

## Daniel 6:1-10 (NASB) Notes

- Historical context: By this time, Daniel was in his early 80s, and some Jewish captives had already returned to Jerusalem under the leadership of Zerubbabel (*Ezra 1:1-4; 2:2; 3:2*).
- Darius the Mede is NOT Darius I, who ruled Persia from 522 – 486 BC, but may refer to Gubaru (Gobryas), the governor of Babylon mentioned in the Nabonidus Chronicle, or it may even have been the great king Cyrus himself.

<sup>1</sup> It seemed good to Darius to appoint 120 satraps over the kingdom, that they would be in charge of the whole kingdom,

- **“satrap”** = “protector of the kingdom”

<sup>2</sup> and over them three commissioners (of whom Daniel was one), that these satraps might be accountable to them, and that the king might not **suffer loss**.

⇒ What does the phrase “suffer loss” indicate?

- **“suffer loss”** = *Ezra 4:13* – affect revenue. Made sure that all tax monies were collected and not stolen.

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

⇒ In what ways had Daniel “distinguished” himself? • “to conquer, excel” ... participle = continual action

- **“possessed an extraordinary spirit”** = cf., *1:17; 2:28,30,47; 4:18; 5:11-12*

<sup>4</sup> Then the commissioners and satraps began trying to find a ground of accusation against Daniel in regard to government affairs; but they could find **no ground of accusation** or *evidence of corruption*, inasmuch as he was **faithful**, and no **negligence** or **corruption** was *to be* found in him.

⇒ How is Daniel described?

- **“faithful”** = trustworthy
- no **“negligence”** = *Ezra 6:9* – “without fail”
- no **“corruption”** = *Dan.2:9* – lying, something done wickedly

<sup>5</sup> Then these men said, “We will not find any ground of accusation against this Daniel unless we find it against him with regard to the law of his God.”

<sup>6</sup> Then these commissioners and satraps **came by agreement** to the king and spoke to him as follows: “King Darius, live forever!”

⇒ Does this plot sound spontaneous or premeditated?

- **“came by agreement”** = to gather in a tumultuous throng, to come thronging. See **vv. 11, 15** below & **Ps.2:1**. The term can denote a mob scene.

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

- **“consulted together”** = to advise, counsel

- **“den”** = pit

<sup>8</sup> Now, O king, establish the injunction and sign the document so that it may not be changed, according to the **law of the Medes and Persians**, which may not be revoked.”

⇒ What is unusual about the “law of the Medes and Persians”?

<sup>9</sup> Therefore King Darius signed the document, that is, the injunction.

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

⇒ Was Daniel's response spontaneous or premeditated? • **1Kings8:28-30, 38-39, 46-51; Jonah 2:4; Dan.9:1-6**

- Shows resolve (**Dan.1:8**), plus continuous, repeated, faithful action. His religious convictions were not hidden or secret, plus his commitment was such that he would not compromise, even to save his life. Paul's instruction in **Phil.4:6-7**.

- Warren Wiersbe: “A believer who knows how to kneel in prayer has no problem standing in the strength of the Lord.”