

King Nebuchadnezzar's Repentance Compared to the Ninevites' Repentance

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Abstract

King Nebuchadnezzar reached the terminus of his exile in the wild with animals and birds. The monarch gained human conscience and gazed up to heaven, acknowledging God as the ruler of human kingdom. The term, "end," in Daniel 4:34 is used in connection with time, marking the end of seven years of the king's deportation. Nineveh, a great wicked city, was the capital city of the Assyrian empire; and the Lord sent the prophet Jonah to prophesy against it for its wickedness. When the Ninevites heard of a looming destruction within a time limit of forty days, they repented and God spared them. There is a parallel between the repentance of King Nebuchadnezzar recorded in Daniel 4:34-37 and the Ninevites in Jonah 3:3-10. This article submits that the repentances of both King Nebuchadnezzar and the Ninevites, including their king bear a close resemblance. The method used in this research is inductive. An exegetical study of Daniel 4:34-37 (Heb 4:31-34) and Jonah 3:3-10 will be carried out to explore the nature of repentance in both passages. A conclusion will be drawn based on the exegesis and theology of the passages.

Keywords: God, Repentance, Time, Wickedness, Pride, Conscience

Introduction

The repentance of King Nebuchadnezzar and of the Ninevites, including their anonymous king does not receive a considerable attention from Biblical scholarship as does the exile of King Nebuchadnezzar and the personality of the prophet Jonah respectively. Nevertheless, the repentances are significant because they are a demonstration of God's purpose for the exile of King

Nebuchadnezzar and the proclamation of the prophet Jonah respectively.

King Nebuchadnezzar came to an end of his deportation in the wild with the animals of the field and birds of the air, having been without human conscience for seven years. Beverly observes: "He will remain in an animal state up to the point that he gains the appropriate knowledge of the divine . . . that God is sovereign."¹ The banishment was effected by God when the king prided and arrogated to himself the power and success of building Babylon for his fame without giving God the glory due to Him (Dan 4:30). The extradition was a fulfilment of a dream that God had shown King Nebuchadnezzar of a huge tree that was hewed down by a holy watcher and the remaining stump was tethered to the ground on the grass—the king was represented by the stump tethered on the ground on the grass.

Interpreting the dream, the prophet Daniel prophesied that the king will be driven out of his throne to live with the wild game for seven years, subsisting on grass like an ox, for it was a decree from God. "The reason for his social exclusion from the human domain is to show that 'the Most High is ruler over the kingdoms of 'humanity.'"² The term end is used significantly in the book of Daniel in connection with time, and Daniel 4:34 marks the culmination of the seven years of the king in the wild and the beginning of his repentance and conversion. Scolnic gives the following insight on God's dealings with King Nebuchadnezzar: "In Daniel 1-4, God sends signs, and after experiencing each dramatic demonstration of God's power, Nebuchadnezzar seems to understand that everything that has happened is because of God. He does not really heed the messages, however, and he is reduced to grazing like a beast for seven years; then seems to finally acknowledge God's greatness (Dan. 4)."³

¹ Jared Beverly, "Nebuchadnezzar and the Animal Mind (Daniel 4)," *JSOT* 45 (2020): 152.

² Beverly, 151

³ Benjamin Scolnic, "How Nebuchadnezzar Became a Dwarf: Midrash and the Book Daniel," *JBQ* 49 (2021): 88.

Nineveh was the capital city of the Assyrian empire.⁴ The Bible recognizes it as a great city covering an area of three days journey by the then standards of measuring distance (Jonah 3:3). The Bible does not provide us with the name of the king of Nineveh when the Lord sent the prophet Jonah to prophesy against it for its evil. The Assyrian empire was a proud nation, but the Lord had promised to abase it (Isa 10:12-15; Zech 10:11). When the Ninevites heard the declaration of the prophet Jonah that Nineveh will be overthrown in a space of time of forty days, they repented, including their king and animals; then the Lord spared them from the predicted destruction.

There is a close parallel between the repentance of King Nebuchadnezzar in Daniel 4:34-37 and that of the Ninevites and their king in Jonah 3:3-10. This article submits that the repentance and conversion of King Nebuchadnezzar by the prediction of the prophet Daniel and the repentance and conversion of the Ninevites and their king at the proclamation of the prophet Jonah bear a notable resemblance. The method used in this research is inductive. An exegetical study of Daniel 4:34-37 and Jonah 3:3-10 respectively will be carried out to explore the parallelism between the two passages. A conclusion will be drawn at the end based on the exegesis and theology of the texts.

