

Daniel 06 - Daniel's Promotion; Plot Against Daniel; Daniel's Prayer Life; The Lion's Den; Daniel's Enemies Defeated

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Daniel 6

(E) Daniel in the lion's den (6:1-28)

(a) Daniel's position (6:1-3)

(i) Over 120 satraps (6:1)

- 1 It pleased Darius to appoint 120 satraps over the kingdom, to be in charge of the whole kingdom,
- 1 It seemed good to Darius to appoint 120 satraps over the kingdom, that they would be in charge of the whole kingdom,
- 1 It pleased Darius to appoint 120 regional authorities over the kingdom throughout the realm,
- 1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;
 - When the Medo-Persian alliance overthrew the Babylonian Empire, it acquired much geographic territory that it proceeded to incorporate into its kingdom
 - The Persian Empire became the largest the world had seen to date, eventually encompassing much of modern Turkey, Egypt, and parts of India and North Africa, as well as Babylonia
 - Darius reorganized the governmental structure of Babylon into a more organizational hierarchy, yet Daniel understood that the same God was on the throne. Babylon was one of 127 provinces of the Persian Empire (Cf. Esther 1:1; 8:9).
 - With this change, in his 80s, Daniel may have thought that God was faithful to him throughout his life, but now things are changing, they're different, it's a new generation coming in, a new ruler and administration
 - Often we think that God has been faithful to me in this job, in this community, in this church, in this relationship, but then circumstances change (we move, change jobs, change churches, etc.) and we somehow wonder if God is the same, if God was only going to work in our previous circumstances but now things have changed.
 - Daniel understood, and demonstrated in the events of this chapter, that he understood that God was the same faithful God that He had always been, even though everything else around Daniel had changed.
 - God does the same for us...because the Lord does not change (Mal 3:6). His character is the same when you're young and when you're old, when the Babylonians are in charge and when the Persians are in charge (Cf. Heb 13:8).
 - To think that God was there for me in the past, but not be sure that He will be there with you when circumstances around you change is to criticize one of God's attributes, His immutability.

Ps 37:25: I have been young and now I am old, Yet I have not seen the righteous forsaken Or his descendants begging for bread.

(ii) As one of the three commissioners (6:2)

2 and over them, three commissioners (of whom Daniel was one), so that these satraps would be accountable to them, and that the king would not suffer loss.

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.

2 along with three chief administrators from them, one of which was Daniel. The regional authorities reported to these three administrators, so that the king would experience no losses.

2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.

- The 120 satraps reported to three commissioners, one of whom was Daniel

- Evidently Darius had heard about Daniel's unique gifts and accomplishments as a Babylonian administrator, and wanted him in his cabinet

THE POSITION OF DANIEL V.2



- Three commissioners
- One commissioner per 40 satraps
- Daniel becomes one of the commissioners

(iii) Daniel distinguishes himself (6:3)

3 Then this Daniel began distinguishing himself among the commissioners and satraps because **he possessed an extraordinary spirit**, and the king intended to appoint him over the entire kingdom.

3 Then this Daniel began distinguishing himself among the commissioners and satraps because he possessed an extraordinary spirit, and the king planned to appoint him over the

entire kingdom.

3 Daniel distinguished himself among all the administrators and regional authorities, because he was of an extraordinary spirit. Therefore the king planned to appoint him over the whole kingdom.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

- Everyone recognized that there was something unique about Daniel...not a grumpy old man in his 80s, but a man just as strong for God in old age as he was as a teenager

- The Spirit of God was so evident in his life that Darius considered him for an even higher position overseeing the commissioners

- "...he possessed an extraordinary spirit" - the Holy Spirit can be recognized in a believer's life even by pagan, polytheistic kings (Cf. Gen 39:2-4)

- Daniel was special not due to something in and of himself, but because he was guided, energized, directed and empowered by the Holy Spirit

- The same Holy Spirit in Daniel is the same Holy Spirit inside of every believer, who wants to give us excellence in our craft, excellence in our profession, a skillset even recognizable by unsaved people (Cf. 1 John 4:4).

- Daniel is 83 years old at this time, with about 66 years of experience holding public office in Babylon

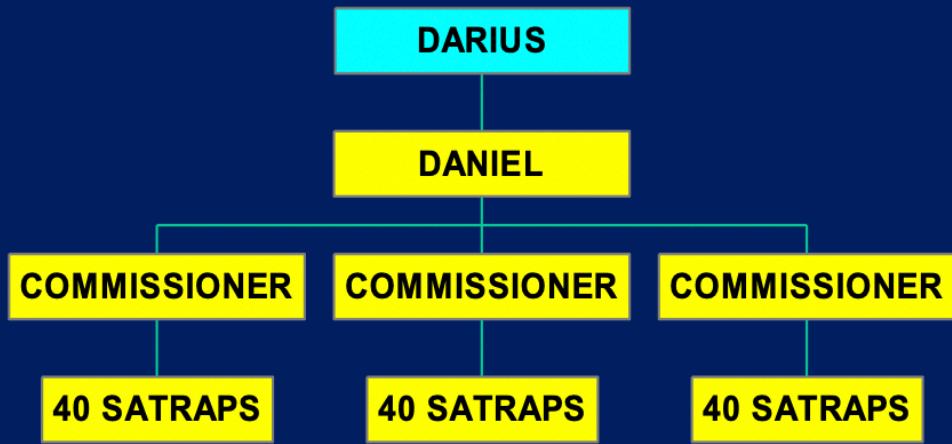
- He must have been an exceptional administrator

