III. THE GOLDEN IMAGE OF NEBUCHADNEZZAR - 3:1-30

A. The Decree of Worship - 3:1-7

1. The Erection of the Image - 3:1

a. An Image of Gold

(1) Nebuchadnezzar's response to his dream - He was the head of gold

(2) Act of defiance - Babylon will last forever

(3) According to LXX - This occurred in the 18th year of Nebuchadnezzar

   (a) If so - It was after the fall of Jerusalem - II Kings 25:8 (19th year in Jewish reckoning)

   (b) A further act of defiance - He was greater than the God of Jerusalem for He could not save His own city or Temple

(4) Means only that it was overlaid with gold

   (a) Exodus 37:25-26 and 39:38 and 40:5

   (b) Isaiah 40:19

b. Measurements

(1) Heights

   (a) 60 cubits

   (b) 90 feet

(2) Width

   (a) Six cubits

   (b) Nine feet
(3) Babylonians used the sexagesimal and not the decimal system - Another evidence of the authority of this book

c. Place - The Plain of Dura

2. The Call for the Dedication of the Image - 3:2-3

a. The Call - 3:2

   (1) Those called

   (a) Satraps

      i) אֲחַשְׁדַּרְפְּנַיּ - Protectors of the Realm

      ii) Administrators

      iii) Guardians

      iv) Watchers

      v) Daniel's position in 2:48 as satrap over the Province of Babylon

      vi) Persian term

   (b) Prefects

      i) אַסִּגְנַיּ - To superintend

      ii) Deputies

      iii) Commander

      iv) Military chiefs

      v) Daniel's position in 2:48 as the Superintendent over the Wise Men

      vi) Aramaic term
(c) Governors

i) אַפַחֲוָת - One who rules over an assigned region - Subdivision of a province

ii) President

iii) Governor of civil government

iv) Use of conjunction may indicate that this and the previous office are equal in rank

v) Persian term or Aramaic term

(d) Judges

i) אאֲדַרְגָּזְרַי - Chief judge

ii) Counsellor

iii) Counsellor of government

iv) Chief arbitrator

v) Persian word or Aramaic term

(e) Treasures

i) אגְדָבְרַי - Masters of the treasury

ii) Superintendents of the public treasury

iii) Aramaic word or Aryan term
(f) Counsellors
   i) אדְּתָבְרַיּ - Guardians of the law
   ii) Law official
   iii) Judge
   iv) Lawyers
   v) Persian word

(g) Sheriffs
   i) אתִּפְתָּי - Ones who give a just sentence
   ii) Minor judicial title
   iii) Magistrates
   iv) Legal judges
   v) Aramaic term

(h) All the rulers of the provinces
   i) All other lessor officials
   ii) Subordinates of chief governors of the provinces

(2) Purpose
   (a) To the dedication of the image which Nebuchadnezzar had set up
   (b) Nothing is said about worship at this point
b. The Gathering - 3:3

(1) All the above officers of the Babylonian government obey.

(2) The gathering is at the very place where the image is set up and they stand before the image.

(3) Includes the three friends for they could respond to a call to a dedication.

(4) Daniel's whereabouts is not stated.

(5) Rabbinic Tradition: *B. Sanhedrin* 93a - Whither had Daniel gone? Rab said: To dig a great spring at Tiberias; Samuel said: To procure animal fodder; Rabbi Johanan said: To obtain pigs from Alexandria of Egypt. But that is not so. For we learned that Theodos the doctor said: No cow or pig leaves Alexandria of Egypt without its uterus cut out, to prevent reproduction - He procured small ones, to which they paid no attention.

3. The Command to Worship the Image - 3:4-6

a. The Issue of the Command - 3:4

(1) Means - The cry of the royal herald.

(2) Recipients of the command

(a) Peoples

(b) Nations

(c) Languages
b. The Signal for Worship - 3:5

(1) At the time of the hearing of all kinds of music

(a) Horn

   i) קַר - Horn of a beast
   
   ii) Wind instrument
   
   iii) Aramaic word

(b) Flute

   i) מַשְׁר - To hiss or whistle
   
   ii) Made of reeds
   
   iii) Aramaic term

(c) Harp

   i) קַנְרָה - Lyre
   
   ii) Stringed instrument
   
   iii) Greek term - κιθαρίς

(d) Trigon

   i) סְבְּכָא - Triangular board with four strings playing high notes

   ii) Sackbut

   iii) Aramaic term

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1 Ketiv
(e) Psaltry

i) פְּסַנְתֵּרִין - Triangular stringed instrument with twenty strings behind a sounding board

ii) Greek term - ψαλτήριον

(f) Bagpipe or dulcimer

i) סומפוניה

   a) If bagpipe - Wind instrument
   b) If dulcimer - String instrument

ii) Greek term - συμφωνία

(2) The requirement

(a) To fall down - Prostrate to the ground to do homage

(b) To worship the golden image
(3) The purpose

(a) Pagan motto - The life of the state is the law of the state

i) To worship the god of the state is to submit oneself to the state

ii) For conquered people - Admission that the conquering god is more powerful than the national god

iii) Allegiance to the state is allegiance to the new god and allegiance to the new god is allegiance to the state

iv) Would not violate a polytheistic conscience - A test of loyalty

(b) Modern example: Herr Baldur Von Schirach, head of the Hitler Youth, in a speech made July 29, 1936:

One cannot be a good German and at the same time deny God, but an avowal of faith in the eternal Germany is at the same time an avowal of faith in the eternal God. If we act as true Germans we act according to the laws of God. Whoever serves Adolph Hitler, the Fuhrer, serves Germany, and whoever serves Germany serves God.
c. The Penalty for Failure - 3:6

(1) To be cast into the midst of the burning fiery furnace

(a) הַיָּם - Similar to a lime-kiln with perpendicular shaft from the top and an opening at the bottom for extracting fused lime

(b) Thrown in through the top but could be seen in the bottom

(2) The same hour - Placed near the image and already going to drive the point home

4. The Obedience of All the Peoples, Nations, and Languages - 3:7

B. The Accusation Against the Three Jews - 3:8-12

1. The Accusers - 3:8

a. Chaldeans

(1) Certain - Not all

(2) Probably national rather than occupational

(3) If occupational - Then they owe their lives to these Jews

b. Against the Jews - Anti-Semitic

c. Accused

(1) קְרִצֵיה - They ate their pieces

(2) To devour piecemeal

(3) Slander or malicious accusation which devours the accused piece by piece
2. The Repetition of the Command - 3:9-11

a. Addressee: Nebuchadnezzar - 3:9

b. The Decree: To worship the image upon hearing the music - 3:10

c. The Punishment: Cast into the midst of a burning fiery furnace - 3:11

3. The Accusation - 3:12

a. The Accused - 3:12a

(1) Certain Jews - Anti-Semitic

(2) Whom you have appointed over the affairs of the Province of Babylon

   (a) Indirect accusation - Nebuchadnezzar is responsible

   (b) Herein lies their resentment - They are Jews

b. The Charge - 3:12b

(1) They have not regarded you - No respect for the one who appointed them to the office

(2) They do not serve your gods - This much is already known

(3) They do not worship the golden image you have set up - This is the disobedience to the decree
C. The Testimony of the Three Jews - 3:13-18

1. The Challenge of Nebuchadnezzar - 3:13-15

a. The King's Response - 3:13

(1) Emotions

(a) Rage

(b) Fury

(2) Commanded the three to be brought before the king - And they are arrested and brought in

b. The Charge - 3:14

(1) Is it of purpose - Is it true?

