

Into The Furnace Daniel 3:1-29

In Philippians 4:13, we find one of the most well-known verses in Scripture: “I can do all things through Christ who strengthens me.” I like to call this the official Bible verse of athletes everywhere. Athletes are notoriously superstitious people. As a teenager, I was on my high school’s track and field and cross-country teams, and we had our fair share of superstitions. I had my own superstitions. If we ever had a race in North Alabama, we would always stop at the gas station right here at the corner of 280 and Airport Road on the way up. And I would always buy the same thing: Gatorade Endurance Formula, a Gatorade Rain (Kiwi Strawberry), a pack of strawberry Pop-Tarts, a small bag of Cool Ranch Doritos, and a Hershey’s Cookies and Cream bar. Every time, because a little part of me believed that if I deviated from my method, I wouldn’t do as well the next day. Looking back, the Doritos and the Pop-Tarts and the candy bar probably didn’t help me at all, but hey, superstition.

A closer, in-context look at Philippians 4:13, though, shows us something. Paul isn’t promoting superstition. He isn’t talking about a magic formula that will allow me to pull off any athletic feat. I can walk onto a basketball court reciting this verse as fast and as fervently as I can, and I will still be 5’ 8” and come up tragically short when I try to dunk the basketball. Paul isn’t advocating for the Word of Faith movement, that says if I just believe hard enough and claim it strongly enough, I can do or receive anything. Paul is writing about being able to endure any hardship that comes his way through his faith in Christ.

Today, I want us to look at a familiar story of hardship and faith: That of three young Hebrew men who found their faith challenged and their lives threatened. I don’t want you to just pay attention to Shadrach, Meshach, and Abednego, though. I don’t want this to be a story about how you should pull yourselves up by the bootstraps and stand up for what you believe in. I hope this message will show you *why* and *how* you can remain grounded and courageous in the face of challenges and hardships.

Our main idea this morning is this: **Because of God's power, goodness, and faithfulness, His people can trust Him and rest in Him at all times.** Let's look together at some things we can trust.

We Can Trust That Troubles Will Come

This should come as no great shock to anyone in the room. In fact, this is so painfully obvious to us that I almost left this point out. We all know that life is full of difficult and troubled times. We even craft wise statements about the amount of trouble in the world, like, "You're either in a storm, you just left a storm, or you're about to enter a storm." A friend sent me a joke a few days ago that said, "I love how being an adult is just saying, 'But after this week things will slow down a bit' to yourself until you die." Now, don't misunderstand me. I think sometimes we can focus *too much* on the trouble that life has to offer and miss out on all the good there is to be found. I think there is a lot to be said for choosing joy in the midst of circumstances, but that doesn't change the fact that troubles are all around and that, sometimes, those troubles make choosing joy seem almost impossible. Have any of you been there before? Some of you may be there this morning. Look with me in your Bibles at the trouble these three men found themselves in.

1 King Nebuchadnezzar made an image of gold, whose height was sixty cubits and its breadth six cubits. He set it up on the plain of Dura, in the province of Babylon. 2 Then King Nebuchadnezzar sent to gather the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces to come to the dedication of the image that King Nebuchadnezzar had set up. 3 Then the satraps, the prefects, and the governors, the counselors, the treasurers, the justices, the magistrates, and all the officials of the provinces gathered for the dedication of the image that King Nebuchadnezzar had set up. And they stood before the image that Nebuchadnezzar had set up. 4 And the herald proclaimed aloud, "You are commanded, O peoples, nations, and languages, 5 that when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, you are to fall down and worship the golden image that King Nebuchadnezzar has set up. 6 And whoever does not fall down and worship shall immediately be cast into a burning fiery furnace." 7 Therefore, as soon as all the peoples heard the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, all the peoples, nations, and languages fell down and worshiped the golden image that King Nebuchadnezzar had set up. 8 Therefore at that time certain Chaldeans came forward and maliciously accused the Jews. 9 They declared to King Nebuchadnezzar, "O king, live forever! 10 You, O king, have made a decree, that every man who hears the sound of the horn, pipe, lyre, trigon, harp,

bagpipe, and every kind of music, shall fall down and worship the golden image. 11 And whoever does not fall down and worship shall be cast into a burning fiery furnace. 12 There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. These men, O king, pay no attention to you; they do not serve your gods or worship the golden image that you have set up.” (Daniel 3:1-12)

