



SUMMARY- DANIEL 6:1-28

Daniel 6 shows Daniel faithfully serving under Darius while jealous officials scheme to destroy him. They trap him by convincing the king to ban prayer to anyone but himself, yet Daniel continues praying openly to the Lord. Daniel is thrown into the lions' den, but God shuts the lions' mouths and preserves him through the night. The conspirators are judged, and Darius declares that Daniel's God is living, sovereign, and able to rescue.

STRUCTURE

- A God makes Daniel prosper inside of a pagan government (6:1-3)
- B Jealous officials conspire against the faithful exile (6:4-9)
 - C Daniel remains faithful in prayer (6:10-11)
 - D **Persia's power collapses under its own decree (6:12-18)**
 - C' Daniel trusts God and is vindicated (6:19-23)
- B' Jealous officials are destroyed by their own conspiracy (6:24)
- A' God makes Daniel prosper inside a pagan government that proclaims His rule (6:25-28).

GENERAL COMMENTARY:

Daniel 3 and 6 are parallel. One enforces false worship; the other forbids true worship. Both involve political pressure. Both threaten death. Both showcase faithfulness through resistance. Both involve an emotional king. Both result in deliverance through God's angel. Both highlight vindication: promotion for the faithful, death for the wicked. Finally, both stories end with a king proclaiming Israel's God. The purpose of the parallels is to reveal how empires persecute: They command what God forbids (Dan. 3) and forbid what God commands (Dan. 6). Our responsibility is to honor authority up until it contradicts the law of God. By submitting to the higher law, we can rest assured that He will vindicate us—if not in this life, through resurrection. Both stories speak of conquering death, which foreshadows the resurrection of Dan. 12:2. God rules not just over empires but over the realm of death. Death is a tyrant's greatest weapon. For the people of God, it poses no threat.

Daniel 6 appears to be written as a loose "chiasm"—an ancient literary pattern that parallels sections to accentuate a point. A/A' highlight how God prospers His saints, even under pagan rule. However, the doxology of 6:26-27 represents a movement from mere prosperity to proclamation of God's rule over the powers that be. B/B' both emphasize conspiracy through the repeated phrase, "agreed" or "agreement" (6:6, 7; also, 11, 15). The second parallel again represents a movement—from successful conspiracy to foiled schemes (6:24). C/C' foreground Daniel's faithfulness. He does not pray for show like the hypocrites of Matthew 6, but neither does he hide. In fulfillment of 1 Kings 8:46-49, he perseveres in praying toward Jerusalem, despite the king's decree. What begins as faithfulness in prayer turns to vindication in the lions' den. Through faith, Daniel "stopped the mouths of lions" (Heb. 11:33), just as Shadrach, Meshach, and Abednego "quenched the power of fire" (11:34; Dan. 3).

The middle of the chiasm has no parallel. It stands alone to make the central theme pop: Persia's power collapses under its own decree. Verses 12-18 tell the story of an all-powerful ruler who is, in fact, impotent—manipulated by his own counselors and trapped by his own law. The king who did as he pleased in verse 1 is now exposed. He wants to rescue Daniel but cannot; his distress reveals his limits. The Kingdom of Man projects power, yet it remains subject to external forces. Above it all, the Most High God rules the kingdom of Persia and all the kingdoms of man. Like Babylon, Persia eventually acknowledges this. The first goal of God's rule is not to crush but to shine His light and save.

VERSE-BY-VERSE COMMENTARY:

1 It pleased Darius to set over the kingdom 120 satraps, to be throughout the whole kingdom; 2 and over them three high officials, of whom Daniel was one, to whom these satraps should give account, so that the king might suffer no loss. 3 Then this Daniel became distinguished above all the other high officials and satraps, because an excellent spirit was in him. And the king planned to set him over the whole kingdom.

—"It pleased Darius":

- "Darius": Some think he served under Cyrus the Persian; others believe this is an alternative name for Cyrus. We do not have a historical record of his identity outside of Scripture. This does not mean he didn't exist. Many times throughout history, a name found only in Scripture is eventually uncovered through archaeological research.