(a) That you do not serve my god

(b) That you do not worship the golden image

(2) Nebuchadnezzar owes them nothing

(a) Their appointment was at Daniel's request

(b) Hence they owe Nebuchadnezzar

c. A Second Chance - 3:15

(1) If you are now ready to fall down and worship at the sound of music - Well

(2) If not - The penalty will be imposed

(3) Who is that God that shall deliver you out of my hands?

(a) Again defiance in light of 586

(b) Contrast with 2:47 which came before 586
2. The Response of the Three Jews - 3:16-18
   a. On this issue there is nothing to deliberate - 3:16
   b. God's ability - 3:17
      (1) God is able to deliver us
      (2) If His plan allows - He will deliver us from you and the furnace
   c. The Refusal - 3:18
      (1) But if not
         (a) Recognize that it may not be God's will to save them
         (b) They do not make their submission dependent upon God being willing to save them
      (2) We will not serve your gods
      (3) We will not worship the golden image you have set up

D. The Casting Into the Furnace - 3:19-23
   1. The Increase of Heat - 3:19
      a. Effects on Nebuchadnezzar
         (1) Full of fury
         (2) Form of his visage was changed against the three - Face was distorted from rage
      b. Furnace ordered to be heated seven times its norm
      c. This would actually decrease their torment since it would kill faster
2. The Command for the Execution - 3:20
   a. Certain mighty men of his army to carry out the execution
   b. They were to be bound
   c. They were to be cast into the furnace

3. The Command Obeyed - 3:21
   a. The Binding
      (1) Clothing was expensive befitting their office
          (a) Hosen
          (b) Tunics or turbans
          (c) Mantles
      (2) They came dressed for the dedication but could not go so far as to worship
      (3) Non-removal of expensive clothing shows the haste in carrying out this decree
   b. The Casting into the Furnace

4. The Death of the Executioners - 3:22
   a. The king's order for increase of heat and his urgency to carry out the death penalty only kills his own men
   b. They succeed in bringing the Jews into the opening but could not get away alive
   c. The flame of fire leaps out of opening and kills them
5. The Three Jews in the Furnace - 3:23
   a. Fall down still bound in the furnace
   b. Paradox - Those outside the furnace die but those inside live
   c. The LXX inserts two apocryphal writings at this point
      (1) The Prayer of Azariah
      (2) The Song of the Three Children

E. The Deliverance - 3:24-27
1. Nebuchadnezzar Sees a Miracle - 3:24-25
   a. Nebuchadnezzar's Astonishment - 3:24
      (1) The king - Did we not cast three men in?
      (2) The counsellors - True O king
   b. Nebuchadnezzar's Observations - 3:25
      (1) He sees four men not three
      (2) They are not bound
         (a) Fire has burned off the binders but nothing else
         (b) Fire is used for their benefit and not for their hurt
      (3) They are walking around in the midst of the fire
         (a) Not lying down
         (b) Not standing still
         (c) Not scampering toward the opening trying to escape from the fire
(4) They have no hurt
   (a) Aramaic - Harm is not upon them
   (b) They are not burning or roasting

(5) The aspect of the fourth is like unto a son of the gods
   (a) Not: The son of God - Something Nebuchadnezzar would know nothing about
   (b) But an angel - Known in Babylonian theology - 3:28

2. The Call to Come Out of the Furnace - 3:26
   a. Nebuchadnezzar comes as near to the door as he would dare
   b. The three Jews remain in the furnace and come out only upon the king's command

3. The Examination by all the Officers of the Babylonian Empire - 3:27
   a. The fire had no power upon their bodies
   b. The hair was not singed
   c. The hosen was not changed
   d. They had no smell of fire or smoke
   e. Symbolic of the faithful Remnant in the Tribulation - Isaiah 43:2
F. Nebuchadnezzar's Response - 3:28-30

1. The New Decree - 3:28-29

      
      (1) His challenge of 3:15 answered
      
      (2) God sent His angel and delivered the three Jews
      
      (3) The three Jews
         
         (a) Changed the king's word - By their disobedience
         
         (b) Yielded their bodies - That they should not serve any god but their own
      
   b. The Decree - 3:29
      
      (1) Recipients - Same as those called to worship the golden image
         
         (a) Peoples
         
         (b) Nations
         
         (c) Languages
      
      (2) The prohibition
         
         (a) Not to say anything amiss against the God of the three Jews
         
         (b) Falls short of saving faith
      
      (3) The penalty
         
         (a) They will be cut in pieces
         
         (b) Houses will be turned into public outhouses
      
      (4) The reason: There is no other God that can save after this sort
2. The Promotion of the Three Jews - 3:30

a. הַצְלַח - To cause to prosper: Increase of wealth since they already had the position - 2:49

b. They had been willing to lose all but have now gained

c. They are not mentioned again - Rabbinic Tradition: B. Sanhedrin 93a

Whither did the Rabbis go? - Rab said: They died through an evil eye; Samuel said: They drowned in the spittle; Rabbi Johanan said: They went up to Palestine, married and begat sons and daughters. [This is] as [the dispute] of Tannaim. Rabbi Eliezer said: They died through an evil eye. Rabbi Joshua said: They drowned in the spittle. The Sages said: They went up to Palestine, married and begat sons and daughters; as it is written, "Hear now, O Joshua the High Priest and thy fellows that sit before thee: for they are men wondered at [Zechariah 3:8]. Now for which men was a wonder wrought? Hananiah, Mishael, and Azariah.

