

Can Your God Deliver You?

Daniel 6

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Note: The text below was prepared for oral delivery rather than for publication in print. As such, be aware that sentence fragments are intentionally used and that this document has not been edited to correct the errors in grammar, sentence structure, etc.

I. Introduction:

- A. The title of today's message is in the form of a serious question – that question being, “Can Your God Deliver You?” I know that many of you are familiar with the Bible story of Daniel in the Lion's Den as recorded for us in Daniel, chapter 6. And if so, you'll recall how after Daniel had been thrown into the den of lions, that early the next morning King Darius, anxiously hoping that Daniel had been spared, approached the lion's den and he cried out, “...*O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?*” (Daniel 6:20b). And so likewise I ask today, “Can Your God Deliver You?”
- B. Daniel's God was indeed able and did deliver (or save) Daniel from being devoured by the lions. And Daniel's God, the one true and living God of the Bible, was not only able to deliver Daniel from the lions but likewise He is able to deliver or save His people from their sins. And it is with that thought in mind, that I ask each of you today to seriously evaluate whether or not your God is able to eternally deliver or save you from your sins – a deliverance from eternal death unto eternal life.
- C. Well in this story of Daniel and the Lion's Den we have a wonderful picture of God's way of salvation – of God's Gospel of grace that, unlike any other way of salvation, shows us how God's justice is perfectly satisfied in His saving of ungodly sinners such as you and me. So with an eye for that, let's consider this interesting story of Daniel in the Lion's den.

- II. The Story: The story takes place after Daniel and his fellow Jews had been taken captive into Babylon by King Nebuchadnezzar. And although Daniel was among the captives in this foreign land, due to the extraordinary gifts God had given him, he quickly distinguished himself before his captors and was held in high esteem as a prophet of God. Prior to chapter 6 of Daniel we learn of how he interpreted King Nebuchadnezzar's dream and then as we get to chapter 5, he interpreted the hand writing on the wall for King Belshazzar, the king of the Chaldeans which was also part of the Babylonian empire.

We read about that in the last part of Chapter 5 as Daniel revealed what was written, informing Belshazzar, “...*God hath numbered thy kingdom, and finished it.*”²⁷ “...*Thou art weighed in the balances, and art found wanting.*”²⁸ “...*Thy kingdom is divided, and given to the Medes and Persians.*” And then at the very end of chapter 5 we read how Belshazzar responded by honoring Daniel, naming him as the third ruler in the kingdom. That very night Belshazzar, the Chaldean king, was slain. And Darius, the Mede, took over as Daniel's interpretation had foretold. And that brings us to chapter 6 where we read how...

...King Darius reorganized the kingdom by establishing 120 princes to administer over it. And he established 3 presidents over those princes, making Daniel the first, or Chief President. In verse 3 we read how Daniel was “preferred” above the other presidents – so much preferred that King Darius was thinking of putting Daniel in charge of the entire realm.

Well this provoked jealousy and envy among the other presidents and princes. So they sought some way to discredit Daniel before the eyes of the king. We read of their initial frustration because when it came to Daniel’s faithful management of the affairs of the kingdom they could find no fault whatsoever. So they concluded that the only way to discredit him would be to take advantage of Daniel’s steadfast faithfulness as it pertains to his religion and the law of God. They knew that Daniel regularly worshipped and prayed to his God 3 times each day.

So they conspired to appeal to the pride of the King so as to persuade him to issue a royal decree or statute mandating that no one in the kingdom could pray or petition any god or man other than King Darius for the next 30 days. And this decree further set forth the capital punishment that would be inflicted upon any violators of this law. Such were to be cast into the king’s den of lions. Daniel’s enemies cleverly did not mention a specific god (as in Daniel’s God) nor did they mention anything else that might prompt the king to recognize their malicious intent toward Daniel for they knew the king favored him. In fact, they lied to the king when they told him that all the presidents and other officials of the kingdom (which would have included Daniel himself) had consulted together in bringing this recommendation.

