

# The Lion's Den

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- [ 0 : 00 ] Welcome to our evening service. As we come together before God in worship, we pray his blessing upon us.
- We shall begin by singing to God's praise from Psalm 5. Psalm 5, and we're going to sing from verse 7.
- We'll read from verse 4. Reading from verse 4. For thou art not a God that doth in wickedness delight, neither shall evil dwell with thee, nor fools stand in thy sight.
- All that ill-doers are thou hast, cutst off that liars be. The bloody and deceitful man a part is by thee. But I unto thy house will come in thine abundant grace, and I will worship in thy fear toward thy holy place.
- Because of those mine enemies, Lord, in thy righteousness do thou me lead. Do thou thy way make straight before my face. For in their mouth there is no truth, their inward part is ill.
- [ 1 : 22 ] Their throats an open sepulcher, their tongue doth flatter still. O God, destroy them. Let them be by their own counsel quelled.
- Then for their many sins cast out, for they against thee they belled. But let all joyeth that trust in thee, and still make shouting noise.
- For them thou saves. Let all that love thy name in thee rejoice. For Lord, unto that righteous man thou wilt thy blessing yield.
- With favour thou wilt compass him about as with a shield. We can sing from verse 7 to the end of the psalm. But I unto thy house will come in thine abundant grace.
- But I unto thy house will come in thine abundant grace.
- [ 2 : 28 ] And I will worship in thy field. To Lord thy holy place.
- Because of those mine enemies. Lord, in thy righteousness.
- To thou believe me, to love thy way.
- Make straight before my face. For if there mouth there is no truth.
- Then in word part is ill. Their throats an open sepulcher, Their tongue of latter's cell.
- [ 3 : 57 ] O God is royal and let them be. By their own counsel quell.
- Then for their mantra and sex. And cannot. Were they yea that shall ye have.
- ye as ■ O glad God, thy name, and here rejoice.
- For nor come to the highest hand, thou wilt thy blessing yield.
- With favor thou wilt come, and thou wilt thou with thy shield.
- [ 5 : 50 ] Let us join together in prayer. Holy and wise God, we have indebted to you for allowing us this privilege of approaching a throne of grace, with the understanding that it is there that we find grace to help in time of need.
- By way of prayer, that we are approaching the foodstool of the Most High God.

And we pray that you would encourage us to believe that that way of access has been opened to us by another, who ensures that that way is opened to all who would come by faith, laying hold upon the promises that are yea and amen in him.

We pray this evening that we would know something of what it is to be of that number, who know the God of heaven as their God.

to be of that number who understands something of the truth that speaks of the privileges that these, your people, enjoy, the right of access as we have described, but the promises that belong to such that you are able to enrich your lives in ways beyond measure, in ways that this world do not understand or have little appreciation of, the things that the world espouses precious, and the things of time and of sense, the things that the eye is drawn to and the heart is conquered by, the precious jewels of this world, the things that belong to the world, the things that will perish with the using.

[ 8 : 36 ] Unlike you people who have laid up for themselves treasures in heaven, where there is no moth to corrupt, where there is no rust, where there is no perishing with the passage of time, we bless you and thank you that all who are yours have discovered the true value of spiritual truth, and the true value of the things that Christ has dearly won for them on the cross.

Help us to appreciate that even more, as we meet in fellowship with your people under the sound of the word of God, your word, the word that you have given to us to instruct, to inform, to enlighten, the word that you have given to us to challenge us as to how to live our lives, to the glory of our God, the word that you have given us to ensure correction, to ensure even that we understand the reasons that exist in our lives, where just as meant to something that should be a regular occurrence under the hand of our Father, who loves us dearly.

We would ask this evening that you would remember us according to the needs that you know of, even needs that are hidden from ourselves. We pray your blessing upon each and every individual present, all families represented, every home and household, and even beyond that the families and the homes that are not represented.

We pray for them and ask that your spirit would touch their lives in a winsome way, directing their thoughts to Christ, thinking of him as he walked the dusty streets of this world, as he made himself known here and there, many came to see him for themselves and many saw him and saw nothing in him that would draw them to him.

