SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



THE COMPLETE STUDY

Daniel

Chapter Six

Open Mouths, Closed Mouths — Deep Dive and Workbook Companion in One

NASB 1995 | LESSON 6 | DEEP DIVE | THREE VOICES

Every workbook question from *Discovering Daniel* lesson 6 — the Scripture written out, each answer in one sentence, cross references, three teachers, critical thinking and a key question — with the **Deep Dive** woven in verse group by verse group: the Aramaic behind the story, **Amir Tsarfati**, **John MacArthur** and **David Guzik** at length, and diagrams of Daniel's seventy years, the anatomy of the trap, the prayer that did not change, the den beside the tomb, and the two decrees.

THE PASSAGE

Daniel 6:1–28

The trap · the den · the decree

THE METHOD

Workbook + Deep Dive

Capture · Analyze · Compare · Execute

WHAT'S INSIDE

Contents

One workbook lesson, one chapter, and the Deep Dive inside it — movement by movement

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"My God sent His angel and shut the lions' mouths and they have not harmed me, inasmuch as I was found innocent before Him." — Daniel 6:22

BEFORE YOU BEGIN · THE PASSAGE

Daniel 6:1–28

Open Mouths, Closed Mouths — As He Had Been Doing Previously

† How to Read This Study

The workbook lesson runs in the order you work it at the table — **Capture the Scene**, **Analyze the Message**, **Compare This Passage with the Rest of Scripture**, **Execute** — with every question from *Discovering Daniel* written out, the NASB95 text under it, an answer in one sentence you can copy into the book, a cross reference, the three teachers, a point of critical thinking and a key question. Because the whole chapter is one lesson, *Capture the Scene* is read in four verse groups, and after each group the book pauses for **Going Deeper**: the Deep Dive movement for those verses — the passage marked, the Aramaic Daniel wrote, and the same three voices at length. Diagrams sit where the story turns. The book ends with the passage set inside the whole Bible, the three voices side by side, and questions for the table.

- **Capture the Scene** — what do I see? Observation, straight from the text, in four verse groups.
- **Going Deeper** — after each group, the Deep Dive for those verses: Aramaic, history and the three teachers.
- **Analyze the Message** — what does it say and mean? With *Discovering Daniel* open.
- **Compare** — how is it supported elsewhere in the Bible? Every cross reference written out.
- **Execute** — how does this affect my life? Off the page and into the week.

AMIR TSARFATI · Discovering Daniel | JOHN MACARTHUR · Grace to You | DAVID GUZIK · Enduring Word

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · DANIEL 6:22

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

† Before the Passage

Babylon has fallen (5:30–31). The last word of chapter 5 is that "Darius the Mede received the kingdom at about the age of sixty-two," and chapter 6 opens with him reorganizing it: a hundred and twenty satraps, three commissioners over them, "of whom Daniel was one." Daniel is past eighty. He was a teenager when Nebuchadnezzar carried him off in 605 BC; he has outlived that king, read the handwriting on the wall for that king's grandson, and now serves the empire that ended Babylon. Outside the Bible no ruler called

"Darius the Mede" appears by that name, and the teachers weigh three views — another name for Cyrus himself, or for Cambyses, or for Gubaru, the governor Cyrus set over Babylon; several note that *Darius* may be a title rather than a personal name. The chapter is not interested in the question. It is interested in the fact that the new regime, like the old one, finds Daniel at the top.

Chapter 6 is the last of the six stories; chapter 7 begins the visions. It is also the mirror of chapter 3. There three young men refused to bow to a statue and were thrown into a furnace under Nebuchadnezzar; here one old man refuses to stop praying and is thrown to lions under Darius. Same pattern: a royal decree, a faithful refusal, a sentence carried out, a deliverance inside the sentence rather than from it, and a pagan king confessing the God of Israel. The book is showing that the God who kept His people under Babylon keeps them under Persia too.

Hold one word over the whole chapter: **found**. Daniel's enemies "could find no ground of accusation" (v. 4); they will find nothing "unless we find it against him with regard to the law of his God" (v. 5); they "found Daniel making petition" (v. 11); in the morning Daniel "was found innocent before Him" (v. 22), and "no injury whatever was found on him" (v. 23). Men searched Daniel for a fault and found only his God. Tsarfati reads the chapter for Israel and for the believer who will be hated for faithfulness; MacArthur presses the habit of prayer and the sovereignty that shut the lions' mouths; Guzik walks the law, the den, the king, and the picture of the empty tomb behind the stone. All three agree on the sermon: the night in the den was won in sixty years of mornings on his knees.

