

CHAPTER SIX

I. LAWYERS AND LIONS—6:1-28

a. PERFIDY

TEXT: 6:1-9

- 1 It pleased Darius to set over the kingdom a hundred and twenty satraps, who should be throughout the whole kingdom;
- 2 and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage.
- 3 Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm.
- 4 Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him.
- 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.
- 6 Then these presidents and satraps assembled together to the king, and said thus unto him, King Darius, live for ever.
- 7 All the presidents of the kingdom, the deputies and the satraps, the counsellors and the governors, have consulted together to establish a royal statute, and to make a strong interdict, 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.
- 8 Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.
- 9 Wherefore king Darius signed the writing and the interdict.

QUERIES

- a. Why should Daniel be appointed a "president" over the satraps?
- b. Why could they find no fault with Daniel's relationship to the kingdom?
- c. Why was the law of the Medes and Persians unalterable?

PARAPHRASE

Gubaru (Darius) divided the administration of the kingdom over which Cyrus had placed him among 120 governors. Over these lesser governors he appointed three presidents (Daniel was one of them) to whom they should be accountable in order that the finances of the kingdom might be managed profitably and efficiently. Daniel quickly proved more capable than all the other presidents and governors. He had great ability and the king began to think of placing him over the entire empire as his administrative officer. This made the other presidents and governors very jealous, and they began searching for some fault in the way Daniel was administering the affairs of his office for the king so that they could accuse him to the king. But they could not find one mistake or fault. Daniel was faithful, honest, and absolutely accurate and efficient. After deliberating, their conclusion was that their only opportunity to bring him into disfavor with the king would be through his religion. They decided to go to the king and use him to trap Daniel. After all due ceremony of saluting the king with, "O King Darius, may you live forever," the governors approached the king so eagerly they very nearly bordered on disrespectful behavior in his court. They said, "We presidents, governors, counsellors, and deputies unanimously suggest that you should make a law, irrevocable under any circumstances, that for the next thirty days anyone who should pray to any god except yourself, Your Majesty, shall be thrown to the lions. Your Majesty, we suggest your signature on this law; sign it so that it cannot be cancelled or changed; it will be a law of the Medes and Persians that cannot be revoked." So King Darius signed the law.

COMMENT

v. 1-2 . . . DARIUS . . . SET OVER THE KINGDOM A HUNDRED AND TWENTY SATRAPS . . . We have discussed the problem of identifying this "Darius" in the preceeding chapter. The Nabonidus Chronicle substantiates the fact that Gubaru (Darius) appointed governors in Babylon. These men were an expedient of the king to make the administering of the Persian system of taxes profitable. The king's treasury must suffer no losses. This was a definite characteristic of the Persian era—the hoarding of money (see our comments on chap. 2:39). Over these 120 administrators (satraps) the king appointed three top-echelon cabinet members (presidents) and Daniel was one of the three.

Through the courtesy of Dr. John C. Whitcomb and Eerdmans Publishing Co., we now insert a study of the Medes and Persians from Mr. Whitcomb's book, *Darius The Mede*, pages 68-74:

HISTORICAL SKETCH OF THE
MEDES AND PERSIANS
DOWN TO 520 B.C.

Around 1500 B.C. Aryan peoples first moved into that high plateau region to the east of the Tigris River and to the south of the Caucasus Mountains and Caspian Sea which constitutes the northwestern part of a large country known since 1935 as Iran (from "Airyana" or "land of the Aryans"). The two principal Aryan tribes were the Medes and the Persians. The Medes lived to the east and south of Lake Urmia, and the Persians lived in Parsua, a region to the west of that large lake.

It is in 836 B.C. that we find the first mention of the Medes and Persians in Assyrian records. In that year, Shalmaneser III received tribute from the kings of "Parsua" and reached eastward to the lands of the "Mada." Just one hundred years after this, Tiglathpileser III invaded Parsua and received tribute from Medina chiefs. *Deioces* was the first to unite the nomadic Median tribes into one nation; but he was taken captive by the Assyrians in 715 B.C. and was deported to Syria. His successor,

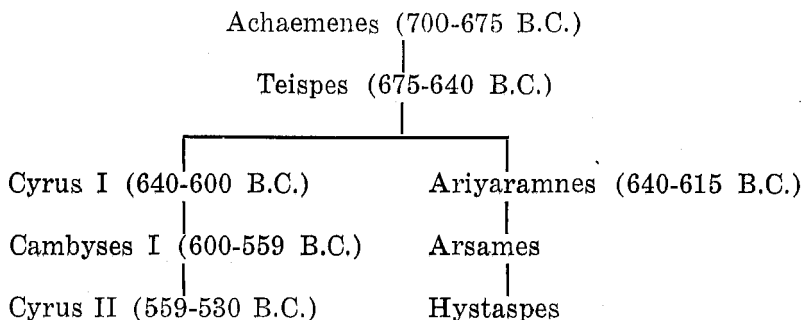
Cyaxares I paid tribute to Sargon, king of Assyria, and attacked the Assyrian province of Harhar in 702 B.C.

About the year 700 B.C., Cimmerian and Scythian tribes began to move south into the Iranian plateau, pushing the Medes before them. Also, the Persians moved south from Parsua to a region south of the Elamite land of Anzan (or Anshan) and named it Parsumash in memory of their original home. At this time their leader was *Achaemenes* (700-675 B.C.), founder of the Achaemenian dynasty, who is noted for having led troops from Parsumash and Anzan against Sennacherib at Halulina in 681 B.C.

Phraortes, king of the Medes, began his twenty-two-year reign in 675 B.C. by forming an anti-Assyrian coalition of Medes and Cimmerians, and causing the Persians to become his vassal. But the Persians, under the leadership of *Teispes* (675-640 B.C.), son of Achaemenes, regained their independence from the Medes following the death of Phraortes in 653 B.C. The Persians were also able to conquer some territory to the east of Parsumash, which they named Parsa; and after the destruction of Elam by the Assyrians in 646 B.C., Teispes assumed the title, "Great King, King of the City Anshan."

