In this chapter we learn a little more about the Darius the Mede and his administration over the Chaldean Kingdom. This chapter also contains the famous account of Daniel being set up for destruction and thrown into the lion’s den. It is a testimony to the "keeping power" of God. The last third of the Book of Daniel (chapters 9-12) takes place during the first year reign of Darius the Mede.

**vv. 1,2 ➢ DARIUS THE GREAT ORGANIZES HIS GOVERNMENT**

[1 It seemed good to Darius to appoint 120 satraps over the kingdom, that they should be in charge of the whole kingdom, 2 and over them three commissioners (of whom Daniel was one), that these satraps might be accountable to them, and that the king might not suffer loss.]

There are several kings with the name of Darius in history and scholarly research has identified the one mentioned here as Gobryas [Gubaru] who was made ruler of the Chaldean Kingdom by Cyrus, King of Persia. We are told in Daniel 9:1 that Darius the Mede was the son of Ahasuerus (Xerxes) of the seed of the Medes. It is believed that Darius the Mede reigned for only 2 years [Darius was already 62 years old at the time he was made the ruler over the Babylonians. Refer to Daniel 5:31]. This is interesting since the wonderful descriptions of the end-time prophecies in chapters 9 to 12 are given to Daniel in the first year of his reign. Refer also to the Appendix.

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1 DARIUS, THE KING OF PERSIA (i.e., DARIUS HYSTASPES; 521-486 BC) {See Ezra 4:24; 5:5-7; 6:1,12,15; Haggai 1:1; 2:10; Zechariah 1:1,7; 7:1}. The restorer of the Persian Empire founded by Cyrus the Great (see Cyrus). Cyrus was succeeded in 529 B.C. by his son Cambyses, who added first Phoenicia and Cyprus, and afterward Egypt, to the new empire. In part because Cambyses had been away too long on his campaigns and had lost touch with the people, Smerdis, the younger son of Cyrus, led a revolt in Persia. On hearing of this, Cambyses jumped on his horse to return and deal with the situation and apparently wounded himself with his own dagger. When he died from the wound, Darius, the son of Hystapes, headed an insurrection of the nobles against Smerdis, which succeeded in dethroning Smerdis. Darius was descended, collaterally with Cyrus, from the ancient royal line of Persia. The reign of Darius belongs more to secular history than to Bible history, but, as he had great influence on the history of the world as well as upon the fortunes of the Jews, we must notice the leading stages of his career. For our information we are indebted not only to the Greek historians but to his own inscriptions, written in the old Persian cuneiform alphabet, whose decipherment also gave the key to the more ancient and complex Assyrian and Babylonian system of ideograms and syllable signs. (Unger's Bible Handbook, 1988). This Persian King was contemporary with the prophets HAGGAI and ZECHARIAH.
In his commentary on Daniel 6 J. Vernon McGee states correctly that Darius the Mede was Darius Cyaxares II of secular history who ruled for only 2 years. Cyrus the Great, also mentioned in Daniel 1:21; 6:28 & 10:1, was the son of Darius’s sister, Mundane, and Cambyses the Persian and thus was Darius’s nephew. This marriage effectively brought the Mede and the Persian empires together. See also the Appendix.

Chapter 5 closes with the words, “And Darius the Mede received the kingdom, being about sixty-two years old.” Darius the Mede (539 B.C. – 522 B.C.), who was Gobryas general of the Median army, is made the ruler of the Babylonian province in 539 B.C. after he and his nephew, Cyrus the Great, conquer the Chaldeans (Babylonians). (See also Daniel 11:6).

Darius the Mede organized his kingdom, probably made up of the newly acquired Babylonian Empire and the Kingdom of the Medes, in such a way it could be efficiently governed. He appointed 120 satraps (or princes) and over those he appointed 3 commissioners one of who was Daniel. These princes probably ruled over a region comparable to a county that states are divided up into.

Darius delegated authority to the commissioners to oversee the princes so there would be no “hanky-panky.” The princes in turn raised taxes locally for the royal treasuries, governed the local activities and provided Darius with soldiers.

Evidently, Darius did not want to be bothered with all the affairs of the kingdom but rather delegated authority to 120 princes and 3 commissioners who would oversee the kingdom. This appears to be a practice of the Persians. One advantage was that it would allow Darius freer to pursue other duties besides just governing.

This was very different from Nebuchadnezzar’s government where he was sole and absolute ruler who

...the Most High God gave Nebuchadnezzar... a kingdom and majesty, glory and honor. And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down. Daniel 5:18,19.

