

1. Last week I taught Dan 6:23 in part. When time ran out I was teaching several summary points relating to 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. I want to review some of that learned last week and then pick up with new material at point fourteen.

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.
2. In both believers (2Co 7:1-14) and unbelievers (our verse), a mood of despondency can be overturned by a change of circumstances.
3. 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.
4. Darius' happiness was transient because it depended on man. Jer 17:5-7
5. 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).
6. 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!
7. 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.
8. Divine deliverance is both perfect and complete because it originates from a perfect Source--God Himself! Divine deliverance is always compatible with grace.
9. If you did not know this, you might have gotten the impression that Daniel had to "do something" to deserve God's intervention.
10. Yet the Holy Spirit documents that Daniel's miraculous rescue occurred simply because "he believed." He was a child of God full of Doctrine.
11. Faith in itself is non-meritorious. The merit of salvation always depends on the object of our faith--Jesus Christ!
12. Like salvation, the work of deliverance in time is accomplished by God. It remains however for the believer to prepare for the problems and catastrophes he will encounter in this life. How?
13. By a daily intake of God's Word we can develop preparation for the coming assaults.

14. Cycled into the frame of reference, doctrine establishes divine norms and standards applicable to daily living and is the means of attaining a successful spiritual life.

15. Daniel had utilized God's divine operating assets in his day and consequently "was caused to believe" that God could deliver him if He, God, so desired.

16. Again, God received the credit, and Daniel had the marvelous opportunity to enjoy his deliverance as he watched God work!

17. Now let me give you an expanded translation of Dan 6:23:

Expanded Translation:

Dan 6:23 Darius was overcome with joy; he gave orders to get Daniel out of the lion's den. When Daniel was lifted out from the pit, the King's physicians examined him and determined he had not so much as a bruise. Daniel was delivered because he had earlier placed his trust in Christ for salvation and doctrine for temporal deliverance.

18. Now let's look at verse four which we could entitle: "THE JUDGMENT OF DANIEL'S ACCUSERS"

KJV

Dan 6:24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

NIV

Dan 6:24 At the king's command, the men who had falsely accused Daniel were brought in and thrown into the lions' den, along with their wives and children. And before they reached the floor of the den, the lions overpowered them and crushed all their bones.

1. You can never seek to hurt someone without hurting yourself as well. "Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him." (Pro 26:27)

Pro 26:27 If a man digs a pit, he will fall into it; if a man rolls a stone, it will roll back on him.

Pro 26:28 A lying tongue hates those it hurts, and a flattering mouth works ruin.

Pro 27:1 Do not boast about tomorrow, for you do not know what a day may bring forth.

2. How often has this principle been proved true.

2.1 Haman, as described in the Book of Esther, eventually swung on the gallows he had built for Mordecai, and now, like Haman, the conspirators saw their vicious plot boomerang on them.

2.2 Esther Review:

2.2.1 On the last night of a particularly debaucherous seven day festival the King calls for his queen, a lady named Vashti.

2.2.2 Vashti had heard tales of the boy's rogue like conduct and refused to come. The King was infuriated so he divorced his "Queen."

2.2.3 A contest is held and a Miss Persia selected. Women in Persia, unless royalty, were treated little better than animals, so maidens were herded to the Palace for the great contest.

2.2.4 Esther, a closet Jewish maiden, had lived with her cousin Mordecai, also a closet Jew, ever since her parent's death.

2.2.5 Esther was selected, making Mordecai very proud, he urged her to hide her true ethnicity.

2.2.6 Soon a couple of eunuchs named Bigthana and Teresh plotted to kill Xerxes but Mordecai found out about the plot and told Esther.

2.2.7 The Queen told Xerxes, giving credit to Mordecai, and the plot was foiled. The two conspirators were hung on a tree; the custom was to impale them first and then hang them for show.

2.2.8 Mordecai was rewarded by being listed in the Chronicles of the King of Persia. His heroic act was recorded for posterity.

2.2.9 Soon however a Satrap named Haman was promoted to the number two man in the Kingdom; the power of the new position went to his head.

2.2.10 Haman made a rule that his subordinates must bow before him when he arrived for work at the Palace Gate.

2.2.11 This to Mordecai was unthinkable given the fact that such behavior was an acknowledgement, at least in the eyes of the Persians, that Haman was a god.

2.2.12 Mordecai refused to bow and gave as his reason his Jewish heritage.

2.2.13 Haman informed the king of his confrontation. Keep in mind no one knew Esther was kin to Mordecai.

2.2.14 Haman got permission from the King to have the man who refused to bow killed. He further gave his approval to have those of his ethnos killed.

