

# Atlantic Lyman conf.1972-02 Studies in Daniel 06

by Joseph Balsan

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*The sermon explores the prophetic significance of Daniel 5 and 6, highlighting the emergence of Babylon the Great, the unified world church, and the judgment of the great whore.*

**Duration:** 1:03:01

**Scripture:** Daniel 7:1

**Topics:** "End Times Prophecy", "Faith And Persecution"

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## Description

In this sermon, the speaker discusses the first week of the chart, which focuses on historical and typical incidents that serve as illustrations for the prophecies to be discussed in the coming week. The speaker mentions topics such as the United States of Europe, Israel, Egypt, and Syria, and how these nations relate to the soldiers in captivity. The speaker emphasizes the weakening of governments and the diminishing voice of God as the voice of people increases. The sermon also touches on the story of Daniel and his unwavering faith in God, despite facing persecution and being thrown into the den of lions. The speaker concludes by mentioning that it is Good Friday and prompts the audience to reflect on its significance.

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## Transcript

Yes, he'll come and very not, he'll come. Yes, he'll come and very not, he'll come. He'll come.

He'll come and very not. Exalted now to him... Now, tonight ends the first week, tomorrow no meeting, and to chew the cud and think over what you've heard during this past week. And then Sunday night we start a second part of the chart, is really the prophetic part of the chart.

The first six chapters of this chart, as the first six chapters of Daniel, are historical, but they are also typical. That is to say, the historical incidents that we have been reading about and speaking about, they are pictures or illustrations of the great prophecies that we are going to be speaking about in this coming week. Now in this coming week we are going to be speaking about the coming so-called United States of Europe.

We are going to be speaking about Israel, and about Egypt, and about Syria. We are going to find out what I think from the scriptures is how the last war is going to perhaps begin in the land of Palestine. Now I

think those things are recorded for us in the book of Daniel, and we are also going to find out where this secret age that we have been reading about and speaking about or which we have been speaking about, exactly how that comes in in the ninth chapter of Daniel in the prophecy of the seventy weeks.

Now I'm sure that if you come this coming week while you'll find these meetings most worthwhile and they will help you to an understanding of prophecy that you can't get any other way than through the study of Daniel. This ninth chapter of Daniel in the prophecy of the seven weeks has been called the backbone of prophecy. If we don't understand those seventy weeks and we don't understand how this age in which we live fits into those seventy weeks, we can't really understand prophecy and we don't understand God's program and how it is working and how it will work.

So I am sure that if you come this coming week while we are speaking on the last six chapters and especially the prophecies, and the last six chapters are the prophecies, I'm sure that you'll find them worthwhile. Try to get your Christian friends as well as your unsaved friends into the meeting starting Sunday night. We are glad of course to see the way you have come out this past week and the way you are here tonight.

Let us turn to Daniel chapter six. Daniel chapter six, here is a story that of course has thrilled boys and girls and adults as well and that is the story of Daniel in the lion's den. Daniel chapter six and verse one, it pleased Darius to set over the kingdom and 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. 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 the princes, the counselors and the captains have consulted together to establish a loyal 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, he 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. 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 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 aforetime.

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. Hast 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 thing 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 sore displeased with himself, and set his heart on Daniel to deliver him, and he labored 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 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 lord's, that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting, 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 unto 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 innocency was found in me, and also before thee, O king, have I done 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, or ever they came at the bottom of the 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 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. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian. May the Lord bless to us the reading of his word.

Shall we look to the Lord in prayer? Our Father, we desire to thank thee tonight for the privilege we have of bowing in thy presence. We thank thee for all who are gathered here together tonight to listen to thy word, and we thank thee for the Savior, the Lord Jesus Christ, who has provided salvation for us. And so we pray that we as thy people may be helped in the understanding of thy word, and to this end we pray that thou wilt give grace and help, liberty and utterance to the speaker, to make the message clear and plain, so that we may be increased in understanding and helped in the knowledge of thy word.

We pray if any unsaved may be amongst us that thou wilt speak to them in a special way. We ask it in the Savior's precious name, amen. Now we have been mentioning that the first six chapters of the book of Daniel are historical.