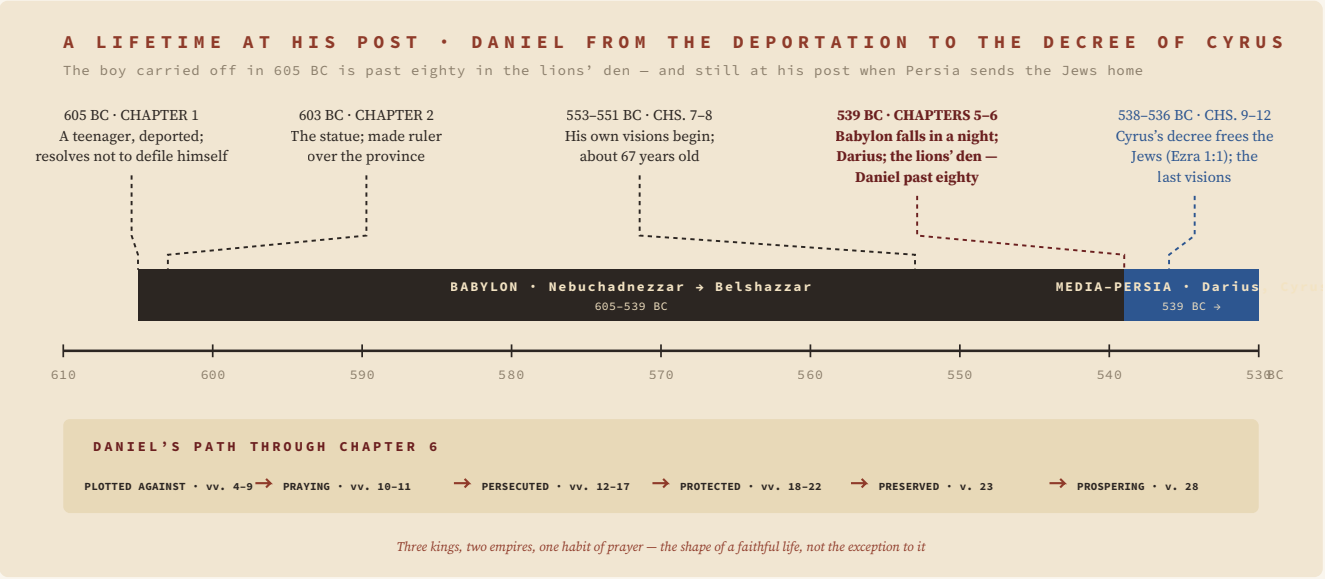


FIGURE 1 · A LIFETIME AT HIS POST — DANIEL UNDER THREE KINGS AND TWO EMPIRES, 605 TO 536 BC

PART ONE · DISCOVERING DANIEL · LESSON 6

DANIEL 6:1–28 · CAPTURE THE SCENE, WITH THE DEEP DIVE

Open Mouths, Closed Mouths

Babylon has fallen and Daniel, past eighty, is about to be set over the whole Persian kingdom. His rivals audit his work and find nothing, so they make his prayer a crime with a law the king cannot undo. Daniel keeps his windows open and his knees on the floor as he had been doing previously; the king seals him in with the lions and cannot sleep; and at dawn the God who shut the lions' mouths opens a king's.

IN THIS PART

- Capture the Scene — eleven questions on Daniel 6, verse by verse, in four groups
- Going Deeper I — *A Man Without Fault, and a Trap* (6:1–9), and the anatomy of the trap
- Going Deeper II — *As He Had Been Doing Previously* (6:10–17), and the five details of one habit
- Going Deeper III — *My God Sent His Angel* (6:18–24), and the den beside the tomb
- Going Deeper IV — *The Decree of Darius* (6:25–28), and the two decrees side by side

01 CAPTURE THE SCENE

What do I see? · verses 1–9

Using my Bible, working through Daniel 6 verse by verse.

KEY VERSE · DANIEL 6:22 NASB95

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

1 **As Darius set up governors and administrators over the kingdom, what did he think about doing, and why (see Daniel 6:3)?** P. 113

Daniel 6:3 · NASB95

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

IN MY WORDS

Because Daniel kept standing out above all the other officials by an extraordinary spirit, Darius planned to promote him over the whole kingdom.

CROSS REFERENCE **Genesis 41:38-39** Pharaoh said of Joseph, "Can we find a man like this, in whom is a divine spirit?"—the same recognition by a pagan king.

AMIR TSARFATI · Discovering Daniel

Tsarfati points out that Daniel was now in his eighties and serving his third empire; the regime changed, the language of the court changed, but the man did not.

DAVID GUZIK · Enduring Word

Guzik notes that the phrase is continuous—Daniel kept on distinguishing himself. Excellence was not an event in his career; it was the texture of it.

CRITICAL THINKING

Notice that the promotion had not yet happened—it was still only the king's intention. The plot against Daniel was launched over a job he had not even been given. Envy does not wait for an injury; the mere prospect of someone else's advancement is enough.

KEY QUESTION

Whose success am I quietly resenting before it has even cost me anything?

2 How did the other governors and satraps feel about Daniel (see verses 4-5)?

P. 114

Daniel 6:4 · NASB95

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

Daniel 6:5 · NASB95

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

IN MY WORDS

They resented him enough to go hunting for something to charge him with, and when a full investigation of his public life turned up no corruption and no negligence, they concluded the only way to bring him down was through the law of his God.

CROSS REFERENCE **1 Peter 2:12** "Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds... glorify God."

JOHN MACARTHUR · Grace to You

MacArthur observes that these men conducted what amounts to a hostile audit of a lifetime of public service and came up empty—a record almost no official in history could survive.

DAVID GUZIK · Enduring Word

Guzik points out the backhanded compliment buried in their conclusion: the only law Daniel could be accused of keeping was God's.

CRITICAL THINKING

They did not decide Daniel was innocent; they decided he was unindictable. That is a different thing, and it is why the plot turned religious. When a man's conduct gives his enemies nothing, they must criminalize his convictions instead—which means the attack finally lands not on his failures but on his faith.

KEY QUESTION

If my life were audited the way Daniel's was, where would they find their opening?

3 Those who were plotting against Daniel were able to convince King Darius to sign a decree. What law did this decree establish (see verses 7-9)?

P. 115

Daniel 6:7 · NASB95

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

Daniel 6:8-9 · NASB95

[8] *Now, O king, establish the injunction and sign the document so that it may not be changed, according to the law of the Medes and Persians, which may not be revoked."* [9] *Therefore King Darius signed the document, that is, the injunction.*

IN MY WORDS

For thirty days no one could petition any god or man except the king himself, and anyone who did would be thrown into the lions' den—sealed under the unchangeable law of the Medes and Persians.

CROSS REFERENCE **Esther 1:19** The same irrevocable Persian law—"so that it cannot be repealed"—later traps another king into a decree he regrets.

AMIR TSARFATI · Discovering Daniel

Tsarfati notes the decree is a small rehearsal of the last days: a global demand for worship directed at one man, enforced by death for those who refuse.

JOHN MACARTHUR · Grace to You

MacArthur points out the flattery in the trap—they told Darius that "all the commissioners" had agreed, which was a lie, since the man they most wanted removed was never consulted.

CRITICAL THINKING

The decree did not outlaw prayer; it redirected it. Daniel could have kept praying for thirty days so long as he prayed to the king. That is how idolatry usually arrives—not as a demand to stop worshiping, but as a request to change the address.

KEY QUESTION

What has quietly taken God's place as the one I petition first when I need something?

GOING DEEPER · FROM THE DEEP DIVE

Movement I · A Man Without Fault, and a Trap

DANIEL 6:1–9 · A hundred and twenty satraps, three commissioners, one man they could not catch — and a law that could not be changed

Before the workbook moves on to the prayer, read the first nine verses as the Deep Dive reads them — the Aramaic for *extraordinary*, *ground of accusation*, *came by agreement* and *injunction*, and the three teachers on a man whose only fault was his God and a king who signed without a question.

> *"[1] It seemed good to Darius to appoint 120 satraps over the kingdom, that they would be in charge of the whole kingdom, [2] and over them three commissioners (of whom Daniel was one), that these satraps might be accountable to them, and that the king might not suffer loss. [3] Then this Daniel began distinguishing himself among the commissioners and satraps because he possessed ✩ an extraordinary spirit, and the king planned to appoint him over the entire kingdom. [4] Then the commissioners and satraps began trying to find a ground of accusation against Daniel in regard to government affairs; but they could find no ground of accusation or evidence of corruption, inasmuch as ✩ he was faithful, and ✩ no negligence or corruption was to be found in him. [5] Then these men said, "We will not find any ground of accusation against this Daniel unless we find it against him with regard to the △ law of his God.""*
>
> DANIEL 6:1–5

יַתִּירָא

YATTIRA · "EXTRAORDINARY"

"Surpassing, preeminent" — the same word used of Daniel's spirit before Belshazzar (5:12, 14). The king "planned to appoint him over the entire kingdom": the new empire is about to make an eighty-year-old Jewish exile its prime minister, and that is what starts the plot.