He was but a root out of a dry ground and so it is for him today. For many in this world, yet we give thanks that you are able to break down the barriers that prevent the naked eye from seeing any beauty in him or anything that would cause to desire him.

[ 11 : 12 ] We remember all who are in need this evening. Of our own number, those who are grieving and sorrowful, we commit them to you. The voice of death is seldom silent and in these days we hear of those who are suffering loss in different quarters, even in our own midst.

And we bring them before you and ask that you would sanctify such recitations to us, each one, that we would be reminded of our earthly sojourn, however long-lived any of us may be, that our journey is a brief one.

Soon we will pass from the scene of time, and as many have been before us, we'll find that memory fades so quickly.

We have forgotten and we are seldom remembered. There may be ones and twos who are writ large on the pages of history for their achievements or accomplishments, but if they are not such as would praise and magnify the God of heaven with their life, what does it matter?

What does it matter if they are applauded and lauded by their peers for the things that they have done, or the things that they have said, or the places that they have been to?

[ 12 : 39 ] When their name is found in the book of life, it is a great joy to them. But if it is absent, if it is not found there, such misery as is immeasurable will be their portion.

We pray then for wisdom to understand the things of value, the things of worth, and the things that only Christ can supply to us.

We pray for those who are mourning amongst the royal family, and we remember them especially at this time. We marvel at all that is ongoing with regard to the death of our late Queen, and we pray that whatever is done on the morrow, that it would be blessed by you, that the God of heaven would overrule for good, and that all the ceremony and all the activity surrounding the funeral service would be sanctified by your own hand, that the word of truth would touch the hearts and minds of whosoever at present, or even those who are to view it on television, or hear it through radio or whatever.

We pray for the royal family, and ask for the King and his Queen concert, and ask that you would bless them in their own souls, and remember their families, the extended family, and all connected with it, the dignitaries from the world over.

May they be impressed by the word of truth, if that is presented to the mind's eye, may it lay hold upon them, and may those who are ignorant of Christ know him as the one who is to be lifted up, and who is to be seen as the one whose reign is never-ending, who sits upon the throne, not just of the universe, but for all eternity, and the day will come when every knee will bow and acknowledge that to be true.

[ 14 : 45 ] So hear our prayers on behalf of those, many of whom do not pray for themselves. We pray that you would remember the needs of this world.

Whatever these needs are, we think of the war-torn nations of the earth, those who are engaged in civil war, those who are engaged in war against their neighbours.

We think of the Ukraine and Russia again. We think of places in the world that have seldom enjoyed peace. And we pray for those who have been so affected by the pain and the suffering that loss brings.

We think of places in the world that know famine, that are suffering from want because of this want of destruction that is carried out.

We pray for those who have been so much of the resources of these nations, and that are not the ones that have been so affected by the people that have been so affected by the people. We pray for those who are vulnerable, weak, and looked after.

[ 15 : 48 ] We pray for those who have been so affected by the people.

We pray for those who have been so affected by the people that have been so affected by the people. We pray, Lord, that you would grant to us the wisdom to turn to the God who is the God of peace, the one who sees all things, whose eyes never shut, the God of heaven who sits and who sees all men alike.

We pray for your blessing upon the sin of the world. We pray your blessing upon the preaching and the proclamation of the word of God, wherever this takes place this day, where it has taken place, where it is ongoing in the present, where it is still to take place.

So we give thanks for all who labor in Christ's name, in obedience to that calling, to go to all men and set Christ before each and every one, without fear or favor, looking to the blessing of the Most High God upon that word that is preached.

So continue to bless us, we ask, for gathering here and all the gatherings of your people, that it may prosper with them who have sown the seed.

[ 17 : 11 ] Sell us for the glory of the God who has given that seed to be sown. Guard us from all error and guide us in the truth. In Jesus' precious name we ask it, with forgiveness of sin in him. Amen.