In other words, they are incidents in the life of this man Daniel. And we have seen how that in the second chapter the dream that was given to Nebuchadnezzar was an outline of Gentile supremacy from the time that God turned the throne of Israel over to the Gentiles in this man Nebuchadnezzar. And he was told that there would be four distinct empires, and these empires would be followed by the empire of our Lord.

He would be the stone who would fall from heaven and smite the ten toes of the image which were to be of clay and of iron, and would destroy the image, break it in pieces, grind it to powder, and then the wind would come along and blow away the image, and the stone would become a mountain filling the whole earth. Now there we have an outline, you might say the simplest outline, of the times of the Gentiles. From the time of Nebuchadnezzar until the time that our Lord Jesus Christ would come comes again.

And so of course in as much as the Lord Jesus Christ has not come and set up his kingdom, we are still in the times of the Gentiles. And we know that the world powers today, the outstanding world powers are Gentiles. Whether we look at Russia, whether we look at China, whether we look at the United States of America, whether we look at Western Europe, the NATO nations, we know they are all Gentiles.

We know that the children of Israel are in their land, in the land of Palestine, but they are a very minor power. They are not a world power. They are not a major power, because we are living in the times of the Gentiles.

But the Bible tells us that that will continue until our Lord Jesus Christ comes again. And in this image, the various metals deteriorated. First of all, the head was of gold, then the breast and the arms of silver, the thighs of brass, the legs of iron, and the feet and toes of iron and clay.

Deterioration. And of course as we said, the last stage of the empire, the stage which is to come into existence is to be a mixture of democracy and imperialism. Now you know when I was talking the other night about democracy and that God in describing the image looks upon and presents it in deterioration, in our day of course, when we listen to our teachers, and I was taught the same thing when I was in school, that democracy is the highest and the best form of government.

And of course we who live in America are happy to live under democracy. And I want it made known that I am 100% for the government of the United States of America. I am 100% America.

But God in telling us about the various forms of government brings before us that democracy is the weakest form of government. Oh you say, but we have won two world wars. We are the most powerful nation in the world.

We won two world wars because we had time to prepare against enemies who had endangered our safety, and the result is that we in time won a victory. But democracy is the very weakest form of government in this line, that in Nebuchadnezzar's day there was only one voice, that was Nebuchadnezzar, whom he would he put up, whom he would he set down, whom he would he slew, and whom he would he kept alive. In other words, he was the sole authority.

Take for instance a home, where the father is the head of the house, and there is one voice in the house, there may be three, there may be six, there may be ten, but if there was one voice which controls the household, that is a stronger household than a household where there are six or eight different wills that are in conflict one with another. And so the reason why we have deterioration in this image is because Nebuchadnezzar had his kingdom die. We find in this kingdom, which we are going to speak about

tonight, that the king is becoming powerless.

The king is not able to do everything that he wants to do. The voice of the people is being heard, and we find that in the third kingdom the voice of the people is increasingly heard, and in the fourth kingdom, the Roman Empire, we find that the voice of the people was very prominent. And we find that today, in democracy, it is not God who puts a man in presidency, it is men who vote him in.

It is men who vote a person. Now the powers that be are ordained of God, that is true, but God works behind the scenes, and God overrules people. And so we have the voice of the people is the prominent thing, and where the voice of the people is the prominent thing, you have weakness.

And we see that in our country today. The president wants to do things, congressmen rise up and they say he's wrong, and what are they doing? They're undermining the testimony, and they're undermining the power of our government in North Vietnam, in China, and in other parts of the world. And if you read the accounts, all you have to do is read the January issue of Reader's Digest, and read the condensed account of that lieutenant who was captured behind the lines in North Vietnam, and read about how that lad went through five years of hell on earth, and how they brought before him the broadcast of American broadcasters, and the accounts of how young people were leading insurrections against the effort that was going on in Vietnam, and what an effect it had upon the soldiers who were in captivity, and who were in captivity because they were protecting the security and safety of the United States of America.