G. Lessons

1. A warning to the exiles of the evils of idolatry

2. During the Times of the Gentiles there will be temptations toward assimilation and acculturation into the Gentile world but the Jews must remain Jews

3. During the Times of the Gentiles, Jews will reach prominent positions but this will cause jealousy and increase of anti-Semitism

4. Regardless of severity of persecution - A Remnant will always survive

   a. During the Times of the Gentiles in general

   b. During the Great Tribulation in particular
IV. THE DREAM OF THE GREAT TREE - 4:1-37

A. Introduction: The Proclamation of the King - 4:1-3

1. Salutation - 4:1
   a. The Recipients - All members of his kingdom
      (1) Peoples
      (2) Nations
      (3) Languages
   b. The Greeting - Peace be multiplied unto you

2. Reason for Proclamation: It seemed good to me to show the signs and wonders that the Most High God has wrought toward me - 4:2

3. The Statement of Praise - 4:3
   a. How great are His signs
   b. How mighty are His wonders
   c. His Kingdom is an everlasting Kingdom
   d. His dominion is from generation to generation - Psalm 145:13
4. Observations
   
a. Biblical terminology in verses three and 37 implies that Daniel drafted the statement

b. The attitude that brought up the circumstances of chapter three (Pride) is judged in chapter four

c. Biblical background to this experience - Job 33:14-18
   
   (1) Verse 14 - God speaks once and twice and man does not listen - God will now speak to Nebuchadnezzar for the third time
   
   (2) Verse 15 - By dream and by vision

   (3) Verse 16 - He teaches

   (4) Verse 17 - Against pride

   (5) Verse 18 - To preserve his soul

B. The Failure of the Wise Men - 4:4-9

1. The Circumstance - 4:4-5
   
a. At a time when all his conquests were complete - 4:4
      
      (1) He was at rest in his house
      
      (2) He was flourishing in his palace
   
b. The Fearful Dream - 4:5
      
      (1) It made him afraid - The thoughts while lying on his bed
      
      (2) It troubled him

      (a) The visions of his head

      (b) Aramaic - Extreme terror or fright
2. The Wise Men - 4:6-7

a. The Call - 4:6

(1) By official decree - Shows the seriousness with which he took the dream

(2) Purpose: To make known the interpretation - Not the dream itself

b. The Failure - 4:7

(1) The dream related

(2) Did not make the interpretation known

(a) May indicate that they could not

(b) May indicate that they would not because of the negative aspect of the dream

3. Daniel - 4:8-9

a. Daniel's Entrance - 4:8

(1) Comes in last

(2) Whose name was Belteshazzar - Among Babylonians he would be better known by this name

(3) According to the name of my god - Perhaps to still give some credit to Bel

(4) In whom is the spirit of the holy gods - Still falls short of absolute monotheistic deity
b. Daniel Addressed - 4:9
   (1) O Beltshazzar - Addressed by his Babylonian name
   (2) Master of the Magicians - His position since 2:48
   (3) I know that the spirit of the holy gods is in you
      (a) Views Daniel as a master astrologer
      (b) Falls short of true faith
   (4) No secret troubles you - But Daniel does not receive his information from the stars
   (5) The request
      (a) What is the meaning of the vision I have seen?
      (b) What is the interpretation?

C. The Dream - 4:10-18
   1. The Great Tree - 4:10-12
      a. The Tree - 4:10
         (1) In the midst of the earth
         (2) Height thereof was great
      b. The Development of the Tree - 4:11
         (1) The tree grew
         (2) The tree became strong
         (3) The height of the tree reached to heaven
         (4) The sight of the tree was visible to the ends of the earth
c. The Influence of the Tree - 4:12

(1) The leaves were fair

(2) There was much fruit - Sufficient for all

(3) The beasts of the earth rested in its shadow

(4) The birds of the heavens dwelt in its branches

(5) All flesh was fed from it

2. The Decree Against the Tree - 4:13-16

a. The One Responsible for the Decree - 4:13

(1) An angelic being from heaven

(a) A watcher

(b) A holy one

(2) Single angel as seen in the singular pronouns in Aramaic

b. The Command to Destroy - 4:14

(1) Hew down the tree

(2) Cut off its branches

(3) Shake off its leaves

(4) Scatter its fruit

(5) Let the beasts get away from under it

(6) Let the fowls get away from its branches
c. The Command for Preservation - 4:15a

(1) The stump with its roots to be left in the tender grass of the field

(2) To be bound with a band of iron and brass - It would protect the stump

d. The Judgment - 4:15b-16a

(1) Let it be wet with the dew of heaven

(2) Let his portion be with the beasts in the grass of the earth

(3) Let his heart be changed from man's and let a beast's heart be given unto him

e. Duration - 4:16b

(1) Till seven times pass over him

(2) Times - In the Book of Daniel this term refers to years

3. The Purpose - 4:17

a. The Source of the Decree: The Angelic Assembly - 4:17a

(1) Decree of the watchers

(2) Demand of the holy ones

b. The Intent - 4:17b

(1) The living may know that the Most High rules in the kingdom of men

(2) Most High: God as possessor of heaven and earth

(3) He gives it to whomsoever He will

(4) Sets up over it the lowest of men
4. The Plea for Interpretation - 4:18
   a. This dream I did see
   b. Declare the interpretation
   c. The wise men are not able to make known the interpretation
   d. But you are able
      (1) Reason - The spirit of the holy gods is in you
      (2) Falls short of full faith

D. The Interpretation - 4:19-27
   1. Daniel's Reluctance - 4:19
      a. The Effects on Daniel - 4:19a
         (1) He was stricken dumb
         (2) Thoughts troubled him
         (3) Duration - For a time
      b. Nebuchadnezzar's Response: Let not the dream or its interpretation trouble you - 4:19b
      c. Daniel's Response - 4:19c
         (1) The dream be to them that hate you
         (2) The interpretation for the adversary
         (3) The dream and interpretation is for the benefit of the king's enemies
2. Daniel's Interpretation - 4:20-26

a. The Meaning of the Tree - 4:20-22

(1) The tree - 4:20-21

(2) Represents Nebuchadnezzar - 4:22

(a) The king has grown and become strong

(b) The king's greatness has grown and reached unto heaven

(c) Your dominion to the end of the earth - A divine grant though never taken

b. The Meaning of the Decree - 4:23-26

(1) The decree of the watcher and the holy one - 4:23

(2) The decree is from God Most High to be fulfilled in Nebuchadnezzar - 4:24
(3) The judgment - 4:25

(a) You shall be driven from men

(b) Your dwelling shall be with the beasts of the field

(c) You shall be made to eat straw like an ox

(d) You shall be wet with the dew of heaven

(e) Duration

   i) Till seven times or years pass

   ii) Till you learn

       a) The Most High (Possessor of heaven and earth) rules in the kingdom of men

       b) He gives it to whomsoever he wills

(4) The preservation - 4:26

(a) The stump remained bound with a band of iron and brass

(b) The kingdom of Nebuchadnezzar will be preserved to be ruled by him again

(c) Timing: When he knows that it is the heavens that rule
3. The Solution - 4:27

a. Daniel's Advice

   (1) Break off your sins by righteousness - Justification by faith

   (2) Your iniquities by showing mercy to the poor - Works follow salvation

b. Reason: That there may be a lengthening of tranquility - The decree delayed

E. The Fulfillment - 4:28-36

1. The Sin - 4:28-30

a. The Dream was Fulfilled - 4:28

b. The Occasion - 4:29

   (1) Twelve months later

   (2) He was walking in the royal palace of Babylon

c. The Pride - 4:30

   (1) The content of pride

      (a) Is this not great Babylon which I have built for the royal dwelling place

      (b) By the might of my power

      (c) For the glory of my majesty
(2) Secular examples

(a) Grotefend Cylinder K.B. iii, 2, p. 39:

Then built I the palace, the seat my royalty, the bond of the peace of men, the dwelling of joy and rejoicing

(b) East India House Inscription vii, 34 K.B. 11, p.25:

In Babylon, my dear city, which I love, was the palace, the house of wonder of the people, the bond of the land, the brilliant place, the abode of majesty in Babylon

(3) Babylon the great city

(a) The city was squared - 15 miles on each side

(b) Surrounded by two walls

i) 350 feet high

ii) 87 feet broad at base

iii) Top of wall was wide enough for four chariots to ride abreast

iv) Surrounded by a deep moat filled with water

(c) City had twelve gates opening to wide streets

(d) The processional street was a thousand yards long decorated on either side by enameled bricks showing 120 lions (Ishtar symbol), 575 dragons and bulls (Marduk and Bel symbols)

(e) The most famous gate was the Ishtar Gate which led from the north to the Citadel of Esagila with the Grand Temple of Marduk and the Ziggurat of Enemenanki
(f) There were more than fifty temples within the city wall

(g) The Euphrates River ran through the city

(h) Canals carried excess water to the Tigris

(i) Population: 1,200,000

(j) The Hanging Gardens of Semiramis

i) One of the seven wonders of the ancient world

ii) Built for his wife Amytis who missed her wooded land of Media

iii) Elevated gardens visible beyond the city wall

iv) Garden was a man-made hill 400 feet in length on each side and 350 feet high

v) A ten-foot-wide staircase led to the top

vi) Many different kinds of plants and palm trees

vii) Terrace after terrace supported by vaults each one large enough for large trees

viii) From a distance it looked like woods overhanging the wall although actually made of baked brick

ix) Engines ran water from the Euphrates to the garden

x) Palace attached to gardens

xi) Walls of the palace were covered with brass
(4) Would put the incident toward the end of his reign

(a) Ruled a total of 43 years

(b) After all conquest was over he began to work on the city

(c) Incident would occur sometime after his 30th year

2. The Judgment - 4:31-33

a. The declaration by a voice from heaven - 4:31-32

(1) Came while the king was still speaking - 4:31

(a) Decreed: To you it is spoken

(b) The kingdom is departed from you

(2) The pronouncement of sentence - 4:32

b. The Fulfillment - 4:33

(1) Time: The same hour of statement of pride the insanity struck

(2) He was driven from among men - Put away from society

(3) Did eat grass like an ox

(a) Insania Zoanthropica - When one believers he is an animal

(b) Boanthropy - To think oneself to be an ox

(4) His body was wet with the dew of heaven

(5) His hair grown like eagles feathers - Thickness

(6) His nails like bird's claws
c. Archaeological and Historical Evidence

(1) Berossus - After reigning for 43 years, Nebuchadnezzar took ill and died

(a) It was common for one to take ill before death and so normally sickness preceding death was not mentioned

(b) The fact that it is mentioned here may be a reference to the king's judgment

(2) Eusibius quoting Abydenus, a Greek historian of 268 B.C. who in turn quotes Megasthenes of 300 B.C.: And afterwards, the Chaldeans say, he went up to his palace, and being possessed by some god or other uttered the following speech: ‘O men of Babylon, I, Nebuchadnezzar, here foretell to you the coming calamity, which neither Belus my ancestor, nor Queen Peltis are able to persuade the fates to avert. There will come a Persian mule (Cyrus) aided by the alliance of your deities, and will bring you into slavery. And the joint author of this will be Mede, in whom the Assyrians glory. O would that before he gave up my citizens some Charybois or sea might swallow him up utterly out of sight, or that, turning in other directions, he might be carried across the desert, where there are neither citizens nor foot of man, but where wild beasts have pasture and birds their haunts, that he might wander alone among rocks and ravines; and that before he took such thoughts into his mind, I myself had found a bitter end.’ He after uttering this prediction had immediately disappeared.

(a) Possessed by some god or other - Ancient term for insanity

(b) On the palace roof - As in Daniel

(c) Suddenly disappears - Driven from men to be among beasts

(d) Both occur at the close of the king's reign
(3) Babylonian inscription found by Sir Henry Rawlinson:

For four years the seat of my kingdom in my city did not rejoice my heart. In all my dominions I did not build a high place of power, the precious treasures of my kingdom I did not lay out. In the worship of Merodach my lord, the joy of my heart in Babylon, the city of my sovereignty, I did not sing his praises, and I did not furnish his altars, nor did I clear out the canals.

(a) Shows a depressed state

(b) Did not perform regal duties

(4) Prayer of Nabonidus:

The words of the prayer made by Nabonidus king of Assyria and of Babylon, the great king when he was smitten by a malignant disease, by the decree of the Most High God in the town of Teima. ‘I was smitten with a malignant disease for a period of seven years, and became unlike men. But when I had confessed my sins and faults, God sent me a magician. He was a Jew from among the exiles of Babylon. He gave his explanation, and wrote an order that honor and great glory should be given to the name of the Most High God. And thus he wrote: ‘While you were smitten with a malignant disease in the town of Teima by the decree of the Most High God, you prayed for seven years to the gods of silver and gold, of bronze, iron, wood, stone, and clay…
3. The Restoration - 4:34-36

a. The Confession - 4:34-35

(1) At the end of days - After seven years

(2) I lifted my eyes unto heaven and my understanding returned to me

(a) After seven years of looking on the ground

(b) This is the turning point

(c) The ability to recognize God is the fundamental difference between man and beast

(3) The praise

(a) I blessed the Most High

(b) I praised Him

(c) I honored Him

(4) The nature of the Most High God

(a) He lives forever

(b) He has an everlasting dominion

(c) His kingdom is from generation to generation

(d) All the inhabitants are reputed as nothing

(e) He does according to His will in the army of heaven

(f) He does according to His will among the inhabitants of the earth

(g) None can stay His hand

(h) None can object: What do you?
(i) Biblical background

i) Job 9:12

ii) Psalm 145:13

iii) Isaiah 40:17

iv) Isaiah 45:9

b. The Return - 4:36

(1) At the same time my understanding returned unto me - When he acknowledged the Most High God as Lord

(2) Fulfillment of the band of iron and brass

(a) The glory of the kingdom returned

(b) The majesty and brightness returned

(c) Counsellors and lords sought after him - Did not have to fight to get the throne back

(d) I was established in my kingdom

(e) Excellent greatness was added unto me - Greater than before insanity
F. Conclusion - 4:37

1. The Praise of the King of Heaven
   a. Extol
   b. Honor

2. The Reason
   a. All His works are truth
   b. His ways are just

3. The Lesson: Those that walk in pride He is able to abase

4. Lesson: The pride of the Gentile world powers will be destroyed
V. THE FEAST OF BELSHAZZAR AND THE FALL OF BABYLON - 5:1-31