- The chapter begins with Darius' ironic illusion of sovereignty: The king who did as he "pleased" would succumb to manipulation from conspirators and become imprisoned by his own regretful decree. Kings that seem to display total freedom are in truth held captive by forces beyond their control.
 - This theme reappears in the apocalyptic visions later in the book, especially in Daniel 11:
 - 11:3: "Then a mighty king shall arise, who shall rule with great dominion and **do as he wills.**"
 - 11:16: "But he who comes against him **shall do as he wills**, and none shall stand before him."
 - 11:36 "And the king **shall do as he wills**. He shall exalt himself and magnify himself above every god..."
 - The tyrant of Daniel 11 refers most immediately to Antiochus IV Epiphanes, the Seleucid king who persecuted the Jews and desecrated the temple, especially during the crisis of 167–164 BC. Yet Daniel's vision also points beyond Antiochus to a final eschatological tyrant who behaves in the same pattern. Paul draws on Daniel 11:36 in 2 Thessalonians 2:3–8, when he describes the "man of lawlessness" who "opposes and exalts himself against every so-called god or object of worship" and is finally destroyed by "the appearance of [Christ's] coming."
 - Daniel 5 prepares us to understand the truth about sovereignty: tyrants are actually subjects. They appear to do as they please, but they bend to forces beyond their control—forces overseen by the Most High God. Therefore, we need not fear tyrants. As the tide cannot transgress its appointed boundary, neither can the kings rule beyond God's prescribed limits.
- "120 satraps":
- The organization was: Darius→three officials (including Daniel)→120 satraps→all Persia.
 - Longman: "Daniel not only survives in spite of his faith; he prospers."
 - House: "Babylon was placed in a satrapy (broadly speaking, a district of the empire) with Syria, Phoenicia, and Palestine, thus making 'one huge satrapy'" ruled over by one independent monarch.
- "Daniel became distinguished above all the other high officials and satraps":
- As we saw in Babylon, Daniel has distinguished himself again. Despite Judah's exile, faithful Jews prosper. God's favor goes with His people.
 - "because an excellent spirit was in him":
 - Dan. 1:17: "God gave them learning and skill in all literature and wisdom, and Daniel had understanding in all visions and dreams."
 - Dan. 4:8: "Daniel... in whom is the spirit of the holy gods."
 - Dan. 4:9: "I know that the spirit of the holy gods is in you..."
 - Dan. 5:11: "There is a man in your kingdom in whom is the spirit of the holy gods... light and understanding and wisdom like the wisdom of the gods were found in him."
 - Dan. 5:12: "An excellent spirit, knowledge, and understanding... were found in this Daniel."
 - Dan. 5:14: "I have heard of you that the spirit of the gods is in you, and that light and understanding and excellent wisdom are found in you."
 - Daniel consistently shows himself superior to all pagan leaders. His God is greater. Even if the king does not yet recognize Israel's God, he sees the benefit of Daniel's gifts: "the king planned to set him over the whole kingdom."
 - Fewell (qtd. by Longman): "We have seen the Hebrew sage climb the political ladder from captive prisoner to initiate to sage (ch. 1) to chief sage (ch. 2) to administrator over the province of Babylon (chs. 2-3) to the king's personal adviser (ch. 4) to third ruler in the kingdom (ch. 5) to the prime minister that the king himself intends, at the beginning of ch. 6, to set over the entire kingdom and does implicitly set over the kingdom at the end of ch. 6."

4 Then the high officials and the satraps sought to find a ground for complaint against Daniel with regard to the kingdom, but they could find no ground for complaint or any fault, because he was faithful, and no error or fault was found in him. 5 Then these men said, "We shall not find any ground for complaint against this Daniel unless we find it in connection with the law of his God." 6 Then these high officials and satraps came by agreement to the king and said to him, "O King Darius, live forever! 7 All the high officials of the kingdom, the prefects and the satraps, the counselors and the governors are agreed that the king should establish an ordinance and enforce an injunction, that whoever makes petition to any god or man for thirty days, except to you, O king, shall be cast into

the den of lions. 8 Now, O king, establish the injunction and sign the document, so that it cannot be changed, according to the law of the Medes and the Persians, which cannot be revoked." 9 Therefore King Darius signed the document and injunction.

