

## W226\_Daniel.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book, and it is number three of the series on the prophecy of Daniel. It is our custom at this meeting to read together a portion of Scripture and those of you who are listening, if you care to join us, will you switch off just for a little while and read together with us two Psalms. Psalm 56 and Psalm 57. These two Psalms, like many of the same outpourings that are gathered in this set of prayers, confessions known by the Book of the Psalms. He's in a very sober context oppression. Fighting. Oppressed, seeking deliverance. Up, sometimes praising God down, sometimes almost in despair. I've chosen these two out of many because that is more or less the atmosphere of the prophecy of Daniel and the book of the Revelation. Tremendous opposition reaching its climax at the Second Coming of Christ. 1 or 2 words here in the Psalm 57. Before we turn to Daniel, while we have the book Open may be of interest to you and to God, the performer of all things for me, I think in Psalm 138, verse eight, it says, the Lord will perfect that which concerns me. Perform and perfect are the same word. It means to bring things right to the end. In spite. See, of all this, that man's going to swallow him up and whatnot. In the midst of it all, he says now he's going to bring it right to the end.

[00:01:47] He never read the hymn, but he would endorse it. His love in times past forbids me to think you'll leave me at last in trouble, To think each fresh Ebenezer he brings to review confirms his good pleasure to help me right through. And then another point which may be of use, and that is between verse six and seven. You have the word Selah. Now, if you were reading the original Hebrew, you would have discovered that the word prepared in verse six and the word. The fixed in verse seven are similar words. They both mean to be prepared. So you see, they have prepared. But my heart's been prepared. I'm not left unprepared. There's the attack upon me. But God says, All right, I've given you a complete encirclement. You've got the whole armor of God. They are prepared, but so are you. So we won't give up the idea of a fixed heart. But we can see that it means something, perhaps even more. And then one further word in verse eight. I myself will awake early. Well, that may be just taken literally, but on the other hand, the literal words are I will await the dawn. It's almost as though, he says, weeping may endure for a night. But joy cometh in the morning is anticipating the morning without clouds. Well, enough of that. But these readings that we have are picked out so that they should at least give a little atmosphere to the study on which we've embarked.

[00:03:27] Now we turn to the prophecy of Daniel and consider another point of view. We have looked at it as a whole. I remind you that the prophecy of Daniel falls into two parts, so evident when you see it that it cannot be ignored. The first half is history, which is past, and one of the words which is stressed is, is thy God able to deliver. That's in the first half. There's Daniel in the lion's den, and at the very end of the second half, he shall deliver every one that is written in the book and point after point. We find in the prophecy, which has been echoed in the history, and this is not merely a little piece of pleasant wordplay. It's a deep teaching. That is to say, God has condescended more than once. To admit that anybody could prophesy things 2 or 3000 years hence and get away with it. Who's going to check it? But he says, Try me now. Herewith, If I kill you, a day is coming when we are overwhelming flood, when there will be a greater than an Assyrian or the Babylon oppressor that you have yet endured. But what have I done to the Assyrian and what have I done to the Babylonian and what have I done to the Pharaoh of Egypt? You know, the plagues which have fallen upon Egypt are repeated over and over again in strength in the book of the revelation.

[00:04:56] So God says in the book of Daniel, and we must be prepared to find that as a part of our teaching not to be so concerned with computing times and worrying out what it means by time, times and dividing of times 70 weeks and the various days which are mentioned are all there for our learning. But prophecy seems to me to have at least three points that we should consider. One is this God's own challenge. The bulk of the Bible is prophecy. And he challenges those who were prone to idolatry and those who went to the Wizards that peep and matter. He said, Let them bring forth their evidences, Let them show things to come. And he says that's the test. If a man stands up in my name and makes a prophecy and the thing does not come to pass, you know full well he was speaking a vision of his own heart. So there is one of God's evidences. And if it's put in the book, we are wise to remember it, aren't we? When we are speaking of that person who disposes of the book like that, just have a few prophecies in your heart and mind to which you can turn and say, Well, what about that? And then if you are good at figures and you can tell him that if one prophecy is fulfilled, I think that's about 5050, it might or might not.