As our passage of Scripture opens, Shadrach, Meshach, and Abednego are already in an extremely difficult situation. They are in exile in a foreign land. These three, who were most likely still children or teenagers at the time, had seen Jerusalem besieged by the armies of King Nebuchadnezzar. They had seen Jerusalem fall. They had been taken captive, separated from their families, and taken to a far-away land. Already, this is more hardship than we can really imagine. Now, however, two more trials have appeared.

First, their faith has been challenged. Nebuchadnezzar, in his pride, has built a massive golden statue that Scripture tells us was 90 feet tall and 9 feet wide. Whether this was an image of Nebuchadnezzar himself or of one of Babylon’s false gods, we don’t know. And it doesn’t matter. What is important here is that everyone in proximity to this statue is commanded to worship it. This presents a problem because Shadrach, Meshach, and Abednego would have been taught from birth to worship only the true God of Israel. They would have heard the first of the Ten Commandments, *“You shall have no other gods before me,”* and the second, *“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. You shall not bow down to them or serve them, for I the Lord your God am a jealous God.”* But, even though they would have known worshipping this statue was wrong, we can’t underestimate the intense pressure these three would have faced. Consider these points from the text: 1) All of the celebrities of Babylon had been invited to the dedication of the statue. Shadrach, Meshach, and Abednego, having been appointed over the affairs of Babylon at Daniel’s request in Daniel 2, would have been in this group. So these aren’t just three guys who happened to be in the area. They were in a prestigious group that, as exiles who had found some sense of security, they would probably have wanted to remain in. 2) Nebuchadnezzar had appointed a very specific time at which everyone would participate in

worship together. There could be no chance of explaining away their reluctance to worship. 3) Nebuchadnezzar had appointed musicians to play during worship. Think of some of the most powerful movie scenes you've ever watched, then imagine them without any background music. Not as powerful. They might even seem silly. But with the right music, the filmmakers can move you to tears or make you feel like taking on an army. The music here would have added a powerful psychological element to the event. 4) It appears from the text that, when the moment came, everyone present, Babylonian and Israelite alike, participated and pledged allegiance to Nebuchadnezzar. A fifth element of pressure is also present: failure to worship the statue carries a death penalty. And when these three men are noticed not worshipping, and some Chaldeans, likely court magicians or astrologers, possibly rivals of the three, accuse them before the king of ignoring his command, a second hardship arises. Now, their faith is challenged *and* their lives are threatened.¹

We are fortunate to live in a country where professing to follow Christ doesn't generally result in lives being threatened. However, there are many, many other ways that your faith can and will be challenged often. You might not be carried into exile and forced to make your way in a pagan culture far from home, but you might be asked to go along to get along in a society that is increasingly intolerant of Christianity. You might not be asked to fall down in worship before a 90 foot tall golden statue, but you might be enticed to worship the far more common idols of our time: Money, promotion, sexual gratification, social status, your family, your kids' sports. You probably won't have your life threatened because of your faith, but your life may be threatened by illness. Your faith may be challenged by the loss of a loved one, or a job, or that dream you held on to for a really long time because you believed it was what God wanted for you.

A few years ago, while we were living in Arab, Amanda and I suffered a miscarriage. Our baby was only a few weeks along, but he was our baby. (I'm convinced it was a boy.) We lost him on the way home from StudentLife camp in North Carolina. After we returned home,

¹ Akin, Daniel. *Exalting Christ in Daniel*. Nashville: B&H Publishing Group, 2017.

Amanda and I quietly left town and headed to Opelika. That night, after tossing and turning on an air mattress my sister's old bedroom, I sat up and asked, out loud, "How will we ever come back from this?" It felt like the pain of that loss was burning my insides away. The injustice of going through this while we were with students at summer camp, serving the Kingdom, was almost more than I could take, and my faith was challenged like it had never been before.