- The 120 princes reported to 3 commissioners, of which Daniel was #1 (not just 1 of 3)

- This is the second empire in which Daniel was prominent

THE POSITION OF DANIEL V.3

- Daniel distinguishes himself
 - ◆ 1 John 4:4
 - ◆ Genesis 39:2-4



Daniel's Age

CHAPTER	EVENTS	AGE
1	Taken to Babylonian captivity	15
2	Interpreting Nebuchadnezzar's 1 st dream (huge image)	17
3	Daniel's 3 friends cast into the fiery furnace	19 or 20
4	Interpreting Nebuchadnezzar's 2nd dream (huge tree)	45-50
5	Interpreting handwriting of the wall at Belshazzar's feast	Early 80's
6	<u>Delivered from the den of lions</u>	c.83
7-8	Daniel's visions and dreams	Mid-60's
9	Daniel's seventy "sevens" prophecy	Early-80's
10-12	Final dreams and visions	Mid-80's

(b) The plot against Daniel (6:4-9)

(i) Daniel's innocence (6:4)

4 Then **the commissioners and satraps** began trying to find a ground of accusation against Daniel regarding government affairs; but they could find no ground of accusation or evidence of corruption, because he was **trustworthy**, and no negligence or corruption was *to be found* in him.

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.

4 Because of this, the administrators and regional authorities tried to bring allegations of dereliction of duty in government affairs against Daniel, but they were unable to find any charges of corruption. Daniel was trustworthy, and no evidence of negligence or corruption could be found against him.

4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

- "...the commissioners and satraps" - the groups whom Daniel was appointed to oversee; Daniel was their boss
- Daniel was clean, so these commissioners and satraps went on a "fishing expedition" to try to find any skeletons in Daniel's closet
 - As they start to look at Daniel's life and service, they cannot find anything he did related to corruption (the sin of commission) or negligence (the sin of omission). There was no corruption or negligence found because Daniel was "faithful." Daniel had been in government service for nearly 70 years, but nothing negative could be found.
- "...trustworthy" - "faithful"; means consistent, no discrepancy between your proclamation and your practice; there is little light between what you say you believe and how you live.
 - Faithfulness is one of the fruits of the Spirit that the Holy Spirit is working to replicate in our lives
 - God isn't looking for talent in people, He's looking for faithfulness (consistency) in people
 - Many times Christians won't do something in ministry unless they have some type of emotion first. However, as Christians we don't respond to emotions, rather we behave our way into good emotions.
 - Good emotions come from good behavior. When we do what we're supposed to do, the good emotions follow
 - Many people are looking for some type of vision, prompting, euphoria from God before we do something for Him, and God is saying, I'd like to see a little more consistency from you. Instead of praying when you feel good, come to Me daily in prayer. Rather than give when you feel like it, give to Me consistently. Rather than fellowship and worship when it's convenient and when you feel like it, do it consistently.

The time we should be on-guard is not during times of adversity (it's those times that we instinctively draw closer to God), but during times when things are going well from a human perspective...there's more money in the bank, better career prospects, you move into a nicer house, relationships are better...it's during these times that we have a tendency to forget God, forget first principles.

When we Joseph tempted to commit immorality with Pharaoh's wife? After Pharaoh put him in charge of everything.

When was David tempted to commit adultery with Bathsheba, then murder her husband? After a long string of war victories cover 2 Sam 1-10. After he made Jerusalem the capital of the nation of Israel.

When was Jesus brought into the wilderness to be tempted by the devil? After He had been filled with the Spirit, after the heavens opened and the Father said, This is My Son in Whom I am well pleased.

When were Shadrach, Meshach and Abed-Nego tested to the point where they were thrown into the fiery furnace? After they had been promoted over the administration of the province of Babylon.

(ii) Daniel's piety (6:5)

5 Then these men said, "We will not find any ground of accusation against this Daniel unless **we find it against him regarding the law of his God.**"

5 Then these men said, "We will not find any ground of accusation against this Daniel unless we find *it* against him with regard to the law of his God."

5 So these men said, "We'll never find any basis for complaint against Daniel unless we build it on the requirements of his God."

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

- Daniel was blameless: 120 princes could not find a single thing wrong with him

— Driven by their jealousy of Daniel and their inability to find any evidence of wrongdoing, these men concluded that the only way to entrap Daniel was to pass a law contradictory to Jewish law so that Daniel would be in a position to have to break the law in order to keep Jewish law.