[00:06:17] If two are fulfilled now I'm in. I'm already gone. I don't know what that is. But if about five, six, seven, 8 or 12 prophecies on one person, all you're getting a blackboard

of figures. And if it goes to the number that are focused upon the birth, the life, the death, the resurrection, the ascension of Christ, it's astronomical. But you can't dispose of that. That's a part of our witness. Well, then, prophecy also. Is written. Uh, to be a lamp to our feet and a light to our path. Do you remember the passage in Peter? He says this word of prophecy has been given as a light which shines in a dark place until the day dawn and the day star arise. So, you see, that's a practical issue, isn't it? And then there's another feature that sometimes comes into the mind, especially of those who are not fully armed with the teaching of Scripture. They say, Look, you have been maintaining that the dispensation of the mystery is something unique, something separate, that it doesn't, as it were, necessitate a fulfillment of some Old Testament prophecy to make it true. But you see, there's a little bit of a mistake in that. The world is going on outside us, quite irrespective of God's purpose of a mystery.

[00:07:45] The appointment of Nebuchadnezzar, which started long before Christ, has its successes going on still, until that stone, which is cut out without hands, stripes, the whole image from feet to head. It's one. So the outside world is going on to its development, to its awful doom. Quite irrespective of our calling. But then on the other hand, when we get to the end of the dispensation of the mystery, which we write on to the opening up of prophetic times and the great and dreadful day of the Lord, well, there will be no jolt. It will run straight on. So we find the Apostle Paul, he says. In the latter days, many shall depart from the truth. In the last days they shall be perilous times. And then immediately this dispensation ends. That aspect will go on and increase until we get the dreadful, diabolical oppression, apostasy and judgment of the book of the revelation. So I felt that I would make a stop in this examination of Daniel and occasionally try to get a practical lesson out of it, as well as being glib with figures and marvelous interpretations of animals with wings and heads and crowns and eyes and so on. I hope nobody's going to be disappointed. I trust not because if this word hasn't got practical effects and then the half of its value, if not more, is more or less shorn from it. So we're going to look this evening at chapters one, chapter three and Chapter six.

[00:09:23] We're not going to give an exposition of each verse, and we're just going to take from these chapters 1 or 2 outstanding features that will have, I think, are bearing upon our own attitude to things as well as special reference to that which is yet to come. Now there is a proverb which in some respects is in harmony with the teaching of Scripture. When in Rome, do as Rome does. Applause. That's a very convenient one. If

you're going to play fast and loose with the truth of God. But there are some people who are just like natural porcupines or hedgehogs. They stick out with prickles everywhere, especially. Especially an English person who visits the continent for the first time. He grumbles at this. They don't do it like that. And I remember once one of these people being very politely rebuked when by a Swiss lady and she said, You won't forget, will you, at the moment that you are the foreigner, will you? Now you see, it doesn't it isn't the glory of God that you're a hedgehog and that everybody know that you don't belong to this and you don't do that. The apostle Paul said, I'm free. I can eat anything. I can drink anything. I can go anywhere and ask nobody's opinion. I'm under no law except the law of Christ. But. Although I'm free yet, I will never eat meat nor drink wine or do anything that may give my brother stumble.

[00:10:58] Is he well now? Here we have these three men. I suppose most of us would, without referring to the scripture, tell us the names of the three of them. Shadrach, Meshach and Abednego. We know them very well. I've had a look because I don't know the names of the others. I find that they are Hananiah, Mishael and Azariah. You see, now they were the real names of these people and each one of those names, as well as Daniel, has got the name of God in it. A H or L, Just an indication that the name of God is there. Well, one of the first things that was done, apparently, was to remove those names and give them names which associated them with Bel Belteshazzar or Nebo or another of the heathen gods. So we find in this chapter that I think we'd better pick up the reading now. For start the first 2 or 3 verses to get a beginning. In the third year of the reign of Jehoiakim King of Judah came Nebuchadnezzar, King of Babylon unto Jerusalem and besieged it. And the Lord gave Jehoiakim King of Judah into his hand. This is the point, of course, where we get a mark of time. It was the Lord who gave into his hand. He took it, certainly, but it was the Lord who gave.

