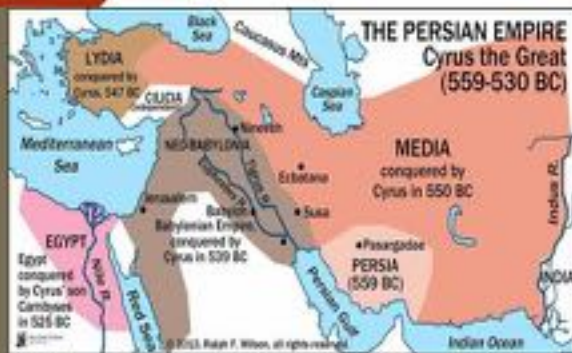


Daniel 30 – Government's Inherent Evil

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Daniel 6:10-15



Prologue: Persia Media

- Cyrus king of Anshan lesser ally of Media (Persia) [559 BC]
- Defeated Astyages (Media) to become greater ally (550 BC)
- Babylon defeated by Gubaru, general of one part of the army
- Gubaru made Suzerain (king) of Babylon : Darius-throne title
- Power flowed from (Cyrus) to Darius to bureaucracy (Govt)

Prologue – Penalty: Death in the Lion's Den

- False Dilemma Fallacy – Lies (2:18-20)
- Appeal to Majority Fallacy: Conspirators in agreement; implied bureaucracy also agreed
- Darius under Cyrus' authority
- If Darius broke the law for Daniel (Apodosis): then conspirators would appeal to Cyrus (Prothesis)
- Darius isolated and politically naive
- Daniel learned of the edict: Pray to God – Die in the Lion's Den



Theme of Daniel: Inherent Evil of Human Government

- Many focus on the miracles and eschatology, missing the prominent theme displayed in Nebuchadnezzar's first vision: inherent evilness of governments
 - All governments, as represented by the five in the vision, are by sinful people
 - All sinners under bondage to Satan; the power behind the scenes (24:24, 25:17)
 - All governments are a system of rules, laws, to control self-destruction inherent in sinful flesh which rejects God; was against God: They always fail (24:1, 25:26, 26:4)
 - All governments concentrate power in the elites (Oligarchy and Bureaucracy)
 - All governments, and Satan, will be defeated by Christ; Twice (24:17, 25)
 - God is greater than all governments using their sinful purposes to accomplish His will: Messianic Kingdom
 - His Creation
 - Eternal Creation

First Example of Government's Evil: Patriarchy {Tribal} Government–Joseph

- Patriarchy is primarily an informal government based on the Leader, father of the extended family, and administered through each son's descendants which forms the Bureaucracy (24:27, 41-42)
 - Jacob made Joseph the heir-apparent to tribal leadership, bypassing elder sons
 - Though Jacob loved Joseph, his brothers removed him from leadership; sold him into slavery
 - God raised Joseph to Vizier in Egypt in preparation for seven-year severe famine
 - Eventually brothers driven to Egypt to prevent starvation, coming under Joseph's authority
- Through brothers' evil plan, Joseph was made conduit of their salvation (24:32-34)
 - Egypt also benefited, knowing of God's power and intervention; however, they grew into a socialism that stood against God until Moses (24:4-12)

Second Example of Government's Evil: Gideon's Fall from Humility

- Gideon, a weak man, **chosen** by God His conduit to end Midian's slavery
 - Gideon did not come to God; God came to Gideon – Angel of the Lord (24:6)
 - Gideon asked for signs to demonstrate God's power in him; for himself and tribal leaders; signs are for the weak in faith, strong have no need (24:8, 12-22)
 - God pares Gideon's forces to 300 men to defeat Midian's marauding forces (24:7)
 - Jewish tribes, probably northern tribes, try to make Gideon King; refused (24:9-12)
 - However, Gideon makes an golden ephod, false worship symbol masquerading as godly which becomes a snare to his family and Jews, even Moses' grandson (24:17-25)
- Each event in Judges depicts the fall from grace with the rise of pride and self-dependence ending in slavery; kings fared little better as David became an adulterer and murderer as discussed in our last lesson

If God's Theocracy Made Evil: Gentile Governments Even More Evil

- These examples show the exceeding sinfulness of government under those who had God's Law; the Gentiles' governments even more enslaved to sin
 - Governments legislate morality, determine right and wrong, via laws using force to punish its violators (De 12:1-7)
 - Governments are to be obeyed when they support God's Moral Law which is written on each heart (Image of God) (Ro 13:1-7; 1Co 9:20)
 - However, when governments approve violations of God's Moral Law then believers must obey God (Ac 4:19-20)
- Darius' bureaucracy agreed thrice to attack Daniel based on his faith; i.e., under the hand of Satan behind the scenes (Da 6:10, 11, & 12)
 - They invite Darius to outlaw any prayer except to himself for 30 days (Da 6:7-9)