- "...we find *it* against him regarding the law of his God" - not that he breaks the law, but that they could bank on him keeping the law

— So these guys are going to gang up on Daniel for the occasion of his faithfulness...not because he did anything wrong

(iii) The ban against public prayer (6:6-9)

6 Then these commissioners and satraps came by agreement to the king and spoke to him as follows: "King Darius, live forever!"

6 Then these commissioners and satraps came by agreement to the king and spoke to him as follows: "King Darius, live forever!"

6 Then these administrators and regional authorities went as a group to the king and said this, "Your majesty, live forever!"

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the commissioners of the kingdom, the prefects and the satraps, the counselors and the governors, have consulted together that the king should establish a statute and enforce an injunction that anyone who offers a prayer to any god or person besides you, O king, for thirty days, shall be thrown into the lions' den.

7 All the commissioners of the kingdom, the prefects and the satraps, the high officials and the governors have consulted together that the king should establish a statute and enforce an injunction that anyone who makes a petition to any god or man besides you, O king, for thirty days, shall be cast into the lions' den.

7 All of the royal administrators, prefects, regional authorities, scribes, and governors have concluded that the king should establish and enforce an edict that anyone who prays to any god or man for the next 30 days (except to you, your majesty) is to be thrown into the lions' pit.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

- So these princes and presidents asked the king to make a law that said that no one could ask anyone, God or man, anything, for 30 days
 - If they did so, they would be cast into the lion's den
 - Not really "All the presidents" of the kingdom because they didn't consult Daniel about this...#2 and #3 only.

8 Now, O king, establish the injunction and sign the document so that it will not be changed, according to the law of the Medes and Persians, which may not be revoked."

8 Now, O king, establish the injunction and sign the document so that it may not be changed, according to the law of the Medes and Persians, which may not be revoked."

8 Therefore, your majesty, establish the decree and sign the written document so it can't be changed, in accordance with the laws of the Medes and Persians that can't be repealed."

8 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.

- There's a big difference between the ruling style and laws of the Babylonians and the Persians...

- Nebuchadnezzar was above the law...he did as he willed
- Darius and Persian kings were not above the law; they could make law, but once made, they had no power to repeal or change it
- We learn about this in Esther (1:19; 8:8)...once they tricked the king into making a law to kill the Jews, the king found out Esther was a Jew and couldn't then change the law. All he could do was pass another law stating that the Jews had the right to defend themselves.

9 Thereupon, King Darius signed the document, that is, the injunction.

9 Therefore King Darius signed the document, that is, the injunction.

- 9 So King Darius signed the edict contained in the written document.
- 9 Wherefore king Darius signed the writing and the decree.
- So the commissioners and satraps played Darius for a fool and got him to sign the law

- (c) The prosecution of Daniel (6:10-18)
 - (i) Daniel's prayer (6:10)

10 Now when Daniel learned that the document was signed, he entered his house (and in his roof chamber he had windows open **toward Jerusalem**); and he continued **kneeling** on his knees **three times a day**, praying and offering praise before his God, just as he had been doing previously.

10 Now when Daniel knew that the document was signed, he entered his house (now in his roof chamber he had windows open toward Jerusalem); and he continued kneeling on his knees three times a day, praying and giving thanks before his God, as he had been doing previously.

10 When Daniel learned that the written document had been signed, he went to an upstairs room in his house that had windows opened facing Jerusalem. Three times a day he would kneel down, pray, and give thanks to his God, just as he had previously done.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

- So after Daniel knew of this law, he didn't change his habit of praying 3x a day; he didn't let the law interrupt his commitment

- He prayed for the welfare of the city where God had sent them into exile, and for the Jews' return from exile
- He didn't write a letter, he didn't petition his congressman or senator, he didn't organize a protest...he took the issue to the Lord. When a crisis hit his life, Daniel's first response was always prayer (Cf. 2:17-18).

- Prayer was Daniel's first option, not his last resort
- So Daniel is again put in a position of civil disobedience: in Dan 3 the government said to do something that God said not to do (worship a graven image); in Dan 6 the government is saying not to do something that God commands us to do (pray).

- Daniel possessed a copy of Jeremiah (9:2; Cf. Jer 29:1,7,10). Jeremiah had written that God had promised to hear such prayers, if they were sincere and wholehearted, to restore the fortunes of the Jews and regather them to the Promised Land (Jer 29:12-14).