The HEAD OF GOLD, Babylon, has been removed by God. The ARMS AND CHEST OF SILVER, the Medo-Persians, are now in power just like Nebuchadnezzar’s and Daniel’s visions foretold.

The principle here is that we do not have to be in charge or control of everything. As Christians we need to let others exercise their spiritual gifts so that the Body of Christ, His Church, can be edified and the LORD glorified.

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3 Satraps (324 ḍachashdarpan (Aramaic) (akh-ash-dar-pan')) of Persian derivation referring to a prince of a Persian province. These were rulers of local kingdoms.

4 The Persian King Ahasuerus (Xerxes I) has 127 provinces (satrapies) extending from India to Ethiopia (see Esther 1:1).
And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ. Ephesians 4:11,12.

The early church was organized using this principle:

Now in those days, when the number of the disciples was multiplying, there arose a murmuring against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, “It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word.” And the saying pleased the whole multitude. Acts 6:1-5.

In the Church, sharing the duties and authority of ministry is under the power and authority of the Holy Spirit:

There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills. For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. 1 Corinthians 12:4-12.

vv. 3 Daniel Distinguishes Himself

[3 Then this Daniel distinguished himself above the governors and satraps, because an excellent spirit was in him; and the king gave thought to setting him over the whole realm.]

Since Daniel was between 13-20 years of age when he was taken captive in 605 BC and its now 539 B.C. (67 years later), Daniel is 80 and 87 years of age at this time!

Through all those years Daniel maintained his integrity, kept his life pure and remained faithful to the God in Heaven. Note the testimony about Daniel that an excellent [extraordinary] spirit was in him.

We too as Christians are to walk in the Spirit and not fulfill the lusts of the flesh (Galatians 5:16-26). We are to walk in wisdom to those outside the faith in Christ. A genuine Christian life will be marked by wisdom, godliness, faithfulness and grace.

Walk in wisdom toward those who are outside, redeeming the time. Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one. Colossians 4:5,6.
A life devoted to God and His promises will be purified:

Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure. – 1 John 3:2,3.

The offices of deacons and elders are likewise to be filled with men who are full of integrity and faith. See Acts 6:3; 1 Timothy 3:1-13 & Titus 1:5-9.

In his position as one of three commissioners, God continued to bless Daniel and his work and that distinguished him among all the other officials. This did not go unnoticed and Darius planned to appoint Daniel, now in his 80’s, over the entire kingdom of Babylon. This would not go without a challenge however, as the envy and frustration of the other officials would be focused on Daniel.

This would be the catalyst that would cause the other officials, the other two commissioners and the 120 princes to conspire to destroy Daniel.

vv. 4,5 ➤ THE COMMISSIONERS’ CONSPIRACY

4 Then the commissioners and satraps began trying to find a ground of accusation against Daniel in regard to government affairs; but they could find no ground of accusation or {evidence of} corruption, inasmuch as he was faithful, and no negligence or corruption was {to be} found in him. 5 Then these men said, “We shall not find any ground of accusation against this Daniel unless we find {it} against him with regard to the law of his God.Ø

At this time Daniel the number 2 man in Darius’s government and he was being considered for the number 1 position. This did not sit too well with his colleagues who were not only envious, but murderous as well.

When one is being blessed by God those who are envious and spiteful will try and find ways to undermine and attack one’s position and reputation. As hard as this may be to accept, this is true even within the Church! Remember that most of the opposition that Jesus received came from the religious leaders – the Pharisees.

Remember also the testimony of Pilate who knew that it was for envy that Jesus has been delivered up to be crucified. {Refer to Matthew 27:17-23}.

These evil politicians wanted to dig up some dirt on Daniel in regards to either (a) his negligence or dereliction of duty and/or (b) personal or political corruption could find none. Daniel was found to be faultless. This is truly amazing as Daniel was in his 80’s and he had plenty of time to become corrupted but he was not. Even as a boy, Daniel did not compromise his faith in God and His statutes. {Refer to Daniel 1:8-15}.

Try as they might, Daniel’s private life and record of public service was one of consistent integrity and faithfulness to both God and his responsibility to man.