An Exegesis on Daniel 4:34-37 (Heb 4:31-34)

The End of Days (v. 34)

The word, “end” (קצה) (Heb קץ) is used in the following texts in the book of Daniel in connection with time: 1:5, 15, 18; 4:29, 34; 8:17, 19-26; 11:6, 27, 35; 11:40, 45; 12:6, 9, 13. In Daniel 4:34, the prediction by the prophet Daniel that King Nebuchadnezzar will spend seven years in the wild in Daniel 4:23 is now fulfilled.

⁴ Some Biblical scholars argue against Nineveh being the capital city of Assyria, opining that the city was just one of the regional cities of the loose federate Assyrian empire ruled by a governor since the term *melech* means a ruler and besides that the king of Nineveh is anonymous here in the book of Jonah. For example, see Paul J. N. Lawrence, “Assyrian Nobles and the Book of Jonah,” *TB* 37 (1986): 131; Paul Ferguson, “Who was the ‘King of Nineveh’ in Jonah 3:6? *TB* 47 (1996): 308.

The fulfilment of the prophecy proves that it was God who foretold the future, speaking through the prophet Daniel. The seven years prophesied are part of the larger scheme of prophecy regarding the falling and rising of nations that the Lord showed to King Nebuchadnezzar in a dream in Daniel 2.

King Nebuchadnezzar Gazing up to Heaven (v. 34)

In Daniel 2, King Nebuchadnezzar dreamed a dream and demanded its description and interpretation from the Chaldeans, but they were unable to explain the dream or its interpretation. They lamented to the king that the one who could reveal the dream is God who does not dwell with humanity (v. 11). When the prophet Daniel was finally summoned to narrate and interpret the dream, he admitted that there is a God in heaven who unravels mysteries and has made known to the king what will take place in the future (v. 28). Therefore, by looking up to heaven, King Nebuchadnezzar acknowledged the Lord of heaven who reveals secrets which were accounted and interpreted for him some years earlier by the prophet Daniel. Since the time King Nebuchadnezzar dreamed and received the explanation and interpretation of the dream, he had not paid a close attention to it, but had ignored the Lord who had shown it and gave its interpretation. Now, at the end of seven years, his mind rewound back to the incident of the dream. He now resonates with the dream that he had been shown some years ago. "The king who thinks himself sovereign must learn that only the Most High is truly in charge."⁵

The Returning of Knowledge (v. 34)

The Aramaic noun מַדְעָה (knowledge) used in Daniel 4:34 where King Nebuchadnezzar admitted that his knowledge had returned to him is the same word used in Daniel 4:32 in verb form where the voice speaking to King Nebuchadnezzar prior to his expulsion to the wild declared that the king would be driven to the wild for seven years and subsist on grass like an ox until he knows יָדַע that the Lord rules over human kingdom. Thus, the kings' knowledge

⁵ Beverly, "Nebuchadnezzar," 152.

that God rules over human kingdom conveyed through the dream of the rising and falling of nations until God establishes His never ending kingdom of righteousness was revisited at the end of the seven years of the exile of King Nebuchadnezzar.

The experience of King Nebuchadnezzar of repentance was a reminder to the king by God of the dream that the Lord had given him earlier about the rise and fall of nations until God establishes His eternal kingdom. At the time of the dream, King Nebuchadnezzar was seriously engaged in the thought of the aftermath of his fame and the glory of the Babylonian empire. But the Lord, through a dream, made him ידע (to know) that Babylon will come to its end and his thought was thwarted. Therefore, at repentance and conversion of King Nebuchadnezzar, the Lord reintroduced to the king the knowledge that God is nevertheless the ultimate ruler of human kingdom conveyed through the dream in Daniel 2. “After the seven years,” Kim notes, “and after the king had repented and acknowledged the sovereignty of the God (4:34), God’s purpose was achieved.”⁶

The Most High who Lives Forever (v. 34)

King Nebuchadnezzar recaptured the narration and interpretation of his dream by the prophet Daniel that the Lord of heaven, His kingdom endures forever in Daniel 2:44. King Nebuchadnezzar was reluctant to acknowledge any other supremacy and the ultimate sovereignty of God apart from his own Babylonian empire. That is why he erected an image of wholly gold in Daniel 3 to be worshiped –representing himself as ruler who will never be succeeded or conquered by any other ruler as shown in his dream in Daniel 2. Now that he is repentant, King Nebuchadnezzar addressed the Lord as the Most High here in Daniel 4:34, because the Lord lives in heaven where he looked up in comparison with the earthly rulers. The throne of God is not only high and lifted but

