

DANIEL AND THE LION'S DEN

DANIEL 6

INTRODUCTION:

1. The largest living cat is named Hercules living on a wildlife reserve in North Carolina and weighs 922 pounds.
2. The account of Daniel and the lion's den is set in a context in which the Medo-Persian empire have become the world power.
3. This is an account that is filled with spiritual lessons.

I. UNFOLDING THE TEXT

- A. The promotion of Daniel. (Dan. 6.1,2)
 1. The satraps were assigned to collect taxes. (v. 1)
 2. Daniel was one of three governors over the satraps. (v. 2)
- B. The pride of the governors. (Dan. 6.3,4)
 1. Daniel distinguished himself. (v. 3)
 2. The governors and satraps were envious of him. (v. 4)
- C. The plot to assassinate Daniel. (Dan. 6.5-9)
 1. Assassination plots in the Bible. (cf. Acts 23.12)
 2. A decree is signed that Daniel could not keep. (vs. 5-9)
- D. The punishment of Daniel in the lion's den. (Dan. 6.10-17)
 1. Daniel goes home and prays. (v. 10)
 2. The accusation against Daniel. (vs. 11-13)
 3. Daniel is cast into the lion's den. (vs. 14-17)
- E. The protection of God. (Dan. 6.18-24)
 1. The king was distraught by what he did. (vs. 18-20)
 2. God delivered Daniel from the lions. (vs. 21-23)
 3. The conspirators were punished. (v. 24)
- F. The praise of the king offered to God. (Dan. 6.25-28)

II. LESSONS FROM DANIEL AND THE LION'S DEN

- A. What we can learn about life.
 1. Life is not always fair. (James 4.14; Job 4.1; Matt. 21.9)
 2. Happiness can be ruined by pride. (Acts 17.4,5)
 3. Life is not always full of hope. (Dan. 6.16,17)
- B. We need to always have faith.
 1. Believe in the power of prayer. (Phil. 4.6,7)
 2. Believe in your innocence. (Dan. 6.22; Job 33.9)
 3. Believe in God's care. (Dan. 6.22; 1 Pet. 5.7)

CONCLUSION: We believe because of the evidence.

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"Go into all the world and preach the gospel to every creature"
-Mark 16.15

November 1, 2020

MEETING TIMES:

SUNDAY MORNING BIBLE CLASS : 9:00 AM

SUNDAY MORNING WORSHIP: 9:50 AM

SUNDAY EVENING WORSHIP: 6:00 PM

WEDNESDAY EVENING BIBLE CLASS 7:30 PM

THE FELLOWSHIP OF WORSHIP

What kind of worship does God expect of His people? We know that God desires a specific kind of worship. In John 4.23, Jesus describes worship that is in *"spirit and truth"* and then adds these words: *"for the Father is seeking such to worship Him."* Our worship is to be with the right attitude and rooted in truth. Did you know that there is another facet of worship that God expects of us?

In Acts 2.42, we read about those who had been saved through repentance and baptism (Acts 2.38-41). Those who had been saved then engaged in worship. Specifically, the passage tells us that they *"continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers"* (Acts 2.42). This is a passage that is often used to validate certain acts of worship such as the Lord's Supper. But do not overlook a key word in this verse. In the context of worship, there is the word *"fellowship."*

The word *"fellowship"* carries the idea of participating together. These brethren prayed together each one expressing the same thoughts. They partook of the Lord's Supper together remembering and mourning together. They studied the teachings of the apostles together. Worship is an act of praising God together.

Each time we come together and offer our worship to God, know that we are participating together, Use that to encourage one another and be encouraged.

CLP

THE TRANSFIGURATION

MARK 9:2

INTRODUCTION:

1. There are a number of events in the life of Jesus which were pivotal to His ministry.
2. The transfiguration of Jesus is insightful to His identity and what He means to us. [Read Mark 9.2-8]

I. THE GLORY OF JESUS

- A. The setting.
 1. **MARK 9.2:** *“Now after six days...”*
 2. Before His transfiguration. (Mark 8.31)
 3. After His transfiguration, (Mark 10.32,33)
- B. The surroundings.
 1. It tells us about His clothing. (Mark 9.2,3)
 2. It tells us about His complexion. (Matt. 17.2)
 3. It tells us about His company. (Mark 9.4; Gal. 3.19)
- C. In the transfiguration, we are being shown the glory and majesty of Jesus. (Rev. 5.9,12)

II. THE AUTHORITY OF JESUS

- A. The suggestion of Peter.
 1. Peter, James, and John fell asleep. (Luke 9.32)
 2. **LUKE 9.33:** *“Let us make three tabernacles...not knowing what he said”* (cf. Mark 9.6)
 3. The response to Peter’s suggestion. (Luke 9.34,35)
- B. The statement of God.
 1. The cloud overshadowed them. (Matt. 17.5)
 2. **MARK 9.7:** *“This is My beloved Son.”*
 3. **MARK 9.7:** *“Here Him!”* Hear Jesus in reference to His death. (Mark 8.31; 9.4; Luke 9.30,31; Mark 9.31,32)
 4. **MARK 9.8:** *“they saw no one anymore, but only Jesus”*

III. THE MEANING FOR US

- A. Glory will follow suffering.
 1. Jesus would be glorified after His suffering. (John 17.5)
 2. We share in His glory conditionally. (Rom. 8.17)
- B. We must prepare for death. (Heb. 9.27; Ecc. 3.20)

CONCLUSION: We need to listen to Jesus and be prepared for the glory that will follow this life.

THE EYES: EVIDENCE OF INTELLIGENT DESIGN

Would you believe me if I told you that the telescope was invented by accident? Would you believe that an optician sat in his office with a collection of optical tools when suddenly, with no cause or warning, they fell off his desk in such a way that formed into the telescope? Of course you would not believe me. But do you realize that this is exactly what we are told happen in the development of the eye?

According to evolutionists, billions of years ago there was an unexplained explosion that threw together the dead materials of the universe and eventually led to the formation of the human eye. Remarkable? Yes. Impossible. Absolutely!

Let us compare the telescope with the eye. The telescope has a lens that must be adjusted to see clearly at any distance. The eye, on the other hand, has a self-focusing lens which allows us to see near and far instantly. The telescope requires great care and special cleaning to keep it functional. The eye, on the other hand, has a built-in cleaning solution that constantly flushes the eye and keeps it clean from debris. The telescope must sit upon a tripod to swing from side to side. In contrast, the eye can move with the greatest rapidity left, right, up, and down without even moving the head. The case is made even stronger when you consider that the eye was not a fluke found in one man alone but is found in pairs in every human being.

How is it possible that evolutionists can regard a telescope and conclude that it was the result of masterful engineering skill. But then they look at the eye, which far exceeds the telescope in intricacy and utility, and conclude that it is merely the product of blind chance?

The psalmist proclaimed, *“I am fearfully and wonderfully made”* (Ps. 139.14). When I consider the wondrous creation of the eye, I must concur. The body, in all its functionality, is the product of superior engineering skill. And where there is engineering, there must of necessity be an Engineer.

Writing about the idolatrous Gentiles, Paul wrote, *“For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,”* (Rom. 1.20). When one beholds the human body, there is no excuse for failing to see the Creator in it all.