A. The Feast - 5:1-4

1. The Making of the Feast - 5:1

   a. The Line of Kings of Babylon

      (1) Nebuchadnezzar - 605 - 562

      (2) Evil - Merodach - 562 - 560

         (a) Amel - Marduk

         (b) Son of Nebuchadnezzar

         (c) Killed by Neriglissar his brother-in-law

         (d) Biblical mention

            i) II Kings 25:27-30

            ii) Jeremiah 52:31-34

      (3) Neriglissar - 560 - 556

         (a) Nergal-Shar-Usur

         (b) Son-in-law of Nebuchadnezzar

         (c) Brother-in-law of Evil Merodach

         (d) He is the Nergal-Sharezer of Jeremiah 39:3, 13

      (4) Labashi-Marduk - 556 (May-June)

         (a) Laborosoarchad

         (b) Son of Neriglissar

         (c) Grandson of Nebuchadnezzar

         (d) Assassinated in less than a year by Nabonidus
(5) Nabonidus - 556 - 539
   (a) Son-in-law of Nebuchadnezzar
   (b) Married to Nitocris
   (c) Father of Belshazzar

(6) Belshazzar - 553 - 539 (Co-regent)
   (a) Son of Nabonidus
   (b) Grandson of Nebuchadnezzar
   (c) Was co-regent and only second top man in the
government
   (d) The lineage of Nebuchadnezzar was to end with
grandson - Jeremiah 27:6-7

b. The Background to Co-Regency of Belshazzar

(1) Nabonidus had another royal residence in Teima of
Arabia which he preferred

(2) Once was at Teima for fourteen years without visiting
Babylon

(3) Gave son Belshazzar full power in Babylon beginning
in 553 B.C.

(4) Name means: Bel - Protect the king
c. The Background to the Feast

(1) Takes place in 539
   (a) Time between chapters four and five - 23 years
   (b) Chapter seven took place fourteen years earlier in 553
   (c) Chapter eight took place eleven years earlier in 551

(2) Various provinces had already declared independence

(3) Nabonidus had already gone out to fight and had been captured

(4) Surrounding territory taken by the Medes and the Persians

(5) Babylon alone is standing but now surrounded and besieged

d. Belshazzar makes a great feast for a thousand of his lords

(1) Eastern monarchs have been known to give a feast for as many as 15,000

(2) Perhaps to build confidence for the Medes and the Persians were outside the wall

(3) To build faith in the Babylonian gods
(4) To build faith in Babylon's fortification
   
   (a) Height - 350 feet
   
   (b) Thickness - 87 feet
   
   (c) Watchtowers - 250 each, 100 feet higher than the wall
   
   (d) Gates - 150 of solid brass
   
   (e) Walls also line the river
   
   (f) Moat - Thirty feet wide lined the wall

(e) Belshazzar the King

(1) Originally critics denied his existence until cuneiform tablets proved it

(2) The new attacks claim that he is not called king in those other records

(3) The facts as they stand - Young

   (a) Daniel calls Belshazzar king - 5:1
      
      i) King of the Chaldeans - 5:30
      
      ii) King of Babylon - 7:1

   (b) Daniel speaks of the kingdom or reign of Belshazzar - 8:1

   (c) Daniel dates events in accordance with Belshazzar's reign
      
      i) First year - 7:1
      
      ii) Third year - 8:1

   (d) All available cuneiform records speak of Belshazzar as the son of the king
(e) In cuneiform records the term "king" is never applied to Belshazzar

(f) Available cuneiform records date documents according to the reign of Nabonidus the father of Belshazzar whom it calls "king"

(g) The Persian Version Account (PVA) of Nabonidus states that Nabonidus entrusted his kingship to his son Belshazzar

(h) The PVA indicates that Nabonidus established his residence in Teima which he made like Babylon

(i) Belshazzar performed important functions some of which were regal while Nabonidus was in Tiema

i) Upkeep of the temples in Babylon

ii) Prayer of Nabonidus associates Belshazzar to himself in a unique way

iii) Oaths were taken in the name of both Nabonidus and Belshazzar

iv) Decrees were issued in both names

v) Astrological reports were issued in both names

vi) In delivery of tribute - Both names were given

vii) Belshazzar had subordinate officials just as a king would have

viii) Regal power of Belshazzar is seen in his granting leases, issuing commands and maintaining a royal administration
f. Belshazzar Drank Wine before the Thousand
   (1) This was an act of worship of the Babylonian gods
   (2) Sets the stage for what would happen next

2. The Desecration of the Holy Vessels - 5:2-4
   a. The Vessels of God Commanded to be Brought - 5:2
      (1) While he tasted the wine - Drank too much and lost his good judgment
      (2) The vessels Nebuchadnezzar his father had brought from the Temple in Jerusalem
         (a) His father
            i) The word also means grandfather
            ii) His mother was Nitocris the daughter of Nebuchadnezzar
         (b) The vessels of 1:2
      (3) Included at the feast
         (a) King
         (b) His lords
         (c) His wives
         (d) His concubines
   b. The Desecration - 5:3
   c. The praise of the gods of Babylon by the drinking of wine - 5:4
B. The Writing on the Wall - 5:5-6

1. The Writing - 5:5
   a. In the same hour - As the desecration was taking place
   b. Came forth - Came out: Of the wall
   c. The fingers of a man's hand
      (1) אשבש את יד-
      (2) The fingers of the hand of the man
   d. Wrote over against the lampstand - Where it was the brightest
   e. Upon the plaster of the wall of the king's palace
      (1) Banquet hall was 56 feet wide and 173 feet long
      (2) The walls were made of white plaster
   f. And the king saw the part of the hand that wrote
      (1) פס יד-
      (2) Palm of the hand
      (3) Hand from the wrist downwards
2. The Effects on the King - 5:6

a. Countenance was changed in him
   (1) Lost its brightness
   (2) Turned pale although it had been flushed from wine

b. His thoughts troubled him

c. The joints of his loins were loosed
   (1) Lost his erection
   (2) His very hips shook
   (3) Loins - The seat of strength
       (a) Job 40:16
       (b) Proverbs 31:17

d. Knees smote one another
C. The Failure of the Wise Men - 5:7-9

1. The Call - 5:7
   a. The Command: For all wise men to be brought in
   b. The Request
      (1) To read the writing
      (2) To show the interpretation
   c. The Reward
      (1) Clothed with purple
          (a) Symbol of high rank
          (b) Esther 8:15
      (2) A gold chain about his neck
          (a) A gift of kings
          (b) Genesis 41:42
      (3) Shall be the third ruler of the kingdom - Highest position Belshazzar could offer
          (a) Nabonidus - First
          (b) Belshazzar - Second

2. The Failure - 5:8
   a. They could not read it
   b. They could not interpret it
3. Results - 5:9
   a. The King
      (1) Troubled
      (2) Countenance changed - Still further
   b. The Lords - Perplexed