- "...toward Jerusalem" - Solomon had taught the Jews to pray to the Lord facing Jerusalem, since that is where He promised to be in a special sense for them (2 Chr 6:21,34-39; Cf. Ps 5:7)

- Jesus Christ later taught that the place of worship is not as important as truly spiritual worship (John 4:20-24)
- "...kneeling" - Daniel's kneeling posture, reminiscent of Solomon's at the temple dedication, indicated his dependence on God
- Normally the Jews stood when they prayed (Cf. 1 Chr 23:30; Neh 9; Matt 6:5; Mark 11:25; Luke 18:11,13), but they kneeled (and prostrated themselves) when they felt a more urgent need (Cf. 1 Kings 8:54; Ezra 9:5; Luke 22:41; Acts 7:60; 9:40; 20:36; 21:5).
- It's amazing how many times we find in OT/NT people praying on their knees: the Lord was on His knees (Luke 22); Stephen (Acts 7); Peter (Acts 9)
- If you study worship, you'll learn the Levites were prostrate before the Holy of Holies
- "...three times a day" - the practice of godly Jews dating back to David, if not earlier (Cf. Ps 55:16-17)
- It was this prayer-fellowship with Yahweh that had safeguarded Daniel from the corrupting influences of Babylonian culture

Principles of Civil Disobedience

1. Clear conflict between the laws of man and the laws of God
 - Key word is "clear"
2. Exhaustion of all creative legal remedies
 - Paul says, As much as possible, live in peace with all men
 - Civil disobedience is not a first resort but a last resort
3. A willingness to pay the consequences
 - The blood of Christ saves us from hell, but that doesn't save us from temporal consequences
4. Maintaining respect for civil authorities
 - As civil disobedience is taking place, there is still respect for the God-given institution of government

Daniel's Prayer Life

1. Daniel prayed *seriously*: "he went into his house." After the decree was signed, Daniel had a serious decision to make. If he decided to pray, he would lose his life unless God intervened, and would no longer be a witness for God in the king's court. If he decided not to pray, he would lose his testimony and no longer be a good witness for God in the king's court. Either way it appeared Daniel's testimony would be removed. However, he decided he would leave that decision to the Lord. His decision was to remain faithful to the Lord and pray.

2. Daniel prayed *scripturally*: "his windows being open in his chamber toward Jerusalem." Praying toward Jerusalem was more than a sentimental practice for Daniel. It was according to the scriptural standard for Israelites in captivity to pray toward Jerusalem (1 Kings 8:48). Today, scriptural prayer is directed toward heaven where Jesus Christ, the great high priest, sits and invites him to come boldly unto that throne of grace to "obtain mercy, and find grace to help in time of need" (Heb 4:14-16).
3. Daniel prayed *systematically*: "he kneeled upon his knees three times a day." He probably prayed morning, noon and evening as David prayed (Ps 55:17). These times of prayer each day were also in part associated with the temple services. To follow this systematic prayer schedule required great discipline on the part of Daniel. He was a busy man as president and carried heavy responsibilities, but Daniel maintained his regular prayer times. This shows the value of strong habits, which are built upon scriptural principles. It gives one strength in the time of testing.
4. Daniel prayed *sincerely*: "he kneeled upon his knees...and prayed, and gave thanks before his God." The verbs "kneeled," "prayed," and "gave thanks" are participial verbs, which show continuous action. Daniel not only prayed three times this one day, but he continued to do so on succeeding days. This is one proof of sincerity. People who pray only when they are in trouble are not sincere. Furthermore, Daniel kneeled on his knees which was as outward manifestation of his contrite heart. Sincere prayer can be made in other positions, but it is more likely to be sincere when it is made upon one's knees. It should also be noted that when he prayed, he cried out to God with his voice. A prayer can be made from the heart so that it never passes the lips, but such praying was not the custom of Daniel.
5. Daniel prayed *steadfastly*: "as he did previously." He did not give up his private prayer life because he was too busy or too old, or because it was too dangerous. He kept on praying as he had done during his whole life. He lived what the Apostle Paul later wrote to the church at Corinth: "Be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor 15:58).

Daniel was more than 80 years old, and he had spent more than 65 of those years in captivity, nevertheless he had never before been ordered to stop praying. This was a test of Daniel's spiritual life at a time when many people think that the major tests of life are already past. However, there is no such time, and more so when one is actively serving God as Daniel did.

It is a common observation that those who have no regular habits of prayer very seldom do much praying. It is well for God's people purposefully and deliberately to set aside and

faithfully adhere to a definite prayer schedule. Prayer is thus recognized as an important part of the Christian life and given the place which it deserves.

(ii) Daniel's enemies observe his prayer (6:11)

11 Then these men **came by agreement** and found Daniel offering a prayer and imploring favor before his God.

11 Then these men came by agreement and found Daniel making petition and supplication before his God.

11 The conspirators then went as a group and found Daniel praying and seeking help before his God.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

- Daniel's colleagues knew about his prayer habits
- What a testimony Daniel had among his fellow workers
- "...came by agreement" - original language indicates they got together in a tumult, in a near riot

Ingredients of a Healthy Prayer Life

- Priority
 - Daniel knew the law was signed, but he immediately prayed anyway
 - Daniel prayed first, not last
- Obedience & faith (1 Kings 8:44,48-49)
 - Daniel's windows were opened toward Jerusalem, because God told him to do it 400 years earlier
 - The principle of obedience - we need to pray according to God's will, otherwise our prayers don't go any higher than the ceiling
 - The principle of faith - Daniel prayed toward a city and a temple that lay in ruins. There was no temple standing in Jerusalem at that time, but Daniel had faith that God would keep His promise to bring them back to the Promised Land.
 - From the human point of view, it looked as if God was finished with Jerusalem, but not from the prophetic point of view
- Consistency
 - Daniel prayed three times per day, as he had done previously
 - Prayer for the Christian should be like breathing (1 Thess 5:17)
 - Jesus needed time away from people in order to pray (Matt 14:23). How do we then deceive ourselves thinking that we don't need that time of intimacy and alone time with God?