⁶ Sung Ik Kim, “Missiological Implications of Nebuchadnezzar’s Dream,” *JAMS* 8 (2012): 116.

also inhabits eternity relative to the lowly, earthly, and transient throne of human kingdom.⁷

From Generation to Generation (v. 34)

King Nebuchadnezzar acknowledged that not only God's reign endures forever, but also the Lord is with one generation to another. Prior to the banishment experience, the king was not willing to submit to the fact that another king will conquer and subdue him together with his Babylonian empire. Now King Nebuchadnezzar confessed that generations come and go, but the Lord is with each generation, for God outlasts them all since He endures forever.

God Counts Humans as Nothing (v. 35)

King Nebuchadnezzar regarded himself as an important potentate, for he prided himself as the builder of Babylon for his eminence, but now he approved that he is nothing according to the estimation of God (Job 35:11; Ps 73:22). He was in the wild as a beast for seven years without his throne, without his human conscience, and without his subjects. The prophet Daniel in his dream and visions in Daniel 7 saw King Nebuchadnezzar and Babylonian regime represented as a lion. The lion "was lifted up from the ground and made to stand upon two feet like a man; and the mind of a man was given to it." (Dan 7:4). The lifting of the lion beast off the ground, standing on his two feet, and a human mind being given to it represented King Nebuchadnezzar when he lifted his eyes to heaven, stood erect as a human being, and regained his knowledge of the Most High at his repentance and conversion in Daniel 4:34-35.

⁷ "For thus says the high and lofty One who inhabits eternity, whose name is Holy; 'I dwell in the high and holy place, and also with him who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite'" (Isa 57:15).

God Does According to His Will with the Host of Heaven and Inhabitants of the Earth

The host of heaven here not only refers to the heavenly created beings such as angels, but also heavenly bodies such as the sun, moon, and stars which determine time and seasons. King Nebuchadnezzar had spent seven years in the wild which were marked by the heavenly bodies such that at the end of the days he raised his eyes to heaven, his knowledge returned, and glorified God of heaven. God, “changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding” was the confession of Prophet Daniel when the Lord revealed to him the dream and its interpretation that King Nebuchadnezzar had dreamed (Dan 2:21).

The Restoration of King Nebuchadnezzar’s Kingdom with More Greatness

Since King Nebuchadnezzar had repented and converted, then the Lord restored him to his former throne in the Babylonian realm with more greatness. The prophet Daniel’s advice to King Nebuchadnezzar when the king was on his throne before expatriation to the wild was: “break off your sins by practicing righteousness, and your iniquities by showing mercy to the oppressed, that there may be a lengthening of your tranquility” (Dan 4:27). “Righteousness exalts a nation, but sin is a reproach to any people” (Prov 14:34). The greatness of King Nebuchadnezzar and his Babylonian empire is linked to God of heaven and His righteous law. The greatness of Babylon which King Nebuchadnezzar attributed to himself prior to his exile was surpassed by the greatness of the Babylon which the Lord gave him after the king was restored to his former throne.

God’s Works are Right and His Ways Just

Prior to his expulsion to the wild, King Nebuchadnezzar was cruel and oppressive as demonstrated in his dealings with his magicians, enchanters, sorcerers, Chaldeans, Daniel, Shadrach, Meshach, Abednego, and his subjects in general in Daniel 1-4. He

did not rule according to God's just law. He finally accepted that God's law is just and what the Lord does is right. As God's people and conscious of God's law, the Judeans keenly felt the oppression and cruelty of King Nebuchadnezzar in Babylonian. The laws of God are unique from the laws of other nations and the Lord counsels Israel thus:

Keep them and do them; for that will be your wisdom and your understanding in the sight of the peoples, who when they hear all these statutes, will say, 'surely this great nation is a wise and understanding people. For what great nation is there that has a God so near to it as the Lord our God is to us, whenever we call upon him? And what great nation is there, that has statutes and ordinances so righteous as all this law which I set before you this day? (Deut 4:6-8).

God is Able to Abase the Proud

Praising God for revealing to him the mystery of the dream of King Nebuchadnezzar, Prophet Daniel said that God removes kings and sets up kings. King Nebuchadnezzar recognized God as the installer and dethroner of kings not only practically from his excruciating experience in the wild but also theoretically from the lesson of his dream of the rise and fall of human nations in Daniel 2. Not only does God raise kings and deposes rulers of different kingdoms, but also He is able to remove and set up the same particular king –a case in point with King Nebuchadnezzar. The Lord deposed King Nebuchadnezzar from his Babylonian throne and drove him to the wild for seven long years and at the end of the time, He enthroned him back on his throne from the woods accompanied by more greatness, because the king could now keep God's law.

