

1. Last week I taught Dan 6:23 and 6:24 and when time ran out I was about to begin an analysis of Dan 6:25-27.
2. Before continuing that study I want to provide an expanded translation of Dan 6:1-24.

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."

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 Kings 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.

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 pit when the lions seized them; the conspirators and their families were torn apart the lions eating them bones and all.

3. Now for Dan 6:25-27 which might be entitled "A Salvation Tract".

KJV

Dan 6:25 Then king Darius wrote unto all people, nations, and languages that dwell in all the earth; Peace be multiplied unto you.

Dan 6:26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

Dan 6:27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

NIV

Dan 6:25 Then King Darius wrote to all the peoples, nations and men of every language throughout the land: "May you prosper greatly!"

Dan 6:26 "I issue a decree that in every part of my kingdom people must fear and reverence the God of Daniel. "For he is the living God and he endures forever; his kingdom will not be destroyed, his dominion will never end.

Dan 6:27 He rescues and he saves; he performs signs and wonders in the heavens and on the earth. He has rescued Daniel from the power of the lions."

Principles:

1. Do these verses remind you of a similar proclamation? Nebuchadnezzar was still an unbeliever when he passed legislation demanding loyalty to God. (Dan 3:29)

Dan 3:29 Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

2. Darius, just saved, made the same mistake; yet both these rulers ultimately reached the same conclusions about the true and living God (Dan 4:34-37 compared with Dan 6:26 and 27).

Dan 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

Dan 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Dan 4:36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

Dan 4:37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

Dan 6:26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

Dan 6:27 He delivereth and Rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

3. Daniel's deliverance led to the removal of those people who had been not only Anti-Semitic but also negative to the Lord. In addition, his own testimony led to the conversion of Darius.

4. After these events had transpired, the king "wrote" (Peal perfect of KETHAB) his brief declaration.

5. Nebuchadnezzar and Darius both addressed their message to their subjects throughout the confines of their vast empires "in all the earth;" the decree applied to all, regardless of race, language or geography.

6. The tract opened with the salutation "Peace." As used here, "peace" is more than a greeting.

7. It connotes the principle of reconciliation as it was then revealed. (Isa 53:5 and 11) and later in Eph 2:16.

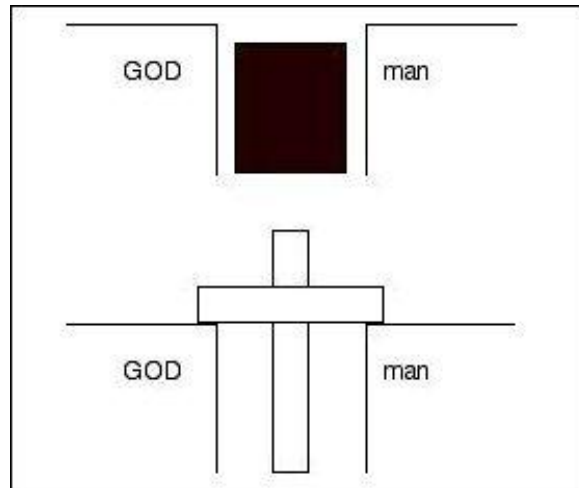
7.1 Reconciliation is: The sum total of all that Christ did on the Cross in removing the barrier between God and sinful man. God is propitiated; man is reconciled.

7.2 Reconciliation is the man-ward side of the Cross.

Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Eph 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:



8. Had Darius limited himself to a simple statement of the manifestation and greatness of God's grace in his own salvation and in Daniel's deliverance, everyone in the kingdom would have benefited from this declaration of the Gospel.

9. Like so many new believers who possess much zeal but little or no doctrine, Darius interfered with the convicting ministry of the Holy Spirit and tampered with the grace structure of God's plan of salvation.

10. The salutation is followed by the preamble, "I make a decree." The word order in the Chaldee reads: "From before me is appointed a decree."

11. This new legislation had obviously been designed to rectify the errors of the old; yet both were equally bad, for they violated the concept of individual volition.