- Jesus told the disciples many times to "come apart" (from the crowds) and be with Me. Today, if we don't "come apart" to spend time with the Lord, our life will begin to come apart.
- Humility: kneeling
 - Daniel made a habit of kneeling when he prayed, a sign of dependency
 - We've come to be so comfortable with God's grace that we have forgotten about His holiness
- Thanksgiving
 - How can you be thankful when you're about to get thrown into a den of lions? (Cf. Phil 4:6)
 - Are we thankful for the circumstances we're in, knowing that those circumstances were orchestrated by God Himself?
- Petitioning God
 - Daniel petitioned God as Provider
- Supplication
 - Supplication = supply
 - God I'm short of money, I need a supplication
 - God I'm short of patience, I need a supplication
 - God I'm short of relational grace, I need a supplication

(iii) Daniel's enemies accuse him before the King (6:12-15)

12 Then they approached and spoke before the king about the king's injunction: "Did you not sign an injunction that any person who offers a prayer to any god or person besides you, O king, for thirty days, is to be thrown into the lions' den?" The king replied, "The statement is true, according to the law of the Medes and Persians, which may not be revoked."

12 Then they approached and spoke before the king about the king's injunction, "Did you not sign an injunction that any man who makes a petition to any god or man besides you, O king, for thirty days, is to be cast into the lions' den?" The king replied, "The statement is true, according to the law of the Medes and Persians, which may not be revoked."

12 So they approached the king and asked, "Didn't you sign an edict that for the next 30 days if anyone prays to any god or man, except to you, your majesty, he would be thrown into the lions' pit?"

The king responded, "The decree has been established, in accordance with the laws of the Medes and Persians that can't be repealed."

12 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.
- Now that the trap has been set, the enemy pounces and alerts the king about Daniel

13 Then they responded and spoke before the king, "Daniel, who is one of the **exiles from Judah**, pays no attention to you, O king, or to the injunction which you signed, but keeps offering his prayer three times a day."

13 Then they answered and spoke before the king, "Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or to the injunction which you signed, but keeps making his petition three times a day."

13 Then they told the king, "Daniel, who is one of the Judean exiles, pays no attention to you, your majesty, or to the written decree, since he is still praying three times a day."

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.

- Once they confirmed the king had signed the edict into law, the hostile officials told the king that Daniel had violated it

- "...exiles from Judah" - intended to be a slur

— They were hoping that Daniel's Jewish nationality and religion would contribute to Darius' distaste for him

— They also used almost the same words that Shadrach, Meshach, and Abed-nego's accusers had used, when they charged Daniel with disregarding the king (Cf. 3:12)

- The exclusivity of Daniel, a monotheistic Jew, is what angered the polytheistic commissioners and satraps

— How easy could Daniel's life and the life of his three friends have been if they would've changed "the" God to "a" god

— Shadrach, Meshach and Abed-nego had the same issue (Cf. 3:12)

— Mordecai has the same issue about 60 years later, also in the Medo-Persian Empire (Cf. Esther 3:5,8)

— The exact same issue gets Christians into trouble with the world today: Jesus is not "a" way, but is "the" way (Cf. John 14:6; Acts 4:12; 1 Tim 2:5; Matt 7:13-14)

— To say that Jesus is one of many ways to God is to negate the reason why Christ died (Gal 2:21). If there are many roads to salvation and all that really matters is one's sincerity, then Jesus didn't need to die at all.

14 Then, as soon as the king heard this statement, **he was deeply distressed**, and set *his* mind on rescuing Daniel; and until sunset he kept exerting himself to save him.

14 Then, as soon as the king heard this statement, he was deeply distressed and set *his* mind on delivering Daniel; and even until sunset he kept exerting himself to rescue him.

14 When the king heard this, he was greatly upset, because he was determined to make every effort to save Daniel before the sun set.

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.

- "...he was deeply distressed" - notice who the king is displeased at...himself, not Daniel
— Darius was essentially a good king, wanting to do the right thing. The law was passed and signed so quickly that Darius did not understand the intent of those who were pushing the law through.

- An angel was encouraging and protecting Darius during his first year as king (Cf. Dan 11:1)

— When a person is sincere about God and pursues the things of God, and has a clear conscience before God (as Darius evidently had), that angels are dispatched from heaven to help these people (Cf. Heb 1:14)

15 Then these men came by agreement to the king and said to the king, "Recognize, O king, that it is a law of the Medes and Persians that no injunction or statute which the king establishes may be changed."