Well their appeal to the king and his pride was effective. They had the law all written up and ready to be signed and they reminded King Darius that according to the law of the Medes and Persians, a law once signed by their king could not be changed. This provision of the law was to honor the sovereign king and his unfailing wisdom. His edicts were immutable, unchangeable because an all-wise sovereign would never enact a law that would need to be reversed. We see that in verse 8 where it reads, “***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.***” Remember, King Darius was a Mede. Make a mental note of this provision as in a few minutes I plan to speak further to its significance.

Well, without much forethought, Darius signed the proposed decree. As the story unfolds, Daniel behaved exactly as his enemies had anticipated. He openly prayed and gave thanks to God just as had every day. We read how Daniel had learned of the king’s newly enacted law but in spite of that, with his windows open he prayed unto his God 3 times a day just as he always had. And of course Daniel’s enemies were standing by to witness his breaking of the King’s new law.

So they went before the king to inform him of Daniel's disobedience to his law. In verse 12 we read, "***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.***" Notice the king stepped right into it. And continuing in verse 13, "¹³***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.***¹⁴***Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.***"

King Darius wanted to save his preferred president Daniel but as sundown came, Daniel's enemies again approached the king and repeated to him how the provision found in the law of the Medes and Persians – how no decree which he, the Mede King Darius had established could be changed. And so with no alternative under his own law, the King reluctantly commanded that Daniel be cast into the den of lions. And they brought Daniel before the King and he spoke to Daniel saying, "...***Thy God whom thou servest continually, he will deliver thee.***" (Daniel 6:16b). So they tossed Daniel in with the vicious lions in compliance with the prescribed death penalty for Daniel's clear violation of this law.

We go onto read of how the king passed a sleepless night in his palace, fasting in his distress over Daniel's predicament. Then early the next morning the king rushed to the lion's den and as we reach verse 20, we read, "***And when he came to the den, he cried with a lamentable voice unto Daniel: <in grief, apparently fearful of the worst> 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?***" And what relief he must have felt when Daniel answered in verse 21 saying, "...***O king, live for ever.***"²²***My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.***"

As the chapter closes we read of the King's joy in Daniel having been spared. King Darius then had those very men who had accused Daniel cast into the den of lions along with their families. And as further evidence of God's miracle in delivering Daniel, it tells us that these hungry, vicious lions devoured them, breaking all their bones in pieces before they had even reached the bottom of the den. As a side note, there is some degree of poetic justice when evil men fall into the very traps they set for others. That reminds me of the story in Esther where we read how Haman ended up being hung on the very gallows he had built for Mordecai. That aside...

III. 6 Observations from Daniel 6: There are 6 observations I wish to share with you from this story wherein Daniel's physical life was preserved. And then I want to address how these same observations might be applied to a far more important deliverance – the deliverance of law breakers such as you and I – a deliverance from our sins – an eternal deliverance.

- A. The Law was unalterable. On 3 separate occasions in Daniel chapter 6, this provision found in the law of the Medes and the Persians is emphasized. From my study I learned that the governing documents of the Medes and the Persians set this forth in honor or tribute to the assumed nature of a sovereign king. As a true sovereign whatever a king decided was to be considered just and right simply because he said so. The king could do no wrong and this law which said that once the king had put his seal upon a decree that it could not be changed was in deference to the presumption that his wisdom was flawless. The Medes and Persians had adopted this provision by having reasoned that there should be no need to unmake a law that an all-wise sovereign enacted. Why, in their view that would be an awful reflection upon the king, suggesting that an unwise decision had been rendered. That could not be attributed to the sovereign king of their land – not according to the law of the Medes and the Persians. It would be an admission that the king had been wrong in his original decision. Though a foolish law, once Darius signed it, it was written in stone – it could not be altered.
- B. Justice Demands Perfect Satisfaction to the Law: The law's precept must be obeyed and if not, the law's penalty must be executed. And the penalty for breaking this law was an intended death sentence by a prescribed means – by being cast into the den of lions. If true justice was to prevail, the king had no choice.
- C. The Law was Broken: This story is often told with an emphasis on praising the virtue and character of Daniel. And Daniel is certainly a wonderful example for us. It is also true that any human law that would infringe upon God's revealed will should be disregarded and Daniel was right in defying this unjust law of man – a law unjust in the sight of God. But let's be clear, under the law of that land Daniel was guilty as accused of having transgressed the law – He broke it. In my study I came across the writings of a famous preacher from years past who is often quoted in sovereign grace circles and as such, I was disappointed to read where he wrote this: "Daniel chose to defy the law because he felt the risk of being put into a den with lions was nothing compared to the risk of being put into hell."