D. The Advice of the Queen - 5:10-12
   1. The Entrance of the Queen - 5:10a
      a. Queen - Nitocris
         (1) Not - Wife of Belshazzar for those wives were already
         at the feast - 5:3
         (2) But - The queen-mother, wife of Nabonidus and
         daughter of Nebuchadnezzar
      b. Comes into the banquet house because of words she hears from
         the king from the lords
   2. The Advice - 5:10b-12
      a. Not to fear or be troubled - 5:10b
      b. Her evaluation of Daniel - 5:11-12a
         (1) Has the spirit of the holy gods - Still put in pagan form
         - 5:11a
         (2) Proved himself in the days of Nebuchadnezzar - 5:11b
            (a) Light
            (b) Understanding
            (c) Wisdom
            (d) Like the wisdom of the gods - Pagan terms
(3) Appointed by Nebuchadnezzar - 5:11c
(a) The head of the wise men
   i) Magicians
   ii) Enchanters
   iii) Chaldeans - Occupational
   iv) Soothsayers

(b) Indicates he was no longer that otherwise Belshazzar would know him

(c) In the upheavals following the death of Nebuchadnezzar he had been deposed

(4) Daniel's Abilities - 5:12a
(a) Excellent spirit
(b) Knowledge
(c) Understanding
(d) Interpreter of dreams
(e) Showing dark sentences
(f) Dissolving of doubts
(g) Untying knots
(h) Solving of riddles

c. Daniel to be Called: Who will show the interpretation - 5:12b
E. The Appeal to Daniel - 5:13-16

1. The Identification of Daniel - 5:13
   a. Daniel is brought in
   b. Are you the same Daniel
      (1) Who is of the captivity of the Children of Judah - A Jew?
      (2) The one that my father brought out of Judah?
   c. Shows he is no longer head of the wise men

2. Daniel's Reputation: I have heard of you - 5:14
   a. The spirit of the gods is in you
   b. Qualities found in you
      (1) Light
      (2) Understanding
      (3) Excellent wisdom

3. The Failure of the Wise Men - 5:15
   a. They were brought in
      (1) To read the writing
      (2) To show the interpretation
   b. They failed
4. The Appeal - 5:16

a. I have heard of you
   (1) That you can give interpretations
   (2) That you can dissolve doubts

b. If you are able
   (1) To read the writing
   (2) To give the interpretation

c. The Reward
   (1) Clothed with purple
   (2) A chain of gold
   (3) Third ruler of the kingdom
F. The Response of Daniel - 5:17-28

1. The Condemnation of Belshazzar - 5:17-24

   a. Daniel's Declaration - 5:17
      
      (1) Rejection of the gifts and rewards

      (2) Will read and interpret

   b. The Lesson of History - 5:18-21
      
      (1) The rising of Nebuchadnezzar - 5:18-19

      (a) Divine appointment: Of the Most High God - 5:18

      i) The kingdom

      ii) The greatness

      iii) The glory

      iv) The majesty
(b) Results of divine appointment - 5:19

i) All trembled and feared him
   a) Peoples
   b) Nations
   c) Languages

ii) He carried out his will
   a) Whom he would he slew
   b) Whom he would he kept alive
   c) Whom he would he raised up
   d) Whom he would he put down

(2) The debasement of Nebuchadnezzar - 5:20-21

(a) Cause: Pride - 5:20a
   i) Heart was lifted up
   ii) Spirit was hardened

(b) Deposed - 5:20b
   i) From kingly throne
   ii) Took his glory from him
(c) His insanity - 5:21a
   i) He was driven from the sons of men
   ii) His heart was made like the beasts
   iii) His dwelling was with wild asses - Wandered about
   iv) He was fed grass like oxen
   v) His body was wet with the dew of heaven

(d) His restoration - 5:21b
   i) When he knew that the Most High rules in the kingdom of men
   ii) He sets over it whomsoever He wills

c. The Sin of Belshazzar - 5:22-24

(1) Belshazzar's knowledge - 5:22
   (a) He knows all this
      i) Nebuchadnezzar's sin was out of ignorance
      ii) Belshazzar's sin was not
   (b) Still - He did not humble himself
(2) His own pride and defiance against the God of Heaven - 5:23

(a) Brought in the vessels of the Temple to drink wine from them

i) By himself

ii) By his lords

iii) By his wives

iv) By his concubines

v) Because of what he knew he purposely desecrated the vessels to show he was not intimidated by this God

(b) Praised gods

i) Gold

ii) Brass

iii) Iron

iv) Wood

v) Stone

vi) Inability of the gods

a) Don't see

b) Don't hear

c) Don't know

(c) Did not glorify the true God

i) Who controls your breath - Life

ii) Who controls your ways - Destiny
(3) The judgment - 5:24
(a) Part of His hand was sent
(b) This writing was inscribed

2. The Interpretation of the Writing - 5:25-28
a. Writing: Measures of weight - 5:25

(1) *Mene*: The Hebrew *maneh*
(a) I Kings 10:17
(b) Ezra 2:69
(c) Nehemiah 7:71-72

(2) *Tekel*
(a) The Hebrew *shekel*
(b) Ezekiel 45:12

(3) *Upharsin*
(a) "U" - And
(b) "Phars" = $\frac{1}{2}$ *maneh*
(c) "In" - Plural of *peres*
b. The Interpretation - 5:26-28

(1) *Mene* - 5:26

(a) Two meanings - Reason for double mention

i) Numbered

   a) To count
   b) To fix the limit

ii) Appointed

   a) Daniel 2:49
   b) Daniel 3:12

(b) God has numbered the kingdom

i) He has counted the number of years allotted to you

ii) He has fixed the limit as to how long and how far you would be allowed to go

(c) God has brought to an end

i) The end has been appointed

ii) Those to bring it to an end have also been appointed

   a) The Medes
   b) The Persians
   c) Cyrus

(I) Isaiah 44:28

(II) Isaiah 45:1
(2) *Tekel* - 5:27

(a) A standard of weight

i) I Samuel 2:3

ii) Job 31:6

iii) Psalm 62:9

iv) Proverbs 16:2

(b) You are weighed in the balance and found wanting - He did not conform to a standard

(3) *Peres* - 5:28

(a) Double meaning: Reason why it is found in the plural

i) To divide - *Peres*

ii) Persians - *Paras*

(b) Division - Your kingdom is divided

(c) Persians - It is given to the Medes and the Persians

(d) Fulfillment of Isaiah 21:1-10
G. The Reward - 5:29

1. The promise of Belshazzar fulfilled although Daniel repudiated it
   a. Clothed in purple
   b. The gold chain about his neck
   c. Appointed third ruler of the kingdom - A position that would not survive the night

2. Set the stage for his high position under Darius the Mede
   a. At this point Daniel was over eighty years old
   b. This position probably helped influence Cyrus to issue his decree

   (1) The decree

      (a) II Chronicles 36:22-23
      (b) Ezra 1:1-4
      (c) Ezra 6:3-5

   (2) The content of the decree

      (a) Temple was to be rebuilt
      (b) The costs to be defrayed by Cyrus
      (c) Specifications for building
      (d) All Jews who wish may return and the rest should help financially
      (e) Vessels of the Temple should be returned
H. The Fulfillment - 5:30-31