15 Then these men came by agreement to the king and said to the king, "Recognize, O king, that it is a law of the Medes and Persians that no injunction or statute which the king establishes may be changed."

15 But the men who had gone as a group to the king told him, "Remember, your majesty, that according to the laws of the Medes and Persians, any decree or edict that the king establishes cannot be repealed."

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

- The trap was set and caught its prey (Daniel), and now these commissioners and satraps reminded the king about the law he signed and Daniel's non-adherence to it

— Daniel's back was against the wall...the only way out of this situation was for God to intervene. This is the exact same circumstance that God puts us in every day.

— He deliberately puts us into these circumstances so that we have no where to go but to Him

(iv) Daniel thrown into the lion's den (6:16-18)

16 Then the king gave orders, and Daniel was brought in and thrown into the lions' den. The king said to Daniel, "Your God whom **you continually serve** will Himself rescue you."

16 Then the king gave orders, and Daniel was brought in and cast into the lions' den. The king spoke and said to Daniel, "Your God whom you constantly serve will Himself deliver you."

16 At this point, the king ordered Daniel brought in and thrown into the lions' pit. The king spoke to Daniel, "Your God, whom you serve constantly, will deliver you himself."

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

- Shouldn't it be that when you live a godly, faithful life that you stay out of trouble like this? Daniel indeed lived a godly, faithful life, but still ended up in life-altering situations in which God was the only One who could rescue him.

- "...you continually serve" - Darius noticed Daniel's continual service to God

— Daniel had balance in his walk with the Lord...he was a man of prayer (v10-12) but was also a man of action and service. When the church doors opened, he was there. When the Word of God was taught, he was listening. When the opportunity to give arose, he gave. When service projects opened up, Daniel was there constantly serving and active. Even Darius, a pagan king, recognized this.

— Daniel didn't pray only, he also served; he was balanced as both a prayer warrior and a servant

- Daniel, just like Shadrach, Meshach and Abed-nego in Dan 3, had an intellectual understanding of the faithfulness of God. He could pass a Sunday School test about the faithfulness of God.

— But when you actually go into the fire experientially, when you are actually dumped into a den of lions, and God is faithful in the midst of that difficulty, it's no longer an exercise in intellect or theology lesson...it becomes relational, personal, incarnational.

— This is the type of depth that God seeks to have with every believer; but how is God supposed to develop this type of relationship with us unless we're placed into a circumstance where we have nothing to trust in but Him.

— This is a different way of looking at your current circumstances...health problems, financial problems, relational problems. You don't know the grace that God will give you through these times, or when or under what circumstances the rescue will occur, or even if a rescue will occur. Whether or not He chooses to rescue you is up to Him, but it's guaranteed that you will feel the presence and faithfulness of God through it as you're open to Him. You'll sense His leadings and His promptings

2 Tim 3:12: Indeed, all who want to live in a godly way in Christ Jesus will be persecuted.

17 And a stone was brought and placed over the mouth of the den; and the king sealed it with his own signet ring and with the signet rings of his nobles, so that nothing would be changed regarding Daniel.

17 A stone was brought and laid over the mouth of the den; and the king sealed it with his own signet ring and with the signet rings of his nobles, so that nothing would be changed in regard to Daniel.

17 A stone was brought and placed over the opening to the pit, and the king affixed a seal to it with his personal signet ring and with the signet rings of his officials so that no one would interfere with Daniel's situation.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

- The lions' den appears to have been a large pit in the ground with an opening above that was sealed by a large stone, probably to keep people from stumbling into it

— The king and his nobles sealed the stone that covered the opening to make sure no one would release Daniel (Cf. the sealing of Jesus' tomb)

[Matt 27:66]

18 Then the king went to his palace and spent the night fasting, and no entertainment was brought before him; and his sleep fled from him.

18 Then the king went off to his palace and spent the night fasting, and no entertainment was brought before him; and his sleep fled from him.

18 Then the king retired to his palace to spend the night fasting. He enjoyed no entertainment, and he couldn't sleep.

18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

- Everything we know about Darius is that he was a good king. It was never his intention to harm Daniel in any way (Cf. v14).

— Darius was largely a victim in this plot by Daniel's jealous underlings

— In contrast to Nebuchadnezzar, who showed no compassion for Daniel's three friends, Darius spent the night without food, entertainment, or sleep

— Sounds like Daniel had a better night sleep than the king

— Normally, prayer accompanied fasting among the Israelites. Darius may have prayed too, but the point of this description is that he felt extremely anxious over the welfare of his friend.