12. Darius' impetuous declaration was the result of subjective rather than objective thinking. Because he had accepted the Lord, he now attempted the forced conversion of his people.

13. By his demand that "men tremble and fear before the God of Daniel," the king amalgamated religion and the state; this was in direct contradiction to the Word of God (Mat 22:21).

Mat 22:21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

14. It is true that some unbelievers turn to the Lord when they are frightened; a forced conversion, however, can never be accomplished through legislation or any other form of duress.

15. Salvation is entirely the work of God, from its inception to its execution; from the convicting ministry of the Holy Spirit (Joh 16:7-11) to regeneration.

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Joh 16:9 Of sin, because they believe not on me;

Joh 16:10 Of righteousness, because I go to my Father, and ye see me no more;

Joh 16:11 Of judgment, because the prince of this world is judged.

16. If evangelism is conducted according to God's Plan, it must be on the basis of personal volition, a choice.

17. In the presentation of the Gospel, volition must never be coerced! Every person must be free to accept or to reject Christ as Savior (Joh 3:18 and 36).

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

17.1 So anyway you view this command, this was simply another ill contrived piece of legislation.

18. In spite of the king's ignorance of Bible doctrine at that time, the Lord Himself had become very real to Darius; he reiterated, "He is the living God."

19. This is quite a statement for someone who had once worshiped an entire pantheon!

19.1 His testimony that Christ is ever "steadfast" was his recognition of the immutability and eternal reign of the King of Kings: "Jesus Christ the same yesterday, and today, and forever" (Heb 13:8).

Heb 13:8 Jesus Christ the same yesterday, and today, and forever.

20. Certainly, Daniel had conveyed to Darius the lesson that the fearful image of Nebuchadnezzar's dream had earlier taught him.

20.1 Whereas nations and empires come and go, the kingdom of God, which reaches beyond the boundaries of time and space, is never destroyed!

21. Verse 27 affirms that Darius had personally accepted Jesus Christ as his Lord and Savior.

21.1 The record of the king's explicit vocabulary (inspired by God the Holy Spirit) would certainly seem to indicate that the Spirit is distinguishing between spiritual and physical deliverance.

22. "Delivereth" is the Peal participle of the CHALDEAN word SHEZAB and means "to deliver" or "to rescue."

23. "Rescueth" is the Hiphil participle of the HEBREW verb NATSAL, which has the very same meaning "to deliver" or "to rescue."

24. It should be remembered that this portion of the Book of Daniel (Dan 2:4, through Daniel, Chapter 7) was recorded in the Chaldean.

25. Since this section deals primarily with Gentile nations, God the Holy Spirit saw fit to use a Gentile language.

26. The latter part of the Book of Daniel specifically concerns the Jews: hence, the Hebrew language resumes in Daniel, Chapter 8 and continues until the end of chapter 12 and the end of the Book.

27. The Holy Spirit makes no mistakes in His choice of words set down in the Scriptures (Pro 30:5), and we should be keenly aware of their importance.

Pro 30:5 Every word of God is pure: he is a shield unto them that put their trust in him.

Deu 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Mat 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

28. R. B. Thieme has written:

"It is significant ... that amidst all this Chaldee, we find ONE HEBREW WORD: NATSAL! The first word, translated "delivereth," denotes the king's cognizance of his spiritual deliverance - i.e., his salvation.

The Hebrew word "Rescueth" speaks of physical deliverance in time, so real to the king who had personally witnessed God's deliverance of Daniel. By using both words, Darius in effect acknowledged his faith in the God of the Jews."

Dan 6:27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

29. Jesus Christ alone saves for all eternity! (Acts 4:12)

Act 4:12 Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."

30. Before the completion of the Canon, "signs and wonders" were the means God chose to warn of coming discipline and to authenticate the declaration of the Gospel.

31. Darius it would seem took the miracle of Daniel's deliverance from the lions' den as the sign God used to bring about his own salvation.

End Lesson Taught 1-20-2002