Cyaxares II (635-585 B.C.), the new Median king, remained under the power of the Scythians during the first twenty-eight years of his reign; but he finally threw off their yoke and succeeded again in dominating the Persians. In 615 B.C. he led the Medes in a mighty invasion of Assyria, and with the aid of Nabopolassar, King of Babylon, conquered Nineveh in 612 B.C. Two year later he delivered the final blow to the Assyrian army by defeating Ashuruballit at Harran. Absorbing all of northern Mesopotamia, he moved into Asia Minor, met the powerful Lydians, and was forced to establish a common frontier with them at the river Halys (May 28, 585 B.C.).

In the meantime, Teispes had divided his territory between his two sons, *Ariyaramnes* (640-615) and *Cyrus I* (640-600), the former taking the eastern region of Parsa and the latter ruling over Parsumash and the city of Anshan. However, both of these Persian Kings remained vassals of the Medes. The son and grandson of Ariyaramne, *Arsames* and *Hystaspes*, remained petty rulers; but the son of Cyrus I, *Cambyses I* (600-559), married Mandane the daughter of *Astyages* (585-550), successor to the throne of Media. Their son was *Cyrus II, the Great*. Amytis, another daughter of Astyages, became a wife of Nebuchadnezzar; and it was for her sake that he ordered the famous Hanging Gardens of Babylon to be constructed. The Achaemenian dynasty down to the time of Cyrus II, the Great, may be represented by the following genealogical table (the earlier dates are approximate) :



Cyrus II became king of Anshan about 559 B.C., and soon began an insurrection against the weak and corrupt Astyages, king of the Medes, with the help of Nabonidus, the new king of Babylonia. Astyages attempted to crush the revolt, but his general Harpagus, whom he had previously wronged, deserted the cause of Astyages, and brought his soldiers over to the side of young Cyrus. The Median king was soon seized by his men, and the Persians took the capital city of Ecbatana in 550 B.C. without

a battle. From this time forward, the Medes and Persians fought and served together as one unit under the brilliant leadership of Cyrus.

After the conquest of Media, Cyrus moved swiftly to the west, absorbing all of the Median territories as far as the river Halys in Asia Minor. When Croesus, the fabulously wealthy king of Lydia, refused to recognize the sovereignty of Persia, Cyrus defeated him in battle and took over his empire (546 B.C.). Seven years later he was ready to launch the great assault against Babylon itself.

The Neo-Babylonian empire was in no condition to resist a Medo-Persian invasion in the year 539 B.C. During the preceding fourteen years Nabonidus, the Neo-Babylonian king, had not so much as visited Babylon, leaving the administration of that great city in the hands of his profligate son Belshazzar, whose name appears on the cuneiform tablets as "the son of the king." Nabonidus weakened the empire by concentrating his favors upon the cult of the god Sin at the expense of Babylonian deities, thus incurring the wrath of the priesthood.

Realizing that danger was near, Nabonidus came to Babylon for the New Year's festival of April 4, 539 B.C., and began to bring the images of Babylonian divinities into the city from surrounding areas. But it was all to no avail. Toward the end of September, the armies of Cyrus under the command of Ugbaru, governor of Gutium, attacked Opis on the Tigris and defeated the Babylonians. On October 10 Sippar was taken without a battle and Nabonidus fled. Two days later Ugbaru's troops were able to get into Babylon while Belshazzar, completely oblivious of the doom that awaited him, was engaged in a riotous banquet within the "impregnable" walls of the city. The fateful day was October 12; in that same night Belshazzar was slain. Not long afterwards Nabonidus was taken captive.

Cyrus entered Babylon on October 29 and presented himself to the people as a gracious liberator and benefactor. He permitted the gods whom Na-

bonidus had brought into Babylon to be carried back to their respective cities, and pursued a benevolent policy toward various captive peoples who had suffered under the rule of Nebuchadnezzar and his successors. The Jews were favored with a special decree permitting them to return to Palestine and rebuild their ruined temple (Ezra I).

The same day that Cyrus came to Babylon, Gubaru, the new governor or satrap of Babylon and the Region beyond the River, began to appoint sub-governors to rule with him over the vast territories and populations of the Fertile Crescent. On November 6, Ugbaru, the conqueror of Babylon, died; and in March the mother of Belshazzar (Nitocris, wife of Nabonidus and daughter of Nebuchadnezzar) died in Babylon and was publically mourned for five days. Turning the administration of the huge satrapy of Babylonia over to Gubaru, Cyrus left for Ecbatana toward the end of his accession year.

In the meantime, *Cambyses*, son of Cyrus, lived in Sippar and represented his father at the New Year's festivals in Babylon as "the King's son." He was also given the task of preparing for an expedition against Egypt. In 530 B.C., Cyrus appointed his son to be his successor and co-regent just before setting out upon a campaign to the far northeast in the Oxus and Jaxartes region; and at the New Year's festival of March 26, 530 B.C., Cambyses assumed the title "King of Babylon" for the first time, while Cyrus retained the broader title "King of Lands." In the autumn of the same year news reached Babylonia that Cyrus had died on the field of battle. Cambyses was now the sole ruler of the great Persian Empire.

After securing his position on the throne, Cambyses began his conquest of Egypt. He defeated Psammetichus III at Pelusium in 525 B.C. and occupied the entire country. But news of troubles in the homeland disturbed him; and when, on his way home in Palestine, he heard that a pretender had taken the throne, he committed suicide. Fearing

disloyalty, Cambyses had previously ordered his brother Smerdis (or Bardiya) to be killed; but now a man named Gaumata set himself up as the king of Persia, claiming to be Smerdis. The Pseudo-Smerdis, as he was later called, gained a huge following by remitting taxes for three years throughout the Empire.

This would have been the end of the Achaemenian dynasty had not *Darius*, son of Hystaspes and great-grandson of Ariyaramnes (brother of Cyrus I), retained the loyalty of the Persian army. Within the brief space of two months he succeeded in capturing and killing the Pseudo-Smerdis (522 B.C.), and during the next two years defeated nine kings in nineteen battles. His own account of these victories is recorded in the famous Behistun Inscription, carved on the face of a rock cliff three hundred feet above the level of the plain near the old road from Ecbatana to Babylon. Thus the second major phase of Achaemenian rule was launched, to end only with the conquests of Alexander the Great in 331 B.C.