[00:12:22] And when he took the vessels and put them into the house of his God, there was no evidence that there was any anger of God like there was manifested when they did the same thing in the days of the Philistines with a part of the vessels of the House of God, which he carried into the land of Shinar, to the house of His God, and He brought the vessels into the treasure house of his God. And the King spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel and of the King seed and of the princes. We don't want to enlarge on this. But you do know that a eunuch has been robbed of what you might call the definite masculine

element about him, and that was the reason why they were put in charge of the harem in the days of these people when they had concubines. He was generally pretty fat and you could push him about and do what you like with him. There are some people who, because they've always lived in a town, if they see a bullock in the field, they run for their lives. Well, you're more likely to run for your life from a cow than a bullock, because a bullock is just like one of these eunuchs. It's walking about lumps of meat, that's all. It's the same with many other animals that are treated that way.

[00:13:39] Now, you see, there would have been an excuse, a real genuine excuse if Daniel and his fellows were just a simple, quiet, easy going, non-offensive set of men. And yet see what they did. See how they stood. Doesn't it make you feel? Here's an evidence of the grace of God. Here's something we can rest upon. Here's something which is not natural. It's supernatural. And what was true in that day will be true in every day until oppression is completely passed. So I'll just pass that by without undue stress. I hope nobody's offended. Oh, and by the way, as I've said so much, even though you read in the Old Testament that they offered a bullock, they never could have done it. They never could have done it. It wouldn't have been acceptable. It must be a bull. You see, these things are just there. Well, now, these description of these children in whom was no blemish but well favored and skillful in all wisdom and cunning in knowledge and understanding, science and such as that ability in them to stand in the King's palace and whom they might teach the learning and tongue of the Chaldeans. Even though you may sniff a little bit at science, the more you know of these people and the evidence is our crowded in the museums in the British Museum. They had a circulating library with an index. They had treaties on mathematics.

[00:15:09] To this very day, we are still using their enumeration. Do you know why an angle of 90 degrees is called 90 degrees? Do you know why there are 60 seconds in a minute? Six was the standard number of this. People were symbolical of 666. They divided the circle into 360 degrees and four times into that gives you 90 degrees and you've got all these things. We do it with our navigation. We do it with our clocks right back to the days here. So don't sniff too much at the science. They could foreshadow the coming of eclipses. They've got records of the movements of the stars. They had a tremendous lot more than some people give them credit for. And here are these. These royal prisoners. Are going to be instructed so that they were fit to be in the counsel of this great king. And the king appointed them a daily provision of the king's meat and of

the wine which he drank so nourishing than three years that at the end thereof, they might stand before the king. Well, there it was. If when in Rome do as Rome does, they would have taken the drink. They would have taken the meat and they would have had a perhaps a lucrative office. But you see, they were. Israelites who stood for the truth that they understood and they risked their all in so doing. Now, among these were the children of Judah, Daniel Hananiah, Mishael and Azariah, unto whom the Prince of the Eunuchs gave names for.

[00:16:40] He gave unto Daniel the name of Belteshazzar. You see, there's another one in the book presently called Belshazzar. So it was a name that was built up on similar lines and to Hananiah in shape of Shadrach to Michel Meshach and to Azariah of Abednego. Abed, meaning a servant or slave. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat. Now, you know that from that day, right the way through into the New Testament, there was a practice among the Gentile world of associating their food with idolatrous worship. And in the epistle to the Corinthians, The Apostle discusses this from two points of view. You will remember that he says, We know, we know that an idol is nothing in the world. Therefore, whatsoever is set before you whatsoever. You buy in the shambles, eat asking no question for conscience sake. That's only a lump of wood or stone. But. But you can't get away with that so easily. You'll be surrounded by those who are looking at you and saying, Oh, I thought that he wouldn't have done that. He said, for the conscience of the other one. Remember that they are led away by idolatrous worship to demonology and so on. So you'll be fine. We've got a very difficult path to trade frames.

[00:18:13] It depends on your temperament more than on spiritual growth. As to whether you will be a very generous hearted person or whether you will be a person who will be an absolute nuisance to everybody. There is one passage which bridges the two, and it's harder than being an extremist either way. It says do all to the glory of God. Give none offense. That's the two comes together. Want that to be easy to say. I'm going to do all of the glory of God and everybody goes down like nine pins or I'm going to give you anything and everybody stands up. But to do all to the glory of God is at the same time give none offense. That's more than mortal man could ever produce, apart from the grace of God. So we've got death. The purpose in his heart that he would do all to the glory of God. But you don't find him putting out prickles and thorns. He's courteous. He gives all the credit possible, and he grew in tender love, he said of the

man who was in charge. So we got to watch our step that we keep in harmony with both aspects of our calling. So he said, Daniel purposed in his heart that he would not defile himself with a portion of the king's meat, nor with the wine which he drank. Therefore, he requested of the Prince of the eunuchs that he might not defile himself.