Now don't fall for what is suggested by that statement. Daniel was a member of Adam's fallen race just like me and you – a sinner. And as such, there's no honorable decision or meritorious act of any kind that Daniel or any of us could ever perform that would remove the just wrath of God against our sins. As this very story teaches, we need a Savior to deliver us. Daniel showed great faith but his faith, your faith, my faith – would not shut the mouths of those lions and that faith will not satisfy the justice of a holy God for any sinner – not my faith, your faith, Daniel's faith or anyone else's for all have sinned and come short of the glory of God.

- D. Deliverance was needed: As Daniel told the king in verse 22a, “***My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me:...***” Most credible commentators agree that the angel spoken of here is a pre-incarnate appearance of the Lord Jesus Christ Himself as He is called in Malachi 3:1 the angel or messenger of the covenant. This was the same angel that delivered Shadrach, Meshach, and Abed-nego from the fiery furnace as recorded a few chapters earlier in Daniel. And here’s where we see the common ground from which we can draw some parallels to the eternal deliverance of sinners. For this angel is the same one who would later be miraculously born of the virgin Mary and live and die as a Substitute for His people to save (or deliver) them from their sins.
- E. Declaration of Innocence: Look at the last part of verse 22 where Daniel continues saying, “***...forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.***” Daniel experienced the lion’s den with the one who delivered Him. He was there with Him but it was God’s angel, the Lord Jesus Christ who shut the lions’ mouths. By Christ’s deliverance, Daniel is declared innocent! His Savior provided a way whereby the law’s demands were met, the penalty executed (he was thrown into the den of lions), but the guilty is now declared innocent as he is delivered from death unto life by His Savior.
- F. Could Daniel’s God Deliver Him?: Well, the last observation is an obvious one that answers the king’s question, “Could Daniel’s God deliver Him?” Before ordering Daniel to be cast into the lions’ den, Darius suggested to him that His God would deliver Him. But as Darius, with anxious apprehension, approached the den early the next morning to inquire whether or not Daniel’s God had in fact been able to deliver him or not, we see the uncertainty in his mind as he posed his question. But clearly God had delivered Daniel. That brings us to the more important issue at hand as I again pose the question, “Can Your God Deliver You”

IV. 6 Observations Pertaining to God’s Gospel: Now let’s apply these same 6 observations made in this story of Daniel’s deliverance to God’s one way of eternal deliverance by this same angel of the covenant, the Lord Jesus Christ – that way set forth in God’s Gospel of grace.

A. God’s Law is Unalterable:

1. First, just as with the law of the Medes and Persians, God’s law is unalterable. I’m referring to God’s revealed will for us all, not restricting this to the Law of Moses under the Old Covenant. God’s revealed will cannot change because it would reflect on the sovereign of this universe. God truly is all wise and He changes not. Darius was fooled and so he enacted a foolish law but God’s law is holy and just and good for He truly is the all-wise, omniscient Sovereign of this universe. His infinite wisdom is not something that men mistakenly attribute to him as the Medes and Persians would their kings. The true and living God makes no mistakes.

2. In my study I found it interesting to learn of the contrast between how the Chaldeans attempted to honor the sovereignty of their kings as compared to the Medes and the Persians. As I've already explained, by declaring in their law that no decree of the king could be reversed, the Medes and the Persians magnified the wisdom of their kings. If you recall at the onset I commented on how the Mede King Darius came to power. It was following Daniel's interpretation of the handwriting on the wall for the Chaldean King, Belshazzar, who was slain the very evening after the writing had been interpreted.

Well, I learned that under the Chaldean constitution (or whatever their equivalent articles of governance might have been called) that their king (such as Belshazzar was) could freely make a law and then later just as readily unmake or reverse it. From their perspective, the Chaldeans were magnifying the sovereign will of their kings to do whatever they so chose. The thought being that after all, a true sovereign can do as he pleases when he pleases and all that he does is right because he's the king.

