

1. Last week I continued the teaching of Dan 6:13 and in conjunction therewith I reviewed the Doctrine of Divine Institutions. When time ran out I was about to relate the Divine Institutions to what we find in our verse thirteen.
2. Before continuing with our study I want to give you an expanded translation of Dan 6:1-12.

Dan 6:1 Darius, at the urging of Cyrus, decided to divide the Kingdom into 120 provinces with a troika of Regional Managers.

Dan 6:2 Daniel was a member of the triumvirate. The purpose of the Regional Managers was to make sure the King was not cheated out of that which he considered to be his just "due" i.e. taxes and/or tribute.

Dan 6:3 Daniel so distinguished himself as a loyal and effective administrator that Darius let it be known he planned on promoting his Jewish friend to Vice President of the entire Empire, second only to the King himself.

Dan 6:4 Then the other high ranking appointees, motivated by jealousy sought to destroy Daniel by either finding or conjuring some error in him; they carefully critiqued with a fine tooth comb all of his decisions and associations but could find nothing deserving of criticism. As a loyal man of doctrine he was impeccable consistently displaying expertise far and away ahead of his contemporaries; in fact the reports returning to his peers revealed we can find no fault in him whatsoever.

Dan 6:5 Having carefully scrutinized all of Daniel's activities and decisions, one of the conspirators said, "We have been unable to find anything against this Daniel; there is only one hope and that is to use his religion against him.

Dan 6:6 Then these Regional Managers and governors of the respective provinces came together in an official convocation before the king and they greeted him with the words, "King Darius, live forever."

Dan 6:7 Lying, they said, "All the officers of the kingdom as well as the administrative and military leaders, have consulted together to establish a royal law and make a decree that anyone who shall ask a petition of any God or man for thirty days, except to you, O king, shall be cast into the den of lions as punishment.

Dan 6:8 Now, O King establish the decree and sign the writing so that it cannot be changed; according to the royal law of the Medes and Persians, your decree O King cannot be altered by anyone.

Dan 6:9 Accordingly King Darius, consumed by approbation lust, signed and recorded the royal law.

Dan 6:10 Now when Daniel read the law, he went into his house for privacy; the window of his chamber being opened toward Jerusalem, he knelt upon his knees and prayed three times a day, just as God's Word demanded; he prayed intensively for himself and his people just as he had done for some sixty-eight years.

Dan 6:11 Then the conspiratorial heroes sent several of their servants to Daniel's house in order to spy on him, there they found Daniel praying for deliverance.

Dan 6:12 Armed with this information, the plotters assembled before Darius where they spoke to the king concerning the royal decree: "Have you not signed a decree that every man who shall ask a petition of any God or man shall be cast into the den of lions?" The king answered and said, "This is true, according to the law of the Medes and Persians, the promulgation had been made and cannot be changed.

Now let's apply what we have learned in our Doctrine of Divine Institutions to not only the problem in Persia but government and legislation today.

1. Under the principle of nationalism, all legislation should be pertinent to the protection of the people in that nation.

2. Not all governmental structures, nor the laws they promulgate, are compatible with Bible doctrine. This was true of the ridiculous law Darius had signed.

3. Human government, as designed by God, is to safeguard the rights, the privacy, the property and the volition of individuals within a national entity.

3.1 It should allow freedom of choice in matters of religion, business or profession, social life, etc.

4. Yet no matter how well-motivated, legislation can never make men equal; this is the sole prerogative of God through the process of regeneration.

4.1 Nor is it the legitimate responsibility of any government to solve or rectify all social evils or moral ills.

5. Socialism is an excellent example of this type of distortion today. To curtail individual freedom and free choice is to lay a nation open to divine discipline.

6. Just as Nebuchadnezzar had done wrong in trying to intimidate his subjects to pay homage to the God of Daniel, Shadrach, Meshach and Abednego (Dan 3:29), so Darius had allowed himself to be misled into forcing his people to relinquish their religious convictions.

Dan 3:29 Therefore I decree that the people of any nation or language who say anything against the God of Shadrach, Meshach and Abednego be cut into pieces and their houses be turned into piles of rubble, for no other god can save in this way."

7. The law of the land now made Daniel's spiritual life illegal, although God's Word specifically designates personal worship as part of His Divine Plan.

8. Daniel realized that it was God who sustained the Persian Empire, not Cyrus or Darius. By following God's command, Daniel was both faithful to the Lord and loyal to the empire.

9. True patriotism begins with regeneration, and it is the mature believer in a national entity who is the salt which preserves that nation.

Mar 9:50 Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

9.1 Salt is a familiar compound.

9.2 Salt is used as an analogy for Doctrine in Job 6:6. Job is certain he cannot withstand his calamities without Doctrine.

9.2.1 Because Job has Doctrine he is convinced he can handle the unsavory events of life.

Job 6:6 "Can that which is unsavory be eaten without salt?"