—"the high officials and the satraps": There were three "high officials" including Daniel. The plural suggests that his two teammates conspired against him.

—"sought to find ground for a complaint": There is a difference between observing problems and scouring for them. Scripture condemns "faultfinders" (Jude 16 NIV).

—"they could find no ground":

- I'm reminded of 1 Peter, where persecuted believers are exhorted:
 - 2:19–20: "For this is a gracious thing... if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing..."
 - 3:17: "For it is better to suffer for doing good, if that should be God's will, than for doing evil."
 - 4:15–16: "But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name."
- If you suffer for doing wrong, there is no reward. If you suffer for doing right, it is "a gracious thing" and a "credit" to you. Like Daniel, we should endeavor to maintain moral laws such that none can accuse us—at least, not rightfully.

—"unless we find it in connection with the law of his God": Daniel and his friends consistently submit to the laws of the land, with only this exception. They model how we must live inside the machinery of Empire. Obey the laws. Honor the leaders. Submit in everything, except when it violates Scripture.

—"came by agreement": This was a conspiracy.

—"All the high officials of the kingdom, the prefects and the satraps, the counselors and the governors are agreed":

- The conspiracy began with only "the high officials" and "satraps". Now they claim it includes "prefects... counselors... [and] governors".
- This is a manipulative overstatement. Daniel was one of the "high officials", yet they claimed "all... are agreed". In no world would Daniel have agreed to a law that forbade him from praying to Yahweh.
- Conspirators manufacture unity in order to manipulate. The king is left to feel that dissent would pit him against his whole newly formed administration.
- The multiplication of civic leadership titles reminds us of Daniel 3, where the populace was manipulated to worship an idol because "all are agreed". Beware of false unity. People use it for leverage.

—"whoever makes petition to any god or man for thirty days, except to you, O king, shall be cast into the den of lions":

- "god or man... except you": This implies that the king has divine status. The conspirators manipulate not only with *false unity* but with *flattery*.
- "makes a petition": Verses 10-11 will reveal that this decree is tailored, not neutral. They knew Daniel's prayer habits and crafted the law accordingly.
- "for thirty days":
 - The theme of time is prevalent in Daniel, as we have seen throughout. Kings imagine that they control the calendar, but God alone does.
 - We are reminded of Daniel 7:25, where a tyrant "shall think to change the times and the law" and to "wear out the saints of the Most High." Daniel 6 anticipates future rulers who will seek to regulate worship according to their own laws and timeframes.
 - If a government tells Christians how and when to worship, Daniel's example shows the proper response: resistance.
 - But we resist without grandstanding or making a show of it, which Daniel exemplifies later.
- "shall be cast into a den of lions":
 - We are reminded of the parallel passage in Daniel 3:
 - In Dan. 3, Daniel's friends are pressured to worship an idol; in Dan. 6, Daniel is pressured not to pray (except to the king).

- In Dan. 3 and Dan. 6, the Empire's entire political leadership is employed in exerting this pressure.
- In both, God's people are threatened with death.
- In both, faithfulness is publicly visible—Daniel's friends publicly resist; Daniel refuses to hide.
- In both, the king is emotionally disturbed by the resistance—Nebuchadnezzar is "furious"; Darius is "distressed".
- In both, God rescues His people from death by sending an angel.
- In both, deliverance leads to a royal confession about Yahweh.
- In both, enemies are judged by the very instrument meant for God's people—The furnace destroys Babylonian captors; the lions devour Persian officials.
- In both, God's people are promoted afterward.
- This passage is referenced as an example of faith in the New Testament: *"32 And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets— 33 who through faith conquered kingdoms, enforced justice, obtained promises, **stopped the mouths of lions**, 34 quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, put foreign armies to flight"* (Heb. 11:32-34).
- The Book of Esther provides two examples of a Persian law that cannot be revoked:
 - Est. 1:19: *"Let the king give her place to another... and let it be written among the laws of the Persians and the Medes **so that it may not be repealed.**"*
 - Est. 8:8: *"An edict written in the name of the king and sealed with the king's ring **cannot be revoked.**"*
 - In each case, God uses Persia's irrevocable laws to accomplish His sovereign purposes. In Esther 1, the decree clears the way for Esther to become queen and save God's people. In Esther 8, the decree meant to authorize a Jewish Holocaust is answered by another irrevocable decree that leads to Haman's downfall and Israel's salvation. The same theme appears in Daniel 6: the king's law backfires because God is not threatened by irrevocable decrees. He bends them to bless the people they were meant to harm; He turns them to judge the people who plotted the harm.
- "Therefore, King Darius signed the document": The first word, "Therefore", indicates the king's mental state following their appeal. He is not presented as an eager participant but as a maneuvered pawn.

