Hellenism, an intensive promotion of Greek ways and thoughts. Many abandoned the faith of their fathers. Apostate Jews constructed a heathen gymnasium in Jerusalem and participated in the Greek games in the nude. Some Jewish men underwent a surgical procedure which camouflaged their circumcision. The high priesthood was bought and sold. Some of the high priests were the most ardent promoters of Hellenism. During this period Antiochus came on the scene."¹³
- G. The point being,

The 4th part of the bad news is that ...

¹³ Smith, J. E. (1992). [The Major Prophets](#) (pp. 596-598). Joplin, MO: College Press.

(4) Daniel realized after God restored the Jews from their current captivity in Babylon, they were going to rebel against God all over again and as such, go through judgement all over again! (8:13-14, 26)

- A. This tore Daniel to pieces!! It's not just the pain of seeing the place and culture he loves totally destroyed again, it's why! He can't get his head around why in the world the Jewish people would rebel against God and worship idols all over again! It had to make him wonder what the point of praying, fasting and proclaiming the Good News about God was even for, if His people were just going to right back to their same old ways of disregarding God!
- B. What makes this worse for Daniel is he sees the Temple, He sees the altar, all the things he looks towards everyday from Babylon as he prays westward towards Jerusalem! All the things that symbolize his special relationship His people have been blessed to have with God, destroyed all over again because they had rejected God all over again!
- C. "What Daniel had seen in his vision had to do with what would occur "in the final period of the indignation. [vs. 19]" The *indignation* (*hazza·am*) is a technical term which designates the wrath of God. The *indignation* began with the Babylonian domination of Judah. The present passage suggests that the *indignation* culminated in the persecutions of the little horn. If any light is found in this dark prediction it is only that the persecutions of Antiochus would mark "the final period" (*'acharit*) of the *indignation*. People could then be confident that the Old Testament age was drawing to a close, and the Messianic age was at hand. Gabriel assured Daniel that "at the appointed time the end shall come." The vision does not contemplate the end of all the ages such as a Christian might anticipate, but the end of the Old Testament era. The wording of the NASB suggests that the end of that era was predetermined. The NIV rendering ("the vision concerns the appointed time of the end") suggests that the period known as *the end* would endure for a predetermined period of time. Either interpretation of Gabriel's words is possible (8:19).¹⁴

So, this is what landed Daniel in bed depressed. This is what had Daniel walking around doing his thing still absolutely appalled. But the question is, how was he able to move forward with his day-to-day life? Why didn't he just toss the towel in as a prophet and say forget these people! How did he get up and go about his business with the excellence he was known for, if inside he was hurting that bad? How did Daniel get emotionally unstuck so that he could move forward and eventually move past this feeling of being completely wrecked?

Well, it would be wrong for me to tell you how Daniel did it, because Daniel didn't tell us! However, the Bible absolutely points us to what we need to do:

¹⁴ Smith, J. E. (1992). [*The Major Prophets*](#) (pp. 595–596). Joplin, MO: College Press.

5 Biblical Keys for Getting Emotionally Unstuck (Philippians 4:4-9):

I know I talk about this passage a lot, but I just can't pass on the opportunity to teach you something that is so fundamentally practical in our life! Instead of me piecemealing things from all over the Bible I just cannot pass up the opportunity to take you to a passage that is absolutely about how to get emotionally unstuck. Paul was battling with this very thing, and he shared with us how he got out of it.

In Philippians 4:12-13 Paul said,

12 I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. 13 I can do all things through him who strengthens me. (Philippians 4:12-13)

So, obviously its Christ that strengthens us and gets us emotionally unstuck, and Paul is saying that truth is very much the "secret" that enabled him to press on through so many of the insane difficulties he went through, however, the method of HOW he did all things through Christ was in the previous verses. So, if you are looking at your Bible, back up and look at Philippians 4:4-9. This is where we find out HOW!

The 1st Biblical Key for getting emotionally unstuck is to

(1) Celebrate the awesomeness of God. (Philippians 4:4)

- A. 4 Rejoice in the Lord always; again, I will say, Rejoice.**
- B.** In Life Group the other night, Jenny Shank was talking about her grandmother refusing to use the word awesome except in reference to the Lord. To her grandmother, there wasn't a word in our language that ascribed something to be above it; therefore, to her it only made sense that no matter how great something was it was never greater than God. Likewise, no matter how awful something may be, no matter how much space it takes up in your life, it still doesn't compare to the sheer awesomeness of God! There is no one or nothing that should command our attention and leave us with more wonder and awe than God! Therefore, Jenny Shanks grandmother said, no matter what, I'm going to live and proclaim that God alone is awesome!

The 2nd Biblical Key for getting emotionally unstuck is to

(2) Practice objectivity - measure everything against what we have in Christ. (Philippians 4:5)

- A. 5 Let your reasonableness be known to everyone. The Lord is at hand;**

- B. To be reasonable literally means to be objective and to be objective means you are weighing and comparing things in actuality; that is you are properly perceiving things as they actually are in comparison to other things as they actually are. In that process, there is nothing more objective than to measure everything against the fact that Christ is coming back and as such we are going to be transformed into His image and dwell on a perfect earth in the reality of His perfect love “forever, forever and ever!” (Daniel 7:18)
- C. So, you lost your job; or you’re going through a terrible health situation; or your watching a loved die; point being, there are things in life that create serious stress, emotional devastation and as such create the question of why work so hard to move forward in life if this is what life is going to bring? However, the Gospel makes it clear that Christ is still coming back for you and this His Kingdom is your Kingdom for all of eternity; therefore no matter how horrible a situation is, given the AWESOMENESS of who Christ is and what He has provided us, I always have something greater in front of me to “press on towards!” (Philippians 3:14)
- D. Therefore, as a child of God, in everything, compare it not to how life is for others, but rather to how life is for you; because if you are in Christ, you have the Kingdom of God forever!

The 3rd Biblical Key for getting emotionally unstuck is to

(3) Relinquish the right to control the situation. (Philippians 4:6-7)

- A. **6 do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.**
- B. This isn’t so much about praying as it is relinquishing; it’s about acknowledging God is in control and as such we need to trust Him to be in control; even if it means he is going to take me straight into a fiery furnace (Daniel 3) or a Lion’s Den (Daniel 6). No matter what, I’m still going to hold on to the fact that God is the one who is in control; no matter what it’s always a good thing that He IS in control, and therefore in my prayer life I’m going to insist that I live that way!

The 4th Biblical Key for getting emotionally unstuck is to

(4) Mentally dwell on the positive as opposed to the negative. (Philippians 4:8)

- A. **8 Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.**

- B. Obviously, all Biblical truth meets this criterion, but I love the fact that Paul left the door open for WHATEVER are these things. The directive is clear; let your mind dwell on and ponder these positive things instead of being occupied and dwelling on negative things.

The 5th Biblical Key for getting emotionally unstuck is to

- (5) Learn from people who love Jesus and do what they have done. (Philippians 4:9)**
 - A. **9 What you have learned and received and heard and seen in me--practice these things, and the God of peace will be with you.**
 - B. **7 Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. (Hebrews 13:7)**
 - C. This is simple, look for people who have been there and done that; leaders who have a provable outcome that's truly of the Lord; then do that!