An Exegesis on Jonah 3:4-10

Nineveh the Great City -Three Days Journey (v. 3)

Nineveh was a great city, the capital of the Assyrian empire. Mathews comments the following about the city of Nineveh: “The city of Nineveh is central to understanding why Jonah reacts as he does. Nineveh, whose remains are located in present-day Iraq, was once the capital of Assyrian empire. Long after Assyria’s demise, however, Nineveh became representative of any impressively large cosmopolitan city.”⁸

The word, “great” (Heb גדל and רב) is used in the book of Jonah in reference to: wind (great wind caused by the Lord [1:4, 12]); fear (sailors greatly feared God [1:10, 16]), fish (great fish appointed by the Lord [1:17]), Nineveh City (great city built by Nimrod –a might hunter before the Lord [1:2; 3:2, 3; 4:11), glad (greatly glad the prophet Jonah was, after the Lord caused *qiqayon* to grow overnight [4:6]), kindness (great kindness of God [4:2]). In all the above texts, the word, “great,” is associated with God.

In the original Hebrew, the city of Nineveh is articulated – specifying it as the great city. It is articulated four times in the book of Jonah to echo its articulation in in the book of Genesis 10:12 in reference to how it was founded. Nineveh was founded by Nimrod who was a might hunter before God (Gen 10:11). “According to Gen 10:8-9, it was the proverbial hero Nimrod, ‘a valiant warrior on earth’ and ‘a might hunter’, who founded Nineveh together with many other metropolises in Mesopotamia. As one can see on many reliefs, war and hunting were indeed the most conspicuous attributes of Assyrian symbols, and therefore fitting symbols for a city that has been associated with Assyrian domination like perhaps no other.”⁹ The greatness גדל of the city of Nineveh evokes the greatness רב of the kindness of God. “At the time Prophet Jonah

⁸ Claire Mathews McGinnis, “A Vocation for Whom? Jonah, God, and Nineveh,” *TBT* 60 (2022): 13.

⁹ Lucas P. Petit and Daniele Morandi Bonacossi, *Nineveh, the Great City* (Leiden: Sidestone Press, 2017), 32.

lived, Nineveh was an important city standing on the brink of disaster.”¹⁰

“In 705 BC when Sargon built his new capital 12 miles north of Nineveh, he indicated he built it in the territory of Nineveh, using the term, *rebet URA Ninua*, (‘the city of Nineveh’s quadrangle’). This would be about a day’s walk from Nineveh to the North, while the old capital, Kalah (17 miles to the South) would also be a day’s walk. Emil Forrer, in his study of Assyrian provinces, indicates that Kalah would have been the southern boundary of the province of Nineveh. Genesis 10:11, 12 may be an attempt to give a rough approximation of the size of the province of Nineveh. Kalah (Assyrian Kalhu) and Nineveh are mentioned along with two other places. The listing of these four localities is followed by the terse notation ‘that is the great city’. Von Soden’s Assyrian dictionary suggests one of these locations (Rehoboth-Ir) may be the Hebrew equivalent of re-bit Ninua.”¹¹

Existing more than a thousand years since Nineveh was established by Nimrod, the city had acquired an immense topographical size, hence a great city of three day’s journey as regards that wicked city.¹² “This rendering is based on the assumption that the measurements of distance refer to the actual dimensions of the city of Nineveh, namely, that it was such a great city that it took a full three days to walk from one end of it to the other.”¹³ “Nineveh was certainly large, based on evidence from ancient texts and archaeological reconstructions.”¹⁴

The Beginning of Forty Days

The prophetic message of the prophet Jonah is associated with a length of time of three days for preaching and a grace period of forty days before Nineveh is destroyed unless repentance is exercised by the Ninevites. Cohen notes that: “We are told in these

¹⁰ Paul Ferguson, “Who was the ‘King of Nineveh,’ 308.

¹¹ Ferguson, “Who was the ‘King of Nineveh,’ 306-307.

¹² Mary Donovan Turner, “Jonah 3:10-4:11,” *Interpretation* 52 (1998): 413.

¹³ Cohen, “Jonah’s Race to Nineveh,” 13.