10 When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem. He got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously. 11 Then these men came by agreement and found Daniel making petition and plea before his God. 12 Then they came near and said before the king, concerning the injunction, "O king! Did you not sign an injunction, that anyone who makes petition to any god or man within thirty days except to you, O king, shall be cast into the den of lions?" The king answered and said, "The thing stands fast, according to the law of the Medes and Persians, which cannot be revoked." 13 Then they answered and said before the king, "Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or the injunction you have signed, but makes his petition three times a day." 14 Then the king, when he heard these words, was much distressed and set his mind to deliver Daniel. And he labored till the sun went down to rescue him. 15 Then these men came by agreement to the king and said to the king, "Know, O king, that it is a law of the Medes and Persians that no injunction or ordinance that the king establishes can be changed."

—"When Daniel knew that the document had been signed":

- The author wants us to know that Daniel did not act in ignorance. He knew the danger and prayed anyway. His faithfulness is portrayed as courage.
- I love this quote from CS Lewis: "Courage is not simply one of the virtues, but the form of every virtue at the testing point, which means at the point of highest reality. A chastity or honesty or mercy which yields to danger will be chaste or honest or merciful only on conditions. Pilate was merciful till it became risky."

- Daniel did not just pray when freedom allowed it. He prayed when faithfulness demanded it—morning, noon, and night. Faithfulness is more than consistency. It's having the courage to remain consistent, despite cost.

—“windows... open toward Jerusalem”:

- Jesus warns against hypocrites who pray only to be seen by others (Matt. 6). This is not that. Daniel is not showy. Hypocrites pray to be seen, but faithfulness refuses to hide.
- Daniel (ch. 6) and his friends (ch. 3) show how to respond to unbiblical decrees. On one hand, we resist. On the other hand, we don't grandstand. We don't make a show of our civil disobedience. If the government bears down on us, we remain faithful and refuse to hide. But we also don't create a spectacle. Daniel remained in his own home when he prayed. Likewise, his friends' resistance was subtle until Nebuchadnezzar spotlighted them.
- When Solomon built the temple, he dedicated it with these words: *“If they sin against you... and you are angry with them and give them to an enemy... and they are carried away captive... yet if they turn their heart... and pray to you... in the land of their enemies... if they pray to you toward their land... the city that you have chosen, and the house that I have built for your name, then hear in heaven your dwelling place their prayer...”* (1 Kgs. 8:46-49).
- Daniel embodies this Scripture. Carried off into exile, he prays toward Jerusalem, trusting that God will “hear in heaven”.
- Daniel 6 foreshadows Daniel 9:16, where he prays, “O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem.” That prayer leads to Gabriel's visitation and the seventy-weeks prophecy—a vision of Israel's future, the coming of Christ, and a greater jubilee: freedom from exile finally achieved through the Messiah.

—“He got down on his knees”: The posture of humility further underscores that Daniel is not arrogantly clamoring for attention. He does not have a martyr complex.

—“three times a day”:

- We are reminded of Ps. 55:17: “Evening and morning and at noon I utter my complaint and moan, and he hears my voice.”
- The earliest Christian document outside the New Testament, the Didache, instructs believers to pray the Lord's prayer three times a day (Did. 8:2-3).