We are going to hear the word of God as we have it in the Old Testament scriptures, reading this evening Daniel chapter 6.

The book of Daniel chapter 6. We can read the whole chapter.

It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom. And over these three presidents, of whom Daniel was first, that the princes might give accounts unto them, and the king should have no damage.

Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him. And the king thought to set him over the whole realm.

[ 18 : 23 ] Then the presidents and princes sought to find occasion against Daniel concerning the kingdom. But they could find none occasion nor fault.

For as much as he was faithful, neither was there any error or fault found in him. Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to the king. And said thus unto him, King Darius live forever. All the presidents of the kingdom, the governors and princes, the councilors and the captains have consulted together to establish a royal statute.

And to make a firm decree that whosoever shall ask a petition of any God or man for thirty days save of thee, O king, shall be cast into the den of lions.

Now, O king, establish the decree and sign the writing that it be not changed according to the law of the Medes and Persians, which altereth not.

[ 19 : 40 ] Wherefore, King Darius signed the writing and the decree. Now, when Daniel knew that the writing was signed, he went into his house and his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God as he did a full time.

Then these men assembled and found Daniel praying and making supplication before his God. Then they came near and spake before the king concerning the king's decree.

Has thou not signed a decree that every man that shall ask a petition of any God or man within thirty days save of thee, O king, shall be cast into the den of lions?

The king answered and said, The king is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king when he heard these words was so displeased with himself And set his heart on Daniel to deliver him And he laboureth till the going down of the sun to deliver him Then these men assembled unto the king and said unto the king Know O king that the law of the Medes and the Persians is That no decree nor statute which the king establisheth may be changed 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 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 Then the king went to his palace and passed the night fasting

[ 21 : 58 ] Neither were instruments of music brought before him And his sleep went from him Then the king arose very early in the morning and went in haste into the den of lions And when he came to the den he cried with a lamentable voice unto Daniel And the king spake and said to Daniel O Daniel servant of the living God Is thy God whom thou servest continually able to deliver thee from the lions Then said Daniel unto the king O king live forever My God hath sent his angel And hath shut the lions mouths That they have not hurt me For as much as before him Innocence he was found in me And also before thee O king Have I done so no hurt 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 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 break all their bones in pieces Wherever they came at the bottom of their den Then king Darius wrote unto all people Nations and languages That dwell in all the earth Peace be multiplied unto you 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 able To the end He delivereth and rescueth And he worketh signs and wonders

In heaven and in earth Who hath delivered Daniel From the pound of the lions So this Daniel prospered In the reign of Darius And in the reign of Cyrus the Persian Amen And may the Lord add his blessing Through this reading of his word And to his name Be the praise We're going to sing now Psalm 43 Psalm 43 We're singing the whole psalm Judge me O God And plead my cause Against the ungodly nation From the unjust and crafty man O be thou my salvation For thou the God Art of my strength Why thrust thou me thee through For the enemy's oppression Why do I mourning go O send thy life forth And thy truth Let them be guides to me And bring me to thine holy hill

Even where thy dwellings be Then will I to God's altar go To God my chiefest joy Yea God my God Thy name to praise My heart by will employ Why art thou then Cast down my soul What should discourage thee And why with vexing thoughts Art thou with disquieted in me Still trust in God For him to praise Good cause I yet shall have He of my countenances The help My God That doth me save Psalm 43 The whole psalm To God's praise Judge me O God And plead my cause Against the ungodly nation Judge me O God And plead my cause Against the ungodly nation

From the unjust And crafty land O be thou my salvation For thou the God Guard of my strength Why trust thou me For thou the enemy's oppression Why do thy morning go O send thy light For thou thy truth

[ 27 : 11 ] Let them hear God To me And bring me to Thy holy air In where thy dwelling's deep And where thy two God's altar go To God my sinless joy Yea God my God Thy name to praise My heart Thy will And blind

Why art thou Thou dead Question My soul What truth What truth Is God Is Thee And why With Exit Close Our God Disquieted In me Still I Trust In God For Him To Praise Good Cause I Yet Shall Have He Of My God God

