

1. As part of our teaching of Dan 6:13 and 14 I began teaching the Doctrine of The Supreme Court of Heaven.
2. Before continuing that study I want to give you an expanded translation of Dan 6:1-13.

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.

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 let's continue our study of what Col. R. B. Thieme has entitled: "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.

1. Both Darius and Daniel faced a dilemma; Daniel's was in the lion's den and Darius was trapped by "the Law of the Medes and the Persians."

2. When there seems to be no recourse even in the highest court of our land, we must always remember that God's court of justice is still in session; He will dispense perfect justice in His own good time.

3. Let me give you a brief review and then we will begin new material at point 7.2 in the

### *Doctrine of the Supreme Court of Heaven*

1. The Supreme Court of Heaven makes for an excellent teaching aid.

1.1 The Supreme Court of Heaven consists of God the Father, God the Son and God the Holy Spirit.

1.2 Cases are filed by believers only; they are filed directly to the Father in the name of the Son in the power of the Holy Spirit.

1.3 Just as lawyers today must be specially qualified and licensed to argue before the U.S. Supreme Court, only believers can file petitions before the Supreme Court of Heaven.

1.3.1 And I might add, only believers who follow the protocol plan of God as set forth under "the mechanics of prayer" are placed on the docket.

2. Prayer is the mechanism for filing.

2.1 God has exclusive venue for all matters touching the family of God. Heb 10:30 and Deu 32:35.

Heb 10:30 For we know him who said, "It is mine to avenge; I will repay," and again, "The Lord will judge his people."

Heb 10:31 It is a dreadful thing to fall into the hands of the living God.

Deu 32:35 It is mine to avenge; I will repay. In due time their foot will slip; their day of disaster is near and their doom rushes upon them."

3. The exclusivity of the venue cannot be overemphasized. Mat 7:1-2.

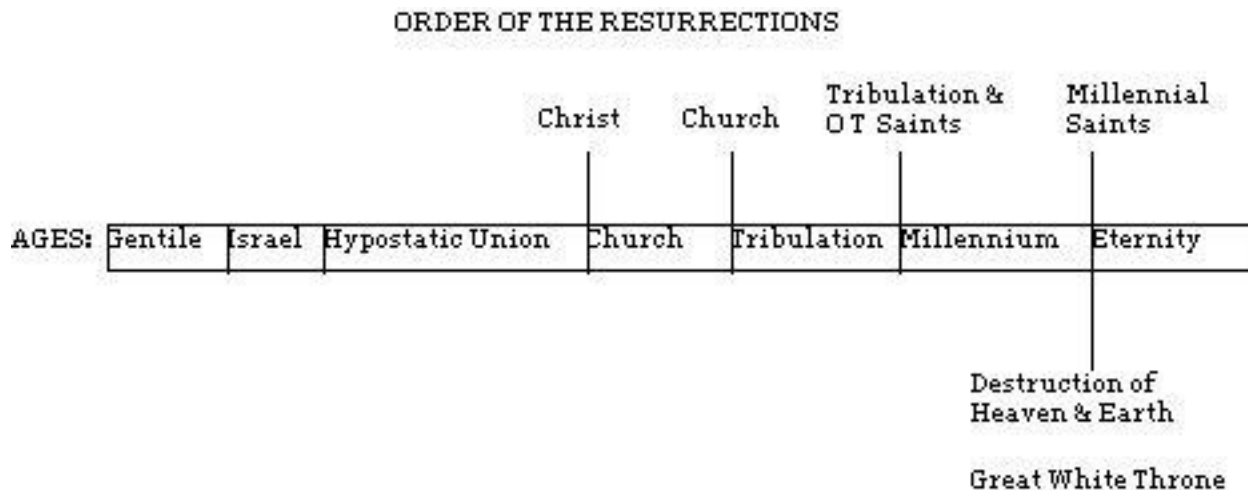
Mat 7:1 "Do not judge, or you too will be judged.

Mat 7:2 For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

3.1 Just as the appropriate venues for causes of action are codified in the law so also has God given us in His word Who will judge; all judgment has been reserved for the Son.

3.2 Just as there is a "ton" of case law relating to "venue conflict" there are many anecdotes and a great deal of instruction in Scripture as to how God's judgment works.

3.2.1 And this includes judgment in time Heb 12:5-8, judgment at the Bema 1Co 3:11-15 and judgment at the Great White Throne. Rev 20:1-15.



4. The Supreme Court of Heaven absolutely needs no help and the penalty for meddling is significant and traumatic.

5. No one gets away with anything therefore we are to bring our case to the Lord and leave the matter at His feet. Gal 6:7

6. Justice then is God's business and His decisions are always fair and compatible with His Essence.

Psa 86:5 You are forgiving and good, O Lord, abounding in love to all who call to you.

Psa 7:9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

Psa 11:7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

7. The doors of the Supreme Court of Heaven are always open, 365 days a year, twenty-four hours a day; God is always ready to judge things like:

7.1 Sin and evil in the world. Gal 6:7; Hos 8:7

And now for new material:

7.2 Injustice in human affairs. Psa 55:22

Psa 55:22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

7.3 Rise and fall of nations. Dan 2:35; Psa 2:2, 6-9;

Dan 2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

Psa 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Psa 2:3 Let us break their bands asunder, and cast away their cords from us.