9.3 Salt is used in three categories of judgment:

9.3.1 Personal judgment - Lot's wife.

Genesis 19:26 "But his wife looked back from behind, and she became a pillar of salt."

9.3.2 Temporal judgment - cities of the plain of Jordan.

Deuteronomy 29:23 and that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the Lord overthrew in his anger, and in his wrath," (Also see Genesis 14:1 and Hosea 11:8)

9.3.3 Unbelievers in eternity

Mark 9:49 "For everyone shall be salted with fire"

9.4 Salt is used for believers in the world who are positive to the Word.

Matthew 5:13 "You are the salt of the earth, but if the salt has lost its savor with what shall it be salted? It is therefore good for nothing, but to be cast out, and to be trodden under the foot of men."

9.5 Salt which has lost its savor is used to portray reversionistic believers.

Luke 14:34-35 Salt is good; but if the salt have lost its savor, with what shall it be seasoned? It is neither fit for the land, nor yet for the dunghill, but men cast it out. He that hath ears to hear, let him hear.

9.6 Salt is used as a metaphor to describe divine viewpoint which comes from Doctrine. Divine viewpoint must flavor the speech of all positive believers.

Colossians 4:6 Let your speech be always with grace, seasoned with salt that ye may know how to answer every man.

James 3:12 Can the fig tree, my brethren, bear olive berries? Either a vine figs? So can no fountain yield both salt water and fresh.

9.7 Salt was used as an antiseptic. The believer is also capable of producing antiseptis in the devil's world.

Ezekiel 16:4 And as for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water to cleanse thee; thou wast not salted at all, nor swaddled at all.

9.8 Salt was used to express the covenant relationships in antiquity. This was true of contractual relationships between people as well as relationships with God. Numbers 18:19 and 2 Chronicles 13:5.

10. A believer's utilization of doctrine not only ensures national survival but national blessing as well.

11 In summary the Divine Institutions are:

11.1 Volition (freewill basis of freedom)

11.2 Marriage (stabilizer of the human race)

11.3 Family (basis for orderly society)

11.4 Nationalism (basis for protection of rights, privacy and freedom).

12. Before we see what a sad King Darius does, let's take a look at an expanded translation of verse thirteen.

Dan 6:13 Then the conspirators and enemies of Daniel answered the king, "Daniel is not a Persian nor is he a Mede, he is a foreigner, a Jew, and he has no regard for you, nor the decree which you just recently signed; he continues to pray three times a day to the God of Israel".

Now for Dan 6:14-15 which could be labeled "A King Ensnared":

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Dan 6:14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

Dan 6:15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

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Dan 6:14 When the king heard this, he was greatly distressed; he was determined to rescue Daniel and made every effort until sundown to save him.

Dan 6:15 Then the men went as a group to the king and said to him, "Remember, O king, that according to the law of the Medes and Persians no decree or edict that the king issues can be changed."

1. When Darius "heard" (Peal perfect of SHEMA) these words, the King realized immediately that he had been trapped by his own personal weakness.

1.1 When a crisis occurs, particularly when it is of our own making, hindsight usually reveals our own short-comings.

2. Tragically, man is often blinded to the nature of his actions until he sees the consequences.

2.1 Darius had tripped over an obstacle of his own weakness and was "displeased" (Peal perfect of BEESH).

3. Earlier Darius had immensely enjoyed the homage lavished upon him, but now he was completely disgusted with himself; he must sentence to death a person whom he admired and loved!

3.1 Too late, Darius discovered that ego and approbation lust pay miserable dividends.

4. The passing of time has made no distinguishable changes in man's nature, despite the claims of the evolutionist; the lust pattern of the old sin nature is still the source of self-deception and misconduct.

5. We see so much of this today in Christianity where service is not motivated and empowered by the Holy Spirit but by approbation lust plus energy-of-the-flesh!

6. At least Darius should be commended for his ability to grasp the situation and to attempt to rectify it; the conspirators, on the other hand, showed no signs of remorse and would shortly reap what they had sown.

7. Darius immediately "set his heart" on delivering Daniel. The Peal perfect of SUM, used with "heart" (the right lobe of the mind) indicates that the king purposed to find a way "to deliver" (Peal infinitive of SHEZAB) his trusted right-hand man.

8. Where beforehand Darius was concerned only with his own importance, now he had become feverishly involved in a rescue effort for Daniel.

8.1 Yet for all his human power and resources, for all his desperate work that day, the king could find no legal means to rescind the edict.

9. A short time spent in contemplating the ramifications of such a decree before he signed it into law would have precluded this personal and national crisis.

9.1 Before making a decision a good leader should think "what is the "downside" and what is the upside"? Can I or my organization recover from the "downside"?

10. A natural reaction to disaster and catastrophe is often voiced in these words: "Why did God let this happen to me?"

End Lesson Taught 11-11-2001