This kind of character is referred to as blameless in the New Testament. Such a person may be despised by some for the very same reason he/she is respected by most. It is the quality that one may be accused of something bad, but the facts will always make the accuser a liar.
It has been said that, "One cannot keep people from talking about you, but you can make them liars when they do." Someone else has put it this way: "A conscience is something that only a righteous man/woman can enjoy." The emphasis here is on "enjoy" when you put your head on your pillow at night can you sleep well?

The Apostle Paul puts it this way:

"for it is God who works in you both to will and to do for His good pleasure. Do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain. — Philippians 2:13-16.

"This being so, I myself always strive to have a conscience without offense toward God and men." — Apostle Paul in Acts 24:16

Jesus said of his followers:

"Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves. But beware of men, for they will deliver you up to councils and scourge you in their synagogues. You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in you." — Matthew 10:16-20.

The other two commissioners and 120 princes were trying to find something they could use to accuse Daniel of before Darius. Note that those opposed to Daniel finally had to give up on finding some "dirty laundry" or "skeletons in the closet" — either negligence or corruption.

These men lived unprincipled lives that lacked honesty and such a life will always become one that is lacking in integrity. We still have these kind of people around us today. But these ambitious and envious men realize that the only way to trap Daniel is in regards to his devotion and worship of God.

Wow — what a testimony! If only the world could say this about all Christians: "We can find nothing against this Christian except concerning his/her worship of God.

This is like Pilate's testimony of Jesus on two occasions: "find no fault in Him at all." {See John 18:38; 19:4}.

The Beatitudes of Jesus describe such a faithful believer, but one of the Beatitudes in particular says,

"Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you." — Matthew 5:11,12.

Now it was Daniel's worship of God and his faithful prayer life that caught the attention of these evil and unscrupulous men.
Daniel Chapter 6

vv. 6-9  THE OFFICIALS CHARGE & DARIUS' DECREE

[6 So these governors and satraps thronged before the king, and said thus to him: “King Darius, live forever! 7 All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions. 8 Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the law of the Medes and Persians, which does not alter.” 9 Therefore King Darius signed the written decree.]

Now it was Daniel’s worship of God and his faithful prayer life that caught the attention of these evil and unscrupulous men. The conspiracy against Daniel now is put into action as the full arsenal of the political system of the Medes and Persians is leveled against him. They have come up with a clever plan that will both stroke the king’s ego and at the same time destroy Daniel.

The two other commissioners [presidents] and 120 princes [governors] now converge upon Darius and using flattery convince him he needs to be honored as sovereign ruler. They quickly persuade the king to establish a royal decree and sign a law that will be in effect for thirty days that no one can ask for help from anyone, any god or man, except Darius. The penalty for disobeying this law would be death by being thrown into a den of lions!

Note that this was to be a firm decree. That is, it was to be overpowering and dogmatic, for such is the meaning of the Aramaic word here.

These evil men did this knowing full well that Daniel would never cease to pray to his God only. In verse 10 we find out that Daniel prayed on his knees three times a day while facing towards Jerusalem and gave thanks to God.

Now according to the law of the Medes and Persians, once a law or decree was signed and sealed with the signet ring of the king it could not be revoked, annulled or altered. We also see this in operation 155 years later during the time of Esther {refer to Esther 3:8-12; 8:3-8}. Thus, the officials out to destroy Daniel knew that even if Darius came to realize the impact of this decree upon Daniel there was nothing he could do about it once it was signed. They thought they were pretty clever in flattering the king and playing to his ego, but as in the case with Haman {Esther 3:8-11} they underestimated the power and purpose of God.

vv. 10  DANIEL DOES NOT COMPROMISE HIS WORSHIP OF GOD

[10 Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days.]

As the top commissioner, Daniel privy to the conspiracy and understood its significance to himself. We shall see that it did not change his worship of God.

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But Daniel must also have realized that he was powerless to argue on his behalf. After all, on what logical basis would he argue against the proposal of all the other commissioners and princes? Daniel’s arguments on his behalf would have fallen on deaf ears. On the surface, to a worldly person, the decree would have sounded good and reasonable.

Was Daniel going argue against 120 officials, including two commissioners, to say that the king was not worthy of this kind of honor? Perhaps he could have, but how would it have sounded to Darius at best with suspicion and at worst as treason? Daniel was old and seasoned in politics as well as knowing he could always trust in God for help. As a young man he already had wisdom, discernment and prudence (Daniel 1:17-20). God again could be trusted to help him in this instance.

Notice Daniel’s reaction to this decree. We would say he was unfazed by it. As soon as he knew the decree was signed he went home to do what he always did—pray! He did not debate the issue. There was no fear or anxiety; there was not a hint of anger or frustration with the system. So Daniel would again leave an impossible situation in God’s hands.