2.2.15 An irrevocable proclamation was issued authorizing the killing of the troublemaker and all his fellow Jews.

2.2.16 Mordecai sends a message to Esther urging her to go see the King and to plead the case of her people.

2.2.17 Esther is not too thrilled with Mordecai's plan and sends Hatach, the messenger, back with the message that only people who are summoned can go into the presence of the King.

2.2.18 When unannounced people did arrive, the king either would be pleased and permit an audience or the "unannounced" person would be executed.

2.2.19 When she protested that Mordecai's plan might prove fatal, Mordecai insists that this is her responsibility to God.

2.2.20 Mordecai urges Esther to think clearly about two facts; first, her nationality will be found out ultimately and second, that both she and what is left of her family will be executed when it is known they are Jewish.

2.2.21 He further tells her that God is going to save Israel and she can either participate or not participate; this Mordecai knew because it was in the Word.

2.2.22 She is also reminded that her being in the Harem with opportunity to save Israel may have been the sole reason why she was reborn into the Kingdom of God.

2.2.23 Esther agrees to go if Mordecai and friends would pray and fast.

2.2.24 The only possibility left open to Esther was to appear at the entrance of the court unannounced and hope for a gracious response from the king.

2.2.25 This was for Esther a very dangerous plan even under the best of circumstances.

2.2.26 As a matter of fact Mordecai proudly proclaimed "God may very well have raised you to be Queen of Persia because of this crisis!"

2.2.27 This passage is a key to the basic meaning of the entire book, namely, to demonstrate the unfailing providence of God on behalf of His people Israel.

2.2.28 "If I perish, I perish" was not just blind fatalism on Esther's part or a hopeless resignation.

2.2.29 We would call it faith rest.

2.2.30 The King accepted her and offered to grant her wish. She reveals to the Kings that she and Mordecai are both Jews.

2.2.31 The King grants Esther's wish and later hangs Haman after an intricate plot set against a number of sub-plots involving a jealous rage against Haman, a counter order written by Mordecai to let the Jews defend themselves and the ultimate promotion of Mordecai to replace Haman.

3. Now let's return to our study and conclusion of Dan 6:24.

1. Daniel did not demand retribution! He had utilized the provisions of faith rest and had cast his burden on the Lord.

2. He left the judgment of his adversaries with the Divine Judge and with Darius, God's King.

3. Proverbs 19:12 declares that "The king's wrath is as the roaring of a lion" and so we see this principle applied here."

4. Darius had recognized the true nature of his courtiers; they, not Daniel, had disdained their sovereign.

5. Therefore, Darius "commanded" (Peal perfect of AMAR) that Daniel's accusers, who had set their seal in the rock, be brought forth (Aphel perfect of ATHAH).

6. Their hapless families were seized and condemned along with the convicted nobles.

7. As once Nebuchadnezzar had threatened his cabinet members and their families with extinction (Dan 2:5), so now this Median ruler pronounced the death penalty on the families of the guilty courtiers.

Dan 2:5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

8. While capital punishment is authorized by God (See our Doctrine of Capital Punishment), the sentencing of entire families of the guilty is expressly prohibited in the Mosaic Law.

9. God's law of culpability decrees that every person must stand or fall on the basis of his own actions (Deu 24:16; 2Ki 14:6).

Deu 24:16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

2Ki 14:6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

10. While God's law is holy, just and good (Rom 7:12), man's law is often unfair.

Rom 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

11. Condemnation by association was a weakness in the law of the Medes and the Persians.

12. They felt that other members of a family were contaminated by the criminal; consequently, such wholesale judgments not only eliminated bad influence but possibly dissuaded others from violating the law.

13. Guilty or not, all were summarily hurled into the lions' den. There were no survivors!

13.1 It is always interesting to hear some of the ways rationalists try to explain the miracles recorded in the Word: they say, "The reason Daniel wasn't hurt was that the lions weren't really hungry!"

14. Such theories deny the facts stated in Scripture. The lions were ravenously hungry; we know this from the last part of Daniel 6:24.

15. The correct translation of that portion of Dan 6:24 should read: "They (the condemned) had not reached the bottom of the den when the lions seized them, and all their bones were broken in pieces."

16. We do not know how many lions were kept in the den, but they disposed of a large number of bodies with no sign of satiety!

17. Before we move forward with a study of Dan 6:25-27 I want to give you an expanded translation of Dan 6:24:

Expanded Translation:

Dan 6:24 Again the King issued a command, and those men who had accused Daniel were brought forth and cast into the den of lions, together with their children and their wives. They had not reached the bottom of the den when the lions seized them, and all their bones were broken in pieces.

End Lesson Taught 1-13-2002