And so you see, with all of these discordant voices, you have weakness instead of strength, and that is why God pictures the governments of the world as deteriorating, because as the voice of people increases, the voice of God becomes lighter and lighter, and the result is that God is lost in the midst of the activity, and the thinking, and the speaking of the people. And so we saw that the characteristic of the kingdom in the last day would be a ten kingdom empire. We saw in the third chapter how that the emperor made an image of gold, how he commanded all to worship, and those who did not would be cast into the burning fiery furnace, and how those three young men stood, and we saw how the Bible tells us the head of this empire, we're going to speak about him Sunday night, how he brings in an image and commands that all should worship, and those who don't are going to be persecuted and put to death, but there will be a remnant who will be faithful.

We saw how the fourth chapter, how the tree was cut down, the Gentiles turned to beasts, and we saw how in the tribulation period men are going to forget God, apostatize from God, and bring in the most awful time of trouble that the world has ever seen. Now the fifth and sixth chapters go together. We didn't touch very much last night on the prophetic aspect of the fifth chapter when we were speaking about Belshazzar and the feast.

Now Belshazzar was the last ruler of the Babylonian empire. Now you know when we turn to the seventeenth chapter of Revelation, we find that in the end time, this is the end, there is going to emerge a system which is called Babylon the Great. Now what is Babylon the Great? Well, Babylon the Great is the great religious system that is going to come into being, the great world church.

After the Lord Jesus Christ takes his true church to be with him, there are many religious people going to be left behind, many church leaders left behind. People who have not been born again are going to be left behind in Catholicism, in Protestantism, and they are going to emerge and form a great world church. Now we know that the modern ecumenical movement is tending toward this.

Men want a world church so that they can exert influence over the politics of the world, and so that they can exert influence in the political world also by exerting economic pressures. What do I mean? Well, we know that the so-called churches today own millions and hundreds of millions of dollars in stocks and bonds in various corporations, and we have seen it in the last couple of years that they have tried to exert influence on corporations which were seeking to help the United States in its war in Vietnam by saying, well, we'll withdraw our money, we'll withdraw our wealth if you don't do what we want you to do. Well, they haven't been able to exert much influence so far, but nevertheless, the Bible does tell us that there is that movement in so-called Christendom today amongst Catholics and Protestants both.

We want a world church, and they're working toward that end. And the Bible tells us in Revelation 17 that they are going to bring about this world church when the true church is taken out at the coming of our Lord Jesus. And if we were to turn to the 17th chapter of Revelation, just turn to it for a few moments because I want to speak on the prophetic aspects for a few moments of Daniel 5 and Daniel 6 because these two chapters go together.

But notice Revelation 17. In Revelation 17, you'll notice that he says here in the first verse, And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet color, decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her head was the name written, Mystery Babylon the Great, the mother of harlots and abominations of the earth. Now here notice this for a few moments.

We're just going to touch on a few of these things. I want you to notice that this woman, clothed in scarlet, with a cup of abominations in her hand, the Bible tells us here is Babylon the Great. What is that? That is the great religious system, the great church, the unified world church, composed not only of Catholicism, but Protestantism also, brought together after the Lord takes his true church to be with him.

And she is riding the beast. In other words, she is exerting her control over these ten kings at the beginning of the tribulation period. Now this woman, this religious system, has in her hand a golden cup full of abominations.

Now what did we see about Belshazzar last night? When Belshazzar took the sacred vessels and he put the wine into those vessels and they drank of those vessels and they praised the gods of gold and of silver, the handwriting appeared on the wall, the mixing of the holy with the unholy. What has Roman Catholicism and Protestantism done? They have taken the sacred doctrines of the scriptures and they have mingled them with the unholy teachings of heathenism. Such as what? Well, they have taken the doctrine of baptism, for instance.

Now the Bible teaches the doctrine of baptism. The Bible teaches that when a person has accepted Christ as their Savior, when a person believes, that person should be baptized, then be baptized after you believe. But what have they done? They have taken that doctrine of baptism, given it the name of baptism, and instituted a thing called infant baptism.

And they have sprinkled infants and told those who sponsored them, and of course many are raised with the teaching, well when you were sprinkled as an infant, you were born again and you were brought into the kingdom of God. And what have they done? They have taken a holy teaching and they have mixed it with a heathenish practice, given a heathenish practice a name, a divine name, and yet it has become a hideous doctrine that stumbles people from salvation. Well, I was baptized as an infant.