1. The Fall of Babylon - 5:30

   a. On that very night Belshazzar the King of the Babylonians was slain

   b. The attack of the Medes and the Persians

      (1) Dug a canal to divert the Euphrates River lowering the water level

      (2) The Medes and Persians entered the city by wading in the river bed underneath the wall during Belshazzar's feast

   c. Dates for the Fall of Babylon

      (1) April 7, 539 (4th of Nisan) the new year festival observed by the Babylonians

      (2) September - October (Tishri) - Opis attacked by Cyrus

      (3) October 10, 539 (14th of Tishri) - Sippur captured

      (4) October 12, 539 (16th of Tishri) - Babylon taken by Ugbaru

      (5) September - October (Tishri) - First tablet in reign of Cyrus

      (6) October 29, 539 (3rd of Marchesvan) - Cyrus enters Babylon and appoints Gubaru King of the Province of Babylon

      (7) November 5, 539 (10th of Marchesvan) - Next to last Nabonidus tablet

      (8) November 6, 539 (11th of Marchesvan) - Death of Ugbaru

      (9) November 19, 539 (24th of Marchesvan) - Second Cyrus tablet
(10) November - December (Kislev) - Last Nabonidus tablet

(11) March 21, 538 (28th of Adar) - Beginning of period of mourning for a prominent person: Perhaps for Belshazzar's mother

(12) March 26, 538 (3rd of Nisan) - End of mourning

(13) March 27, 538 (4th of Nisan) - Cambyses, son of Cyrus, enters temple for religious ceremony

d. The Account of Herodotus

(1) The account:

Cyrus...then advanced against Babylon. But the Babylonians having taken the field, awaited his coming; and when he had advanced near the city, the Babylonians gave battle, and being defeated, were shut up in the city. But as they had been long aware of the restless spirit of Cyrus, and saw that he attacked all nations alike, they had laid up provisions for many years, and therefore were under no apprehensions about a siege. On the other hand, Cyrus found himself in difficulty, since much time had elapsed, and his affairs were not at all advanced. Whether, therefore, someone else made the suggestion in his perplexity, or whether he himself devised the plan, he had recourse to the following stratagem. Having stationed the bulk of his army near the passage of the river where it enters Babylon, and again having stationed another division beyond the city, where the river makes its exit, he gave order to his forces to enter the city as soon as they could see the stream fordable. Having stationed his forces and given these directions, he himself marched away with the ineffective part of his army, and having come to the lake, Cyrus did the same with respect to the river and the lake as the queen of the Babylonians had done; for having diverted the river, by means of a canal, into the lake, which was before a swamp, he make the ancient channel fordable by the sinking of the river. When this took place, the Persians who were appointed to that
purpose close to the stream of the river, which now subsided to about the middle of a man's thigh, entered Babylon by this passage. If, however, the Babylonians had been aware of it beforehand, or had known what Cyrus was about, they would not have suffered the Persians to enter the city, but would have utterly destroyed them; for having shut all the little gates that led to the river, and mounting the walls that extend along the banks of the river, they would have caught them as in a net; whereas the Persians came upon them by surprise. It is related by the people who inhabited this city, that, by reason of its great extent, when they who were at the extremities were taken, those of the Babylonians who inhabited the centre knew nothing of the capture (for it happened to be a festival); but they were dancing at the time, and enjoying themselves, till they received certain information of the truth. And thus Babylon was taken for the first time.

(2) This account agrees with Daniel that the Babylonians were feasting when the city fell

e. The Account by Cyrus

(1) The account:

Marduk, the great lord, a protector of his people/worshippers, beheld with pleasure his (i.e., Cyrus) good deeds and upright heart (and therefore) ordered him to march against his city Babylon. He made him set out on the road to Babylon going at his side like a real friend. His widespread troops - their number, like that of the water of a river, could not be established - strolled along, their weapons packed away. Without any battle… he made him enter his town Babylon sparing Babylon any calamity…He delivered into his (i.e., Cyrus) hands Nabonidus, the king who did not worship him (i.e., Marduk).

(2) This account agrees with Daniel that Babylon was not destroyed
2. Darius the Mede - 5:31

a. The Person

(1) Received the kingdom
   (a) From a higher authority
   (b) Cyrus the Great

(2) His age: 62 years old

b. His identity based on historical records

(1) Babylon conquered by Ugbaru - Governor of Gutium

(2) Led army of Cyrus and entered Babylon on night of feast

(3) Nabonidus had fled Babylon the night before but captured to die in exile

(4) Babylon falls on October 11, 539

(5) Cyrus with his troops remained in Opis and only arrived in Babylon 18 days later on October 29, 539

(6) Gubaru appointed governor of Babylon - 539 - 525 B.C.

(7) Eight days after Cyrus arrives Ugbaru dies

(8) In Greek both Ugbaru and Gubaru are named Gubryas
c. Darius the Mede

(1) May be Cyrus

(a) Daniel 6:28

(b) Reign of Darius even Cyrus the Persian

(2) May be Gubaru

(a) Born in 601 to Ahasuerus - A Mede

(b) Appointed governor of Babylon - Daniel 9:1

(c) And so became de facto king while Cyrus withdrew from Babylon that same year

3. The Lesson: All Gentile kingdoms are destined to fall
VI. DANIEL IN THE LION'S DEN - 6:1-28

A. The Position of Daniel - 6:1-3

1. The Organization of the New Kingdom - 6:1-2 (For the Province of Babylon Only)
   a. The 120 satraps - 6:1
   b. The three presidents - 6:2a
      (1) Daniel was one of the three
      (2) Satraps were responsible to the presidents
   c. Purpose - 6:2b
      (1) That the king should have no damage
      (2) To avoid problems for the king
         (a) For taxation
         (b) For organization
         (c) Financial safeguards of the king

2. The Superiority of Daniel - 6:3
   a. He was distinguished above the other two presidents
   b. He was distinguished above all the other satraps
   c. An excellent spirit was in him
   d. Darius's plan
      (1) To set him over the whole realm
      (2) This would even put him above the other two presidents
B. The Conspiracy - 6:4-9

1. The First Conspiracy - 6:4
   a. Misuse of His Position
   b. Failure
      (1) They could find nothing which he could be accused of as far as touching his position
      (2) He was faithful in his position
         (a) Daniel was faithful
         (b) They could find no error or fault in all his dealings
         (c) Good testimony to his position

2. The Second Conspiracy - 6:5-8
   a. Only Area Possible of Accusation - 6:5
      (1) Not - Against his use of his position
      (2) But - Against the law of his God
   b. The Plan - 6:6-7
      (1) The assembling of the conspirators - 6:6
         (a) Presidents (Two) and satraps (An unknown number of the 120) - But only in the vicinity of Babylon
         (b) Address: King Darius - Live for ever
         (c) Assembled together
            i) Verb emphasizes eagerness
            ii) Came in concert
(2) The suggestion - 6:7