[00:19:37] Now, God had brought Daniel into favour and tender love with the Prince of the Eunuchs and the this this one who was in charge. He said, you know, I'm jeopardizing the own head. He said, by allowing this. But they pleaded with him. They said, Give us a trial of ten days. And if that doesn't take place, if there is no evidence that God's hand is in it, well, I suppose we'll have to agree. And that's what happened. These men turned away from the choices, meals that could be provided for them to live on pucks. We're not sure exactly what the pulse was. It was a seed. It was a grain. But however much you may say, as I was impressed when I was in Scotland years ago by one Scot. He put his one arm up. It represented my two like that and he says Porridge. Well, porridge is all right for one day, two days, one week, two months. But go on and on. Yet they could do it for the glory of God and stood firm on that principle. It's not a slight thing. It was a principle at work. It wasn't because they were vegetarians or they wouldn't drink wine. It was because of this stand for purity of faith. And so we found that they were brought right through and they were brought at the end of the days to the king, verse 18, and the king communed with them.

[00:21:06] And among them was all was found none like Daniel Hananiah, Mishael and Azariah. Therefore stood they before the king. And in all matters of wisdom and understanding that the king required of them inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued, even unto the first year of King Cyrus. Well, that's just the way in which this book opens, and it spends that time in giving us that little account and that atmosphere. The ten day trial. I just wonder whether we are. You remember in the Book of Revelation, it says there are to be tested ten days. I don't want to be fanciful over this, but Daniel and the book of the Revelation run together in many ways. At the end of the Book of Daniel, he told to seal up the prophecy at the beginning of the book of the Revelation, we get the unsealing of prophecy. So there is a possibility that some things which appear accidental may be on purpose. So I read this in Revelation chapter two, verse nine and ten. I know thy works and tribulation and poverty, but thou art rich and I know the blasphemy of them which say they are Jews and are not, but are the

synagogue of Satan. Fear none of these things which thou shalt suffer. Behold, the devil shall cast some of you into prison, and ye may be tried and ye shall have tribulation.

[00:22:40] Ten days. I wonder why. Ten days. Maybe there's a more in this than meets the eye. If we'd only allow it to soak into us. Be thou faithful unto death. And I will give thee a crown of life. He that hath an ear. Let him hear what the spirit saith unto the churches. He that overcometh shall not be hurt of the second death. Keep that in mind, because that will come before us presently. So we first of all, got this emphasis upon the fact that is a ten day trial. And then also, while we have the book of the revelation before us, this eating things sacrificed to idols also comes into the story, as you will see in. I think it is in chapter. Where is that comes now? Chapter. What is it to 14. Thank you. Yes. And says, I have a few things against them because thou hast there them that hold the doctrine of Beetham who taught Barrett to cast a stumbling block before the children of Israel to eat things sacrificed unto idols. And I think again, that woman, Jezebel, is also accused of doing the same thing and that they have not known the depths of Satan. The stress upon this temptation and the stress upon the deliverance may also be echoed in what we call the Lord's Prayer.

[00:24:07] I've never yet been able to solve for my own personal benefit. Just exactly what I mean when I say lead us not into temptation. Why should we ask God not to lead us into it? Because if He intends to lead us into it, he will. And why should that be an essential part? Supposing we transport ourselves back to the days of Daniel and on to the days of the revelation and see the testings that went on. Then they might have said, Oh, we hope we shrink back from it. But if we have to go through with it, maybe we look to the Lord to be our deliverer. I don't know. But it's something deeper than a mere glib statement that people may say over and over again. And if you buttonholed them after they left the church service and said, What temptations travelling today, brother. So what do you mean? And we go into the presence of God and say deep things like that and don't know why. I'm sure that's not true. Well, now we must leave Chapter one. Although there are many other things that may be asking for consideration to come to Chapter three. Okay. Now. Chapter three follows naturally. Chapter two. And it also follows logically in this sense. Chapter two has been occupied by an image made of different metals until you get to the feet. And Nebuchadnezzar has been assured by the testimony of Daniel.