DATED EVENTS IN THE YEAR OF BABYLON'S FALL

New Year's festival observed by the	
Babylonians (4th of Nisan)	April 7, 539 B.C.
Opis attacked by Cyrus (Tishri), Sept.-Oct., 539 B.C.	
Sippar captured by Cyrus	
(14th of Tishri)	Oct. 10, 539 B.C.
Babylon taken by Ugbaru	
(16th of Tishri)	Oct. 12, 539 B.C.
First tablet dated in the reign of	
Cyrus (Tishri)	Sept.-Oct., 539 B.C.
Babylon entered by Cyrus; and Gubaru,	
his governor, appoints governors in	
Babylon (3rd of Marchesvan)	Oct. 29, 539 B.C.
Next to last Nabonidus tablet	
(10th Marchesvan)	Nov. 5, 539 B.C.
Death of Ugbaru	
(11th of Marchesvan)	Nov. 6, 539 B.C.

Second Cyrus tablet	
(24th of Marchesvan)	Nov. 19, 539 B.C.
Last Nabonidus tablet (Kislev),	Nov.-Dec., 539 B.C.
Beginning of period of mourning for some prominent person, possibly Belshazzar's mother (28th of Adar)	Mar. 21, 538 B.C.
End of period of mourning (3rd of Nisan)	Mar. 26, 538 B.C.
Cambyses, son of Cyrus, enters the Temple, apparently for some religious ceremony (4th of Nisan)	Mar. 27, 538 B.C.

NEO-BABYLONIAN AND PERSIAN KINGS

1. *Nabopolassar* (Nabu-apal-usur) - founder of the Neo-Babylonian Empire. (626-605 B.C.)
2. *Nebuchadnezzar* (Nabu-kudurri-user)—his son and the greatest of the Neo-Babylonian kings. (605-562 B.C.)
3. *Evil-Merodach* (Amel-Marduk) — his son. (562-560 B.C.)
4. *Neriglissar* (Nergal-shar-usur) — a son-in-law of Nebuchadnezzar. (560-556 B.C.)
5. *Laborosoarchad* (Labashi-marduk) — his son (a few months in 556 B.C.)
6. *Nabonidus* (Nabu-na'id) — probably the husband of Nitocris, a daughter of Nebuchadnezzar, and the father of *Belshazzar*, who shared the throne during the last years of his reign. (556-539 B.C.)
1. *Cyrus the Great* (539-530 B.C.)
2. *Cambyses* (530-522 B.C.)
3. *Gautama*, or Smerdis, or Bardiya (a few months in 522 B.C.)
4. *Darius I - Hystaspes* (521-486 B.C.)
5. *Xerxes* (486-465 B.C.)
6. *Artaxerxes I - Longimanus* (464-423 B.C.)
7. *Darius II - Ochus* (423-404 B.C.)
8. *Artaxerxes II - Memnon* (404-359 B.C.)
9. *Artaxerxes III - Ochus* (359-338 B.C.)
10. *Arses* (338-335 B.C.)
11. *Darius III* (335-331 B.C.)

v. 3-4 . . . DANIEL WAS DISTINGUISHED ABOVE THE PRESIDENTS . . . THE PRESIDENTS . . . SOUGHT TO FIND OCCASION AGAINST DANIEL . . . Many commentators insist that the "excellent spirit . . . in him" was a direct, supernatural, extraordinary gift of God to Daniel such as the special gifts of the Holy Spirit in the N.T. We cannot agree. We believe it involved much more than technical excellence. It was not mere talent that raised Daniel to such exceeding favor with the king. No doubt he had talent, but talent without moral strength counts for little in such a position as Daniel was placed. Moral strength is not an irresistible gift of the Holy Spirit. It is the moral character even more than the brain that determines the man.

This "excellent spirit" means literally that in Daniel the spirit was predominant, was uppermost, was enthroned. Excellent is something that excels, goes beyond, predominates. We might translate literally, "A spirit that excelled was in him . . . a spirit that jutted out was in him." The spiritual was the chief thing—not the flesh. This excellent spirit was (a) A spirit of self-control; (b) A spirit of genuine piety—to him God was a reality, a living and reliable friend, to whom he could take every difficulty, and on whom he could trust in every danger; (c) A spirit of unshaken faith in God. The man of excellent spirit, in whom spirit excels is (1) a man of purpose; (2) a man of prayer; (3) a man of perception; (4) a man of power. Daniel was all of this. By unswerving faith in God Daniel made use of every circumstance and did not allow circumstances to rule him.

It does not take jealous enemies to find some flaws in all of us — but not even these envious schemers could find fault with Daniel's responsibilities to his pagan ruler! This does not mean, of course, that Daniel was no sinner, but there was no open departure from righteousness and justice which could be brought against him. Daniel was above reproach in honesty, fairness, fidelity, and integrity toward his king.

Daniel's irreproachable integrity is little short of incredible in view of his circumstances! He had come to this land against his will as a prisoner of war; he was requested by a pagan despot to study pagan literature and science

and be trained to serve in a pagan court surrounded by luxury, sensuality, lust, self-seeking, idolatry, and ruthless cruelty. In the middle of all this there grew up this fair flower of a character, pure, true, holy, and stainless, by the acknowledgement of enemies, and in which not even accusers could find a mault! There are no circumstances in which a man must have his garments spotted by the world! In fact, unfavorable circumstances are the most favorable for the development of the godly character. Development of godly character comes, not by what we draw from the things around, but by what we draw from the things from above (Col. 3:1-4).

v. 5-9 . . . WE SHALL NOT FIND ANY OCCASION AGAINST THIS DANIEL, EXCEPT WE FIND IT AGAINST HIM CONCERNING THE LAW OF HIS GOD . . . MAKE A STRONG INTERDICT . . . This is a typical trick of corrupt politicians. If no flaw in a man's social or vocational relationships can be found, the unjust enemy will try to pit the godly man's relationship to God against his relationship to necessary secular loyalties. The enemies of God attempted the same trick against the Son of God but He defeated it in much the same way as Daniel—"render unto Caesar the things that are Caesar's and unto God the things that are God's."

It should not seem unusual even to twentieth century minds that pagan societies would deify their rulers. Adolph Hitler was practically deified in the office of "Fuehrer." Lenin has been practically deified by the Russian communists. The kings of Egypt were worshipped as gods as far back as recorded history can determine. The envious presidents, satraps, and other officials were not suggesting anything unusual to king Darius. Even Herod (Acts 12) revealed in the foolishness of the Jews calling him a god!