Daniel knew which battles to engage in and which ones to leave alone. He knew what was important to fight for and speak up and he knew when to keep silent. As Christians we need that same kind of wisdom, discernment and prudence.

[É with his windows open toward Jerusalem…] Daniel faced towards Jerusalem when he prayed. But Christians have a heavenly Jerusalem and we can pray directly and boldly towards the throne of (the) Grace to obtain mercy find grace to help in time of need. See Hebrews 4:16. The writer of Hebrews goes on to say,

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.


[Ré he knelt down on his knees…… prayed and gave thanks before his God’]. So Daniel does what he always did three times a day from the very beginning when he was a young man. He knells down on his knees facing the beloved city of Jerusalem, the City of Peace, where the LORD chose to put His Name and where the Temple once stood.

His prayers are mainly ones of thanksgiving. How interesting that despite the rigors of captivity he still was able to thank God for His goodness on a daily basis. His prayer life was consistent and strong.

Now it is true that God hears our prayers regardless of what position we pray. Especially if you are hanging upside down on a rope dangling from a wire. He knows our hearts and that is what is most important. However, there is nothing so humbling and honoring to God than to get down on our knees before His throne of Grace to find help in time of trouble.
The Apostle Paul admonishes believers to basically do what Daniel did – pray with thanksgiving. Christians are told to pray with perseverance and watchfulness and do it with thanksgiving [eucharistically].

\[\text{Continue earnestly in prayer, being vigilant in it with thanksgiving}.\]

\[\text{Colossians 4:2.}\]

And also,

\[\text{Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy – meditate on these things.}\]

\[\text{Philippians 4:6-8.}\]

We should be thankful that with God we have peace and comfort and the strength of His wisdom and might. No matter how difficult or impossible a situation may appear, when we put our trust in the LORD we have hope and the assurance that God’s love will cast out all fear.

As a Christian when we go through trials and difficulties, on the one hand we know that we are one of God’s children but on the other hand we wonder just what exactly is going on? We get anxious and troubled.

It’s during those times that we as Christians need to do what Daniel did – maintain our trust and confidence in the LORD and \[\text{seek mercies from the God of heaven}\].

Most often Christians pray as the last resort, but we need to do that as the first thing.

That old hymn\(^5\), \[\text{WHAT A FRIEND WE HAVE IN JESUS}\], has it right. The first two verses are:

\[\text{What a Friend we have in Jesus, all our sins and griefs to bear!}\]
\[\text{What a privilege to carry everything to God in prayer!}\]
\[\text{O what peace we often forfeit, O what needless pain we bear,}\]
\[\text{All because we do not carry everything to God in prayer.}\]

\[\text{Have we trials and temptations? Is there trouble anywhere?}\]
\[\text{We should never be discouraged; take it to the Lord in prayer.}\]
\[\text{Can we find a friend so faithful who will all our sorrows share?}\]
\[\text{Jesus knows our every weakness; take it to the Lord in prayer.}\]

\(^5\) Words by Joseph M. Scriven [1855]. Scriven wrote this hymn to comfort his mother, who was across the sea from him in Ireland. It was originally published anonymously and Scriven did not receive full credit for almost 30 years. Music \[\text{Erie\#}\] by Charles C. Converse [1868]. In World War I, the tune was paired with the words to \[\text{When This Bloody War is Over.}\]
There is also the issue here of the extent of obedience to any government. We have already seen this in relation to Nebuchadnezzar’s decree to worship a colossal statue of himself on pain of a fiery death and the refusal of Hananiah, Mishael and Azariah to do so (Daniel 3:16-18). It is helpful to reminded of their response to the king in that situation:

Shadrach, Meshach, and Abed-Nego answered and said to the king, “O Nebuchadnezzar, we have no need to [be careful in] answer you in this matter...let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up.”

We need to remember two very important things: (1) WHO IS ULTIMATELY IN CONTROL (Psalms 2:1-12; John 19:11) and (2) WE ARE NOT ALONE (John 14:16-18, 26; Hebrews 13:5,6).

Although most Gentile kingdoms have been and are secular in nature, the Bible tells believers they are to respect authority since God has ordained the powers that be. The scriptures define what it is to be a “Christian citizen”. Refer to Romans 13:1-7 and 1 Peter 2:13-16.