(a) The lie

i) All the bureaucracy of the Province of Babylon
   a) Presidents of the kingdom
   b) The deputies
   c) The satraps
   d) Counsellors
   e) Governors

ii) Have consulted together - The lie lies in the fact that Daniel was not consulted

(b) The idea

i) To establish a royal statute

ii) To make a strong interdict - קְיָם

iii) Whoever asks of any petition
   a) Of any god - Deity
   b) Of any man - Priest
   c) For a period of thirty days
   d) Except of Darius

iv) Duration - A period of thirty days
(c) The punishment - To be cast into the den of lions

i) Babylonians used fire

ii) But for Persians fire was sacred and so used a different form of execution

c. The Decision - 6:8

(1) Establish the interdict

(2) Sign the writing

(3) That it be not changed

(4) According to Law of the Medes and the Persians

(a) Which alters not

(b) Which passes not away

(5) Reason

(a) Vanity

(b) It would be a means of getting the Babylonians in subjection to a new government
3. The King's Agreement - 6:9

a. Signed the writing

b. Signed the interdict - דָּת

c. Ruler is the son and representative and manifestation of a people's gods

   (1) World rulers demanded from subject nations that religious homage be paid to him peculiar to each nation

   (2) One was not required to abandon one's own gods or worship system

   (3) But one was required to acknowledge that Darius was the son and the representative of their national gods

   (4) So for thirty days they must present their petitions to their national gods only through Darius who was now the son and representative of their national gods

   (5) Politically - This tested the loyalty of the subjugated peoples

   (6) The pagans could do this without violation to religious conscience - Only political conscience

   (7) The Jews however could not regard the king as a manifestation of Jehovah

   (8) For the Jews it was a religious issue and not a political issue
C. The Accusation Against Daniel - 6:10-15

1. Daniel's Faithfulness - 6:10-11

a. Daniel's Prayer - 6:10

   (1) Daniel knew of this decree

   (2) He continued his normal practice

      (a) He prayed with windows of his chamber open

      (b) He prayed facing the city of Jerusalem

         i) I Kings 8:44-50

         ii) II Chronicles 6:36-39

      (c) He prayed kneeling upon his knees

      (d) He prayed three times a day

      (e) Content

         i) Prayed

         ii) Gave thanks before his God

         iii) Merely continued to do that which he always did

b. The Entrapment - 6:11

   (1) The conspirators assembled together

   (2) They discovered Daniel

      (a) Making petition before his God

      (b) Making supplication before his God
2. The Accusation - 6:12-13
   a. Validation of the Decree - 6:12
      (1) Reaffirmation of the decree by the conspirators
      (2) Validated by the king
   b. The Charge - 6:13
      (1) Daniel who is of the captivity of Judah - Anti-Semitic
      (2) Does not regard Darius
      (3) Does not regard the interdict that Darius has signed
      (4) Continues to make his petition three times a day to his own God

3. The Distress of Darius - 6:14
   a. He was displeased
      (1) Realizes he has been trapped
      (2) Realizes that this whole thing was a conspiracy
   b. Set his heart on Daniel
      (1) Did all he could to save Daniel
      (2) Tried to find a loophole in the law
      (3) Worked till sundown to have Daniel rescued
      (4) He knew that Daniel was not guilty of any political crime
4. The Pressure from the Conspirators - 6:15
   a. These men assembled together - For the third time
   b. No decree could be repealed under the Law of the Medes and the Persians

D. The Sentence - 6:16-17

1. The Penalty of the Decree Carried Out - 6:16
   a. Daniel cast into the Lion's Den
   b. Darius's Hope: Your God, whom you serve continually will deliver you

2. The Sealing of the Lion's Den - 6:17
   a. Stone placed at the mouth of the lion's den
   b. The king sealed the stone with his signet
   c. The lords and conspirators sealed the stone with their signet for double protection
      (1) They could not break the king's seal without penalty of death
      (2) The king could not break the lord's seal without violating the Law of the Medes and the Persians
   d. Purpose - That nothing could be changed concerning Daniel
E. The Deliverance of Daniel - 6:18-23

1. The Concern of Darius - 6:18-20
   
a. The Night - 6:18
      
      (1) Fasted
      
      (2) No women
         
         (a) Instruments
         
         (b) Dancing girls
      
      (3) No sleep
   
   b. The Morning - 6:19
      
      (1) Arose very early in the morning
      
      (2) Rushed to the lion's den
   
   c. The Cry - 6:20
      
      (1) A lamentable voice - Expected Daniel to be dead
      
      (2) O Daniel
         
         (a) Servant of the living God
         
         (b) Was the God, whom you serve continually, able to deliver you from the lions? - The hope of verse 16
2. The Response of Daniel - 6:21-22
   a. The King Addressed - 6:21
   b. The Explanation - 6:22
      (1) The means of escape
          (a) God sent His angel
          (b) He shut the mouths of the lions
      (2) The reason
          (a) I was innocent
          (b) I was not guilty of any crime against the king

3. The Response of Darius - 6:23
   a. Exceedingly glad
   b. Had Daniel pulled out of the den
   c. Daniel inspected
      (1) No harm found
      (2) Because he trusted in his God

F. The Punishment of the Conspirators - 6:24
   1. The Accusers Cast into the Den of Lions
   2. Along with Wives and Children
      a. Contrary to Mosaic Law
         (1) Deuteronomy 24:16
         (2) II Kings 14:5-6
      b. In keeping with Persian law
3. The Power of the Lions
   a. Had mastery over them
   b. Broke their bones in pieces
   c. Before they even reached the bottom of the den
   d. Shows that the lions were hungry

G. The Decree of Darius - 6:25-27

1. The Salutation - 6:25
   a. The Recipients
      (1) Peoples
      (2) Nations
      (3) Languages
      (4) That dwell in all the earth
         (a) Land
         (b) Limited to the Province of Babylon
   b. Peace be multiplied unto you
2. The Decree - 6:26-27

a. In all the dominion of my kingdom - Limited to the Province of Babylon - 6:26a

b. The Object of Reverence - 6:26b

(1) Men should tremble and fear before the God of Daniel
(2) He is the living God
(3) He is the steadfast God for ever
(4) His kingdom shall not be destroyed
(5) His dominion shall be even unto the ends of the earth
(6) Nothing here violates polytheistic principles

c. The Works of God - 6:27

(1) He delivers
(2) He rescues
(3) He works signs and wonders
   (a) In heaven
   (b) On earth
(4) He delivered Daniel from the power of the lions
H. Conclusion - 6:28

1. Daniel prospered
   a. In the reign of Darius, and in the reign of Cyrus the Persian
      (1) Darius *even* Cyrus OR
      (2) Darius *and* Cyrus - Making Darius subservient to Cyrus
   b. Daniel served at least until 536
   c. Until he is between 84-85 years old

2. The Lesson
   a. The Jews in the dispersion will always prosper to a degree
   b. For this reason they will always be endangered because of jealousy
   c. But the Jews will always survive