עִלָּה

ILLAH · "GROUND OF ACCUSATION"

A pretext, an occasion, a handle to grab. The commissioners and satraps go looking for one "in regard to government affairs" and find nothing — *no negligence, no corruption* — "inasmuch as he was faithful." *Faithful* is *aman*, the root of *amen*: trustworthy, reliable, a man whose yes is yes. The only handle left is "the law of his God."

AMIR TSARFATI · Discovering Daniel

Tsarfati sets the scene with the fall of Babylon still in the air: the city taken in a night, the new administration assembled, and Daniel — a survivor of the old regime — not retired but promoted. He draws the line to Israel's story in every empire since: the Jewish official who serves with distinction and is resented for it. The men who hated Daniel could not fault his work, so they went after his worship. That pattern, he says, has not changed in twenty-five centuries.

JOHN MACARTHUR · Grace to You

MacArthur makes verse 4 a mirror for the reader. Daniel's enemies audited his whole public life and found no negligence and no corruption. Not a slow report, not a padded expense, not a favor sold. That is what integrity looks like when it is examined by people who want it to fail. The only charge they could bring was his God — and MacArthur asks whether, if our lives were searched by hostile men, that would be the only charge left.

DAVID GUZIK · Enduring Word

Guzik works through the identity of Darius the Mede — Cyrus under another name, Cambyses, or Gubaru the governor of Babylon, with *Darius* possibly a title — and notes that the structure of 120 satraps under three commissioners fits what is known of Persian administration. On Daniel he quotes Maclaren: "The world is a very poor critic of my Christianity, but it is a very sufficient one of my conduct." The only way to get Daniel was to make his relationship with God illegal.

"[6] Then these commissioners and satraps came by agreement to the king and spoke to him as follows: "King Darius, live forever! [7] All the commissioners of the kingdom, the prefects and the satraps, the high officials and the governors have consulted together that the king should establish a statute and enforce an injunction that anyone who makes a petition to any god or man besides you, O king, for thirty days, shall be cast into the lions' den. [8] Now, O king, establish the injunction and sign the document so that it may not be changed, according to the law of the Medes and Persians, which may not be revoked." [9] Therefore King Darius signed the document, that is, the injunction."

DANIEL 6:6–9

הַרְגְּשׁוּ

HARGISHU · "CAME BY AGREEMENT"

From *regash*, "to throng, to come together tumultuously" — a mob at the door, not a committee. They claim that "all the commissioners of the kingdom" have agreed, which is a lie: Daniel is chief of the three and was never asked. Flattery and a false consensus are the two tools of the trap.

אֱסָר

ESAR · "INJUNCTION"

A binding decree, an interdict — from a root meaning *to bind*. "Anyone who makes a petition to any god or man besides you, O king, for thirty days" is to be the lions' food. Thirty days is short enough to sound harmless and long enough to catch a man who prays three times a day. And it is signed "according to the law of the Medes and Persians, which may not be revoked" (compare Esther 1:19; 8:8) — a king bound by his own law, exactly the inferiority of the silver kingdom in chapter 2.

AMIR TSARFATI · Discovering Daniel

Tsarfati points out what the decree actually does: for a month it makes the king the only god in the empire. The officials dressed it as loyalty, and Darius heard it as honor. He notes the thirty days: they did not need a permanent law, only one long enough to catch a man whose habit was public. Laws aimed at the faithful, he observes, are almost always written in the language of unity and patriotism.

JOHN MACARTHUR · Grace to You

The king signs without asking a question. MacArthur sees in Darius a man governed by his own vanity: the proposal flattered him and he did not look for the knife in it. Pride makes a ruler easy to use. And MacArthur stresses that God is not absent from verse 9; the signing of an unchangeable law is the very thing that will make the deliverance unmistakable. No one will be able to say the king quietly let Daniel off.

DAVID GUZIK · Enduring Word

Guzik underlines the lie in verse 7 — *all* the commissioners had consulted, when the first of them had not — and the cleverness of the law: it targeted no one by name, so the king could not see it was aimed at Daniel. On the Medo-Persian principle that a signed decree could not be revoked, he points to Esther, where the same rule forced a second decree instead of a repeal. The strength of the law is the weakness of the king.

THE ANATOMY OF THE TRAP · DANIEL 6:4–9

They audited his work and found nothing; so they made his worship a crime — with a lie, a flattery, and a law the king could not undo

1 · THE SEARCH (vv. 4–5)	2 · THE LIE (vv. 6–7)	3 · THE FLATTERY (v. 7)	4 · THE LAW (vv. 8–9)
Nothing to find	**"All the commissioners"**	**Petition only the king**	**Medes and Persians**
no negligence — *no corruption — "faithful"*	**came by agreement** — *a mob, not a committee*	**thirty days** — *short enough to sound harmless*	**"may not be revoked"** — *Esther 1:19; 8:8*
one handle left — *"the law of his God"*	**Daniel never asked** — *the chief of the three*	**the lions' den** — *long enough to catch a habit*	**the king signs** — *without one question*

WHY THE LAW COULD NOT BE CHANGED — AND WHY THAT MATTERED

Under Medo-Persian law a signed royal decree bound the king himself (Esther 1:19; 8:8) — the "inferior" silver kingdom of Daniel 2:39, where even the throne was subject to its own rules. The king labored until sunset and could not undo his signature (v. 14) — so no one could later say he quietly let Daniel off.

The strength of the law was the weakness of the king — and the stage for an unmistakable deliverance (vv. 16–17, 22).

FIGURE 2 · THE ANATOMY OF THE TRAP — THE SEARCH, THE LIE, THE FLATTERY, AND THE LAW (6:4–9)

01 CAPTURE THE SCENE

continued · verses 10–17

4 What did Daniel do upon learning the decree had been signed (see verse 10)?

P. 116

Daniel 6:10 · NASB95

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

IN MY WORDS

He went home and kept praying three times a day at his open windows toward Jerusalem, exactly as he had always done.

CROSS REFERENCE **1 Kings 8:48-49** Solomon asked that exiles who pray "toward their land" and toward the temple be heard from heaven —Daniel was praying the prayer Solomon had anticipated.

DAVID GUZIK · Enduring Word

Guzik draws attention to the two words "giving thanks." Daniel had just been condemned to death by legislation, and he thanked God —this was not a protest prayer, it was his ordinary prayer offered on an extraordinary day.

AMIR TSARFATI · Discovering Daniel

Tsarfati notes the windows faced Jerusalem, a city that had lain in ruins for decades. Daniel prayed toward a promise rather than toward a skyline.