¹⁴ Charles Halton, “How Big was Nineveh? Literal Versus Interpretation of City Size,” *BBR* 18 (2008): 194.

verses that it was a full three day's journey, thus providing God with plenty of time in which to communicate to Jonah a carefully-worded message of impending doom unless the Ninevites change their ways."¹⁵ "Jonah is the most successful prophet in the Bible, and he is not happy about it. With a mere five words, he convinces all of Nineveh to repent == everyone from the king down to the animals— to a God they do not even know . . . Where divine judgment threatens, divine mercy can prevail."¹⁶

The first day marks the beginning of Jonah's proclamation. Other incidences where day is mentioned in the book of Jonah are pertaining to the prophet Jonah in the belly of the great fish for three days and the Lord appointing a worm to attack the *qiqayon* which grew overnight the next day respectively (1:17; 4:7). The great city of Nineveh with a breadth of three day's journey parallel the three days Prophet Jonah travelled under the sea in the belly of the great fish. "Nineveh, a synecdoche for the entire brutal Assyrian empire, had engaged in 'unnecessary evil' (Nah 3:19), so notorious over time that its enemies were many, and the narration in Jonah hardly needed elaboration on this score," highlights Stuart.¹⁷

The Ninevites Believed in God (v. 5)

The Ninevites believed in God through His prophet Jonah that the Lord would really destroy them and their great city and therefore, repented in ashes.¹⁸ Used to their tangible idols, the Ninevites demonstrated a remarkable belief in the invisible God of heaven. Moreover, their faith in God was based on the future act of God. "Hearing the proclamation of Jonah, these people believed God. That is, they accepted Jonah's word as the word of God."¹⁹ "The response to Jonah's message was swift and beyond expectation of even the most successful revival preacher. The author reports

¹⁵ Cohen, "Jonah's Race to Nineveh," 23

¹⁶ Carey Walsh, "Between Text and Sermon Jonah 3," *Interpretation* 59 (2015): 339.

¹⁷ Douglass K. Stuart, "The Great City of Nineveh (Jonah 1:2)," *Bsa* 171 (2014): 394.

¹⁸ Karolien Vermeulen, "Save or Sack the City: The Fate of Jonah's Nineveh from a Spatial Perspective," *JSOT* 42 (2017): 238.

¹⁹ James Chukumwa Okoye, "The God of Love in the Old Testament Jonah," *NTR* 23 (2020): 66

the Ninevites believed God. It is meaningful that the word for God here is not *Jaweh*. Like the sailors on the boat, the Ninevites acknowledge the deity whose judgement Jonah announced.²⁰ From a spatial perspective, Vermeulen sees a downward movement in the repentance of the Ninevites: "In addition to actions of removal downward movements occur in v. 6 where the king sits himself down in the dust and in v. 9 where the Ninevites express their fear of perishing. Thus, the people and king initially avert the impending destruction by means of lowering themselves, literally and figuratively. In a second instance, the Ninevites remove themselves from their evil roads."²¹

The Lord Repents of the Evil that He Intended to Bring to the Ninevites

The repentance of the Ninevites caused God to sigh with relief for the intention that He had in destroying the great city of Nineveh, its inhabitants, and cattle.²² The cattle also took part in the repentance of the Ninevites.²³ The word, "repent" (Heb שׁוּב) used for the Ninevites is different from the word, "comfort" (Heb נַחֵם) used for God when He would turn (שׁוּב Heb) from His fierce anger. When the Ninevites repented שׁוּב from their wicked ways, the Lord was consoled נַחֵם and turned שׁוּב from His fierce anger (Jonah 3:9, 10).²⁴

The wickedness of the Ninevites was directly proportional to the anger of the Lord and therefore, when they turned away from the wickedness, God also turned away from His anger toward them because of their mischief.²⁵ "Thus, the king's question, "Who knows, God may yet repent and turn from his fierce anger, so that we perish not?" poses the key question of the book. Can God's

²⁰ James A. Brashler, "God's Love Preserved Jonah," *PO* 99 (2017): 42.

²¹ Vermeulen, "Save or Sack the City," 238.

²² Victoria Hoffer and Rebecca Abts Wright, "A Jewish and Christian Reading of Jonah: How (Dis-)Similar," *STR* 37 (1993): 146.

²³ Hauser, "Jonah: In Pursuit," 33

²⁴ Sandor Goodhart, "Prophecy, Sacrifice and Repentance in the Story of Jonah," *Semeia* 33 (1985): 48.