They had heard of Daniel's religious practices and observed how faithful he was to them. They were convinced that Daniel would not compromise his religious convictions even at the threat of his life. Thus their scheme is presented to the king—its purpose hidden from him.

It was common for the Babylonians to administer capital punishment by burning (the fiery furnace). To the Persians, who were worshippers of fire, this was regarded



Nevertheless Daniel Prayed

as something of an abomination, and so they destroyed their condemned criminals by casting them to savage beasts.

Darius yielded to the subtle flattery of thinking of himself as being prayed to as a god. Prayer had a very significant place in Persian religion. It was the chief factor in their worship. A great part of the holy writings (the Zend-Avesta, etc.) contains only formulas of prayer and a certain type of litanies. Prayer is regarded as irresistible, as operating with a certain magic power. To omit prayer would mean the collapse of the world. One can readily see why Daniel's enemies centered their attention on prayer.

It is a logical deduction that if the Persian king is a god or an earthly representative of a god, then his decrees ought to be irrevocable (cf. Esther 1:19; 8:8). Diodorus Siculus, ancient historian, reports a case where Darius III (335 B.C.) passed sentence of death upon a certain Charidemus, but "immediately he repented and blamed himself, as having greatly erred; but it was not possible to undo what was done by royal authority." These jealous politicians had taken this custom into account and were banking on it to help them achieve their purpose when the king should later discover their trick!

QUIZ

1. Where did the Medes and the Persians originate?
2. When were the Babylonians and Persians allied and for what purpose?
3. What did Cyrus II, the Great, do for the Jews in captivity?
4. Why is Daniel's irreproachable integrity so unique?
5. What trick did the enemies of Daniel use after no flaw in his job can be found?
6. How important was prayer in the pagan Persian religion?

b. PERSISTENCE

TEXT: 6:10-18

- 10 And when Daniel knew that the writing was signed, he went into his house; (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his

- knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.
- 11 Then these men assembled together, and found Daniel making petition and supplication before his God.
- 12 Then they came near, and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto 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.
- 13 Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day.
- 14 Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him.
- 15 Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed.
- 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.
- 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 nothing might be changed concerning Daniel.
- 18 Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him.

QUERIES

- a. Did Daniel deliberately provoke their wrath by praying, v. 10?
- b. How did the king labor all day to rescue Daniel?
- c. Why seal the stone?

PARAPHRASE

But though Daniel knew about the decree of king Darius, he went home and knelt down as usual in his upstairs room, with its windows open toward Jerusalem, and prayed three times a day, just as he was accustomed to do every day, giving thanks to his God. Then Daniel's enemies all gathered secretly at his house and found him praying there, as they knew he would, to his Jehovah God. They rushed back to the king and subtly reminded him, You have signed a decree, have you not, O king, that demands that any man who shall pray to any god except yourself, within the next thirty days, shall be thrown to the wild lions? The king answered, Yes, that is absolutely correct. And, according to the law of the Medes and Persians, my decree cannot be altered or abrogated! The satraps, presidents and others who had been spying on Daniel then said to the king, This fellow, Daniel, one of the Jewish captives, is paying no attention to you or your law. He is praying to his God three times each day. Hearing this, the king was very angry with himself for signing the law, and made up his mind he would try to save Daniel. He spent the rest of the day trying to figure out some way to rescind the law or stop the execution of it. In the evening the men came again to the king and said, O king, there is nothing that can be done. You signed the law and it cannot be changed. Fearfully the king gave the order for Daniel's arrest, and so Daniel was brought to the den of lions. The king said to him, May your God, whom you worship continually and who has delivered you in the past, deliver you now. And they threw Daniel into the den of lions. A stone was brought and placed over the access into the den through which the animals were driven. The king sealed it with his own official signet ring, and that of his government, so that no one would dare rescue Daniel from the lions. Then the king returned to his palace and was awake the whole night in a state of deep depression and agitation of soul. He could not eat, he could not sleep and he had no desire to have his usual entertainment.

v. 10-11 . . . DANIEL . . . WENT INTO HIS HOUSE . . . AND KNEELED . . . AND PRAYED Daniel did the only thing he could do. He was not deliberately courting martyrdom or persecution, but if he had evaded the issue he would have given the appearance of trusting his God only when it was physically profitable. Very plainly there were only two alternatives: (a) Continue to worship God as he had been doing all along and face the probability of death and trust in God; (b) Submit to the decree of the king, save his neck, and declare his unbelief and cowardice. Daniel believed God!

The original text indicates his chamber was an "upper chamber." One of those rooms built upon some corner of the roof or a special tower-like chamber on top of the house, with latticed windows no doubt for coolness, where one could be alone for rest and meditation. Daniel, being one of the presidents, would have no mean place of abode. But he had some mean enemies! Praying toward Jerusalem seems to have its origin in I Kings 8:33ff. His jealous contemporaries appear to have set up a watch at his window (all of them gathered so as to have plenty of witnesses). When they had seen enough they made haste for the king's palace.

v. 12-13 . . . HAST THOU NOT SIGNED AN INTERDICT . . . DANIEL . . . REGARDETH NOT . . . These envious politicians are crafty psychologists. They are also liars. First they "psych" the king into an even more emphatic declaration of his decree and the absolute impossibility of its being revoked. Then they applied nationalistic prejudice to "psych" the king against Daniel by referring to him as "that fellow (Daniel) . . . one of the Jewish prisoners of war . . ." To top it all off they exaggerated the truth in their own scheming imaginations into a lie and said that Daniel had no regard for the king. Now it is true that Daniel would not give precedence to any king or any king's law over God and His laws. However, it was not true that Daniel had no proper regard for the king's authority in other realms. In fact, it had already been recognized by the king that Daniel did have high regard for him and his country. But the king is under great pressure.

v. 14-15 . . . THE KING . . . WAS SORE DISPLEASED . . . SET HIS HEART . . . TO RESCUE HIM . . . Darius was no moron. He knew he had been tricked. He also knew he was about to lose his most efficient, truthworthy, and loyal president which did not make him happy. No doubt the schemers were not prepared for this reaction. Just how Darius went about his attempt to rescue Daniel from this predicament we are not told. It is easy to infer, from verse 15, that he argued, reasone, and attempted to coerce his advisors to relent on this decree—that he not be held to the irrevocable nature of a royal decree this time. But they would not relent! They “belabored” the king over and over again with the inviolability of Medo-Persian law. They probably even dropped a threatening inneundo here and there that they would take the matter to Cyrus if he should desist from his duty. This, of course, is the kind of political pressure that broke down what little moral fibre Pontius Pilate had when he would have released Jesus as a man who had done no evil. The phrase “Thou art not a friend of Caesar,” modified with the times, has rung in the ears of many a man faced with such a moral decision between right and wrong — and they have surrendered to the wrong for fear of Caesar. What should ring in their ears are the words of the Lord, “Do not fear him who is able only to destroy the body, rather fear Him who is able to destroy both body and soul in hell!”