The question is not *if* your faith will be challenged. The questions are *when* and *how will you respond?* Look with me now at how our three men responded as we move to our second point.

We Can Trust In God's Power and Goodness

13 Then Nebuchadnezzar in furious rage commanded that Shadrach, Meshach, and Abednego be brought. So they brought these men before the king. **14** Nebuchadnezzar answered and said to them, "Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods or worship the golden image that I have set up? **15** Now if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music, to fall down and worship the image that I have made, well and good. But if you do not worship, you shall immediately be cast into a burning fiery furnace. And who is the god who will deliver you out of my hands?"

16 Shadrach, Meshach, and Abednego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. **17** If this be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king.

18 But if not, be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up." (Daniel 3:13-18)

Nebuchadnezzar, in a rage, summons Shadrach, Meshach, and Abednego before him. Keep in mind that his anger isn't just because his command has been ignored. It's also likely fueled by the fact that his command was ignored in the presence of all of the king's highest officials. It was likely done in the presence of some Israelites, which may have caused Nebuchadnezzar to fear rebellion. And the combination of these things has the most powerful man in this part of the world in what Scripture calls a "furious rage." He summons the three before him and gives them one more chance to comply with his directions: When you hear the music, at the appointed time, fall down and worship the statue. This time, however, he adds a very specific and very gruesome threat: If the three do not worship the statue, they will be

thrown into a great furnace and burned alive. Can you imagine being one of these three young men? Can you imagine the fear and the terror that would pass through you? How fast your heart would be racing? One of the most powerful people in the known world has just summoned you into his presence and issued a very clear death threat. Nebuchadnezzar again challenges their faith. He again threatens their lives. And this time, he also challenges their God. Supremely confident in his own authority and power, Nebuchadnezzar asks, "And who is the god who will deliver you out of my hands?" This isn't a genuine question. This is a rhetorical question, designed by the king to drive home the absolute authority he wields over Shadrach, Meshach, and Abednego. But, these three know that they can trust in both the power and the goodness of the True God.

What follows the king's threat is one of the most powerful assertions of faith found in Scripture. The three men answered, "O Nebuchadnezzar, we have no need to answer you in this matter. If this be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king." These three, in answer to Nebuchadnezzar's challenge, "Who is the god who will deliver you out of my hands," respond with absolute faith in the power of the God of Israel. "Our God, whom we serve, is able to deliver us." Our God is more powerful than you, O king. Our God is more powerful than your armies. Our God is more powerful than your 90 foot statue and the gods you worship. Our God is the Creator King of the universe. He is the Author and Sustainer of life. As these men answer the king, I wonder if they thought back to the stories they had heard as children. Our God delivered Moses from the pharaoh's murderous decree. Our God rained plagues on Egypt. Our God pulled the ocean apart and made dry land to deliver his people. Our God led a nation of nomads and wanderers into a promised land and drove out enemies before them. Our God used a shepherd boy to kill a 9 foot tall giant who threatened his people. Who is the god who can deliver us from your hands? Our God.

When troubles and hardships threaten your faith, do you rest in the knowledge that no force in the universe is more powerful than the God you serve? Do you find the confidence to

stand firm in the fact that your God is able to deliver you? I'm convinced that many of the struggles we experience in our faith come from a wrong-sized view of God. In our effort to make God more understandable or more relatable or less fearsome, we've reduced him to what J.D. Greear calls a "slightly better, slightly smarter version of ourselves." As he points out in his book *Not God Enough*, "Maybe the reason we have trouble persevering in our faith through pain and trial is because we've never seen Jesus as He is."² Maybe we've never really seen Him as the one who made John fall down as though dead or the one who holds all the titanic forces of the universe together just because He wills it so. And we convince ourselves that God isn't big enough or powerful enough to walk with me through this dark alley I'm in. *Wrong*. Shadrach, Meshach, and Abednego had a right-sized view of God and, when troubles come, we must also make sure we have a proper view of God so we can rest in His power to deliver us.