Why, that's how I was born again. I didn't need to be converted. Like a woman that I talked to one time and I said to her, well, have you ever been converted? She says, well, I didn't need to be converted.

No, why not? Why, she says, when I was baptized as an infant, I was put into the ark of baptism and I've never fallen out. I've always lived according to the teaching of my church. What is the result? She's deluded.

She's resting on a false foundation. What else have they done? They've taken the Lord's Supper, for instance. And what have they done with the Lord's Supper? Well, they've taken a heathenish practice like the Mass, which is a Babylonian doctrine.

And in receiving, in the priest going through that change or that ceremony, I was a Roman Catholic and I know that when the priest takes that little wafer and he puts it into that little sanctuary and he speaks a few words and he takes it out of that, that becomes the literal body and blood of Christ. And that becomes a literal sacrifice for the sins of the living and the dead. And what do they do? Why, they say in that little ordinance, when you take that wafer, why, you're receiving Christ.

What are they doing? They're mixing up the precious sacrifice of Christ with an unholy, heathenish ordinance. They put a Christian name on it, the Lord's Supper, and many people think if they take that Mass, they're receiving Christ. And when you talk to them about receiving Christ, they say, well, I receive Christ.

I receive Christ every Sunday. Every Sunday when I accept the sacrifice, the wafer, I'm receiving Christ. And what is it? It's an abominable teaching.

It's an unholy mixture. Well, here we find, if you read the 17th chapter of Revelation, what do you find? You find this Babylon. How is she overcome? Well, turn a little farther down in that 17th chapter of Revelation, and you notice in the 12th verse it says, "...the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings, one hour with the beast.

These have one mind, and shall give their power and strength unto the beast." Now notice the little 16th verse, "...the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled." Now the first, for the first half of the tribulation period, why this woman, Babylon, will ride the beast. She will control the politics of the western world.

She will exert influence over the politics of the western world. But, just as in the 5th chapter of Daniel, the empire of Darius came against Babylon and destroyed it, in precisely the same way, the ten kings are going to destroy the Babylonish religion. They're going to do away with the world church.

And then we come to the 6th chapter of Daniel. What do we find in the 6th chapter of Daniel? The very man who overthrew the Babylonian empire, what does he do? Now, of course, I realize that Darius was

fooled. If you'll notice, if you'll notice in Daniel chapter 6, you'll notice one little word there that changed the whole meaning to this man, Darius.

And that is in the 7th verse, where it speaks about how those presidents, and Daniel was one of those presidents, they said to Darius, King Darius, live forever, all the presidents. Now all the presidents weren't in it. Daniel wasn't in it.

But all they did was add that one little word. All the presidents, we've agreed that no one should ask any petition of any man or God except you for 30 days. And what happens? The very king who overthrew the Babylonian empire, he allows himself to be deified.

Now there are two things we should remember. We should remember that Darius himself personally was probably a very good man who loved Daniel, who really didn't want to put Daniel into the lion's den. What he was personally is one thing, but what he did when he signed that writing and thereby made it a sin or a crime for anyone to pray to any god but to him for 30 days is exactly what the head of this ten kingdom empire is going to do.

He is not only as we have seen in the third chapter of Daniel going to set up an image of himself, but he is literally going to deify himself. In other words, I do away with all religion and I make myself the object of worship. Now we don't have to ask, is that possible? Those of us who lived during the World War, World War II, we know what happened in Germany when Hitler wiped away, tried to get rid of all religion and everybody had to be Heil Hitler, Heil Hitler.

We know what happened in Russia. Stalin did away with all the religion he could and he made himself the object of faith, the object of trust, the object of worship. That's exactly what the beast is going to do.

And that's what we have in the sixth chapter of Daniel. In the sixth chapter of Daniel we have the very one who will destroy Babylon the Great, the great religious system in the time of the end is the very one who will deify himself and set himself up as the object of worship. Now we saw that in Revelation chapter 13, but let's notice it again in 2 Thessalonians chapter 2 for a moment.