v. 16-18 . . . THEY BROUGHT DANIEL, AND CAST HIM INTO THE DEN OF LIONS . . . The king seems to have some hope that Daniel’s God, whom he worshipped so faithfully, would by some mighty wonder deliver him. Perhaps Darius had even heard stories of Daniel’s past deliverance under the Babylonians. It would be too far-fetched to think that Darius had come to any personal faith in Jehovah God such as Daniel himself had. Darius was at least truly interested in seeing Daniel saved because he had high regard for the seer.

Some think the lion’s den must have had a gate or a normal door-type entrance at the side where ferocious animals were driven in, plus an opening on top through which condemned criminals were dropped into the midst of the

ravenous beasts. The top opening would not need to be closed since it would be completely inaccessible from within while the side gate was doubly secured by rolling a large stone in front of it. Darius then placed some type of seal upon the stone door and the imprint of his signet ring and that of the government therein. Guards were probably placed there at the insistence of Daniel's enemies so no one would tamper with the door or attempt to rescue Daniel.

The king, wrestling with his conscience and depressed at the thought of losing so trustworthy a friend as Daniel, was nearly beside himself all night. He could not eat, he was in no mood for any kind of entertainment, and he could not sleep. Many times he probably paused from pacing the floor of his palace room and looked and listened toward the lions den to catch some indication of hope, against hope, that Daniel might survive the night. He no doubt remonstrated with himself over and over at being tricked by his own pride and by evil and envious men, all of whom put together were not worth this trustworthy administrator, Daniel. Little did he know what great power the God of Daniel had.

QUIZ

1. What were Daniel's alternatives when he learned of the king's decree?
2. Describe the crafty way in which the enemies of Daniel pressured the king?
3. Why was the king upset when he finally realized what must be done?
4. How did the king probably try to rescue Daniel?
5. Did Darius have Daniel's faith that his God would rescue him?
6. How upset was the king?

c. PRESERVATION

TEXT: 6:19-28

- 19 Then the king arose very early in the morning, and went in haste unto the den of lions.
- 20 And when he came near unto the den to Daniel, he cried with a lamentable voice; 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?

- 21 Then said Daniel unto the king, O King, live for ever.
 22 My God hath sent his angel, and hath shut the lions' mouths, and 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.
 23 Then was the king glad, 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 had trusted in his God.
 24 And the king commanded, and they brought those men that 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, before they came to the bottom of the den.
 25 Then king Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.
 26 I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed: and his dominion shall be even unto the end:
 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.
 28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

QUERIES

- a. Why did the king cry "with a lamentable" voice?
- b. Just how innocent was Daniel before the living God?
- c. Why did the king have the wives and children of Daniel's enemies thrown into the lion's den?

PARAPHRASE

Very early the next morning the king hurried to the lions' den. As he ran toward the den he began crying out, O Daniel, servant of the living God, was your God, whom



God Rewards Faith

240

you worship faithfully, able to deliver you from death by the lions? Then the king was almost overcome with relief to hear Daniel's voice as he answered, O king, may thy days be many. My God has sent His angel to shut the lions' mouths so that they cannot harm me. My God has protected me because I am innocent of the wrong of which I have been accused, and you know that I have done no wrong to you, O king. The king was so glad that he was nearly beside himself and he ordered that Daniel be hoisted up out of the lions' den. When Daniel had been brought up not a scratch was found on him. Daniel's deliverance was due to his complete trust in God. Immediately the king ordered that the men who had accused Daniel, along with their wives and children, be brought and thrown into the lions' den. As they were being cast into the den, the lions leaped upon them and tore their bodies apart before they even hit the bottom of the pit. Afterwards king Darius issued this decree addressed to everyone under his administration: May all my subjects dwell in peace! I hereby decree that in all the areas where Cyrus has appointed me to rule men shall pay due respect to the God of Daniel. His God is the living, unchanging God whose kingdom shall never be destroyed and whose power is omnipotent. Daniel's God delivers His people, preserving them from harm and He does it by performing great miracles in heaven and earth. This is the omnipotent God who delivered Daniel from the power of the lions. So Daniel prospered in the days Darius ruled for Cyrus in Babylon and during all the rest of the reign of Cyrus who ruled all the empire.

COMMENT

v. 19-22 . . . THE KING AROSE VERY EARLY IN THE MORNING . . . The king could hardly contain himself until the very beginning of sunrise. At the first sign of dawn he gathered a few servants and went with much haste to the lions' den. Hoping against hope he came near the pit yelling the name of Daniel. Drawing up to the hole opened at the top of the pit he yelled with a voice of pain and pleading, down into it, "Daniel! You who serve Jehovah God as your God, are you still alive?" When he heard the voice of Daniel replying, he was very evidently overjoyed

(v. 23). Daniel answers, respectful as ever, informing the king that the angel of Jehovah was sent to shut the mouths of the lions. Scriptures abound in revelation concerning the activity of angels of God "as ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). We have outlined a special study on angels in Daniel chapter 10.

Daniel does not mean to infer that he was sinless but simply that he was "innocent" of the charges for which he had been thrown to the lions and, therefore, because of his complete trust in God and not in himself, God delivered him. He also politely, but frankly, reminded the king that the king was well aware of his innocence.

v. 23-24 . . . THEN WAS THE KING GLAD . . . The original indicates the king was "exceedingly glad." Daniel was hoisted out of the pit through the opening at the top. Not one scratch was found on his body. The lions had been completely restrained from harming him in any way.