CRITICAL THINKING

The text says "as he had been doing previously"—the crisis changed nothing because the habit was already fixed. Daniel did not summon courage at the moment of testing; he simply declined to invent a new routine. That is why the decree could not move him: there was nothing to decide.

KEY QUESTION

Which of my spiritual habits are strong enough that a threat would not have to be argued with, only ignored?

5 What did Daniel's accusers catch him doing (see verse 11)? And what did they say to the king (see verses 11-14)?

P. 117

Daniel 6:11 · NASB95

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

Daniel 6:13 · NASB95

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

IN MY WORDS

They came as a group and caught him praying, then went to the king and reported that Daniel—"one of the exiles from Judah"—was ignoring both him and his signed injunction three times a day.

CROSS REFERENCE **Daniel 3:12** The same accusation pattern: "There are certain Jews... these men, O king, have disregarded you."

JOHN MACARTHUR · Grace to You

MacArthur points out that they first got the king to reaffirm the decree in principle before naming the man—a legal trap sprung in the right order, so Darius condemned Daniel before he knew whom he was condemning.

AMIR TSARFATI · Discovering Daniel

Tsarfati marks the phrase "one of the exiles from Judah." After decades of faithful service, the charge is still framed around his people —the oldest accusation in the book.

CRITICAL THINKING

They described a crime of insult—"pays no attention to you"—not a crime of prayer. Persecution rarely presents itself as opposition to God; it presents itself as a matter of loyalty, respect, and public order. That framing is what makes it persuasive to decent men like Darius.

KEY QUESTION

When my obedience to God is called disrespect toward someone else, can I tell the difference?

6 What was the king's reaction when he realized a trap had been set for Daniel (see verse 14)?

P. 117

Daniel 6:14 · NASB95

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

IN MY WORDS

He was deeply distressed and spent the rest of the day, right up to sunset, working to find some way to rescue Daniel.

CROSS REFERENCE **Matthew 27:24** Pilate "washed his hands"—another ruler who knew the accused was innocent and still handed him over.

DAVID GUZIK · Enduring Word

Guzik observes that Darius was the second most miserable man in the empire that day—and unlike Daniel, he had no peace at all, because he had signed the thing himself.

CRITICAL THINKING

Darius exerted himself all day and accomplished nothing, because the trap had been built out of his own vanity. He was not fighting his enemies; he was fighting a decree he had been flattered into signing. Pride is the only cage a king can lock himself into and then lack the authority to open.

KEY QUESTION

What am I still paying for today because it flattered me at the time?

7 **Because the law could not be retracted, what was the king forced to do (see verses 15-17)?** P. 118

Daniel 6:16 · NASB95

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

Daniel 6:17 · NASB95

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

IN MY WORDS

He had to order Daniel thrown into the lions' den, and then a stone was laid over the mouth of the den and sealed with his own signet ring and those of his nobles.

CROSS REFERENCE **Matthew 27:66** "They went and made the grave secure, and along with the guard they set a seal on the stone."

JOHN MACARTHUR · Grace to You

MacArthur notes the irony of the seal: it was meant to keep men from tampering with Daniel, and it ended up guaranteeing that no man could take credit for the rescue.

DAVID GUZIK · Enduring Word

Guzik points out that the nobles' seals were there to keep the king from quietly reversing himself in the night—they trusted him no more than he trusted them.

CRITICAL THINKING

A sealed stone over a pit, a helpless man inside, powerful men certain the matter is closed, and a morning that undoes all of it. The chapter is a rehearsal of a Sunday still centuries away, and the sealing that was meant to end the story is what makes the ending unmistakable.

KEY QUESTION

What situation have I already sealed off in my own mind as finished?

GOING DEEPER · FROM THE DEEP DIVE

Movement II · As He Had Been Doing Previously

DANIEL 6:10–17 · Windows open toward Jerusalem, knees on the floor, three times a day — and a king who could not undo his own signature

Questions 4 to 7 asked what Daniel did when the law was signed, what his accusers caught him doing, and what the king was forced to do. The Deep Dive adds the Aramaic behind *as he had been doing previously* and *sealed it*, and the three teachers on the habit that did not change and the stone that certified the miracle.

> *"10 Now when Daniel knew that the document was signed, he entered his house (now in his roof chamber he had windows open toward Jerusalem); and he continued kneeling on his knees three times a day, praying and giving thanks before his God, as he had been doing previously. 11 Then these men came by agreement and found Daniel making petition and supplication before his God. 12 Then they approached and spoke before the king about the king's injunction, "Did you not sign an injunction that any man who makes a petition to any god or man besides you, O king, for thirty days, is to be cast into the lions' den?" The king replied, "The statement is true, according to the law of the Medes and Persians, which may not be revoked." 13 Then they answered and spoke before the king, "Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or to the injunction which you signed, but keeps making his petition three times a day.""*
>
> DANIEL 6:10–13

כָּל־קֳבֵל דִּי

KOL-QOVEL DI · "AS HE HAD BEEN DOING PREVIOUSLY"

The hinge of the chapter. Daniel does not pray more to make a point or less to avoid trouble; he keeps the habit of a lifetime. Three details: **windows open toward Jerusalem** — Solomon's prayer that exiles would pray toward the temple (1 Kings 8:46–50); **on his knees** (*berak*, which also means "to bless"; Luke 22:41; Ephesians 3:14); **three times a day** (Psalm 55:17). And he is *giving thanks* — with a death sentence signed.

בָּעָא וּמִתְחַנַּן

BA'E U-MITCHANNAN · "MAKING PETITION AND SUPPLICATION"

Ba'u is a request, the very word the decree forbade (vv. 7, 12). Daniel is caught doing exactly the thing the law was written to catch. His accusers call him "one of the exiles from Judah" — not the chief commissioner — and say he "pays no attention to you, O king." The charge is contempt; the truth is that he paid attention to a higher throne.

AMIR TSARFATI · Discovering Daniel

Tsarfati stays on the open windows. Daniel could have shut them and kept praying; no one would have known. He did not, because the windows faced Jerusalem — the direction of the temple that lay in ruins and the promise that God would hear from heaven when His people prayed toward it. For a Jew in exile, that window was a confession of where home was. Tsarfati asks the reader which direction his own windows face when it costs something to leave them open.

JOHN MACARTHUR · Grace to You

"Three times a day … as he had been doing previously." MacArthur calls this the most important phrase in the chapter for the Christian life. Daniel did not meet the crisis with a crisis prayer; he met it with the same prayer he prayed when there was no crisis. Habits of devotion are built in peacetime and spent in war. He also notes the thanksgiving in verse 10: a man who can give thanks under a death sentence has already settled who holds his life.