[00:25:39] That he was the head of gold. Now, of course, if a person had the grace of God, if he was a Christian, or I say if he was a very fine Christian, I'd better put it that way. He wouldn't. Become proud. But he is a man who lives in an age when military prowess was practically the one thing that marked him out from all the rest. He was a mighty man, this Nebuchadnezzar, but the works at his left behind. I'm this head of gold. I'm the beginning of a new dynasty. I'm the one to start this off. You know, he was wondering what was going to be his successor. Here we have in chapter three one of the evidences which has cropped up ever since, even to our own day of the state, taking over the functions of God. There are states in this world today that practically take the place of God to his people. You have no right of conscience. You have no right of thinking for yourself. I am the state, said Louis the 14th, though he didn't speak in English, but I wouldn't try to pronounce it, you see. And others have said the same. So we have Nebuchadnezzar, who had a vision of Gentile dominion in the form of an image, practically giving us an evidence that there's going to be state deification before the time comes at the end. You didn't need me to turn to the book of the revelation.

[00:27:11] They make an image of the beast in the book of the revelation and demanded all men to fall down and worship that image and bear his mark and his number. Also, we are on solid ground here that this is but a beginning of that dreadful thing that will come at last and bring down the wrath of God upon a world which has usurped the sovereignty of his beloved son. When the seventh angel sounds. The mystery of God shall be finished. And when the seventh angel sounds. The kingdoms of this world shall become the kingdoms of our Lord and of his Christ. And all the usurpers were have gone together. So let's look at this. Chapter three State worship. I think we can call this Nebuchadnezzar. The king made an image of gold. As you notice, he didn't make it a gold and silver and copper and oh, no, it's all gold this time. This is me. This is Nebuchadnezzar's vision magnified until it dominates the lot. And I did read some time ago that some archaeologists discovered a peculiar remnant of a structure was only just the foundations and a few bits standing of a large square brick built. But it didn't seem to mean anything. It didn't seem to, uh, to have any exits or entries or stairs or windows or anything. Just a square. And it was in the plains of Dura.

[00:28:40] And some of them said, you know, this is possible. This was the base of the image that Nebuchadnezzar put up. I don't know whether it was or not, but it was built there. Oh, years and thousands of years ago. And he's apparently got no purpose in it.

And you can't believe that people did in those days. I think just for the fun of building with bricks. I've read that, however. Divide this image and its height was I won't say three score a few bits. I'll say 60 because you see, that's what we want to see. 60, 60 cubits and the breadth thereof, six cubits. Oh, say, that's only two of them. 60 and six. Well, you will find that the other number you want is in verse five. That is what time you hear the sound of the cornet, flute, harp, sackbut sultry. Six instruments of music. And these are repeated, I think, four times in this chapter. So that I do remember. One, I wouldn't advise you to do it. One friend who was reading this chapter in the meeting when he got the fourth, he says the orchestra as before. But the point is it comes over four times the emphasis upon the musical accompaniment of idolatrous worship. Now, I'm going to stop for a minute and ask you, do you know the origin of the word jazz? You say to me, What is Jazz? Well, thank God if you don't know.

[00:30:11] But most of us have had enough of it to know that it's very prevalent and very much on the air. And it has a peculiar influence over those who are addicts to it. If you have ever seen a ballroom of those who are out on this particular jazz stunt and you see them all dithering and shivering as though they're all on strings, you can almost sense there's a diabolical something behind it. Well, now the Greek word for God is theos. It was pronounced by the Portuguese and others of the that part of Europe as Dios. And when they went to Africa and they saw a ritual dance to music of a kind around the shrine of the idol in Africa, they called it Dias de los Dias. Music which was pronounced just music. And when it got across the Atlantic, it just changed the jazz. And we bring it back so that it Park Lane and other fashionable places where they ought to know better. Are just doing a dance around an idol. That's the element. So here it is. And while music is associated with the worship of God in his temple and some of it they said, make a joyful noise, the loud sounding cymbals. The cymbals, all they let it go. You can imagine. Same time, the evil one. He knows it's ensnaring, too. Oh, yes. We're not saying science is wrong. We're not saying philosophy is wrong.