Psa 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Psa 2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Psa 2:6 Yet have I set my king upon my holy hill of Zion. . .

Psa 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Psa 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

#### 7.4 Anti-Semitism, both national and personal. Gen 12:3

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

#### 7.5 Conflicts among believers. 1Co 4:1-5; 6:1-8

1Co 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

1Co 4:2 Moreover it is required in stewards, that a man be found faithful.

1Co 4:3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

1Co 4:4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

1Co 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

1Co 6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

1Co 6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

1Co 6:3 Know ye not that we shall judge angels? how much more things that pertain to this life?

1Co 6:4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

1Co 6:5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

1Co 6:6 But brother goeth to law with brother, and that before the unbelievers.

1Co 6:7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

1Co 6:8 Nay, ye do wrong, and defraud, and that your brethren.

#### 7.6 Satanic accusations against true Israel and all other believers. Zec 3:1-5; Job 2:1-5; Rev 12:9-10

Zec 3:1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

Zec 3:2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

Zec 3:3 Now Joshua was clothed with filthy garments, and stood before the angel.

Zec 3:4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

Zec 3:5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

Job 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

Job 2:2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 2:3 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

Job 2:4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

Job 2:5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

Rev 12:9 The great dragon was hurled down--that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

Rev 12:10 Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.

7.7 Child abuse is a special subject of judgment. Mat 18:5-10

Mat 18:5 And whoso shall receive one such little child in my name receiveth me.

Mat 18:6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Mat 18:7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offense cometh! ...

Mat 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

7.8 Divine discipline of the believer. Heb 12:6

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

8. All time line and eschatological judgment has been reserved to God the Son (Joh 5:22 and 27-28).

Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

Joh 5:27 And hath given him authority to execute judgment also, because he is the Son of man.

Joh 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

9. We must faith rest and leave things in the hands of the Lord.

10. If you judge, complain and despise God's plan for your life; and this includes discipline then you have chosen the venue of pain and sorrow.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Job 5:17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

Job 5:18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

Pro 3:11 My son, despise not the chastening of the LORD; neither be weary of his correction:

Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

11. God will judge and we like David must trust God's judgment. Psa 55:22-23

Psa 55:22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

Psa 55:23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

12. While many innocent people suffer under unjust systems of legislation, God uses those very laws to discipline the promulgators, just as He did in the days of Daniel.

Before we move forward, let's take a look at an expanded translation of verses fourteen and fifteen.

Dan 6:14 When the King heard these words, he was completely disgusted with himself; he realized that he must sentence a person he admired greatly; therefore, he put his mind to work to devise a plan to deliver Daniel; he labored throughout the day to this end.

Dan 6:15 The plotters were persistent and again assembled before the King and said, "Know, O King, that the law of the Medes and the Persians clearly denies modification or retraction of a law promulgated by the King; it cannot be changed by anyone.

Now let's see what we can learn from verse sixteen and seventeen.

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Dan 6:16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

Dan 6:17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

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Dan 6:16 So the king gave the order, and they brought Daniel and threw him into the lions' den. The king said to Daniel, "May your God, whom you serve continually, rescue you!"

Dan 6:17 A stone was brought and placed over the mouth of the den, and the king sealed it with his own signet ring and with the rings of his nobles, so that Daniel's situation might not be changed.

Principles:

1. Darius had no alternative but to order Daniel's execution He "commanded" (Peal perfect of AMAR) that the sentence be carried out.

1.1 Daniel was "brought" forth (Aphel perfect of ATHAH) and "cast" (literally, "thrown": Peal perfect of REMAH, "to cast, to throw") to the lions.

2. Many of you have undoubtedly seen an artist's rendition of Daniel in the lions' den.



2.1 I dare say anyone who has ever attended a Sunday school class was shown a picture of a strapping youth, no older than his early twenties, amid a group of lions.

3. Yet it is an established fact that Daniel was in his early to mid-eighties at this time.

4. Keenly aware that his own inexcusable action was responsible for Daniel's ordeal, the king searched his mind for at least a few words of comfort for his loyal friend.

5. He sought to assure Daniel that, despite the turn of events, he still held him in high esteem.

5.1 Secretly, he hoped that Daniel would understand his embarrassing position.

6. As Darius stood over the yawning pit, probably located in the basement of the castle, he was painfully aware of Daniel's faithful and superb service to the empire and even more conscious of this Jew's love for his Lord!

7. As King and executioner what could Darius say to a man like Daniel?

8. Then the words came; Darius cried out, "Your God whom you servest continually [the Peal participle of PELACH], (denoting intensive and consistent worship), he will deliver thee" (Dan 6:16b).

Dan 6:16"... "May your God, whom you serve continually, rescue you!"

9. The reference to "your God" [Daniel's God]" indicates that Darius at this point may have been an unbeliever; he lacked the personal and intimate relationship with Jehovah whom Daniel adored and served.

10. Since his own hands were tied, Darius fervently wished that somehow Daniel's God would rescue him ("he will deliver"; is the imperfect tense of SHEZAB thus indicating "He will continually deliver you").

11. Here is the first indication of positive volition on the part of Darius, for as the ultimate authority of a mighty realm, he recognized a Power greater than his own.

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