DAVID GUZIK · Enduring Word

Guzik quotes G. Campbell Morgan — "The occasional is always affected by the habitual" — and lays out Daniel's choices: he did not stop praying, did not hide, and did not stage a protest. He simply kept his routine, and his routine happened to be visible. He notes the posture: kneeling, in Heslop's words, "is a begging posture, and we must all come to God as beggars." And he notes the spies "came by agreement" again — the mob of verse 6 is now a stakeout under a window.

"14 Then, as soon as the king heard this statement, ⚠ he was deeply distressed and set his mind on delivering Daniel; and even until sunset he kept exerting himself to rescue him. 15 Then these men came by agreement to the king and said to the king, "Recognize, O king, that it is a ◷ law of the Medes and Persians that no injunction or statute which the king establishes may be changed." 16 Then the king gave orders, and Daniel was brought in and cast into the ⟲ lions' den. The king spoke and said to Daniel, "△ Your God whom you constantly serve will Himself deliver you." 17 A stone was brought and laid over the mouth of the den; and the king ◷ sealed it with his own signet ring and with the signet rings of his nobles, so that nothing would be changed in regard to Daniel."

DANIEL 6:14–17

בְּאֵשׁ עֲלוֹהִי

BE'ESH ALOHI · "HE WAS DEEPLY DISTRESSED"

Literally "it was evil upon him" — the king is displeased, with the plotters and with himself. He "set his mind on delivering Daniel" and labored "until sunset," but the law he signed is the law that binds him. His sentence to Daniel in the den is the first confession in the chapter: "Your God whom you constantly serve will Himself deliver you." *Constantly* is *bitdira*, "continually" — the pagan king has noticed the habit.

וְחַתְמָהּ

VE-CHATMAH · "SEALED IT"

A stone over the mouth of the den, sealed with the king's signet and the nobles' — so that nothing could be changed "in regard to Daniel": no rescue by the king, and no finishing-off by the plotters. Guzik and others hear Matthew 27:66 in it: a righteous man, condemned by jealous rulers through a law that could not be changed, sealed under a stone, and brought out alive at dawn.

AMIR TSARFATI · Discovering Daniel

Tsarfati reads Darius's words in verse 16 as a king preaching to himself. He has seen Daniel serve his God "constantly" and he says out loud what he hopes is true: that God will deliver. For Tsarfati the lions' den is a picture of Israel in the nations — sentenced by laws it did not write, sealed in, watched by rulers who half-hope for a miracle — and of the God who is at work inside the sentence, not only around it.

JOHN MACARTHUR · Grace to You

The king tried until sunset and could not save Daniel. MacArthur presses that: the most powerful man in the world was helpless before his own law, and the man in the den was not helpless at all, because his confidence was never in the king. He also marks the seal. Human authority did everything it could to make the outcome final — stone, signet, nobles — and God used the seal to certify the miracle. Nothing was tampered with. Only God was in the den.

DAVID GUZIK · Enduring Word

Guzik notes that Darius is angry "with himself," which is the right target, and that his effort to rescue Daniel is sincere and useless. He draws out the mercy in the seal: it kept the king from an illegal pardon, but it also kept the conspirators from going back to make sure the lions finished the job. Then he turns to the picture: the den, the stone, the seal, the sleepless night, the dawn — and says plainly that it is hard to read Daniel 6 without thinking of the tomb.

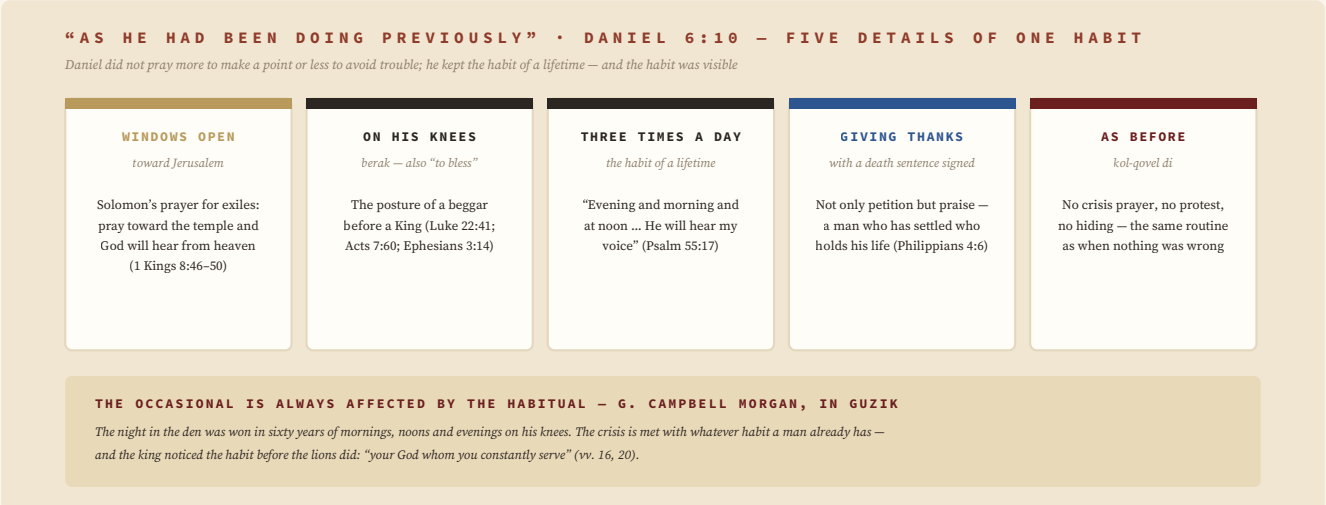


FIGURE 3 · "AS HE HAD BEEN DOING PREVIOUSLY" — THE FIVE DETAILS OF DANIEL'S HABIT OF PRAYER (6:10)

01 CAPTURE THE SCENE

continued · verses 18–24

8 **What happened to the king during the night, and what did he do first thing in the morning (see verses 18-20)?** P. 118

Daniel 6:18 · NASB95

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

Daniel 6:19-20 · NASB95

19 *Then the king arose at dawn, at the break of day, and went in haste to the* ⇄ *lions' den*. 20 *When he had come near the den to Daniel, he cried out with a troubled voice. The king spoke and said to Daniel, "Daniel, servant of the* △ *living God, has your God, whom you constantly serve, been able to deliver you from the lions?"*

IN MY WORDS

The king fasted all night, refused any entertainment, and could not sleep—then hurried to the den at first light and called out to ask whether Daniel's God had been able to deliver him.

CROSS REFERENCE **Psalm 4:8** "In peace I will both lie down and sleep, for You alone, O LORD, make me to dwell in safety."

DAVID GUZIK · Enduring Word

Guzik makes the comparison plain: the man in the palace could not sleep and the man in the den almost certainly did. Circumstances do not determine rest; conscience and trust do.