Our three men followed their initial response to Nebuchadnezzar with an even *more* powerful declaration of faith. I say a more powerful declaration because I believe this one would have been so much harder to make. "But if not (if God does not deliver us from your hands), be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up." A restatement of this verse has become very popular lately and very meaningful to me: "But if not, He is still good." Shadrach, Meshach, and Abednego didn't just trust in God's power. They also trusted in His goodness. They knew He had the power to deliver them from death, but they also had faith that if He chose not to, if they walked to their horrific deaths in the next few minutes, it would be right and good. Can you trust in that goodness? Can you believe that God is good even when things seem so very bad? This is where a lot of people get hung up. The reason for this, I'm convinced, is that we think we get to define what "good" means, and when I say "good," I usually mean "good for me." The problem is that I can't define "good." Jesus told the rich young ruler that no one is good *except God alone*. My sinful heart has no concept of what "good" is until it meets God. God

² Greear, J.D. *Not God Enough*. Grand Rapids, MI: Zondervan, 2018.

defines what is good. We like to take verses like Romans 8:28, “All things work together for good to them that love God,” and define “good” as success, peace, long life, happiness, and no pain. But if we think that’s the case, we need to take into account the original disciples, nearly all of whom died violent deaths because of their love for God. We need to consider the missionaries who died in their mission fields. We need to consider anyone who suffered, was tortured, and who died for the cause of Christ. We need to consider any Christ-follower whose cancer wasn’t miraculously healed or whose child was killed in a fatal car accident. Did God work for their good? If we take Romans 8:28’s “good” to mean happiness, long life, and no pain, then we would be forced to conclude that no, He did not work for their good. But if we remember that “good” means “whatever God decides is good,” then yes, He did. We have to remember, church, that God does not promise to always work for our temporal “good,” what we define as good in this life, but He does promise eternal good to those who love Him. He does not promise to always deliver us from pain and suffering in this life, but He does promise to redeem us to Himself in the next if we place our faith in Him. Shadrach, Meshach, and Abednego understood this, and they placed their faith in His goodness regardless of the circumstances they found themselves in.

I spoke earlier about laying on an air mattress in my parents’ house asking how we would ever come back from our loss. I had spent the day watching my wife grieve in the deepest parts of her soul. I had wondered how I would tell Levi and Rachel about this. I had wondered why God would let this happen. A few days later, Amanda, after all she had been through, posted a picture on Facebook with the following verse: “My flesh and my heart may fail, but God is the strength of my heart and my portion forever.” Another verse she held on to was the well-known “The Lord gives and the Lord takes away. Blessed be the name of the Lord.” She rested in God’s goodness. She didn’t understand why things had gone the way they did, but she trusted in His goodness. She, by her example, led me to do the same. And when your trials and troubles come, you can do the same. Find your rest in the One who is good and who promises to rescue, if not in this life, in the life to come.

We Can Trust That God Is With Us

19 Then Nebuchadnezzar was filled with fury, and the expression of his face was changed against Shadrach, Meshach, and Abednego. He ordered the furnace heated seven times more than it was usually heated. 20 And he ordered some of the mighty men of his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. 21 Then these men were bound in their cloaks, their tunics, their hats, and their other garments, and they were thrown into the burning fiery furnace. 22 Because the king's order was urgent and the furnace overheated, the flame of the fire killed those men who took up Shadrach, Meshach, and Abednego. 23 And these three men, Shadrach, Meshach, and Abednego, fell bound into the burning fiery furnace.

24 Then King Nebuchadnezzar was astonished and rose up in haste. He declared to his counselors, "Did we not cast three men bound into the fire?" They answered and said to the king, "True, O king." 25 He answered and said, "But I see four men unbound, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods."