(d) Daniel's deliverance (6:19-23)

(i) Darius' question (6:19-20)

19 Then the king got up at dawn, at the break of day, and went in a hurry to the lions' den.

19 Then the king arose at dawn, at the break of day, and went in haste to the lions' den.

19 The king got up at dawn and went quickly to the lions' pit.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

- Evidently one night in the lion's den was the minimum sentence the law required, because early the next morning Darius set out to free Daniel—if he had survived

20 And when he had come near the den to Daniel, he cried out with a troubled voice. The king began speaking and said to Daniel, "Daniel, servant of the living God, has your God, whom you continually serve, been able to rescue you from the lions?"

20 When he had come near the den to Daniel, he cried out with a troubled voice. The king spoke and said to Daniel, "Daniel, servant of the living God, has your God, whom you constantly serve, been able to deliver you from the lions?"

20 As he approached where Daniel was in the pit, he cried out to him in a voice filled with anguish, "Daniel, servant of the living God, has your God, whom you serve constantly, been able to deliver you from the lions?"

20 And when he came to the den, he cried with a lamentable voice unto Daniel: 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?

- It's almost as if Darius expected a positive answer from Daniel, that the Lord God has saved him from the mouths of the lions

(ii) Daniel announces his deliverance (6:21-22)

21 Then Daniel spoke to the king, "O king, live forever!"

21 Then Daniel spoke to the king, "O king, live forever!"

21 Daniel replied to the king, "May your majesty live forever!"

21 Then said Daniel unto the king, O king, live for ever.

- Daniel's voice was calm and untroubled

22 My God sent His angel and shut the lions' mouths, and they have not harmed me, since I was found innocent before Him; and also toward you, O king, I have committed no crime."

22 My God sent His angel and shut the lions' mouths and they have not harmed me, inasmuch as I was found innocent before Him; and also toward you, O king, I have committed no crime."

22 My God sent his angel and sealed the mouths of the lions. They have not harmed me, proving that I'm innocent before him. Also against you, your majesty, I've committed no offense."

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.

- A complete and total vindication of Daniel and of God's power to save
- "My God" - Daniel had a personal relationship with God
- Daniel's God isn't a relic, a statue, a personal footnote...He's a living, powerful and personal God

[Dan 3:25,28]

- This may have been the same angel, or the Angel of the Lord, who visited Shadrach, Meshach, and Abed-nego in the fiery furnace

(iii) Daniel's removal from the den (6:23)

23 Then the king was very glad and gave orders for Daniel to be lifted up out of the den. So Daniel was lifted up out of the den, and no injury whatever was found on him, because he had **trusted** in his God.

23 Then the king was very pleased and gave orders for Daniel to be taken up out of the den. So Daniel was taken up out of the den and no injury whatever was found on him, because he had trusted in his God.

23 The king was ecstatic, so he gave orders for Daniel to be released from the pit. Daniel was taken up from the pit, and no injury was found to have been inflicted on him, because he had believed in his God.

23 Then was the king 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 manner of hurt was found upon him, because he believed in his God.

- Just like Shadrach, Meshach and Abed-nego in Dan 3, this was another divine rescue operation in which there was no harm or injury whatsoever
- Keep in mind that Daniel was about 83 years old during these events
- "...trusted" - God put Daniel into a circumstance where he had to exercise faith and trust
- In and of ourselves, we do not naturally trust God. My natural inclination is to solve our own problems. God's remedy for that is to put us into a circumstance that we can't resolve, so we're forced to trust in God.
- "Trust" is the difference between heaven and hell. It means "to believe," "to be persuaded of," or "to rely upon"; it's used 99x in John's Gospel.
- If a person never trusts in the person of Jesus Christ, they are not saved
- When we trust in God, we're using our "faith muscle" but like any muscle if you don't use it, it gets weaker
- Christianity begins with faith and Christianity defines faith, and God keeps on us throughout our lives to develop our trust/faith in Him. Our faith in Him defines our

relationship with God and our growth in God.

- The more time a Christian spends not trusting in themselves but trusting God with their circumstances, that is the degree of their growth.
- While it doesn't state it specifically, it's likely that Darius came to know God through believing faith and we'll see him in heaven someday
- Would Darius, a faithless pagan Persian king who wanted to do right toward Daniel, come to know the Living and True God had he not seen God tangibly demonstrated through a weakened, infirmed Daniel?
- There are people in your life who will never get saved unless God uses your circumstances in a particular way. That's a different way of looking at trials...maybe your trial isn't all about you? Maybe there are others whom God is going to touch as a result of your faithfulness to God, following the example of Daniel.

(e) Conclusion (6:24-28)

(i) Daniel's accusers judged (6:24-25)

24 The king then gave orders, and they brought those men who had maliciously accused Daniel, and they threw them, **their children, and their wives** into the lions' den; and they had not reached the bottom of the den before the lions overpowered them and crushed all their bones.

24 The king then gave orders, and they brought those men who had maliciously accused Daniel, and they cast them, their children and their wives into the lions' den; and they had not reached the bottom of the den before the lions overpowered them and crushed all their bones.