Hum■i'e Sus seed read in the Old Testament scriptures the book of Daniel we can read again verse 25 then King Darius wrote unto all people, nations and languages that dwell in all the earth, peace be multiplied unto you 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 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 we know that this book has more than its fair share of stories that we are familiar with since childhood this account that we have here of Daniel thrown into the lion's den is one perfect example of that I'm sure many of us were made aware of this story from a very young age but notwithstanding its popularity it is a lesson to us that is very serious and there is no disguising the seriousness of the message that we are confronted by within this passage many of commentators believe that at this point in the life of Daniel he was at the very least a mature person mature in the sense of of being quite elderly some go so far that's to say that he was probably in his safetyth year or even more than that there's no way of being sure of the office age but if we think of it that at the point at which the account that we have in this book bearing his name that he was a teenager along with his compatriots when he was taken into

Babylon probably about 14 or 15 years of age so at this point in his life he is somebody who has seen much and done much and whose life is demonstrably the life of somebody who loves the Lord and who has served the Lord faithfully and if we have read this account up until this present moment there is nothing in his life that we encounter that tells us anything about him other than that he is somebody who is impeccable in his character he is a holy man of God God but the first thing I want us to notice is a very basic truth and it stands out but it is that truth that we can glance at and overlook very easily and that is that

[ 33 : 35 ] Daniel is here shown to be a man of prayer now as you say to you that's so obvious why should we spend any time looking at a passage that so glaringly and obviously points out something that is true about this man that he is a man of prayer so what most people pray well most of God's people's pray you see and yet the truth of the martyr may well contradict that if we compare our prayer prayer life to the prayer life of Daniel how does it correspond does this are a correspondence is there any sense in which we could claim to be as diligent in prayer as

Daniel is shown to be we notice that the chapter begins with Daniel's promotion he is elevated in the kingdom he is given a place by Darius to be over the princes and the presidents of the land Daniel we are told was to be the first and Daniel is identified because of his honesty and integrity and given that position in verse 3 Daniel was preferred above the presidents and princes because an excellent spirit was in him and thought to set him over the whole realm prior to that in verse 2 the king should have no damage you know the princes might give a counsel to them that the king should have no damage in other words it seems from these words that the king recognized the scrupulous honesty of

Daniel and that again you might say is something that's obvious something that's clearly obvious but the two things come together the prayer life of Daniel and these other elements of his character that are highlighted must come together it is not possible for a consistent prayer life to exist without at the same time the life that accompanies it being corresponding to it if you pray if you pray one thing you discover for yourself very quickly if you are out of step with God in any way one of the first things to suffer is your prayer life if you are in any way allowing sin into your heart or in any way shape or form to affect you one place that that becomes noticeable is in your prayer life and yet

Daniel we are told consistently adhered to a pattern of prayer and the up version of that is he is identified as someone in whom these characteristics stand out and part of the reason these things stand out is because he was a man of prayer because he had a constant ongoing relationship with God that ensured that how he behaved and how he carried out his duties that he was always aware of the presence of God I was told as a young person something by an old Christian and he told it as a story against himself and I've told the story before but I don't mind telling it again it was a person who was an elder in our congregation and he described his own secret prayer not the actual prayer itself but his part of pray secretly lived in a house with his sister and his sister's husband and two sons but he would go apart from them outside of the house the house was a smallish house and he would go down the craft to a place that he had earmarked for secret prayer and it was his regular habit to do that but he said something went wrong and I didn't go as often as

I did and the way he described it he said the grass began to grow in the path that was once so well beaten now he told that story against himself but I believe that he told that story against himself in order to instruct me to tell me that that was not something that I should allow to happen that what happened with him was his frequenting of the secret place of prayer had been in some way for whatever reason he didn't give a reason he stopped doing it the way he did now Daniel we are told was somebody who prayed regularly and we know that because when you read chapter version 10 here in chapter 6 when