Then Oriental justice was meted out. The men who had lied about Daniel were ordered brought, along with their wives and children, and they were cast into the jaws of death they had been so ready to give Daniel. Their fate is mentioned by Daniel, not out of malice, but objectively, in order to show that Daniel's deliverance was miraculous. The lions did no harm to Daniel, not because they were not hungry or because they were docile, but because some supernatural power prevented them from putting even the slightest scratch upon him.

v. 25-28 THEN KING DARIUS WROTE UNTO ALL THE PEOPLES . . . Darius ruled in the region of Babylon and beyond the River (see comments at beginning of this chapter), so he wrote to all under his sub-rule (Cyrus the Great was ruler over all the empire). It would be too much conjecture to think Darius was doing anything more than commanding that Daniel's God be worshipped along with all the other gods of the Persian pantheon. He does not confess Daniel's God to be the only True God. He knows now that Daniel's God is able to do miraculous wonders, but he believes his gods are able to do such wonders also.

so ends the historical portion of the book. Daniel's purpose has been to record the mighty demonstration of God's miraculous power to deliver and the sovereignty of God over the greatest of pagan powers. These historical demonstrations are to provide the basis for the prophecies of deliverance for the captive Jews that follow in Daniel's book. The visions of deliverance and the visions of 600 years of history God unfolds through the pen of Daniel are to be believed! The people of God will be victorious over all bondage and persecution! They will have their Messiah and messianic kingdom! Their "prince" will usher in a time of spiritual renewal (chap. 9)! If God can deliver from the fiery furnace, from the lions' den, and can bring down a Nebuchadnezzar and a Belshazzar—then He can deliver these captives!

QUIZ

1. What was the attitude of the king as he went to the lions' den?
2. What was his attitude when he heard Daniel's voice?
3. Why mention that the lions tore the Persians asunder?
4. What is the purpose of the historical section of Daniel?

SERMON NUMBER SIX

LAWYERS AND LIONS

Text: Daniel 6

INTRODUCTION

I. WHO IS DARIUS THE MEDE?

A. John C. Whitcomb, Jr., in his book, *Darius, The Mede*, contends that an error was made in transcription of the Nabonidus Chronicle when two different names were both translated "Gobryas."

1. One name was Ugbaru, the governor of Gutium, who entered Babylon with the army of Cyrus and conquered the city.
2. The other name is Gabaru, who appointed satraps.

DANIEL

3. In line 22 of this Chronicle, Ugbaru is said to have died.
 4. Mr. Whitcomb suggests that Ugbaru was indeed Gobryas who conquered the city in the name of Cyrus, but Gubaru is the one who was appointed governor of Babylon and is the same person as Darius, the Mede.
- B. He is mentioned in Daniel 9:1 as the son of Ahasuerus.
1. The fact that no cuneiform text known to us mentions the name of Gubaru's father (Darius) is no evidence that his father could not have been Ahasuerus.
- C. Gubaru was appointed governor of Babylon and the River beyond on the very day Cyrus first set foot in the conquered city, October 29, 539 B.C.
1. He continued in that position throughout the reign of Cyrus and through more than half of the subsequent reign of Cambyses, the son of Cyrus.
 2. The great prominence given to Darius the Mede (Gubaru) in the book of Daniel is readily explained if we assume his identification with a person by the name of Gubaru whose reign extended over 14 years (539-525 B.C.)!

II. DANIEL'S HIGH POSITION IN PERSIAN GOVERNMENT

- A. It is interesting that Daniel maintains high position in government with the drastic change of administration from Babylonian to Persian.
1. Usually a "clean sweep" of former government officials is made when an Oriental king conquers an enemy's government.
 2. We would like to know some of the details of Daniel's circumstances during the change of government, but we have none.
- B. Daniel was appointed as one of the top-echelon cabinet members, "a president."
1. There were three such "presidents."
 2. They had subordinated under them 120 satraps.

LAWYERS AND LIONS

3. The Persians were great administrators, they had an excellent revenue system, public works system, postal system, etc.
 4. The satraps and the presidents were charged with seeing that the king's treasury should suffer no loss of revenue.
- C. Daniel's position was doubtless granted because of his character.
1. Technically, he was probably well schooled in government affairs, especially of the province of Babylon, so the Persians would want to use his knowledge of Babylon people and history.
 2. Morally, he was above reproach. The Persian king had doubtless been informed or tested Daniel for himself and was assured that Daniel was trustworthy and would serve his ruler well.

DISCUSSION

I. PERFIDY, 6:1-9

- A. Moved by jealousy and prejudice the other officials of Darius' kingdom sought to have Daniel dishonored and deposed from office, probably in order to have a relative or friend appointed in his place.
1. It may be simply that the excellence of Daniel's technical performance and moral integrity made him favored in the king's counsels and his contemporaries grew envious.
 2. It does not take jealous enemies to find some flaw in all of us—but not even these envious schemers could find faults with Daniel's responsibilities to his pagan ruler!
 3. This does not mean that Daniel was no sinner—but there was no open departure from faithfulness and justice and honesty that could be brought against him.
 4. Daniel's irreproachable integrity is little short of incredible in view of his circumstances. He had come to this land against his will as a prisoner of war; he was requested by a pagan despot to study pagan literature and science and be trained

DANIEL

to serve in a pagan court surrounded by luxury, sensuality, lust, self-seeking, idolatry, and ruthless cruelty; to serve a ruler who held his people in slavery.

5. In the middle of all this there grew up this fair flower of a character, pure, true, holy, and stainless, by the acknowledgement of enemies, and in which not even accusers could find a fault!
 6. There are no circumstances in which a man must have his garments spotted by the world! NOT EVEN IN PRISON, AS WE SHALL LEARN LATER! In fact, unfavorable circumstances are the most favorable for the development of the godly character. Development of godly character comes not by what we draw from the things around, but by what we draw from the things from above (Col. 3:1-4).
- B. The next move was to try to pit the godly man's relationship to God against his relationship to necessary secular loyalties.
1. The enemies of God attempted the same trick against the Son of God but He defeated it in much the same way as Daniel—"render unto Caesar the things that are Caesar's and unto God the things that are God's."
 2. Villanous men have used the same tactics for centuries against godly people of whom they are envious. God-fearing men seeking political office even in America have been subtly villified with innuendo and inferences that they will be less than loyal or less than humane because they are religiously conservative and fundamental. The American press has assassinated the characters of some political figures of this decade because these men were god-fearing and not afraid to say so (Lester Maddox, George Wallace, and others too numerous to mention).
- C. Communists have imprisoned, tortured, and killed millions of Christians on "trumped up" charges.
1. Richard Wurmbrand tells in his book *Tortured For Christ*, of being kidnapped right off a public

LAWYERS AND LIONS

street and imprisoned because they said, “. . . you are telling your people to just be patient and the Americans will come and deliver them . . . you are also telling them the communists will not continue to rule! These are counter-revolutionary lies!” He had said none of this!