And notice here in 2 Thessalonians 2 where he is speaking about this future time. Notice he says in the first verse of 2 Thessalonians 2, he says, Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled neither by spirit, nor by word, nor by letter as from us, as that the day of Christ, or of the Lord, is at hand, or present. Let no man deceive you by any means, for that day shall not come, except there come a falling away first, or the apostasy first, the doing away with all religion.

And that man of sin be revealed, the son of perdition, who opposes and exalts himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. So you see here is this person, just like Darius here. Darius made himself the object of worship.

He made himself God. For thirty days no one was allowed to pray or ask a petition of anyone but himself. He deified himself for thirty days.

So we see how the historical part, that there is one man, Daniel. You know the sixth chapter of Daniel is a beautiful chapter. As we look at these men, Daniel had been exalted in the empire of this Darius.

The second empire had come into being. Babylon, Daniel had been in Babylon for sixty to seventy years. You know Daniel isn't a young man anymore.

When he saw this, when he interpreted this dream to Nebuchadnezzar, he was only a lad perhaps in his teens. But now sixty to seventy years have run their course. Because the empire of Babylon, Daniel was in Babylon for about sixty to seventy years, and he's probably a man from eighty-five to ninety years old at this time.

And he is one of the three presidents under Darius the emperor. And so good was Daniel in the eyes of Darius the emperor, that the emperor thought of making Daniel the first, very next to himself. But you know being in a place of prominence, there were those who were against Daniel.

Those who were trying to catch Daniel, they studied Daniel. They searched the life of Daniel to find if there was any mistake. But it tells us here, they could not find in the fourth verse, they could find none occasion nor fault, for as much as he was faithful, neither was there any error or fault found in him.

My, what a wonderful believer he was. What a wonderful man of God he was. His life and his business dealings, his movements and activities as the servant of the emperor was such that they could not find a fault with him.

They scrutinized every detail they could, but they could not find a fault, they could not find a flaw. And so finally they decided, well we are never going to be able to find anything against this man Daniel, except we find it against him concerning the law of his God. We have got to get at him through his religion.

How are we going to do it? And so they set up the plot. And they come to the king with this plot. While all the presidents and all the captains and all the governors and all the counselors and princes, we have all decided that no one should ask a petition of any God except of you, O king, for thirty days.

And we want you to sign this decree. And when this decree is signed, the law of the Medes and Persians is it can't be changed. Now you know there is the very deterioration, because there was no such thing as that that could bind Nebuchadnezzar.

He could break any law he wanted. And nobody had a voice, but now Darius, he had a council of men. And these men wrote up the laws, and once the king signed them, even the king couldn't change them.

Even the king couldn't break them. And so they thought, if we have got Daniel with this, we have got Daniel. And sure enough, the king signed it.

And when the king signed it, why notice what it tells us in the tenth verse. It says, Now when Daniel knew that the writing was signed, he went into his house, and his windows being opened in his chamber toward Jerusalem, he knelt upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. You know, there are seven things told me about this man's prayer life.

First of all, he had a chamber where he prayed. He had a place where he prayed. The second thing, his window was always open.

He was always in touch with God. It was always toward Jerusalem, and that was the divinely given way of prayer. God said, When they pray toward Jerusalem, I'll hear their prayer, and I'll answer their prayer.

Today, God says, If we ask anything in the name of the Lord Jesus. And then the fourth thing about him was that he kneeled upon his knees. He got down on his knees.

And the fifth thing about him is that he prayed. And the sixth thing about him is, he gave thanks. And the seventh thing about him is, he did this three times a day.

And even though he knew that the decree was signed, you know, he didn't go into his room, and he didn't close the window. Daniel wasn't going to conference. Daniel didn't close the window.

He prayed. And he prayed as he always had prayed. Three times a day.

And his enemies heard him pray. And they went to the king, and they said, Oh, king, didn't you sign this decree? This man Daniel, he's been making his petitions. And then I want you to notice what it says.

Isn't he supposed to be cast into the den of lions? And the fourteenth verse, it says, Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him, and he labored till the going down of the sun to deliver him. But you know, he couldn't do it. Here he was, torn between two things.

