Daniel: Fiery Furnace

The king build a golden idol 60 cubits high and 6 cubits wide. Noah's ark was 300 cubits long, 50 cubits wide, and 30 cubits high. The height of the statue would be 102 feet, that's a little under half the height of the Soldiers and Sailors monument downtown Indianapolis!

Key themes and ideas from this Scripture
Faith and civil disobedience: The three men demonstrated that obeying God is paramount, even if it means disobeying human authority. They were willing to face death rather than compromise their faith by bowing to the idol.

Idolatry: The story serves as a warning against worshipping false gods and placing trust in human power or worldly success.

Divine protection and deliverance: This highlights God's power to save and deliver.

God's sovereignty: This shows God's ultimate authority over all rulers and kingdoms.

Cost of faithfulness: However, the ultimate reward is not just earthly survival but faithfulness to God.

God's presence in suffering: The deliverance from the furnace teaches that God is with believers even in the most difficult and dangerous situations, providing comfort and protection.

Who is this "son of God?"
In Daniel 3:25, "the son of God" is interpreted differently depending on the Bible translation and theological viewpoint. Some, particularly in the King James Version, However, many modern translations and scholars state the original Aramaic phrase "bar eloh" is better translated as "a son of the gods" (plural, indefinite), reflecting Nebuchadnezzar's polytheistic (poly=many; theistic=gods) understanding.

"Son of God" (KJV): In the King James Version, Nebuchadnezzar sees a fourth person who looks like "the Son of God," suggesting a specific, singular divine being, which is interpreted as a pre-incarnate appearance of Jesus Christ.

"A son of the gods" (Modern Translations): The original Aramaic text uses the indefinite phrase "bar eloh" or "bar elahin" (a son of the gods), a term from Nebuchadnezzar's own polytheistic context.

This interpretation indicates Nebuchadnezzar was identifying the fourth figure as a divine being in terms of his own belief system, ***not necessarily a Christian theological statement.***

Many scholars and versions of the text reflect this, saying the figure looked like one of the gods or "a son of the gods".

Some versions translate it as "an angel," possibly influenced by Nebuchadnezzar's later declaration in verse 28 that God sent his "angel" to rescue the men.

Daniel: Fiery Furnace; Daniel 3:1 [2-7], 8-30
Acton United Methodist Church
Sunday November 23rd 2025
Rev. Dr. Matthew D. Stultz