—“and gave thanks”: Daniel didn't just pray for Jerusalem to be restored. He also gave thanks. Our prayers of petition must be mixed with prayers of gratitude. In my experience, praying about my worries only increases them if I neglect thanksgiving.

—“as he had done previously”: The author is signaling that Daniel did not initiate a new prayer habit to defy the king. He only continued what he previously did.

—“these men came by agreement and found Daniel making petition”:

- In 6:6, they “came by agreement to the king”; in 6:7, they “agreed” to craft an ordinance; in 6:11 (here), they “came by agreement” to catch Daniel praying; in 6:15, they “came by agreement” to indict Daniel before the king.
- Because this had been Daniel's habit, they expected to find him praying. The theme of “agreement” underscores that this was not just a series of unfortunate events. The government conspired against Daniel.
- Against the backdrop of Daniel's broader theme of God's sovereignty, the point is that every conspiracy ultimately backfires. God uses the plans of our enemies against them—and for us. We are reminded of Joseph's statement to his brothers: “As for you, you meant evil against me, but God meant it for good” (Gen. 50:20). Throughout Daniel, the exile is presented as a second Joseph. Jesus combines their stories: like Joseph, His own brothers conspired to sell Him, but Jesus used their conspiracy to save them; like Daniel, political insiders conspired against Jesus, but He used their conspiracy to defeat death (Daniel, from lions; Jesus, from the tomb).

—“Daniel, who is one of the exiles”: They could have said, “Daniel, who is the highest of the officials, soon to receive the kingdom...” but they chose to label him an exile. An outsider. Belshazzar spoke of him this way too. Their derisive labeling foreshadows a similar fate as the king who was killed “that very night” (5:30).

—“pays no attention to you”:

- This recalls 3:12: "These men, O king, pay no attention to you; they do not serve your gods or worship the golden image that you have set up."
- In both cases, the accusers frame faithfulness as a personal affront to the king. They stoke the king's emotion to achieve their own ends.

—"the king... was much distressed and set his mind to deliver Daniel":

- Unlike Nebuchadnezzar, who was "furious" at godly defiance, Darius is "distressed". He believes in Daniel.
- The king's sovereignty is ironically limited by his own decree. Daniel 6:8, 12, and 15 all repeat the same point: Persian laws cannot be revoked. The king can bind Daniel, but he also binds himself. The "unchangeable" law exposes not Darius's power, but his impotence before the Most High God. The king "labored till the sun went down to rescue him"—to no avail.
- The story echoes Pontius Pilate, who sought to rescue Jesus but proved his own impotence. Both Pilate and Darius were manipulated by others.

16 Then the king commanded, and Daniel was brought and cast into the den of lions. The king declared to Daniel, "May your God, whom you serve continually, deliver you!" 17 And a stone was brought and laid on 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 spent the night fasting; no diversions were brought to him, and sleep fled from him.

—"May your God, whom you serve continually, deliver you":

- The king prays to Yahweh, though he does not yet know him ("your God"). This is markedly different from Nebuchadnezzar's posture: "who is the god who will deliver you out of my hands?" (3:15).
- Darius remarks on Daniel's faithfulness, which is foregrounded throughout this passage: "whom you serve continually". Daniel did not serve God when it was convenient. He served God "continually".
- I'm reminded of Ps. 32:6: "Let everyone who is godly pray to you when you may be found. Surely when the mighty waters rise, they will not reach him at all." There is a time when God "may be found"—before the waters ever rise! Too many people wait till disaster strikes, till they're stuck in a lions' den, till the flood waters rise. God wants to be more than your Savior; He wants to be your Friend. "A friend loves at all times"—not just in crisis.
- The implication of Darius' prayer is that God hears Daniel on account of his lifetime faithfulness, not just his last-minute cry of distress.