Note that the Bible does not qualify our submission to established authority based on a preference to any of the various forms of government [democratic republic, imperial monarchy, parliamentary, religious or fascist dictatorship]. Christians are to be subject to rulers and authorities, to obey the laws and be ready to serve in the interest of the public good regardless of the form of government.

Are there any exceptions to this in God’s Word? Yes, but only one: when a government law is in direct opposition to a higher law of God. This action is given the term “civil disobedience.” See for example Acts 4:17-20; 5:25-29; 16:16-23.

Why can we be good citizens while here on earth? For the same reason that Daniel and his three companions could. Because a believer’s real citizenship is in heaven. Note what Philippians 3:20 says

“...For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ.”

vv. 11-13 ➢ THE OFFICIALS ACCUSE DANIEL BEFORE KING DARIUS

[11 Then these men assembled and found Daniel praying and making supplication before his God. 12 And they went before the king, and spoke concerning the king's decree: “Have you not signed a decree that every man who petitions any god or man within thirty days, except you, 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 does not alter.” 13 So they answered and said before the king, “That Daniel, who is one of the captives from Judah, does not show due regard for you, O king, or for the decree that you have signed, but makes his petition three times a day.”]

6 Interestingly this word in the Greek is “politeuma” from which we get the word “politics” or “conversation” as it is translated in the King James. And politics certainly does generate a lot of conversation. It refers to a “manner of life” within a commonwealth of people. It can also pertain to things we concern ourselves with most or to get involved in the “marketplace” of community discussion.

Daniel Chapter 6 9 Klaus G. Schiessel © August 2005
The officials barge in on Daniel as he is praying catching him red-handed in violating the king's decree. It was the same sort of thing the religious rulers did to the woman they caught in the act of adultery so as to set Jesus up to embarrass Him (but where then was the man?  John 8:3-7).

Now these self-serving, evil officials go straight to Darius with the news. The officials knew that Darius favored Daniel, but they also knew that he could not change the decree because, as the commissioners and princes considerately remind him, the law of the Medes and Persians cannot be altered once it is signed by the king. Daniel has violated your decree Darius and the sentence needs to be carried out. They thought their plan would now come to fruition and Daniel would soon be destroyed.

Note how these dishonest and unscrupulous men accuse Daniel of not showing regard or respect for the king. He does this three times a day they exclaim! They are attempting to turn the knife they have stuck into Daniel's back.

This is the same thing that happened to Jesus a conspiracy was made to destroy Him and He was falsely accused of treasonous actions. (John 11:47-57; Matthew 26:59-61; Mark 14:55-59).

This also happened to Stephen: Acts 6:8-15.

Christian, if something like this has not already happened to you, it will someday if your faith is active. Jesus forewarned believers that this would also happen to them the saints of God. See John 15:17-21. But Jesus also promised believers that they would have help [just like Daniel did] via the Comforter, the Holy Spirit. See John 15:26,27; 16:13,14.


vv. 14 ➤ **KING DARIUS DEEPLY REGRETS HIS DECREED**

[14 And the king, when he heard these words, was greatly displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him.]

The word translated displeased/distressed/upset here literally means ḍo smell bad or ḍo emit a stinking odor In this context it implies something that is ethically offensive to one's sense of moral smell.

Darius now comes to deeply regret his hasty action in signing the decree. He probably had no idea of the serious ramifications to Daniel and other faithful Jews.

This is similar to the predicament that Pilate got himself into. He interrogated Jesus and found no cause to have Him put to death (Luke 23:4; John 18:38; 19:4, 6). His own wife came to him and told him not to have anything to do with this righteous man (Matthew 27:19). Pilate even tried to find a way to spare Jesus but he allowed the politics of the religious rulers to direct his actions (John 19:12).

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7 Displeased [888 be'ash (Aramaic) (beh-eshô- (P'al) or 887 ba'ash (Hebrew) (baw-ash');] a primitive root; to smell bad, to stink, to be odious; figuratively, to be offensive morally: to be evil, to be bad, loathsome, to be displeasing.

8 Church tradition says that Pilate eventually went back to Rome but never got the promotion he anticipated. He ultimately committed suicide in frustration and despondence.
So too, under similar circumstances and for similar reasons, have many saints down the ages met with death and gone home to be with their beloved LORD and Savior.

This is what happens to us sometimes if we are not careful with our words or actions. It was Jesus, who said,

\[ \textit{Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves.} \] \textit{Matthew 10:16}.