26 Then Nebuchadnezzar came near to the door of the burning fiery furnace; he declared, "Shadrach, Meshach, and Abednego, servants of the Most High God, come out, and come here!" Then Shadrach, Meshach, and Abednego came out from the fire. 27 And the satraps, the prefects, the governors, and the king's counselors gathered together and saw that the fire had not had any power over the bodies of those men. The hair of their heads was not singed, their cloaks were not harmed, and no smell of fire had come upon them. (Daniel 3:19-27)

Scripture tells us Nebuchadnezzar was filled with fury at the answer he was given. He immediately decided to carry out a very public execution and had his men bind Shadrach, Meshach, and Abednego while the furnace was prepared. The king's anger was so great that he ordered the furnace to be seven times hotter than normal. This doesn't mean he wanted the furnace tender to multiply the normal operating temperature by seven and then get the furnace to precisely that temperature. Nebuchadnezzar's order here means he wanted the furnace as hot as it could possibly be. The king is in an absolute rage. Here in the South, we might say he's having a come-apart. He wants these three men to suffer and he wants to leave no doubt to anyone watching that he is more powerful and terrible than any god they claim to trust in.

This furnace would have been a large domed structure with an opening in the side for air flow and where fuel could be added, and with a ramp leading to an opening in the top. Nebuchadnezzar and those around would have been able to look into the great furnace and

watch these three rebels burn to death. The king's men bind Shadrach, Meshach, and Abednego, who, I want you to notice, did not protest. No screams of outrage, no shouting about violation of rights, no attempts to fight or run. Their trust in God is so complete that they don't, as far as we can see, even resist. They are thrown into the furnace, a furnace so hot that the men carrying them died.

Have any of you ever stood really close to a bonfire and had to turn your face away because the heat was too much? I remember a few years ago having a bonfire for my students. We were roasting marshmallows, but this bonfire had gotten very big and very hot and my little clotheshanger that my marshmallow was attached to was very short. Look guys, I hate being burned. When I was in college, I stabbed myself in the hand with a knife (on accident) and felt it hit bone. I might rather do that again than be burned. So I'm standing way too close to this giant bonfire trying to get my marshmallow a little toasty and the heat becomes so unbearable that I have to turn around. And after I turn around, my face is still burning. It's a cool night and my back is to the fire and my face is still burning! I decided at that point that I'd had enough of the bonfire for one night. Now imagine a fire so hot that just standing that close to it would kill you. There is no doubt in the minds of anyone present, especially after seeing the soldiers, the mighty men, die, that Shadrach, Meshach, and Abednego are dead men.

But. In steps the hero. If you asked me for one piece of advice to help improve your Bible study, it would be this: Remember that God is always the hero of the story. Always ask yourself, "What does this Scripture tell me about God?" Because it's His story. He's the hero. See, we prideful humans have a habit of focusing on the wrong things. At a very large student event I was at a few years ago, the speaker taught the story of David and Goliath. At the end, he proceeded to give the whole "you can slay your giants" speech. And I wanted to jump on to the stage and shout, "NO YOU CAN'T." You can't slay your giants. You're no match for your giants. You need God for that. And so we often read this passage of Scripture and we like to focus on the three men who stood up to the king. And I think those guys are a great example

to follow. I think their confidence before the king is admirable. I think their example of how to respond to these situations, not spewing out anger and hatred and finger-pointing, but by quietly and calmly doing what they knew was right, is one we should all follow. But Shadrach, Meshach, and Abednego aren't the heroes of this story. God is. Joseph isn't the hero of his story. God is. David isn't the hero of his fight with Goliath. God is. Daniel isn't the hero of the lions' den. God is. We aren't the heroes of our stories. God is. And now, the hero has arrived.

Nebuchadnezzar looked into the furnace and "rose up in haste" or jumped up in alarm. "Didn't we throw three people, tied up, into the fire?" he asked a nearby counselor. "Yep." And now the king knew he had a problem, because not only were the three men not bound, walking around like the raging fire around them was no big deal, but there was a *fourth* person in there with them! Nebuchadnezzar called this person an angel and said he looked like a son of the gods. As Danny Akin says in his Daniel commentary, this isn't a bad guess for a pagan polytheist.³ But this is so much more. This is a *theophany*, a physical manifestation of God's presence, like when God wrestled with Jacob in Genesis. Many believe, as do I, that the fourth person is this and more: a Christophany; a preincarnate appearance of Christ on Earth. The God that Shadrach, Meshach, and Abednego placed their faith in had arrived and he was in the furnace with them. Please don't miss the significance of this. He didn't keep them *from* the furnace. He went into the furnace *with them*. And they are not dead, because the hero, the Deliverer, the Rescuer of His people, has unbound them and protected them from the fire. They are walking around, according to Nebuchadnezzar. Maybe they're conversing with Christ. How amazing would that be?