[ 39 : 59 ] Daniel knew that the writing was signed he went into his house and his windows being open in his chamber toward Jerusalem he kneeled upon his knees three times a day and prayed and gave thanks before his God as he did before time now you think that when you read that first of all Daniel is just cocking a snook at these men who had determined to find a way of arresting him and putting him in hot water before the king but that's not what Daniel is doing he is doing what he has done before he is doing what he did every day before he came before Jerusalem kneeling openly didn't matter who saw didn't matter what is thought of him when he prayed he prayed three times that day upon his knees and gave his thanks to

God in other words what Daniel did he did exactly what he did every day before and that is the thing that marks Daniel out above everything else that was true of him his personal intimate relationship with God but also a public display of what God meant to him he wasn't afraid of it Alistair Begg speaks about Daniel's prayer life and he says this Daniel was a man who exhibited such disciplined consistency when it came to prayer his life was not marked by bursts of enthusiasm followed by chronic inertia inertia he clearly prayed whether he liked it or not there were probably times when he got up from his knees and felt blessed and at other times he felt he left feeling that he kept that he had nothing but he kept on he prayed and he prayed no matter the circumstances that's discipline and that was

Daniel's discipline now can you can you understand do you have a sense of such a disciplined life in the presence of God it's something that I need to pay attention to it's something that every person who who prays needs to preserve to God to cultivate to ensure that it's something that we ring fence in our life because one thing that every one of us knows if you're a Christian anyway the moment that you decide the moment that thought comes into your heart I'm going to pray that's the moment something else follows hard on its heel something else that you need to do that's more important something else that needs to be done instantly something else that makes a claim on your time that prevents you from doing that very thing that first came into your heart

I think that's a master stroke on the part of the devil to keep the people of God from off their knees but Daniel we read was disciplined in his prayer life disciplined and that discipline is something that we need to ensure that we cultivate do our best to cultivate it do our best to stimulate it do our best to ensure that it is ongoing if at all possible now in a sense having thought about his prayer life that is what makes what happens to Daniel so unfair is it not here we have somebody who is recognizably a man of God he is somebody who is a man of prayer but it is precisely because he is a man of

God and a man of prayer that he encounters persecution did you notice that these things are the very things that cause enmity to rise up in the hearts of those who are his fellow presidents and princes they are jealous of Daniel a Daniel who is holy a Daniel who wouldn't harm a fly a Daniel who has time for God more than anything else and whatever time he has for others it is for their good for their betterment and yet they are stimulated to enmity against him this Daniel was preferred above the presidents and princes because an excellent spirit was in him and the king sought to set him over the whole realm then the presidents and princes sought to find occasion against

[ 45 : 42 ] Daniel concerning the kingdom they are stimulated to do something anything that will harm Daniel but you see they can't find a fault with Daniel they can't fault him they could not find occasion or fault for as much as he was faithful neither was there any error or fault found in him and they knew that so they had to contrive some way by which Daniel would be culpable of some criminal offence and they had to make it a criminal offence before it could happen now I think when we look at

Darius the king it's a complicated passion because he is powerful he is all powerful he's the last word and yet he appears to be made to do something that he doesn't want to do either these people were very clever or they were very very expert in the laws of the land so that they could use the law against the king and against Daniel because they made the king create a law that was to be the snare that would trap Daniel and the very thing that commends Daniel to God is that which stirs them up to seek to kill him and that

I suppose again I'll come back to that thought because Daniel is good because Daniel is prayerful because Daniel is diligent in serving God then how can it possibly be right that he is given this difficult situation to deal with where he ends up in the lion's den surely if God is God and if fear is fear then Daniel would not end up in the situation he is in God would not allow it surely here is somebody and he is faithful zealous in the pursuit of holiness he is a prayerful man of God the very things that you would think would ensure that no harm would come to him and yet that is exactly what happens he is persecuted and that is really at the nub of what we have here the spirit of persecution that emerges in the heart of the envious and it is directed against