2. Haralan Popoff in his book, *I Was A Communist Prisoner*, tells how he and many other Christian ministers were arrested and tried as spies against the state when they had done nothing but preach the Gospel.
3. Once Wurmbrand was released by having been “ransomed” with payment of \$6,000. The Communists told him, “Go to the West and preach Christ as much as you like, but don’t touch us! Don’t speak a word against us! We tell you frankly what we plan for you if you do tell what happened. First of all, for \$1,200 we can find a gangster to liquidate you, or we can kidnap you . . . We can also destroy you morally by spreading a story about you with a girl, theft, or some sin of your youth. The Westerners—especially Americans—are very easily deceived and duped.”

D. Why such perfidy against God-fearing people?

1. Because darkness cannot stand the light (cf. John 3:19-20).
2. Atheism, materialism, polytheism cannot tolerate the idea of God, The Only True and Holy God
3. Wurmbrand writes, “The cruelty of atheism is hard to believe. When a man has no faith in the reward of good or the punishment of evil, there is no reason to be human . . . I heard one torturer say, ‘I thank God, in whom I don’t believe, that I have lived to this hour when I can express all the evil in my heart.’ ”
4. Lenin wrote, “Every religious idea, every idea of God, even flirting with the idea of God, is unutterable vileness of the most dangerous kind, contagion of the most abominable kind. Millions of sins, filthy deeds, acts of violence and physical con-

DANIEL

tagion are far less dangerous than the subtle, spiritual idea of a God."

5. Men cannot be kept in bondage to be exploited by selfish, wicked, ungodly tyrants if the truth of God is preached and lived, therefore those who love and serve God will be persecuted. (cf. Jn. 15:18ff.)

II. PERSISTENCE, 6:10-18

A. Daniel did the only thing he could do. He was not deliberately courting martyrdom or persecution, but if he evaded the issue he would have given the appearance of trusting his God only when it was physically profitable.

1. He had only one alternative: submit to the decree of the king, save his neck, and declare his unbelief and cowardice. DANIEL BELIEVED GOD!
2. These words ring down the corridors of time, "Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we cannot but speak of what we have seen and heard." "We must obey God rather than men. . . (Acts 5:19-20; 5:29)."
3. Wurmbrand writes, "It was strictly forbidden to preach to other prisoners . . . A number of us decided to pay the price for the privilege of preaching, so we accepted their terms. It was a deal; we preached and they beat us. We were happy preaching. They were happy beating us, so everyone was happy."
4. Wurmbrand tells of a preacher who was tortured by being made to stand for two weeks day and night, but he resisted. They finally brought in his 14-year-old son and began to whip the boy in front of the father saying that they would continue to beat him until the preacher said what they wished him to say. The poor man was half mad. He bore it as long as he could. When he could not stand it any more, he cried to his son, "Alexander, I must say what they want! I can't bear your beating any more!" The son answered,

LAWYERS AND LIONS

"Father, don't do me the injustice to have a traitor as a parent. Withstand! If they kill me, I will die with the words 'Jesus and my fatherland.'" The communists, enraged, fell upon the child and beat him to death, with blood spattered over the walls of the cell. He died praising God!

- B. Daniel's sentence was to be thrown to the lions. This was no tame pack of lions, for we learn later that when the men who had conspired against Daniel were thrown in, the lions tore them asunder before they even hit the bottom of the pit.
1. Some of the tortures Wurmbrand had to endure because of his faith:
 - a. Tortured with red-hot irons and pokers and knives.
 - b. Starving rats driven into his cell against which he had to defend himself.
 - c. Some Christians tied to crosses for 4 days and nights; the crosses put on the floor and hundreds of prisoners had to fulfill their bodily necessities over the faces and bodies of the crucified ones.
 - d. A priest, after being driven nearly insane with tortures, was forced to consecrate human excrement and urine and give Holy Communion to Christians in this form.
 2. Some of the tortures Haralan Popoff had to endure because of his faith:
 - a. Locked in a filthy cell literally plastered with bed-bugs (he killed 539 his first night in the cell).
 - b. Stand with face eight inches from a wall for ten days and nights without food or drink or sleep while questioned and while tormented with food and drink nearby. His blood drained from his head to his legs; his face became yellow; his legs swelled to twice their normal size.
 - c. He was beaten, spat upon, thrown in an underground dungeon, made to work under the whip of prison guards, starved on one piece of bread

DANIEL

and six-tablespoons of watery soup per day when he did get anything to eat.

- C. Others have endured as much or more
1. The question we all ought to ask is, "Would my faith in God and Christ stand such a test?"
 2. It could happen to American Christians right here in America without a Russian or Chinese communist ever setting foot on our shores.
 3. Our own government could be toppled and taken over by godless Americans and the government made into a people's god.
 4. If your children were beaten to death before your eyes, could you still trust in Jesus and take Him at His word?
 5. If you had to go without eating for ten days, could you still believe God loved you?
 6. If you were threatened not to tell others about Christ, would you?

III. PRESERVATION, 6:19-28

- A. God sent his angels to shut the mouths of the lions. Daniel's God was not impotent!
1. This was a glorious manifestation of the power of Jehovah God against the ultimate that a pagan monarch could do.
 2. Men cannot even take the lives of other men unless God permits it.
 3. The Bible abounds in illustrations of this.
- B. Wurmbrand writes of his deliverance: ". . . they broke four vertebrae in my back, and many other bones. They carved me in a dozen places. They burned and cut eighteen holes in my body. Doctors in Oslo, seeing all this and the scars of the lung tuberculosis which I also had, declared that my being alive today is a pure miracle! According to their medical books, I should have been dead for years. I know myself it is a miracle. God is a God of miracles."
- C. Daniel was preserved for a purpose. Evidently God had many years for Daniel to serve Him yet in being an agent of God's revelation to the covenant people

LAWYERS AND LIONS

of their future. Daniel also served as a contact between pagan government and captive people.