God wants His followers to be wise and discerning so that their speech may be seasoned with salt and accompanied by grace.

\[ \textit{Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.} \] \textit{Colossians 4:6}.

\[ \textit{It is a snare for a man to devote rashly something as holy, and afterward to reconsider his vows.} \] \textit{Proverbs 20:25}.

If one repents (agrees with God concerning his/her sinful condition), turns to Christ and believes they will be saved and have no regrets. But for those who refuse the grace of God and the offer of salvation through faith, they will regret it someday.

\[ \textit{For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.} \] \textit{2 Corinthians 7:10}.

At the end of Paul’s life he could honestly say:

\[ \textit{I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.} \] \textit{2 Timothy 4:7,8}.

Make sure you don’t come to the end of your life and find that you climbed the ladder of success only to find it was propped up against the wrong wall!

\[ \texttt{vv. 15-17} \] \texttt{The Officials Persist & Daniel is Thrown into the Lion’s Den}

[15 Then these men approached the king, and said to the king, “Know, O king, that it is the law of the Medes and Persians that no decree or statute which the king establishes may be changed.” 16 So the king gave the command, and they brought Daniel and cast him into the den of lions. But the king spoke, saying to Daniel, “Your God, whom you serve continually, He will deliver you.” 17 Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed.]

The trap is now sprung on Daniel. The presidents and governors now reconverge on the King to impose the sentence upon Daniel for violating the decree. The government officials remind the king that the law cannot be changed. They got what they were after but as we shall see, they got much more than they bargained for.
Someone has asked, “Where were Daniel’s three companions, Shadrach, Meshach and Abednego? I have a feeling that they had died by this time. Daniel was at least 80 years old at this time and that was a great old age for that time.

Knowing that Daniel has done nothing worthy of death but powerless to have him released, King Darius tries to encourage Daniel with some kind words. Some have said that these words were probably shallow, rhetorical in nature. However, it may also perhaps be more of a sincere statement regarding Darius’ respect for the God of Daniel.

[Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring...] This is reminiscent of the sealing of Jesus’ tomb {Matthew 24:60,64,66}. The tomb could not hold Jesus nor did the lion’s den hold Daniel.

vv. 18-22 ➤ The King’s Concern & Lament – God Delivers Daniel From the Lion’s Mouth

[18 Now the king went to his palace and spent the night fasting; and no musicians were brought before him. Also his sleep went from him. 19 Then the king arose very early in the morning and went in haste to the den of lions. 20 And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, “Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?” 21 Then Daniel said to the king, “O king, live forever! 22 My God sent His angel and shut the lions’ mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you.”]

Note that the king Darius could not eat nor sleep ‒ he was anxious for Daniel. He would not be consoled and did not want any entertainment. This is in contrast to those who perpetuate their sorrows by turning to alcohol, drugs or movies to relieve their sorrow. Darius owned up to his mistake and was truly remorseful that he had been so foolish in signing the decree.

It is probably a true statement that Daniel got more sleep that night than Darius!

God sends angels, who are His messengers, on behalf of His saints and here He sends one to keep the lion’s mouth from harming Daniel. Note what the writer of Hebrews says

And of the angels He says: "Who makes His angels spirits and His ministers a flame of fire...Are they not all ministering spirits sent forth to minister for those who will inherit salvation?" – Hebrews 1:7,14.

Daniel served the LORD continually and remained steadfastly faithful through his life. Although God chose to miraculously save one of His servants from the death, others have and continue to demonstrate their faith through trials and even death. The writer of Hebrews goes on to remind us that faithfulness is required regardless of the potential outcome of our testimony 

And what more shall I say? ...and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens...And others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith...

— Hebrews 11:32-40

The devil is described as "a lion seeking whom he may devour." Such did the lions appear to prior to Daniel being thrown into their den. Ready to devour Daniel. But there is a "LION FROM THE TRIBE OF JUDAH" who does not harm us, but protects His own children— the Saints of God. Such were the lions in that den after Daniel was thrown in.

**vv. 23, 24 ➤ DANIEL IS REMOVED FROM THE LION’S DEN AND THE FALSE WITNESSES SUFFER THE CONSEQUENCES OF THEIR ACTIONS**

[23 Then the king was exceedingly 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 injury whatever was found on him, because he believed in his God. 24 And the king gave the command, and they brought those men who had accused Daniel, and they cast them into the den of lions—them, their children, and their wives; and the lions overpowered them, and broke all their bones in pieces before they ever came to the bottom of the den.]