God's people at every opportunity where that presents itself when you look at the Old Testament scriptures it's not surprising to you to find that many of the saints of God were persecuted by the enemies of God the streets ran with their blood again and again you'll find in the New Testament era under the heel of Rome a lot of men and women were persecuted because of their refusal to do anything other than serve the only living and true God and the Son Christ Jesus we know that but I was reading the words of Sean Michael Lucas and he states something that maybe you don't want to believe but this is what he says in the days of Roman persecution hundreds at a time died because they were faithful to the

Lord of Christ but he says what most of us fail to realise is that there were more martyrs for the Christian faith in the 20th century than in the previous 19 centuries combined do you believe that there are more Christian martyrs in the 20th century than in the whole of the 19th centuries that preceded them do you believe it well it appears that at the present even in our own 21st century there are persecutions carried out in various nations throughout the world and they are directed against the Christian believer because of the faith that they exercise towards Christ places such as the



[ 51 : 29 ] Sudan or Saudi Arabia or North Korea or China there is blatant open persecution of the child of God of the Christian believer for the simple truth that they want to express their love for Christ and it's it's not just a dislike it's not just an opportunity taken to to speak a word against them it is the taking of their life it is the brutalising of men women and children it is the torture that is ongoing daily against God's people why is that where does that come from what stimulates that what was it more than jealousy on the part of these men who set about entrapping

Daniel so that he would be cast into the den of lions if it is not something that is set on fire from the pit of hell than it is we may find it hard to believe but there is no escaping from the fact of its existence here in this world Daniel's prayer even in that situation is a prayer that causes us to think long and hard because it is a prayer of thanksgiving a prayer of thanksgiving to God in his bondage in Babylon as his face is set towards Jerusalem he remembers his people his God and for all that he suffers loss he still pays to that God with thanksgiving in his heart now is that not what sometimes many find perplexing about the way

God works in the life of people in this world especially the people who bear his name this chapter is fairly short it tells a simple story and perhaps you're saying to yourself well if God was God then surely that God could prevent Daniel's traumatic experience in being cast into the lion's den God could have overridden the enmity that was in the heart and mind of these or deflected it or directed it elsewhere so that the Daniel that we know of wouldn't have suffered in the way that he did and yet there are so many instances within the experience of the church of Christ in every generation where humanly speaking it is not what we would expect or want that happens and such reasoning we find this is a reasoning that is not in keeping with the reasoning that we should have as those who understand the

God of heaven to be the God who is in control of all the events of life we sometimes conclude that it can't be true that God controls all things in the sense that good will come of it if he allows bad or evil things to happen Paul David Tripp makes a powerful correction to the thinking of many saying this Daniel's world is a world of trouble you agree with that Daniel's world is a world it's a world of trouble it's a world of injustice oppression idolatry danger corruption war and so on but it is not a world that is out of control Daniel presents to us the very opposite of what we would tend to think if we were to assess his world but in every way and at every point it is under the control of one who is powerful and wise and who holds the events of human history in the palms of his hands the

God of Daniel could intervene at any point in the experience of any one of us we would not want him to do that if these experiences are pleasurable or if we're in control of them in our own way of thinking or if they're experiences that we're content to live through but if the experience is one that we don't want or we don't embrace or that we would rather be without we have no problem in seeking the intervention of God at that point if it's painful if it's harmful if it's something that is impenetrably dark that we can't begin to unravel we're content then to seek that God to intervene at that level but where is our faith in

[ 57 : 31 ] God at that moment if our thinking is the thinking of a Christian and which is asking these questions or seeking that level of intervention it is quite true that there are things that God does that we can't begin to understand even if we see these things and we see it from a distance and take a view of it that invites us to say well God is in this although I can't see him it's still not the same as being at ease with what God is doing it's interesting again this is complex the Darius that we have here seems to be as we read what he's saying is frustrated by what he cannot do but he marvelously states a truth concerning

God in verse 16 the king commanded and they brought Daniel and cast him into the den of lions now the king spoke and said unto Daniel thy God whom thou servest continually he will deliver thee did he believe that what kind of statement is that somebody who is responsible for placing Daniel in the den of lions and he is saying never mind God will deliver you I was reading various comments on this and Matthew Poore who is usually very careful in his comments he was saying that the king was really straddling the fence as it were he was playing to the audience of those who were you know the princes and the presidents and wanting to impress them by his actions actions