[00:31:47] We're not saying music is wrong. We're not saying art is wrong. But they all have been betrayed and all have been usurped so that in the New Testament, God is not worshipped in temples made by hands and beautified by art. And there is the warning against the antithesis of science falsely so called. And there is the warning against a vain and deceitful philosophy. And yet they all ought to be lovely. And they will be one day friends when the God of this world has been removed and the leaves these

things in their brightness, as God intends, they shall be. I mean, will you get translated in the prophecies to heaven itself? There are singing and there is the sound of music. So don't be a porcupine again. Friends don't shut down on it altogether. You see, Do all to the glory of God, but give none offense. Still walk that very difficult path with regard to these things. Well, here we have this command going out and we are told that Nebuchadnezzar, the king, sent. To gather together the princes, the governors, the captains, the judges, the treasurers, the counsellors and sheriffs and all the rulers of the provinces to come to the dedication of the image which Nebuchadnezzar, the king, had set up. And it was also made known. Verse four. Then a herald cried aloud to you. It is commanded. Oh people, nations and languages that what time ye hear the sound of the cornet, flute and so on.

[00:33:16] This orchestra as before. And if you once more again go to the British Museum, you can see a procession with a man with a dulcimer in front of him with a little stick stuck. You can see sometimes standing outside a public house to this day playing outside. The dulcimer goes right back to those early days. And then he says. And also Ford is not down and worship it shall the same hour be cast into the midst of a burning, fiery furnace. Well, that was the test. And then there were they brought before his notice that there were certain Jews, Shadrach, Meshach and Abednego, who would not fall down. Time is passing. And I was just press on. And so he says in verse 14, Nebuchadnezzar spake to them and said, Is it true? Now, if he be ready, that at what time ye hear the sound of the cornet and so on, he fall down and worship the image which I have made well. But if ye worship not, then ye shall be cast the same hour into the midst of a burning, fiery furnace. Now here comes the challenge. And who? Uh, and. And who is that God that you deliver you out of my hands? Who is that God that you deliver you? Well, you know the story. These men set us a noble example. Shadrach, Meshach and Abednego answered and said unto the King, all Nedic and Meza, we are not careful.

[00:34:46] That didn't mean to say that they were slovenly in their speech. It was a word that meant they were not going to debate it. There are some things friends which are not debatable. There are some things that belong to your domestic life that you wouldn't argue with your best friend. You knock him down, rather, if you were a man. And here they were. They said, We don't argue this. Friends, take their line. There are some things in God's truth that are so sacred that you don't debate them. For to debate them

is to debase them. This is what they said. We are not debating this matter. If it be so, our God whom we serve is able to deliver. They never doubted that. But in all your prayers. You never doubt the ability of God. What you have to doubt is the will of God. You say, Lord, if thou wilt, thou canst? So there's always a possibility that you may have to go through the fire. It won't be that God's betraying you. So they took that line. If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace. And he will deliver us out of thine hand. O King. But if not. But if not disappoint, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.

[00:36:12] I go back in our history when we first meditated, moving from an outside country district to London because of the opening of this chapel and a debate went on among my own daughters. And one was sure that because this was the will of God that we should be preserved from all danger and no bombs would ever touch us. And another daughter, another daughter said. But if not, and through this bit in two, wasn't that fine? But if not, we go to London. Bonomolo no bomb, but we won't say. And because we are so good, there'll be no bomb drop on our house. We had no guarantee. That's the spirit, friends. That's the stuff that God looks for. For those who are going to be plunged in days that are anticipated in this book. Well, now you know the story. Let's go on again. It says he commanded these men mighty men to throw these three devoted servants of his that are bound in their coats and their hosen and their hats and other garments and were cast in the midst of a burning, fiery furnace. And we are told. That he was so urgent that the flame that of the fire slew those men that took up Shadrach, Meshach and Abednego. Do you remember in the psalm they fall into the pit that they themselves have digged? Oh, yes, that happens.

[00:37:34] But the very fact that he slew those men shows that it wasn't. No, there wasn't a make believe. Persecution, doesn't it? It was a very evident thing. And then Nebuchadnezzar. He was astonished. He rose up in haste and spake and said unto his counsellors, did not. We cast three men bound into the midst of the fire? They answered and said unto the King, True O King. He answered and said, Lo, I see four men loose walking in the midst of the fire and they have no hurt. And the form of the fourth is like the Son of God. Now, that's not necessarily what he meant because he interprets it by saying in verse 28, God hath sent his angel. But at near enough. There's a fourth there. And we have that promise in the Old Testament to these people. When thou passes

through the waters, I will be with thee and the fire shall not kindle upon thee. And if I gotta turn to scriptures now to speak of a fiery trial that's coming to try all those God's people that are on the earth. Look at it in the book of the Revelation. Wrote a book. This will be when those in that day look back and see what God has done with the first head of that great dynasty, which is going to end up in the book of the revelation with the man of sin and the son of perdition.