Evidently, Darius did not take any offense to Daniel praying to God, but instead realized he had been tricked into an attempt to destroy Daniel. As king he now orders justice to be served and it was not pretty.

The presidents/commissioners and governors/princes and their wives and children are now thrown into the den of lions. They were attacked viciously and were killed before their bodies even hit the floor of the den. This puts to silence those who try and dismiss Daniel’s rescue by saying that these lion’s were old, had no teeth and were not very hungry.

**vv. 25-27 ➤ DARIUS MAKES A NEW DECREE THAT HONORS & GLORIFIES THE LIVING GOD**

[25 Then King Darius wrote: “To all peoples, nations, and languages that dwell in all the earth: Peace be multiplied to you. 26 I make a decree that in every dominion of my kingdom men must tremble and fear before the God of Daniel. For He is the living God, and steadfast forever; his kingdom is the one which shall not be destroyed [Daniel 2:44], and His dominion shall endure to the end. 27 He delivers and rescues, and He works signs and wonders in heaven and on earth, who has delivered Daniel from the power of the lions.”]

Daniel’s faith is vindicated. Like Nebuchadnezzar, Darius now makes a decree that the God of Daniel is to be feared and honored. He even praises and gives glory to God and testifies of His power to deliver and rescue and His control over creation. {Cp. Dan. 4:34,35}. 
Daniel Chapter 6

**Daniel Prospers During the Reign of Darius the Great**

[28 So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.]

That is Darius the Mede and Cyrus the Persian who is Cyrus II (the Great). Figure 6-1 below shows how these two rulers were related. Darius was Cyrus’s uncle. Daniel, now in his 80s, prospered during the reign of one of the greatest Persian rulers that ever lived.

Figure 6-1. Chart Showing How Darius the Mede and Cyrus II Were Related and the Reason Why the Mede and Persian Empires Were Combined.

This verse takes us all the way back to the statement made in the first chapter of the Book of Daniel:

"Thus Daniel continued until the first year of Cyrus” – Daniel 1:21.

Cyrus the Persian in his first full year 538 BC, which is after his conquering of Babylon, makes an amazing edict. It is also the first full year of Darius’s reign in the province of Babylon. The edict is recorded in both 2 Chronicles 36:22,23 and Ezra 1:1-4:

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem, which is in Judah. Who is among you of all His people? May the LORD his God be with him, and let him go up! -- 2 Chronicles 36:22,23.

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem, which is in Judah. Who is among you of all His people? May his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the LORD God of Israel (He is God), which is in Jerusalem. And whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of God which is in Jerusalem. -- Ezra 1:1-4.
Refer also to the APPENDIX: DARIUS THE MEDE.

**Bibliography**

(3) *Adam Clarke Commentary*.
(6) *Barnes Notes*. 
APPENDIX

DARIUS THE MÉDE

This person is to be identified with Gobryas (Gubaru), the governor of Babylon under Cyrus. Darius is most certainly another name for Gubaru. That he was styled "king" is to be regarded as not inaccurate in describing a man of Gubaru's authority since he was ñāmel pihaṭē of the city or province of Babylon, neither does this title usurp the absolute sovereignty of Cyrus II (the Great).

Moreover, it is not necessary to discover cuneiform tablets dated according to the years of Darius's reign in order to substantiate the biblical datings. These biblical datings of Darius's reign (Dan. 9:1; 11:1) are exactly paralleled by the datings of Belshazzar's reign (Dan. 7:1; 8:1). This conclusion is warranted since it is now known that the author of Daniel took into consideration Belshazzar's secondary position in the Babylonian Empire (cf. Dan. 5:7, 16, 29).

Neither does the author of Daniel, while attributing far-reaching administrative powers to Darius, detract from his subordination to Cyrus. Darius is said to have "received the kingdom" (Dan. 5:31) and to have been "made king over the kingdom of the Chaldeans" (Dan. 9:1). Behind these statements is the implication that Darius was not the supreme ruler of the Persian Empire. (Daniel 6:28) portrays Daniel as prospering not in the consecutive reigns of two independent sovereigns but during the reigns of two contemporary rulers, one being subordinate to the other. "So this Daniel enjoyed success in the reign of Darius and in the reign of Cyrus the Persian."