3. So we see here 2 different perspectives of sovereignty. But there is only 1 true God who is the sovereign of this universe. And He is sovereign in every aspect. God is holy! The holiness of God speaks to the perfection of every attribute of His character. He is immutable; He changes not for if that weren't true it would mean He has to get better or else worse. That's not a description of Deity. And God is all wise. He makes no mistakes. God is sovereign in all things – including in the salvation of sinners!
 4. Consider God's own words as He speaks through the prophet Isaiah in Isaiah 46:9b-11 saying: ***"...I am God, and there is none like me, ¹⁰Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel <that is His infinitely wise purpose> shall stand, and I will do all my pleasure: ¹¹Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."*** In this one passage, we see God's sovereignty both in that he will do His own pleasure and in the truth that His purpose shall not be altered or changed. He does exactly as He has determined to do. There are no 'do-overs' with God. He makes no mistakes. And for any sinner God purposed to save – that sinner is going to be saved. He purposed it. He will do it!
 5. Remember God's words as recorded in Malachi 3:6: ***"For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."*** The point is that God's purpose shall take place or else He is not God. God doesn't desire or attempt to do anything that could possibly fail to take place. Now this God can deliver you!
- B. Justice Demands Perfect Satisfaction to the Law: Well, the 2nd observation was that justice demands perfect satisfaction to the Law. And so it is with God's holy law and justice. And God's law requires more than mere outward obedience as Christ made clear in His Sermon on the Mount. It reaches even to our thoughts and motives.

1. Recall Paul's words to the church at Galatia as false teachers were influencing them to look to their own obedience to the law rather than looking by faith to Christ alone. We see the perfect requirement of God's law as we read in Galatians 3:10b, "***Cursed is every one that continueth not in all things which are written in the book of the law to do them.***" You and I can't deliver the perfect, continual obedience mandated here.
2. In James 2:10 we read, "***For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.***" Perfect satisfaction must be rendered to God's holy law and we, as fallen sinners, cannot produce it. We need someone to do for us what we have no possibility of doing for ourselves. God's word tells us that the purpose of the law was to be our schoolmaster to lead us to Christ for our salvation – to the One who would render the perfect satisfaction to God's justice that only He, the God-man, could and has delivered for His people on Calvary's cross.
3. As I noted from the story of Daniel, if justice is to be served, the precepts of God's law must be obeyed and when it is not obeyed (when the law is broken – as it is by all of us) the prescribed penalty of the law must be executed. The debt owed due unto the sins of sinners such as you and I must be paid and that in full if God's strict and inflexible justice is to be satisfied and if that sinner is to be declared not guilty. If that is not so, then God would be unjust.
 - (a) God said through the Prophet Ezekiel in Ezekiel 18:20a: "***The soul that sinneth, it shall die....***"
 - (b) Romans 5:20-21 teaches us, "***Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: ²¹That as sin hath reigned unto death, <sin demanded death> even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.***" Righteousness (which is the perfect satisfaction which Christ rendered to the justice of God) – it demands life, eternal life!
4. The scripture tells us that saved sinners are redeemed by the blood of Christ – by His death on the cross. That means the penalty due unto the justice of God was paid in full for every sin which Christ bore on the cross. And if even one of those for whom Christ died, the redeemed ones, could possibly perish in hell, then God would be an unjust monster. God the Father sent Christ, God the Son, to die for their sins but the presumption of multitudes is that His shed blood wasn't enough for they imagine that God sends most of them on to hell anyway. God's justice demands perfect satisfaction and Christ rendered it for a people! And just as that satisfaction He made – His righteousness – demanded that He come out of that grave, it also demands life for all those on whose behalf he made satisfaction – and that for all eternity!