He loved Daniel. He wanted to deliver him. But my friends, there was that law.

And he couldn't get around that law. He couldn't get by that law. My friends, you know, that reminds me of something else.

Today is Good Friday. What is Good Friday? Good Friday is the commemoration of the death of Christ. You know, friends, God loved us.

God has his heart set upon us. God loves you. God loves me.

But there's a law, and that law condemns us. That law dooms us. If you want to know how you stand before God, all you have to do is take those Ten Commandments and ask yourself the question, How do I measure up to them? Thou shalt not covet.

My, oh my, do I desire something that belongs to someone else? Thou shalt not kill. Have I ever killed? I like to think of that doctor who used to live in Kansas City. He's in heaven now.

You know, he wasn't a Christian. He used to come to the gospel meeting, and when he heard the gospel preached, he would think to himself, Yes, that person needs to be converted, and that person needs to be converted. But me, I'm a good man.

Look at all the good I'm doing for humanity. I help people. I heal people.

Look at all the good that I'm doing. And nothing that was said would ever reach that man. But you know, he had a patient.

She was an elderly patient, and he'd been taking care of her for some time, and she wasn't getting any better. And one day he came to make his weekly visit to that home, and he knocked on the door while the daughter of this woman met him at the door. And he says, I've come to see your mother.

She says, Doctor, you know you've been treating mother for some time, and you haven't been doing any of her much good, so we've decided to take the case out of your hand, and Doctor, your services won't be

required anymore. And he says, Well, thank you. And he turned on his heel, and as he turned on his heel, he thought to himself, I hope the old hag dies.

I hope the old hag dies. All he did was thinking. And you know, when he thought that, he was shocked that he would think such a thought.

Why, he says, what kind of a heart have I got that I could wish the death of a person like that? And the more he thought about it, the more he began to see that his heart was a sinful heart. That his heart was deceitful above all things and desperately wicked. And he thought to himself, I am a murderer.

I am a murderer. I wish that woman dead. I'm guilty.

I'm a murderer. And you know, he was listening for himself. He was the sinner.

He was the guilty one. He was the one that needed the Savior. Oh, you say, Well, I'm not sinful.

I've never committed adultery. Have you ever looked upon a woman with lust in your heart? Have you ever looked upon a woman with lust in your heart, you young fellows? God says, He that looketh upon a woman with lust in his heart hath committed adultery already. My friends, the law of God condemns us.

And that law, there's no escape from that law, but God loves us. Darius couldn't save him. He labored until the going down of the sun.

How can a God who loves us, how can he get by that law? You know how? He gave his son. That's the way the Jews put people to death. Why was Christ crucified? Why did he hang upon the cross? You know why? The Bible says, Cursed is everyone that continueth not in all things which are written in the book of the law to do them.

Because you and I have broken God's law, we are under his curse. And Christ had to take the curse for us. And the Bible says, Christ hath redeemed us from the curse of the law by being made a curse for us.

How was he made a curse for us? Because the God says, Cursed is everyone that hangeth on a tree. Why did Christ hang on a tree? Christ hung upon a tree because he was made a curse for us. This is Good Friday.

Why did the Lord Jesus die? Did he die for you? Do you have a personal interest in the death of Christ? Can you say, yes, I was under the guilt of the law? I was guilty, but Christ took the curse for me. Christ died for me. I have a personal interest.

He was wounded for my transgressions. He was bruised for my iniquities. The chastisement of my peace was upon him, and with his stripes I am healed.

Ah, my friends, what Darius could not do, God could do. God loved the sinner, but there was the law of God. How could that law be met? How could that law be honored? And yet, how could God show his love? My friends, the Lord Jesus died.

The Lord Jesus died. And you know, Daniel was taken, and he was lowered down into that lion's den. Because that's where he was lowered into it.

Because we know that he was taken up from it, and so he must have been lowered into it. And a stone was put upon it, and it was sealed with the king's signet. You know, my friends, when the Lord Jesus died, and they took him down from the cross, they put him into the tomb.

And the stone was rolled in front of that tomb. And there was the Roman seal put upon it. But you know, as the tomb writer put it, death could not keep its prey.