AMIR TSARFATI · Discovering Daniel

Tsarfati highlights the king's own words—"servant of the living God." A pagan monarch had been watching Daniel long enough to know exactly whose servant he was.

CRITICAL THINKING

Darius asked whether God had been "able," but the night before he had declared that God "will Himself deliver you." His faith was strongest when he was helpless and weakest after he had slept on it. Fear does not usually attack our convictions head-on; it just wears them down between sundown and dawn.

KEY QUESTION

What did I believe about God yesterday that I am asking Him to prove again this morning?

9 What was Daniel's response to the king (see verses 21-22)?

P. 119

Daniel 6:21-22 · NASB95

21 *Then Daniel spoke to the king, "O king, live forever!* 22 *△My God sent His angel and shut the lions' mouths and they have not harmed me, inasmuch as ☆I was found innocent before Him; and also toward you, O king, I have committed no crime."*

IN MY WORDS

He greeted the king warmly and said God had sent His angel to shut the lions' mouths because he was found innocent before God, and that he had committed no crime against the king either.

CROSS REFERENCE **Hebrews 11:33** By faith they "shut the mouths of lions"—Daniel is unnamed there, but unmistakably in view among the heroes of faith.

JOHN MACARTHUR · Grace to You

MacArthur observes that Daniel opened with a blessing on the very man who had sentenced him. There is no bitterness in the answer, not a syllable of accusation.

DAVID GUZIK · Enduring Word

Guzik notes that Daniel gives the credit entirely away—God sent, God shut. He does not claim his faith closed the lions' mouths; he claims God did.

CRITICAL THINKING

Daniel says he was found innocent "before Him" first, and only then adds that he had done nothing against the king. He got the order right. His conscience was settled in heaven before he ever defended himself on earth, which is why he could defend himself without heat.

KEY QUESTION

Do I seek my verdict from God first, or do I need people to clear me before I can rest?

10 What did the king command be done to Daniel's accusers, and what was their fate (see verse 24)?

P. 120

Daniel 6:24 · NASB95

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

IN MY WORDS

The king had the men who maliciously accused Daniel thrown into the same den along with their wives and children, and the lions killed them before they even reached the bottom.

CROSS REFERENCE **Proverbs 26:27** "He who digs a pit will fall into it, and he who rolls a stone, it will come back on him."

AMIR TSARFATI · Discovering Daniel

Tsarfati notes the Persian custom of executing a traitor's household, harsh to us but standard in that court—and a warning that a man's rebellion never stays contained to himself.

DAVID GUZIK · Enduring Word

Guzik points out the detail that settles any doubt about the miracle: the lions were not full, not tame, and not asleep. They were ravenous. Only God had held them.

CRITICAL THINKING

The narrative gives us the lions' real appetite only after Daniel is safe. Had we been told first, the deliverance would have looked like a lucky night. Told afterward, it removes every natural explanation—Scripture often withholds the proof until the trusting is already done.

KEY QUESTION

Am I willing to trust before I am given the evidence that would have made trusting easy?

GOING DEEPER · FROM THE DEEP DIVE

Movement III · My God Sent His Angel

DANIEL 6:18–24 · A king who could not sleep, a servant who could not be harmed, and accusers caught in their own trap

The night and the morning. For each: the text marked, the Aramaic that carries the chapter (*the living God*, *deliver*, *maliciously accused*), and the three teachers on the courtesy from the den, the verdict passed before the king's, and the trap that caught its builders.

> *"18 Then the king went off to his palace and spent the night fasting, and no entertainment was brought before him; and his sleep fled from him. 19 Then the king arose at dawn, at the break of day, and went in haste to the ⟲ lions' den. 20 When he had come near the den to Daniel, he cried out with a troubled voice. The king spoke and said to Daniel, "Daniel, servant of the △ living God, has your God, whom you constantly serve, been able to deliver you from the lions?" 21 Then Daniel spoke to the king, "O king, live forever! 22 △ My God sent His angel and shut the lions' mouths and they have not harmed me, inasmuch as ✩ I was found innocent before Him; and also toward you, O king, I have committed no crime." 23 Then the king was very pleased and gave orders for Daniel to be taken up out of the den. So Daniel was taken up out of the den and no injury whatever was found on him, ✩ because he had trusted in his God."*
>
> DANIEL 6:18–23

אֱלָהָא חַיָּא

ELAHA CHAYYA · "THE LIVING GOD"

The king's title for Daniel's God, at the mouth of the den and again in the decree (vv. 20, 26). Not a god of stone like the ones the Persians carried, but *alive* — able to act. The question he shouts into the dark, "has your God … been able to deliver you?", is the question the whole chapter was written to answer.

שְׁזִיב

SHEZIB · "DELIVER"

The chapter's verb — the king sets his mind on it (v. 14), hopes for it (v. 16), asks about it (v. 20), and decrees it (v. 27). Daniel's answer adds the means: "My God sent His angel and shut (*segar*) the lions' mouths." Hebrews 11:33 names it among the works of faith. And he was lifted out "because he had trusted (*aman*) in his God" — the same root as *faithful* in verse 4. The faithful man is the trusting man.

AMIR TSARFATI · Discovering Daniel

Tsarfati reads verse 22 as the heart of the book: the God of Israel sends His angel into a Persian execution chamber and closes the mouths of lions, and the one He rescues is an old Jew who would not stop praying toward Jerusalem. He puts the verse beside Psalm 34:7 and 91:11–13, and beside the many nights in Jewish history when the lions' mouths were shut. Then he notes the order of Daniel's words: innocent before God first, no crime against the king second. Faithfulness to God had made him a better servant of the king, not a worse one.

JOHN MACARTHUR · Grace to You

"O king, live forever!" MacArthur hears courtesy from the lions' den. Daniel has spent the night with the beasts the king sentenced him to and greets him with the royal blessing. There is no bitterness because there was no fear; the man who trusted God going in has nothing to forgive coming out. MacArthur then marks the verdict: *innocent before Him*. The lions' den was a courtroom, and God passed sentence on Daniel before the king ever could — the same verdict chapter 7 will show Him passing for all the saints.

DAVID GUZIK · Enduring Word

Guzik calls Daniel's stance "obedient disobedience": he broke an unjust law without rebelling against the king, which is exactly Acts 5:29 held together with Romans 13. He draws attention to the king's night — fasting, no entertainment, no sleep — while the man in the den presumably slept better than the man in the palace. And he notes the reason the text gives for the rescue, "because he had trusted in his God": not because he was important, or old, or a prophet, but because he believed.