And then, Nebuchadnezzar called to them to come out of the furnace. Every time I read this, I have to ask, did they even want to? Or would they rather have stayed in the furnace with the God they loved so much? Wouldn't it be better to be in the furnace with God than to be outside of it with the king? Wouldn't it be worth the trial to be close to Christ? But the men came out and I believe this is why. I believe they knew, just as we can know, that their God

³ Akin, Daniel. *Exalting Christ in Daniel*. Nashville: B&H Publishing Group, 2017.

was with them wherever they went. Inside the furnace or out of it. In Israel or in Babylon. In the temple in Jerusalem or in Nebuchadnezzar's court. We, too, can trust that our God is with us wherever we go. At church or at school. In America or in North Korea. At home or at the hospital. At the family reunion or at the funeral home. God is always with His people.

Charles Spurgeon said, "Beloved, you must go into the furnace if you would have the nearest and dearest dealings with Christ Jesus." This doesn't mean we go looking for trouble as a means to get closer to Christ. It means that when troubles and trials come, like they always do, we don't run from them, but we rest in the knowledge that our God is with us in them. "Beloved, you must go into the furnace if you would have the nearest and dearest dealings with Christ Jesus." The most frightening places and circumstances in the world can be the safest in the world through Christ. In Exodus 3, when Moses was afraid to return to Egypt and face the pharaoh, God said, "I will certainly be with you..." In Joshua, on the eve of battle, when Joshua is trying to follow in Moses' footsteps, God said, "Just as I was with Moses, so I will be with you. I will never leave you or forsake you." In Isaiah, God says to His people, "I will be with you when you pass through the waters, and when you pass through the rivers, they will not overwhelm you. You will not be scorched when you walk through the fire and the flame will not burn you." In Matthew 28, when Jesus commissions His disciples to take the Gospel to the ends of the earth, He says, "I am with you always, even to the end of the age." The furnace should not burn our faith away. It should drive us closer to the One who is always with us.

Conclusion

The last thing we see in this story is Nebuchadnezzar giving glory to God. This is a temporary, shallow response from the king because his ways don't actually change, but the point is clear. God is glorified in our response to our troubles. When we rest in His power, trust in His goodness, and believe that He is with us, He receives glory from those who are watching you. When you refuse to bow to the gods of this world, but continue to do what is right with a quiet and humble spirit, God is glorified in that. When you face grief and loss and

tragedy by putting your hope in the One who rescues His people eternally, God is glorified in that. When you trust in God's goodness even though you don't understand his plans and methods, God is glorified in that.

So what are our practical applications today? What do you leave here and do because of what you've learned today?

For the believer, the Christ-follower: Rest and trust in Him. Trouble will come. Trouble may already be here. Trust in His power to sustain you. Trust in His goodness, no matter what happens. Walk into the furnace knowing that your God is with you and allow that furnace to drive you closer to Him. Live your life knowing that your God is a Rescuer and that even if He does not rescue you from trouble in this life, He is faithful to rescue you eternally. When we pray in a moment, I invite you to do as Scripture says and cast your cares and your burdens on Him. Come and pray at this altar. Turn around and kneel at your seat. Stand where you are and pray. But give Him your troubles and draw close to Him.

For the unbeliever: Trouble will come for you, too. Trouble may already be here for you, too. In fact, eternal trouble is constantly present for an unbeliever. You cannot rest in what you do not have and if you die today without repenting of your sin and placing your faith in Christ, God will not rescue you eternally. You will spend that eternity separated from God. The good news is this: The same Christ who walked through the fires of the furnace with those three men walked through the fires of death for you. He paid your death penalty so you could receive life. He poured out His blood so that your sins could be covered. If you have never repented of that sin and never placed your faith in Christ, now is the perfect time. Trust in His power and in His goodness and surrender your life to Him.