—"stone was brought and laid on the mouth of the den":

- Both Daniel 3 and 6 reveal God as sovereign over death. In this way, they typologically foreshadow both the resurrection of Christ and the general resurrection of Daniel 12:2.
- The "stone" at the "mouth of the den" points toward the stone at the mouth of our Lord's tomb. Symbols throughout this passage remind us of the first Easter. Observe the chart:

Daniel 6

Righteous man condemned through conspiracy of leaders

Handed over to imperial authority

Cast into the lions' den

Stone placed over the den

Stone sealed by royal authorities

Spends the night in the den

King comes at dawn in distress

Found alive

Delivered by God from death

Accusers judged

Royal decree honors Daniel's God to the nations

Christ (Gospels)

Sinless Christ condemned through conspiracy of leaders

Handed over to imperial authority

Laid in the tomb

Stone placed over the tomb

Tomb sealed by authorities

Spends two nights in the tomb

Women come at dawn in grief

Raised from the dead

Vindicated by God in resurrection

Sin, Satan, and death defeated

Gospel proclaimed to all nations after resurrection

—The difference between Daniel's ordeal and Christ's is that the former emerged without harm, but Jesus suffered the torture of crucifixion. He still bears the scars.

—"spent the night fasting": This is not explicitly spiritual fasting. It appears to be related more to his distress—he also refuses entertainment and can't sleep. That said, we are naturally reminded of Daniel's spiritual diets in chapters 1 and 9, both of which yield holy outcomes. We expect a positive answer to the king's distress.

—The king can't sleep in his cush palace; Daniel rests peacefully in a lions' den.

19 Then, at break of day, the king arose and went in haste to the den of lions. 20 As he came near to the den where Daniel was, he cried out in a tone of anguish. The king declared to Daniel, "O Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?" 21 Then Daniel said to the king, "O king, live forever! 22 My God sent his angel and shut the lions' mouths, and they have not harmed me, because I was found blameless before him; and also before you, O king, I have done no harm." 23 Then the king was exceedingly glad, and commanded that Daniel be taken up out of the den. So Daniel was taken up out of the den, and no kind of harm was found on him, because he had trusted in his God. 24 And the king commanded, and those men who had maliciously accused Daniel were brought and cast into the den of lions—they, their children, and their wives. And before they reached the bottom of the den, the lions overpowered them and broke all their bones in pieces.

—"servant of the living God": Pagans do not refer to Israel's God in this way throughout Scripture. The king is inching toward faith. His appearance at the lions' den suggests that perhaps a mustard seed of faith is trying to sprout.

—"O king, live forever": Daniel honors the very king who decreed his execution.

—"God sent his angel and shut the lions' mouths":

- Dan. 3:28: "*Nebuchadnezzar answered and said, 'Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants, who trusted in him.'*"
- Nebuchadnezzar said the "fourth man in the fire" was God's angel. I concluded there that this "angel" might have been the pre-incarnate Christ, who is elsewhere portrayed in the OT as "the angel (messenger) of Yahweh."
- We are not told whether this angel made himself visible to Daniel like he did to Babylon in chapter 3. Either way, God delivers His servants from death.

—"because I was found blameless before him; and also before you, O king":

- God did not just rescue Daniel because of prayer. He rescued Daniel because of faithfulness: He served God and the King with honor.
- Other passages that link obedience/disobedience to prayer:
 - Ps. 66:18: "If I had cherished iniquity in my heart, the Lord would not have listened."
 - Pr. 28:9: "If one turns away his ear from hearing the law, even his prayer is an abomination."
 - Isa. 59:1–2: "Your iniquities have made a separation between you and your God... so that he does not hear."
 - 1 Jhn. 3:21–22: "Whatever we ask we receive from him, because we keep his commandments and do what pleases him."
- The point is not that we "earn" answers to prayer. The point is friendship. Friendship is two-way. When we walk in step with God, we learn to ask in step with God. When we live according to His will, we ask according to His will. Friendship with God is about alignment—our hearts, our prayers, our lives moving in step with Him.
- As with Christ's resurrection, Daniel's deliverance from death is vindication. Both Daniel and Jesus appeared guilty; God shows them to be innocent.

—"no harm was found in him because he trusted in his God": God saved Daniel not only due to prayer and faithfulness but also faith. He trusted God to save him.