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

DANIEL 6:24–24

אֲכַלוּ קַרְצוֹהִי

AKHALU QARTSOHI · "MALICIOUSLY ACCUSED"

An Aramaic idiom — literally "ate the pieces of him," to slander, to devour a man with words. The men who ate Daniel with their mouths are eaten by the lions' mouths before they reach the bottom. The lions were neither tame nor full. Their families die with them by Persian custom (Herodotus records it), not by God's law, which forbids it (Deuteronomy 24:16).

AMIR TSARFATI · Discovering Daniel

Tsarfati is sober about verse 24. It proves the miracle — the lions were hungry and lethal — and it shows the law of the harvest: the trap they set caught them (Psalm 7:15–16; Proverbs 26:27). He connects it to Haman's gallows and to the promise of Obadiah 15, "as you have done, it will be done to you," and reminds the reader that the nations which have set traps for Israel have ended up in them.

JOHN MACARTHUR · Grace to You

MacArthur does not soften the verse. The justice is swift and total, and the families perish under a pagan code, not under God's — Deuteronomy forbids putting children to death for their fathers. The lesson he draws is the one Scripture draws everywhere about accusers: God takes slander against His servants personally (Zechariah 2:8), and the judgment of the wicked is as certain as the deliverance of the righteous, even when it waits longer than a night.

DAVID GUZIK · Enduring Word

Guzik notes that the king's sentence on the accusers confirms what the king now believes: the God of Daniel acted, and the men who engineered the law lied to him. The speed of the lions — "before they reached the bottom" — is the text's own proof that no one had drugged or fed them. He adds that the verse is a warning about the company of accusers: the men who throng to destroy a godly man seldom notice that they are standing on the edge of the same pit.

THE DEN AND THE TOMB · DANIEL 6 BESIDE THE PASSION OF CHRIST

Guzik: it is hard to read Daniel 6 without thinking of the tomb. A picture, not a prophecy — the shape of the Gospel seen in a Persian execution.

DANIEL IN THE DEN	DANIEL 6	JESUS IN THE TOMB
A righteous man, no fault found in him	6:4–5	*"I find no guilt in Him"* Luke 23:4; John 19:4
Condemned by jealous rulers	6:4–7	*"because of envy they had handed Him over"* Matthew 27:18
Through a law the ruler could not change	6:12–15	*Pilate washes his hands; "we have a law"* Matthew 27:24; John 19:7
A ruler who tried to release him, and could not	6:14	*"Pilate made efforts to release Him"* John 19:12
A stone over the mouth, sealed with a signet	6:17	*"they set a seal on the stone"* Matthew 27:66
Alive at dawn; brought up out of the den	6:19–23	*"very early … on the first day of the week"* Mark 16:2–6
His accusers judged; the nations told	6:24–27	*"All authority has been given to Me … go therefore"* Matthew 28:18–19

FIGURE 4 · THE DEN AND THE TOMB — DANIEL 6 BESIDE THE PASSION OF CHRIST

01 CAPTURE THE SCENE

continued · verses 25–28

11 **King Darius then wrote a new decree. What did the decree say about God (see verses 26-27)?** P. 121

Daniel 6:26 · NASB95

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

Daniel 6:27 · NASB95

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

IN MY WORDS

He decreed that everyone in his empire must fear the God of Daniel—the living God who endures forever, whose kingdom will never be destroyed, and who delivers and rescues and works signs and wonders in heaven and on earth.

CROSS REFERENCE **Daniel 4:34-35** Nebuchadnezzar's nearly identical confession—"His dominion is an everlasting dominion"—a second pagan king brought to the same conclusion.

JOHN MACARTHUR · Grace to You

MacArthur cautions that a royal decree is not a conversion; Darius commanded reverence for Daniel's God without ever saying that God had become his own.

AMIR TSARFATI · Discovering Daniel

Tsarfati observes that a Persian king announced God's everlasting kingdom to the whole empire—the very truth Daniel 7 is about to unfold in detail.

CRITICAL THINKING

The decree cannot make anyone believe; it can only make everyone hear. Darius could legislate reverence the same way he had legislated worship a month earlier, and the mechanism was no better the second time—but the content had changed, and Daniel's faithfulness in a pit is what changed it.

KEY QUESTION

Is there someone who will hear the truth this month only because of how I handled something hard?

GOING DEEPER · FROM THE DEEP DIVE

Movement IV · The Decree of Darius

DANIEL 6:25–28 · The empire that outlawed prayer for a month is told to fear the God of Daniel forever

The last four verses. The decree that reverses the decree, the Aramaic for *fear and tremble* and *enjoyed success*, and the three teachers on why the lions' mouths were shut: so that every nation would hear that the God of Daniel is the living God.

> *"25 Then Darius the king wrote to all the peoples, nations and men of every language who were living in all the land: "May your peace abound! 26 I make a decree that in all the dominion of my kingdom men are to fear and tremble before the God of Daniel; For He is the △ living God and enduring forever, And △ His kingdom is one which will not be destroyed, And His dominion will be forever. 27 △ He delivers and rescues and performs signs and wonders In heaven and on earth, Who has also delivered Daniel from the power of the lions." 28 So this Daniel ☆ enjoyed success in the reign of Darius and in the reign of Cyrus the Persian."*
>
> DANIEL 6:25–28

דִּי־לֶהֱוֹן זָאֲעִין וְדָחֲלִין

DI-LEHEVON ZA'IN VE-DACHALIN · "FEAR AND TREMBLE"

The decree reverses the decree. Thirty days ago no one could petition any god but the king; now "in all the dominion of my kingdom men are to fear and tremble before the God of Daniel." The confession that follows echoes Nebuchadnezzar's (4:3, 34) almost word for word: *living, enduring forever, a kingdom which will not be destroyed* — and it is the sentence chapter 7 will hand to the Son of Man (7:14).

הַצְלַח

HATSLACH · "ENJOYED SUCCESS"

"Prospered" — the verb used of Daniel and his friends under Nebuchadnezzar (3:30). Daniel prospers "in the reign of Darius and in the reign of Cyrus the Persian": the exile who was a boy when Babylon rose is still at his post when Persia sets the Jews free to go home (Ezra 1:1). He had prayed toward Jerusalem for seventy years, and he lived to see the decree that reopened the road.

AMIR TSARFATI · Discovering Daniel

Tsarfati reads the decree as the purpose of the whole night. God did not shut the lions' mouths only to save Daniel; He did it so that a Medo-Persian king would write to "all the peoples, nations and men of every language" that the God of Daniel is the living God. The empire's postal system became a pulpit. And he notes verse 28: Daniel is still there when Cyrus issues the decree that ends the captivity — the man who prayed toward the ruined temple outlasted the empire that ruined it.