- C. The Law was Broken: The 3rd observation from Daniel was that he broke the law. Likewise, we have all broken God's law. As Romans 3:23 makes so clear, ***"For all have sinned, and come short of the glory of God;"*** Sin is a transgression of the law – a breaking of it. Here the word sin refers to falling short or missing the mark. And the mark is the perfect obedience even unto death that only the Lord Jesus Christ could and did render as a Surety and Substitute, living and dying in the place of all those He came to save.
- D. Deliverance is needed: The 4th observation was that deliverance (salvation itself) is needed. Why? Because we're sinners and fall miserably short of the perfection that a holy and just God requires. And so we all would justly perish in hell unless someone has done for us what we cannot possibly do for ourselves. We desperately need a Savior!
1. And it must be one who is willing and able! It took the God-man – the Lord Jesus Christ – the angel or messenger of the covenant to fulfill the terms of the everlasting covenant of grace – of God's purpose to save a people of His choosing – His preferred ones, chosen in Christ unto salvation from all eternity. (Reference Ephesians 1).
 2. As Paul wrote in Galatians beginning in chapter 4, verse 4, ***"But when the fulness of the time was come, God sent forth his Son, <Deity>made of a woman, <Humanity – the God-man> made under the law, <put under the same jurisdiction, why?> ⁵To redeem them that were under the law, <to pay in full the penalty for their sins due unto the justice of God> that we might receive the adoption of sons."***
 3. Deliverance is needed. Consider these words directed at Job in Job 33, beginning in verse 23, ***"If there be a messenger with him, <This is speaking of Christ, the angel or messenger of the covenant> an interpreter, <my understanding of that word is one that reconciles things> one among a thousand, to show unto man his uprightness: <And I believe this is speaking of God's uprightness – how He can be just and still reconcile an ungodly sinner unto a Holy god> ²⁴Then he is gracious unto him, and saith, Deliver him from going down to the pit: I <God> have found a ransom."*** That speaks of redemption – a payment made in full! Like Daniel, we need a deliverance – an eternal deliverance from the pit we justly deserve as sinners, as law breakers. God provided Himself a ransom in the Person and substitutionary work of the Lord Jesus Christ.
- E. Declaration of Innocence: The 5th observation we made was the innocence that was declared of Daniel by His Savior. And so it is with all those whom God delivers eternally. Just as God imputes or charges to Christ the demerit of all the sins of all His chosen people that He might pay the debt owed to God's justice for them; likewise, God imputes or charges to the account of these same folks, those for whom Christ died, the entire merit of His perfect obedience unto death, His perfect, everlasting righteousness.

1. 2 Corinthians 5:21: ***“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”*** What a great exchange! Their sins made His. His righteousness made theirs!
2. This is real – a real imputation – a real reckoning in the mind of God – so real that even though they are sinners in themselves and will be until they die and leave this sinful body of flesh, before the eyes of God’s justice, having the perfect righteousness of their Savior imputed unto them, these reconciled sinners are described this way in Colossians 1:21-22: ***“And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled ²²In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight.”*** They are declared and presented innocent in Christ! They have His merit – the merit of the one who is holy, harmless, undefiled and separate from sinners. (Hebrews 7:26)

F. Can Your God Deliver You?: Well our last observation from Daniel 6 in answer to the question from King Darius was that most certainly Daniel’s God was able and did deliver him from the lions’ den. Which brings us to the all important question: Can your God deliver you?

V. Closing – Can Your God Deliver You?

- A. Well, the answer is clear. Your God can deliver you if your God is Daniel’s God – the one true and living God of the Bible! Daniel believed in the true and living God. After King Darius heard from Daniel how Daniel’s God had sent His angel (the Lord Jesus Christ) to shut the mouths of the lions and thereby spare his life, we read this in verse 23 of chapter 6: ***“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.”***
- B. Those, like many of us in years past, whose doctrine would deny the necessity of God’s justice being perfectly satisfied, would jump on this phrase so as to suggest, “See, Daniel was spared because he believed.” Many think that Christ’s work on the cross was universal, that He died for all. And so they are reduced to imagining that their believing is what will save them – not the Lord Jesus Christ, the Savior. Their “savior” is actually their faith (whether they recognize it or not) because they believe Jesus Christ didn’t truly save anyone by what true believers know to be His redemptive, justice satisfying, finished work of righteousness on Calvary’s cross. They don’t see His work in that light.