1. All whom God saves out of danger and death are saved for His purposes, not simply for their fleshly ease.
2. Many never survive the persecutions and executions of physical life . . . THOSE WHO DO SHOULD BE THANKFUL FOR THE OPPORTUNITY TO CONTINUE TO SERVE HIM ON EARTH! FOR CHRISTIANS WHO DO NOT SURVIVE, WE SHOULD BE THANKFUL THEY HAVE GONE TO BE WITH HIM, AND THEY DO REST FROM THEIR LABORS, AND THEIR WORKS DO FOLLOW AFTER THEM!
3. Wurmbrand writes, "I believe God performed this wonder (his release) so that you could hear my voice crying out on behalf of the Underground Church behind the Iron Curtain."
4. Even those who die bear fruit: "A Christian was sentenced to death. Before being executed, he was allowed to see his wife. His last words to his wife were, 'You must know that I die loving those who kill me. They don't know what they do and my last request of you is to love them, too. Don't have bitterness in your heart because they kill your beloved one. We will meet in heaven.' These words impressed the officer of the secret police who attended the discussion between the two. Afterward he told me the story in prison, where he had been put for becoming a Christian."
5. Those of us who live in affluent America have no idea what it is to suffer for our faith in Christ. But why have we been spared? What purpose does God have in being so merciful and beneficent toward us? IS IT NOT IN ORDER THAT WE SHALL HAVE ABUNDANCE TO SHARE WITH THOSE ALL OVER THE WORLD WHO DO NOT HAVE . . . AND MATERIAL GOODS ARE NOT PRIMARILY THE THINGS WE SHOULD BE SO READY TO SHARE . . . WE SHOULD PUT OUR MATERIAL GOODS TO WORK IN ORDER TO SHARE WITH OTHERS THE GOOD NEWS OF CHRIST! The goods are merely means to the end of the good news!

CONCLUSION

I. LESSONS TO BE LEARNED

- A. Popoff writes, "Tritchkov's prediction that I would rot there and never get to see my family again was not fulfilled. Our lives and destinies do not depend on human ambitions and predictions but on a higher will and power—God opened the door to the dungeon."
- B. Wurmbrand writes, "There is only one method of resistance to brainwashing. This is "heartwashing." If the heart is cleansed by the love of Jesus Christ, and if the heart loves Him, you can resist all tortures."
- C. Wurmbrand, "One great lesson arose from all the beatings, torturings and butchery of the communists: that the spirit is master of the body."
- D. "Preachers in the West usually assume that those whom they have in church are really convinced about the main truths of Christianity, which they are not. You rarely hear a sermon proving the truth of our faith. But behind the Iron Curtain, men who have never learned to do it give their converts a very serious foundation."

II. LEADERS TO BE CONVERTED

- A. Darius may not have been converted, but he was forced by the facts to admit the existence of Daniel's God and he acted in accordance with that.
- B. Wurmbrand writes, "But can a communist leader be converted? Surely, because he is unhappy and insecure just like his victim . . . The communists, who very often are as sincere in their beliefs as Christians are in theirs, are passing through a great crisis . . . They had believed that communism would create a brotherhood among nations. Now they see that communist countries quarrel with each other like dogs . . . They had really believed that communism would create an earthly paradise, opposed to what they call the illusory paradise in heaven. And now their peoples are hungry . . . The communists

LAWYERS AND LIONS

had believed in their leaders. Now they have read in their own newspapers that Stalin was a mass murderer and Khrushchev an idiot . . . There is a void in the hearts of communists. This void can be filled by Christ alone . . . There is something positive in the enormous amount of drunkenness in communist countries. There is the longing for a wider life, which communism cannot give. The average Russian is a deep, great-hearted, generous person. Communism is shallow and superficial. He seeks the deep life and, finding it nowhere else, he seeks it in alcohol. He expresses in alcoholism his horror about the brutal and deceiving life he has to live."

"We must win rulers: political, economic, scientific, artistic personalities. They are the engineers of souls. They mold the souls of men. Winning them, you win the people they lead and influence."

- C. There is only one force which can overthrow communism or any other pagan power over men. . . This force is the truth of God in the Gospel of Christ.

The underground church has already won communist rulers for Christ. Gheorghiu Dej, Rumania's prime minister, died a converted man after confessing his sin and changing his sinful life.

In communist countries there are communist members of the government who are hidden Christians. This can spread.

- D. IT HAPPENED IN DANIEL'S TIME . . . IT HAPPENED IN THE APOSTLE PAUL'S TIME . . . IT HAPPENED IN ALEXANDER CAMPBELL'S TIME. IT CAN HAPPEN IN OUR TIME!

IF WE FEAR GOD AND ARE NOT AFRAID OF
LAWYERS AND LIONS!

EXAMINATION SIX

REFUTATIONS

(Answer the following by giving the argument which will correct the statement)

1. Darius was the conquerer of Babylon. Refute!

DANIEL

2. Daniel did not serve Darius well because he felt he was not obligated to serve a pagan king faithfully. Refute!
3. Darius took pleasure in committing Daniel to the lion's den for disobeying the king's edict. Refute!

ASSOCIATIONS

(Associate the persons or events of column one with the correct person or event of column two)

1	2
Darius	Medo-Persian origin
president	concubine
Cyrus	Ugbaru
Cambyses	Belshazzar
Gobryas	Gubaru
Aryans	lake
Elam	mountain
law	son of Cyrus
lion	king of Persia
angel	administrator
	Medo-Persian territory
	city of Jews
	unalterable
	execution
	deliverance

MEMORIZATIONS

(Fill in the blanks:)

. . . That in all the _____ of my kingdom men tremble and fear before the _____ of Daniel; for he is the _____ God, and steadfast for ever, and his kingdom that which shall not be _____: and his dominion shall be even unto the end: he delivereth and _____, and he worketh _____ and _____ in heaven and in earth, who hath delivered Daniel from the power of the _____.

EXAMINATION SIX

EXPLANATIONS

1. Explain who Darius the Mede was.
2. Explain why the enemies of Daniel persuaded the king to make an edict about praying to any other God except the king.
3. Explain why the king was so concerned about the safety of Daniel after he had ordered Daniel thrown to the lions.
4. Explain why the king commanded the accusers of Daniel and their families to be thrown to the lions after Daniel had been delivered by the angel of the Lord.
5. Explain why the law of the Medes and Persians could not be revoked.



The Four Symbolic Beasts