GUBARU (GOBRYAS), it is now known, appointed governors in Babylon after the fall of the city, and Cyrus departed for Ecbatana before the end of the year. The only possible ruler of Babylon was Darius, since Cambyses did not reign as sub-king until the following year, being removed from that honorary position after a few months, while Gubaru continued as governor of Babylon and of a region called the "District Beyond the River" for some years. Since the territory ruled by Gubaru was co-extensive with the Fertile Crescent and included many different peoples and races, the description in (Dan. 6:25-28) of Darius' decree is explainable. Neither does the decree of Darius in (Dan. 6:7,12) exclude the possibility of his being a subordinate ruler. Darius' second decree (Dan. 6:26), which was published to annul the first, was addressed to "all the dominion of my kingdom," not the entire Persian Empire. "To all the peoples, nations, and men of every language who were living in all the land" (Dan. 6:25) does not claim universal sovereignty for Darius. Moreover, Gubaru was doubtless "the son of Ahasuerus" (Dan. 9:1) and also a Mede. In the light of these various facts, it is maintained that Darius the Mede is to be identified with Gubaru the governor of Babylon and that the book of Daniel is accurate in this historical reference. (John C. Whitcomb, Jr., who wrote his master of divinity thesis on The Historicity of Darius the Mede in the Book of Daniel, now published as Darius the Mede; Unger's Bible Handbook.)

Darius the Mede (Daniel 6:1; 11:1) was the son of Ahasuerus (Xerxes) of the seed of the Medes (Daniel 9:1). He received the government of Belshazzar the Chaldean upon the death of that prince (Daniel 5:30-31; 6:1), and was made king over the kingdom of the Chaldaeans.

From (Daniel 6:28) we may infer that Darius was king contemporaneously with Cyrus. Outside of the Book of Daniel there is no mention of Darius the Mede by name, though there are good reasons for identifying him with Gubaru, or Ugbaru, the governor of Gutium, who is said in THE NABUNAID-CYRUS CHRONICLE to have been appointed by Cyrus as his governor of Babylon after its capture from the Chaldaeans. Some reasons for this identification are as follows:

(a) Gubaru is possibly a translation of Darius. The same radical letters in Arabic mean "king," "compeller," "restrainer." In Hebrew, derivations of the root mean "lord," "mistress," "queen"; in Aramaic, "mighty," "almighty."

(b) Gutium was the designation of the country North of Babylon and was in all possibility in the time of Cyrus a part of the province of Media.
(c) But even if Gutium were not a part of Media at that time, it was the custom of Persian kings to appoint Medes as well as Persians to satrapies and to the command of armies. Hence, Darius-Gubaru may have been a Mede, even if Gutium were not a part of Media proper.

(d) Since Daniel never calls Darius the Mede king of Media, or king of Persia, it is immaterial what his title or position may have been before he was made king over the realm of the Chaldaeans. Since the realm of the Chaldaeans never included either Media or Persia, there is absolutely no evidence in the Book of Daniel that its author ever meant to imply that Darius the Mede ever ruled over either Media or Persia.

(e) That Gubaru is called governor (pihatu), and Darius the Mede, king, is no objection to this identification; for in ancient as well as modern oriental empires the governors of provinces and cities were often called kings. Moreover, in the Aramaic language, no more appropriate word than "king" can be found to designate the ruler of a sub-kingdom, or province of the empire.

(f) That Darius is said to have had 120 satraps under him does not conflict with this; for the Persian word "satrap" is indefinite as to the extent of his rule, just like the English word "governor." Besides, Gubaru is said to have appointed Pihatus under himself. If the kingdom of the Chaldaeans which he received was as large as that of Sargon he may easily have appointed 120 of these sub-rulers; for Sargon names 117 subject cities and countries over which he appointed his prefects and governors.

(g) The peoples, nations and tongues of chapter 6 are no objection to this identification; for Babylonia itself at this time was inhabited by Babylonians, Chaldeans, Arabians, Aramaeans and Jews, and the kingdom of the Chaldaeans embraced also Assyrians, Elamites, Phoenicians and others within its limits.

(h) This identification is supported further by the fact that there is no other person known to history that can well be meant. Some, indeed, have thought that Darius the Mede was a reflection into the past of Darius Hystaspis; but this is rendered impossible inasmuch as the character, deeds and empire of Darius Hystaspis, which are well known to us from his own monuments and from the Greek historians, do not resemble what Daniel says of Darius the Mede. (from *International Standard Bible Encyclopaedia*, Electronic Database Copyright © 1996 by Biblesoft)