24 Then the king gave orders to bring those men who had tried to have Daniel devoured, and they threw them, their children, and their wives into the lions' pit. They had not reached the floor of the pit before the lions had overtaken them and crushed all their bones.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

- These wicked and diabolical men who believed they had weaved the perfect plot to cancel an innocent Daniel will now receive just and rapid punishment for their misdeeds

- The king applied *lex talionis* (law of retaliation) and cast the accusers into the den in which they had placed Daniel (Cf. Gen 12:3; Esther 7:9-10; Gal 6:7)

- The same group of lions who didn't touch Daniel the previous night were unleashed by God in punishment for those who sought to false accuse and murder Daniel

- They were immediately destroyed and brought to nothing

- Yet another example of God fulfilling His promise to Abraham to bless those who bless the Jews, and curse those who curse the Jews (Gen 12:3)
- Daniel simply trusted God, and when we do that God has a way of obtaining vengeance on our adversaries. When we entrust our circumstances to God, He will handle the vengeance part.
- "...their children, and their wives" - to us, this seems arbitrary and unjust
- Darius obviously had no regard for the provision of the Mosaic Law (Deut 24:16) that "each is to die for his own sin"
- However, the effects of people's sins touch others beside themselves. The execution of the wives and children seems unfair and cruel, but it reflects the principle of corporate solidarity that was common in the biblical world.

[Rom 12:19]

25 Then Darius the king wrote to all the peoples, nations, and *populations of all* languages who were living in all the land: "May your peace be great!"

25 Then Darius the king wrote to all the peoples, nations and *men of* every language who were living in all the land: "May your peace abound!"

25 Afterward, King Darius wrote to all nations, nations, and languages who lived throughout his realm:

"May great prosperity be yours!"

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

(ii) Darius glorifies God (6:26-27)

26 I issue a decree that in all the realm of my kingdom people are to **tremble and fear** before the God of Daniel; For He is **the living God** and **enduring forever**, And His kingdom is one which will not be destroyed, And His dominion *will be* forever.

26 I make a decree that in all the dominion of my kingdom men are to fear and tremble before the God of Daniel; For He is the living God and enduring forever, And His kingdom is one which will not be destroyed, And His dominion *will be* forever.

26 "I hereby decree that in every area of my kingdom men are to fear and tremble before the God of Daniel. For he is the living God, who endures forever. His kingdom is one that will not be destroyed, and his dominion continues forever.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

- At least five attributes of God are given by this pagan Persian king:

- "...tremble and fear" - God is holy, deserving of reverence and respect because of who He is
- "...the living God" - He is alive
- "...enduring forever" - He is eternal, He has always been and will always be. He is the "uncaused cause."

27 "He **rescues, saves**, and performs signs and miracles **In heaven and on earth**, He who has *also* rescued Daniel from the power of the lions."

27 "He delivers and rescues and performs signs and wonders **In heaven and on earth**, Who has *also* delivered Daniel from the power of the lions."

27 He delivers and rescues and performs signs and wonders in heaven and on earth. He has delivered Daniel from the power of the lions."

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

- "...rescues, saves" - He is the Deliverer

- "...In heaven and on earth" - He is the God of Creation

It is as though God was giving two witnesses to His people Israel: Nebuchadnezzar and Darius. Both monarchs testified to the living and eternal God's unshakable sovereignty, grace, and power in heaven and on earth (Cf. 4:3,34-35). These testimonies certainly would have encouraged the Israelites to trust Him in spite of the circumstances of the exile.

(iii) Daniel's ongoing success (6:28)

28 So this Daniel enjoyed success in the reign of Darius, and in the reign of Cyrus the Persian.

28 So this Daniel enjoyed success in the reign of Darius and in the reign of Cyrus the Persian.

28 Daniel achieved success during the reigns of Darius and Cyrus the Persian.

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

- God blessed Daniel with a long term of service throughout his life, well into his 80s (Cf. Dan 1:21)

Application

- Safety in persecution
 - Although the Church won't go through Tribulation, we shouldn't get too comfortable
 - We shouldn't be arrogant enough to think that American Christians won't go through what most of the rest of the world goes through with respect to our beliefs and faith

- For the past 200 years, we've been fairly immune because of God's blessing and the foresight and wisdom of some pretty smart guys
- But we've, inch by inch, allowed those who would separate us from our protections to make headway into doing just that
- Freedom of assembly, freedom of speech, freedom of religion
- Faithfulness of God
 - Daniel didn't sweat it...he knew God would protect him
 - Although his trust in God was not a guarantee of safety...there have been millions who trusted God who were voluntarily burned at the stake
 - The faithfulness of God doesn't guarantee that He doesn't have a purpose to come about through a result we didn't anticipate
- Inspiring faith of one consecrated
 - Daniel's performance was impressive
 - We learn more from his reaction and commitment than from his rescue from the lions
- Blessing of obeying God rather than men
 - There's a good chance we'll all have this challenge in the near future
- Reward of separation
 - Separating ourselves from the common, from the world
- God is equal to every emergency
 - "Thou shalt prosper, if thou takest heed" (1 Chr 22:13)