He tore the bars away. Jesus, my Lord. The third day he rose from the dead.

The stone was rolled away, not to let him out, but to show that he was risen. Ah, friends, how wonderful that is. Well, you know, Daniel was lowered into the dungeon.

The stone was put on the head, on the opening. It was sealed. And the Bible tells us, and you know, I think Daniel passed a more peaceable night than the king did.

It says here in the 18th verse, Then the king went to his palace, and past the night fasting neither were instruments of music brought before him, and his sleep went from him. Now, you know, this incident of Daniel in the lion's den is just like what we see here when those three young men were cast into the burning fiery furnace. Why do we have a double picture of it? Well, double picture is when a God repeats a thing twice like that, it means it's absolutely certain.

But there is also this aspect of it. Daniel in the lion's den is a picture to us of that remnant in the tribulation period who, because they refuse to bow to the image, because they refuse to acknowledge this one as God, and they are true to the Lord, Satan. And that is pictured for us in the lions.

Here in the burning fiery furnace we have that which is difficult to the flesh, the trial according to nature, you might say, the circumstances around. But here in the lion's den we have the thought of Satan's power, because Satan is going to energize these forces that are going to try to exterminate and destroy those who are going to be true to the Lord in that tribulation period. Well, you know, Daniel slept amongst those.

Who knows, I suppose Daniel even, because God sent his angel. And you know that angel stopped the mouths of the lions. And early in the morning the king rises and he says, 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 no hurt. Then was the king exceeding glad for him, and commanded, and notice, that they should take Daniel up.

So evidently he was lowered down into the dungeon, or into the den. He was taken 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.

Why isn't it wonderful? God able to deliver a man from the mouths of lions. My fellow Christian tonight, the God who delivered Daniel from the lions, God is able to deliver. Sometimes you know we shrink to go into trial, and we think to ourselves, well can God deliver? God can deliver.

God delivered Daniel. And then notice what happened. The king commanded, and he 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 and pieces wherever they came at the bottom of the den. Those men and their families were all cast into the lion's den. And you know friends, they all perished.

And just so in the tribulation period, those very people who are going to be persecuting that Jewish remnant during the tribulation period, are the very people who are going to fall into the pit that they themselves have made for others. Because they are going to meet their end by the judgment of God. And Darius made a decree, the 26th verse, I make a decree that every dominion of my kingdom men tremble in fear before the God of Daniel, for he is the living God.

Yes my friend, he is the living God. And steadfast forever, and his kingdom then shall not be destroyed, and his dominion shall be even unto the end. Let me ask you tonight, are you on his side? Are you on the victorious side? Are you on the Lord's side? Notice this 27th verse.

He delivereth and rescueth. You know I like that. He delivereth.

That means he saves. He rescues. He delivers souls from the power of the evil one.

He delivers souls from darkness. He delivers souls from going down to the pit. My friend, do you want to be delivered tonight? Do you want to be saved tonight? The good news is that Christ died for our sins.

That he was buried. That he was raised again the third day according to the scriptures. And the Bible says if you believe on him, believe on the Lord Jesus Christ, and thou shalt be saved.

He delivereth. I'm glad it doesn't say he delivered as though it was past. It says he delivereth.

He saves tonight. Are you saved? Are you on his side? Are you ready to yield to and receive the Lord Jesus Christ? Because my friend, if you don't yield to and bow to the Lord Jesus Christ, the Bible says if the Lord Jesus Christ should come and you're left behind, you will yield to, you will bow to this one who will make himself God. The Lord Jesus said, I am come in my own name and you receive me not.

If another shall come in his own name, him you will receive. Which is it going to be? Christ or Antichrist? It's up to you. Now is the time to accept Christ.

But the Bible says if you don't believe, if you don't receive the love of the truth, why then you will receive the lie. O be wise, thou wouldst be saved. Lord's day, if the Lord be not come, we're going to take up the four beasts.

We're going to take up the seventh chapter of Daniel and we're going to speak about the leader of that great kingdom that's coming, the beast. I'm sure that if you come you'll find it very worthwhile. Shall we pray? Brother Freeman, will you close the prayer please?

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