[00:38:56] Well, now there's another feature that I must introduce, and that is the word hurt. I'll turn you to Chapter six without going into details, it's the story of Daniel who was put into the lion's den. And here we have a king wishing to deliver him, but he couldn't. And we are told that after the after Daniel was cast into that into that den, the king couldn't sleep that night. And he came with a very pitiful voice next morning. And it says in verse 20, chapter six. And when he came to the den, he cried with a lamentable voice unto Daniel. The king spake and said to Daniel, Oh, Daniel, servant of the living God is thy God, whom thou servest continually able to deliver thee from the lion's See. Deliver. That was the crucial word in the chapter three. Is he able to deliver? That's the crucial word in chapter six and Daniel's. And then said, Dan, you're unto the king. Oh, King, live forever. That was an ordinary salutation. He wasn't going to live forever, But Daniel didn't stand on any dignity over that. My God has sent his angel and has shut the lions mouths and so on. And. The other men who were consumed by the flame. In chapter three, here we have these men. An accused, Daniel. They were cast into the den and they were immediately devoured. There has come out in these two sections the word hurt.

[00:40:32] Now time for me to go into this in detail. But do you remember more than once in the book of the revelation about being hurt of the second death? Hurt? These receive no hurt. If you don't go through those dreadful days, some will. And what they go to. Some consolation from these stories. Is there in the New Testament. And any like a raving lion who goes about seeking whom he may devour? Yes. Did the Apostle Paul have any contact? Yes. Wasn't he delivered out of the paw of the lion? Yes. So you see, here's chapter one. Chapter three. Chapter six. We've taken too many chapters, of course, to crowd into the limited time we have. But I'm hoping that those of you who are listening and those of you who got the book in front of you, you'll supplement it. You'll go over these old stories that you know so well and you'll see here was the test. God sent his angel. God said, I will be with you. But after the challenge, is he able to deliver? And

both. Are these chapters? I hope I've got time to get this bit in. End up with a proclamation. Shall we see that? Chapter three. Nebuchadnezzar speaks. Therefore, I make a decree that every people, nation and language which speak anything amiss against the God of Shadrach, Meshach and Abednego shall be cut in pieces and their houses shall be made a dunghill because there is no other God that can deliver after this sort.

[00:42:18] Then the king promoted Shadrach, Meshach and Abednego. There is no other God. He got so far. He may have a long way to go, but he's made. And for that man to make a public proclamation that he'd been defeated is a tremendous point, isn't it? Well, then at the end of Chapter six, we get a sequel, verse 25. Then King Darius wrote unto all people, nations and languages that dwell in all the earth. Peace be multiplied unto you. I make a decree that in every dominion of my kingdom, men tremble and fear before the God of Daniel. For he is the living God and steadfast forever. And His kingdom that which will not be destroyed. And his dominion shall be even unto the end. What is man's prophesy? This man's uttering truth. He delivereth rescuers. 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. And so we might go on. All we've done is to skim through the passage and leave it with you. There is a value in turning, aside from computing peculiar times and adding up numbers to see some of these things. And they are foreshadowing the things that are yet to come.

[00:43:44] So the Bible doesn't merely tell us of evils that are coming. It tells us there's one thing certain, though thou passes through the waters, I will be with you. What an honor for those three men to find in that burning furnace. One like unto the Son of God. What an honor for Daniel. To realize that God was able to shut the mouths of lions and deliver him when all apparently seemed against him. And then you see there's one further thought, and that is I remember once in the British Museum sitting down and. At the refreshment room and one of the officials came and sat with me and I expected he would be a third program, sort of type of person, very high brow. But he spoke about the book of Daniel quite innocently, quite simply. And he said, You know what I've learned? He said, an autocratic Nebuchadnezzar who he would he slew, whom he would he kept alive, couldn't slay three men when he wanted to, and a limited monarch who sat up all night and prayed for him, couldn't save one man when he wanted to. So what's it

matter? What governments in force as long as God supreme. So we leave it at that. There may be other aspects of it, of course, but that's one of them. So may the Lord bless our studies as we proceed in working out some of the more intricate details of this wonderful prophetic book. Amen.