Difference Between Laws: Satan Forces Control

- The inherent function of Satan's laws
 - Satan's, and thus man's laws, are designed to control the flesh via punishment or force and prevent obedience to God; as previously discussed
 - King's law on prayer is specifically designed to control godly prayer via the threat of horrible, violent death; the same was true concerning worship of Nebuchadnezzar's image or face fiery death (Da 3)
- All government laws seek to elevate power of government over all else
 - God
 - Individual
 - Power bases such as information, business, military, etc. unless governments can coop advantageous power bases to its own power advantage (Monopolies)

Difference Between Laws: God Enhances Believers

- The inherent function of God's Law is not control but guidance of spiritual maturity in one's relationship with Christ and the Father via the Spirit
 - The Jews did not understand the Law because majority of them were, and remain, lost; they only understand Satan's laws of force and control
 - Christ underscored differences between God's purpose and their interpretation in His ministry; purpose of Sermon on the Mount (Mt 5,7)
 - Since the Jews frequently used the Sabbath as their excuse to condemn Him, He used this as the example of their failure: Sabbath made for man; not man for the Sabbath; i.e., Sabbath was a day to develop one's relationship with God (Mt 23:23-28)
 - Since Christ came in sinful flesh, He came in humility so the flesh would not be strengthened; He came as a slave empowered by the Spirit to control the flesh which is all believers have (Jn 19:12; Ro 8:7-10; 1Co 2:26; Gal 3:14; 1Th 2:14-16; 2Co 13:2)

Daniel Does Not Choose: He is Driven by His Changed Heart

- When Daniel heard of the King’s edict, he continued his routine of praying three times a day facing Jerusalem before open windows
 - Daniel was not defiant for this is the road of rebellious pride and would have played into the hands of these wise men forcing Darius to condemn him (Dan 1:12)
 - Like Saul he had a changed heart, but unlike Saul he resisted pride thus avoiding the plight of Elijah; God probably afflicted him like Christ and Paul (1Th 1:10, 1Co 1:48, 2Co 12:1-12)
 - Like his three companions, if God saved him it would be for God’s purposes and not reward for faithfulness (ps 2:14-18)
 - There is a behind-the-scenes spiritual battle occurring and one can almost hear the dialogue of Job: “Have you considered my servant (Daniel), that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?” Except Daniel was saved; yet still tested (Job 1:8-11; 23:4)

Darius Repents But Remains a Slave to Law

- Darius repents when he hears the charge against Daniel, a faithful and upright man even to his reign
 - Darius understands he was a victim of his own pride and their political maneuvering
 - Darius knows he is under authority to Cyrus and answerable for his actions
 - As seen previously in Daniel, a king is a prisoner of his own bureaucracy and can be thwarted if power bases turn against him (ps 3)
 - Thus Darius is compelled by fear, to obey his own edict and sentence Daniel to death in order to avoid answering to Cyrus or alienating his bureaucracy that could result in his death
 - Both Saul and Darius did not avail themselves of God’s wisdom; Saul due to immaturity but Darius out of ignorance as he did not know the Law or God – yet

Christians Chaining Themselves to Government: Pride or Ignorance

- God’s Moral Law is consistent with our New Nature, reinforcing our new desires and guiding us as we grow in maturity and grace in Christ
 - Christians trying to use Law to ponder to the flesh demonstrate immaturity, like Saul (1st 4:1-10; 1st 24:10; 1st 26:7-9; 2st 11)
 - Christians equating philosophy, justification, of government to the Bible have little understanding of the purpose of government: control of people against God
 - Adam willingly gave up his natural right for sinful knowledge; the only remaining natural right for the lost is judgment unless saved by Christ’s grace (ps 8:20; 47:8; 114:21; 123; 129-130; 1st 1:14; 1st 2:14; 1st 2:11-12)
 - We obey governments because we are under authority to God; but we do not blindly ignore when governments violate God’s grace (Moral Law)
 - Therefore Christ and apostles warned that governments will be the tool used to persecute Christians; but, we are to bear it just as Christ our example did (Mt 5:10-12; 1st 2:14-20; 2:19-20; 4:10-12)