I'm not really sure if I could agree with him there he does not want to fall foul of his flatterers is what he says you know a bit like you go back to the New Testament and you find there the account that we have of the judgment of Jesus Christ by Pilate while Pilate knows that Jesus is innocent he still goes on and he condemns the Lord he washes his hands of the Lord's blood and yet at the same time he is complicit Matthew Hendy on the other hand says the Persians magnified the wisdom of their king by supposing that whatsoever law he solemnly ratified it was so well made that there was no occasion to alter it or dispense with it what he is recognizing there is the situation that they are in with regard to the law of the

Medes and the Persians but whether Darius knew it or not whether he believed the truth concerning God's power or not and some do say that Darius is quite similar to Nebuchadnezzar because he equated God with other gods I don't find that here at all you know when we read these verses that we read last I make a decree that in everything dominion of my kingdom may tremble for he is the living God the God of Daniel is the living God and steadfast forever and his kingdom that which shall not be destroyed and his dominion shall be given it to the end and so on is that a statement of faith of his own personal faith or is it a statement of fact concerning

Daniel's God which is true but not necessarily his God we know that in the account that we have of Daniel that there are confessions that are unexpected coming from the mouth of those who don't necessarily hold these truths to be their own but the thing for us is this when we read through the account here when we see how Daniel is virtually raised from the dead by reason of the angel of God shutting the mouth of the lion we know that God is all that the king says that he is and more whether he acknowledges it as his personal God as his personal God or not it doesn't change the truth of what is said he delivers and rescues and he works signs and wonders in heaven and in earth and he is the one who delivered

[ 63 : 26 ] Daniel from the mouth of the lions or from the power of the lions that is the God that Daniel serves whether Daniel serves them or not whatever he is able to see and this is not the case there are times in the experience of some where they cannot but make a declaration of what is an undeniable truth that they are presented with whether they are in the position to own this truth as their own that is another matter I think that the truth of God when it is presented to us and when it is presented to us in a way where we cannot but say well this is what it says and yet there is reservation on the part of those who see it the Lord's people unreservedly unreservedly make a profession of knowing the God of Daniel to be their God knowing all the attributes that is spoken of to be the attributes that are his and markedly so and not the attributes that other gods possess others might say the same truth but almost with their fingers crossed they want the best of both worlds while Daniel lives through another situation even even in his old age and the narrative changes at this point in the book and we enter into a sequence of visions and dreams which are quite different which we need to handle in a different way and may

God enable us so to do let us pray oh lord help us to learn from the example of your servant the saintly Daniel who prayed earnestly and honestly and with diligence and with discipline marking his life here in this world and that is what made him what he was no doubt may we learn from his example may we learn from the fact that you are his God and that you provided for him in ways that went beyond his expectation but you are a God who does great things and wonderful things in unexpected ways help us to understand these things forgive our sins in him in Jesus name we ask it amen we close in Psalm and Psalm 18 and we're singing from verse 20

Psalm 18 and at verse 20 according to my righteousness he did me recompense he me repaid according to my hands pure innocence for I God's ways kept from my God did not turn wickedly his judgments were before me I his laws put not from me sincere before him was my heart with him upright was I and watchfully I kept myself from mine iniquity after my righteousness the Lord hath recompensed me after the cleanness of my hands appearing in his eye so on from verse 20 of psalm 18 according to my righteousness he did me recompense according to my righteousness he did me recompense he he he he repaid according to my hands to den o sense for thy

God's wish kept from my God did not turn wickedly his judgments went before me I his laws took not from me sincerely for him was my heart when the pride was I and what surely I kept myself from minded with me after my righteousness the

Lord has recompensed me after the cleanness of my heart appearing in her light may grace and peace of God the Father and Son and Holy Spirit rest and abide with you all now and always Amen