

1. Last week I taught Dan 6:22 and when time ran out I was teaching verse twenty-three.
2. Before continuing that study I want to give you an expanded translation of Dan 6:1-22.

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."

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.

Dan 6:16 Sadly, the king gave the order, he had no alternative but to command that Daniel be brought forth and cast into the den of lions. Hoping that Daniel would understand his position in this matter, Darius said to Daniel "Your God whom you serve so well will no doubt deliver you.

Dan 6:17 After Daniel was thrown headlong into the pit, a large stone was placed over the mouth of the den; Darius' secretary brought the legislation under which Daniel had been prosecuted and the King of Persia placed his seal on the document; "there" said the conspirators, "it is done and no one can change what Darius the Great has sealed."

Dan 6:18 Darius returned to the palace and spent a miserable night without eating; he even refused the usual beauty pageant when he customarily selected his lady of the night. He got into his bed but he could not sleep.

Dan 6:19 At the break of dawn the king put on his royal robe and hurried down the stairs to the lions' den.

Dan 6:20 When Darius and his entourage arrived in the basement of the Palace just above the den of lions, with a miserable voice he screamed out to Daniel: "O Daniel, servant of the living God whom you have faithfully served continually, was your God able to deliver you from the lions?"

Dan 6:21 With the greatest of calm, Daniel said to the King, "O king, live forever!

Dan 6:21 With the greatest of calm, Daniel said to the King, "O king, live forever!

Dan 6:22 "My God has sent His Son, Jesus Christ, Who has delivered me from the lions"; they have not hurt me, my God has respected the doctrine in my soul; before you, O King, I have also been faithful."

3. And now for Darius's Reaction.

KJV

Dan 6:23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

NIV

Dan 6:23 The king was overjoyed and gave orders to lift Daniel out of the den. And when Daniel was lifted from the den, no wound was found on him, because he had trusted in his God.

1. Unbelievers frequently manifest their instability.

1.1 First, the king was miserable; now he was exuberant. "Exceeding" is the adjective, SAGI, which means "very much." "Glad" is the Peal perfect of TEAB, which means "happy."

2. The king was bubbling over with enthusiasm because an apparent fiasco had turned out well.

3. In both believers (2Co 7) and unbelievers (our verse), a mood of despondency can be overturned by a change of circumstances.

2Co 7:5 For when we came into Macedonia, this body of ours had no rest, but we were harassed at every turn--conflicts on the outside, fears within.

2Co 7:6 But God, who comforts the downcast, comforted us by the coming of Titus,

2Co 7:7 and not only by his coming but also by the comfort you had given him. He told us about your longing for me, your deep sorrow, your ardent concern for me, so that my joy was greater than ever.

2Co 7:8 Even if I caused you sorrow by my letter, I do not regret it. Though I did regret it--I see that my letter hurt you, but only for a little while--

2Co 7:9 yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us.

2Co 7:10 When God makes you feel sorry enough to turn to Him and be delivered, you don't have anything to feel bad about. But when this world makes you feel sorry, it can cause your death.

2Co 7:11 See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done. At every point you have proved yourselves to be innocent in this matter.

2Co 7:12 So even though I wrote to you, it was not on account of the one who did the wrong or of the injured party, but rather that before God you could see for yourselves how devoted to us you are.

2Co 7:13 By all this we are encouraged. In addition to our own encouragement, we were especially delighted to see how happy Titus was, because his spirit has been refreshed by all of you.

2Co 7:14 I had boasted to him about you, and you have not embarrassed me. But just as everything we said to you was true, so our boasting about you to Titus has proved to be true as well.

4. Darius was happy because Daniel was safe; in contrast, Daniel was happy because he had doctrine in his soul, not merely because he had been delivered.

5. Darius' happiness was transient because it depended on man. Jer 17:5-7

Jer 17:5 This is what the LORD says: "Cursed is the one who trusts in man, who depends on flesh for his strength and whose heart turns away from the LORD.

Jer 17:6 He will be like a bush in the wastelands; he will not see prosperity when it comes. He will dwell in the parched places of the desert, in a salt land where no one lives.

Jer 17:7 "But blessed is the man who trusts in the LORD, whose confidence is in him.

6. Daniel's happiness was permanent because it was based on the Word: "Happiness's to the man that trusteth in the LORD, and whose confidence the LORD is" (Jer. 17:7).

7. Daniel's rightly placed confidence paid off handsomely. Over eighty years old, he had been tossed into a hole at least twelve or fifteen feet in depth; yet he had emerged totally unscathed!

8. His rescue was reminiscent of that of Shadrach, Meshach and Abednego: just as the clothes of Daniel's three companions had neither been singed by the flames nor tainted by the smell of smoke as they walked away from the fiery furnace (Dan 3:26-27), so Daniel's body showed not even one bruise mark as a reminder of his ordeal.

Dan 3:26 Nebuchadnezzar then approached the opening of the blazing furnace and shouted, "Shadrach, Meshach and Abednego, servants of the Most High God, come out! Come here!" So Shadrach, Meshach and Abednego came out of the fire,

Dan 3:27 and the satraps, prefects, governors and royal advisers crowded around them. They saw that the fire had not harmed their bodies, nor was a hair of their heads singed; their robes were not scorched, and there was no smell of fire on them.

9. Divine deliverance is both perfect and complete because it originates from a perfect Source: God Himself! Divine deliverance is always compatible with grace.

10. If you did not know this, you might have gotten the impression that Daniel had to "do something" to deserve God's intervention.

11. Yet the Holy Spirit documents that Daniel's miraculous rescue occurred simply because "he believed." He was a child of God full of Doctrine.

12. "Believed" is the Aphel perfect of the transitive verb AMAN. Just as Abraham had "believed in the LORD and it was credited to his account for righteousness" (Gen. 15:6), so, many years later Daniel, at an early age, had put his trust in Christ and had thus appropriated salvation.

Gen 15:6 Abram believed the LORD, and he credited it to him as righteousness.

13. Faith in itself is non-meritorious. The merit of salvation always depends on the object of our faith--Jesus Christ!

End Lesson Taught 1-6-2002