—"maliciously accused":

- Dan. 3:8: they "came forward and maliciously accused the Jews."
- This is a variation of the same Aramaic words in 6:24. It was an ancient idiom that could literally be rendered, "they ate his pieces."
- Daniel's enemies "ate his pieces"—devoured him with accusations. Ironically, these enemies are cast into the lions' den—and have their own "pieces" eaten up!

- God turns their verbal violence into poetic justice: those whose mouths devoured the righteous are instead devoured by the mouths of lions.

—Not just these men, but their families are consumed. As with the sin of Achan, wickedness destroys entire households.

—"before they reached the bottom of the den, the lions overpowered": This accentuates that Daniel's deliverance was miraculous. The lions were not just sleepy the prior night. An angel shut their mouths.

25 Then King Darius wrote to all the peoples, nations, and languages that dwell in all the earth: "Peace be multiplied to you. 26 I make a decree, that in all my royal dominion people are to tremble and fear before the God of Daniel, for he is the living God, enduring forever; his kingdom shall never be destroyed, and his dominion shall be to the end. 27 He delivers and rescues; he works signs and wonders in heaven and on earth, he who has saved Daniel from the power of the lions." 28 So this Daniel prospered during the reign of Darius and the reign of Cyrus the Persian.

—"King Darius wrote to all the peoples, nations, and languages that dwell in all the earth":

- This parallels Dan. 4:1 where, after the miracle, Nebuchadnezzar writes "to all peoples, nations, and languages, that dwell in all the earth."
- In both cases, a pagan king becomes the unexpected herald of Israel's God.
- Persia ruled the known world. We know from Daniel 2 that two more empires will succeed Persia before "One like a Son of Man" seizes global dominion. The Book of Daniel is a story about which kingdom will rule over "all peoples, nations, and languages, that dwell on the earth."

—"people are to tremble and fear before the God of Daniel, for he is the living God":

- Nebuchadnezzar's praise in 4:1-3 is surpassed by Darius' in 6:26-28. The former praises God for His wonders but does not bow till the end of the chapter. Darius bows. Moreover, he commands every person to follow suit.
- Goldingay (qtd. by House): "Daniel's God is not merely to be tolerated but to be worshiped with reverence and awe."

—Darius repeats the theme of the Book of Daniel that God's "kingdom shall never be destroyed, and his dominion shall be to the end." Then he bears witness to God's power in rescuing Daniel from "the power of lions."

—The kingdoms of man rise, decree, and conspire, but ultimately, they collapse. Only God's kingdom endures.

—God's heart is not for the kingdom of man to collapse, though. His heart is to bear witness to the kingdom of man—as He does here through Daniel, and even through Darius. He longs for the kingdom of man to be saved, not destroyed.

—Pray for your leaders. Pray for your nation.

—House: "Daniel 6 completes the book's narrative section, having thoroughly introduced the setting, visions, interpretations and prayers in Daniel 7–12. Readers have been taught to understand exile historically, theologically and imaginatively. They have learned that exile will not end quickly (see 1:1–2, 21; 2:24–45; 6:28). Thus, exiles must learn to trust and serve God (1:8–16; 2:17–19; 3:16–18; 6:16–23) amid personal and community peril (1:8–16; 2:13–19; 3:8–23; 6:10–23). They must learn great wisdom (1:8–16; 2:13–16; 4:19–27; 5:13–28; 6:21–22) through consistent devotion (1:8–16; 2:17–19; 3:16–18; 6:10–11), divine enablement (1:9, 17; 2:19; 3:24–25; 4:8, 18, 19–27; 5:13–28; 6:3) and readiness to praise the God who rules, protects and saves (1:1–2; 2:20–23; 3:26–29; 4:1–3, 34–37; 6:25–27). Their witness will have a positive impact on some people outside their faith (2:46–49; 3:26–29; 4:1–3, 34–37; 6:25–27), though not on others (3:8–12; 5:1–30; 6:3–9). Regardless, all peoples are welcome in God's kingdom."



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