²⁵ Yossi Feintuch, "Jonah: A Transitional Prophet," *JBQ* 27 (1999): 201.

forgiveness overcome his anger? Can his wrath be restrained by his mercy?”²⁶ The wickedness of the Ninevites wounds God; and God intends to inflict a wound on them by destroying them –the principle of “eye for an eye.” But it is interesting to note that the name of Prophet Nahum who prophesies about Nineveh and the cruel Assyrian kingdom, means, comforted. The Lord is comforted by the repentance of the Ninevites. “Nineveh lives because God is merciful and patient. Indeed, without that mercy, even a prophet would find life unbearable. Nineveh lives because it does not know any better; it does the best it can.”²⁷ “This God has a consistent character and did not change between the Old Testament and the New Testament. The definition of this God is Love. The God of Jonah is the God of love.”²⁸ “Grace Emmerson takes this position. For her, there is no room in Jonah’s theology for a God who changes his mind and ruins the credibility of his prophets.”²⁹

First, the Bible itself declares that God does not repent (Num 2 3:19; 1 Sam 15:29; Jer 4 :28; 20:16). Plato argued that God cannot change his mind, because any change in God would be for the worse and not for the better, and things that change are inferior to things that do not change. Augustine and Thomas Aquinas accepted and defended this position.³⁰

The turning away of God from His fierce anger towards the Ninevites prompted by His sigh of relief due to their repentance may cast a perception that the Lord had repented, but the reality is that He acted out of His abundant grace, mercy, love, and patience, turning שׁוּב away from His fierce anger (Jonah 4:2).³¹

²⁶ Allan Joe Hauser, “Jonah: In Pursuit of the Dove,” *JBL* 104 (1985): 34.

²⁷ Norman Fredman, “Jonah and Nineveh: The Tragedy of Jonah,” *Dor le dor* 12 (1983): 13.

²⁸ Okoye, “The God of Love,” 62.

²⁹ Don K. Rojeski, “Jonah: Deliverance and the Sovereignty of God,” *Direction* 11 (1982): 20.

³⁰ John T. Willis, “The ‘Repentance’ of God in the Books of Samuel, Jeremiah, and Jonah,” *HBT* 16 (1994): 168.

³¹ The Lord manifested His divine character towards the Ninevites (Ex 34:6-7).

Comparison between King Nebuchadnezzar's Repentance and the Ninevites' Repentance

Similarities can be drawn from the two repentances from King Nebuchadnezzar and the Ninevites thus:

1. Both kings and the Ninevites were wicked persons prior to their repentance;

2. The prophets, Daniel and Jonah, are God's predictors for King Nebuchadnezzar and the Ninevites respectively;

3. In both cases, prophetic time is evoked –for King Nebuchadnezzar it is the end of the seven years and the beginning of his repentance and conversion, but for the Ninevites it is the beginning of forty days;

4. Both kings are not sitting on their thrones at the time of repentance, but they are on the ground;

5. For both kings, there is some reasoning: the Ninevite king says, "Who knows, God may yet repent and turn from his fierce anger, so that we perish not?" and King Nebuchadnezzar perceives that God counts humans as nothing, He does what He wills, He abases the proud, His works are right and His ways, just, and humans cannot prevent Him from doing His will;

6. Repentance and conversion are exercised by King Nebuchadnezzar, the Ninevite king, and the Ninevites;

7. Both kings acknowledge God;

8. Both kings are reinstated to their thrones.

Conclusion

The time element involved in the prediction of the banishment of King Nebuchadnezzar to the wild for seven years by the prophet Daniel and the destruction of Nineveh in forty days by the prophet Jonah respectively validated the veracity of God's prophecy. For King Nebuchadnezzar, when the seven-year period of exile in the wild ended, he began his journey of repentance, but for the Ninevites it was the beginning of the period of forty days before

the annihilation of Nineveh whereby they repented even before the said day. The word of God through His prophets prompted the repentance of both King Nebuchadnezzar and the Ninevite king and Ninevites.

The restoration of King Nebuchadnezzar's human conscience was his recollection and submission to his dream about his Babylonian and the successive empires coming to an end, and finally God establishing His everlasting kingdom of righteousness –a reality which King Nebuchadnezzar had proudly opposed. The Ninevite king became conscious that God is real in His prediction of destroying Nineveh, for he commanded a national fasting and repentance in the hope that perhaps the Lord would be comforted by their repentance from their wickedness and avert the looming catastrophe. It is when King Nebuchadnezzar, the king of Nineveh, and the Ninevites repented, converted, and acknowledged God, that the Lord forgave them and restored the kings to their thrones.

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