- C. But know this: Faith cannot be separated from its object! Daniel believed but believing or faith has no meaning without an object. Daniel believed in what and in whom? He believed in his God! Now Daniel's God is as He is revealed in scripture – as both a just God and a Savior! In Isaiah 45, beginning in verse 21, God says that of Himself as He declares, *“...and there is no God else beside me; a just God and a Savior; there is none beside me.”*²² *Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”* As our Pastor friend Jim Byrd pointed out in the excellent message he preached here on the “Dilemma of King Darius,” the king labored all day trying to find a way to spare Daniel from the den of lions without dispensing with the just execution of the law. But the King of Kings has no such dilemma for in His infinitely wise way of salvation by grace through the Lord Jesus Christ we see how God can be true to Himself as both a just God and a Savior.
- D. And Daniel's faith is meaningless apart from a consideration of the God in whom He believed. As in the case of Daniel, it is a scriptural truth, whosoever believeth on the Lord Jesus Christ shall be saved! But to believe on Christ is to look to Him alone for all of your salvation – to His doing and dying on the cross – not to your doing – not even your faith. That treats your act of faith as if it was the final, determining factor in your salvation, attributing to your faith what God's word exclusively attributes to the finished work of Christ, the Savior. Don't dare to place your faith in a position of rivalry with the precious blood of Christ!
- E. Such widespread notions are contrary to clear scripture passages such Ephesians 2:8-9 where we're told, ***“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹Not of works, lest any man should boast.”*** If you think your exercise or profession of faith is what makes the difference in your being saved, then you do not believe in Daniel's God – the true and living God. In fact, what you believe would deny Him as the sovereign King of Kings and Lord of Lords. That would be a reactionary God who does not determine the end from the beginning but rather has to wait and see if you'll do your glory robbing part to save yourself. God forbid.
- F. God's main design in all that He does, including the saving of sinners, is His own glory – the revelation of who He is, what He is like that He might be worshipped accordingly. As typified in the story of Daniel in the lions' den and more importantly, as confirmed by the truth of other doctrinal passages that speak directly to the eternal deliverance or salvation of sinners, I hope you've seen the vital importance of these 6 observations:

1. God's law cannot be changed. It must be fulfilled.
2. God's Justice demands perfect satisfaction to His law!
3. The law was broken: All have sinned! So, 4thly...
4. Deliverance is needed: You need a Savior
5. Declaration of Innocence: Oh, 5thly, His people (all those He saves) are declared innocent, not guilty! That's what it means to be justified. He justifies ungodly sinners through His shed blood! His innocence, His very righteousness is made to be theirs.
6. Daniel's God can deliver you

Well, how do you know if you are among those whom the sovereign God purposed from all eternity to save, for whom He sent Christ to live and die, for whom Christ rendered perfect satisfaction to God's justice on Calvary's cross, those whom God delivers from their sin and from their adversary the devil who is described in I Peter 5:8 as “...***a roaring lion, <who> walketh about, seeking whom he may devour:***”?

The answer is simple. Do you believe in Daniel's God so as to look to this Savior, Daniel's Savior and to Him alone for your deliverance – to the angel or messenger of the covenant, the Lord Jesus Christ – the One who shuts the mouth of Satan, that roaring lion who would accuse us before the justice of God and who would devour us? If so, thanks be to God for graciously having given you that blood-bought gift of faith to cause you to look to this Christ and Him alone for all of your salvation. Thereby you can know of your deliverance, even from the pit of hell which we all would otherwise deserve. That's the assurance of true God-given faith as Christ Himself declared in John 6:37 saying, “***All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.***” Flee to Him for all your salvation.

I pray that Daniel's God is your God and if so, rejoice with me because that God, the one and true and living God, not only can deliver you, He has delivered you!

Footnote from the author: While this sermon was prepared and delivered by me, I often utilize the commentaries, study helps, and teachings of others to supplement my own prayerful study of the scriptures. Since this document was not originally prepared for publication in print, please excuse and recognize that it was unfeasible to properly identify and credit all of the various original sources used to develop the content herein. Ultimately, it is my sincere and foremost objective to accurately present the gospel of God's grace found in the only infallible source, God's word itself – the Bible.