JOHN MACARTHUR · Grace to You

MacArthur hears in verse 26 the one thing a sovereign God is after in every one of these stories: that men would fear Him. Not that Daniel would be comfortable, not that the law would be fair, but that a pagan ruler would confess "His kingdom is one which will not be destroyed." He points out that the king's theology is exactly right — living, enduring, delivering, rescuing — and that it was learned by watching one man's habit of prayer survive a death sentence. Our lives are the only sermon some rulers will ever read.

DAVID GUZIK · Enduring Word

Guzik traces Daniel's path through the chapter: plotted against, praying, persecuted, protected, preserved, prospering — and notes that the sequence is the normal shape of a faithful life, not the exception. He sets the two decrees side by side, verse 7 and verse 26, and lets the contrast preach. Then he closes with the chapter's last picture: a righteous man condemned by jealous rulers under a law that could not be changed, sealed under a stone, and brought up alive at dawn while his enemies are judged. He says the reader who knows the Gospels will not need the parallel explained.

TWO DECREES · DANIEL 6:7 AND 6:26 — THE SAME KING, THIRTY DAYS APART

The empire that outlawed prayer for a month is told to fear the God of Daniel forever — and the decree echoes Nebuchadnezzar's and anticipates the Son of Man's

THE DECREE OF THE PLOTTERS · v. 7 *signed by Darius, v. 9*	THE DECREE OF DARIUS · vv. 25–27 *to all peoples, nations and languages*
Who may be petitioned *no god or man besides the king*	**Who is to be feared** *the God of Daniel — "the living God"*
For how long *thirty days*	**For how long** *"enduring forever … His dominion will be forever"*
The penalty *the lions' den*	**His kingdom** *"one which will not be destroyed" (4:34; 7:14)*
Who wrote it *the commissioners and satraps — by a lie*	**What He does** *"delivers and rescues … signs and wonders"*
What it produced *one man on his knees, as before (v. 10)*	**What it produced** *the news of the den in every nation's mail*

A decree against prayer became a decree to fear the God who answers it — the empire's postal system turned into a pulpit (Tsarfati)

Compare Nebuchadnezzar's confession (4:3, 34–35) and the kingdom given to the Son of Man (7:14): three kings, one sentence

FIGURE 5 · TWO DECREES — THE SAME KING, THIRTY DAYS APART (6:7 AND 6:26)

PART TWO · DISCOVERING DANIEL · LESSON 6

DANIEL 6 · WHAT IT MEANS, WHERE ELSE IT IS TAUGHT, HOW I LIVE IT

Analyze, Compare, Execute

With the story captured and the Deep Dive read, the workbook turns to meaning: why Daniel's peers hated him, why the king could be persuaded, why Daniel would not change his prayer routine, what the king's remarkable words in the den reveal, whom Daniel credited, and why the story still moves us — then where the rest of Scripture speaks of the trap that catches its builder and the vengeance that is God's, and how to stand under opposition.

IN THIS PART

- Analyze the Message — six questions with *Discovering Daniel*: the resentment, the persuadable king, the unchanged routine, "your God … will deliver you," the credit, and the story's power
- Compare — Deuteronomy 19, Esther 7, Obadiah 15; then Matthew 5:44 and Romans 12:17–20
- Execute — John 15 on opposition, 1 Peter 3:13–17 on suffering for righteousness, Romans 8:38–39 and Hebrews 13:5, and Daniel's example
- Closing Thoughts, and the study helps that close the book

02 ANALYZE THE MESSAGE

What does it say and mean?

Using both my Bible and my copy of Discovering Daniel.

1 **Daniel's fellow governors and administrators did not like the idea of being placed under his authority. Knowing what you do about Daniel's character, what are some reasons these adversaries were so determined to get rid of Daniel (see page 115 in Discovering Daniel)?**

P. 115

Daniel 6:4 · NASB95

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

IN MY WORDS

He was a foreigner and a Jewish exile promoted over native Persians, he was in his eighties and they expected the post themselves, and above all he was honest—an incorruptible man over the treasury threatened every bit of graft they had going.

CROSS REFERENCE **Proverbs 29:27** "An unjust man is abominable to the righteous, and he who is upright in the way is abominable to the wicked."

AMIR TSARFATI · Discovering Daniel

Tsarfati notes that Daniel's integrity was not merely admirable to these men—it was expensive. A satrap who cannot be bribed shuts down the entire system beneath him.

JOHN MACARTHUR · Grace to You

MacArthur adds that envy needs no injury. Daniel had done nothing to them; his existence at the top was the offense.

CRITICAL THINKING

The deepest reason is the one the text hints at rather than states: a righteous man is a standing accusation to men who are not. They did not hate Daniel for what he did to them but for what his life said about them, and that is a grievance no amount of good treatment can settle.

KEY QUESTION

Have I ever resented someone simply because their integrity exposed mine?

2 Why do you think King Darius was able to be persuaded to sign the new law?

P. 116

Daniel 6:7 · NASB95

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

IN MY WORDS

They flattered him—presenting it as unanimous, as a way to unify a newly conquered empire around him, and as an honor to his own person—and his pride swallowed it before his judgment could ask who was missing from the room.

CROSS REFERENCE **Proverbs 29:5** "A man who flatters his neighbor is spreading a net for his steps."

JOHN MACARTHUR · Grace to You

MacArthur points out the one question Darius never asked: where is Daniel? The absence of his most trusted official from a supposedly unanimous consultation should have ended the meeting.

DAVID GUZIK · Enduring Word

Guzik observes that the thirty-day limit made it feel small and temporary—harmless enough to sign without thinking, which is exactly what made it deadly.

CRITICAL THINKING

Flattery works because it does not ask us to believe something about the flatterer, only something we already want to believe about ourselves. Darius was not deceived about them; he was deceived about himself. That is always the harder deception to catch.

KEY QUESTION

What compliment would be most effective at getting me to stop asking questions?

3 In light of the new law, Daniel could have changed his prayer routine, but didn't. What are some reasons you can think of for why Daniel continued his habit of prayer?

P. 116

Daniel 6:10 · NASB95

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

IN MY WORDS

He needed God more than ever at that moment, he refused to let a government redefine his worship, and after a lifetime of praying that way any change—even a discreet one—would have been a public signal that the king now outranked God.

CROSS REFERENCE **Acts 5:29** "We must obey God rather than men."

DAVID GUZIK · Enduring Word

Guzik notes Daniel did not open the windows in defiance; they were already open. He simply refused to close them, which is a different act altogether.

AMIR TSARFATI · Discovering Daniel

Tsarfati observes that Daniel had prayed toward Jerusalem in exile for some seventy years. A thirty-day decree was not going to interrupt a seventy-year conversation.

CRITICAL THINKING

Daniel had a real option that looks entirely reasonable: pray silently, pray inwardly, wait thirty days. What he understood is that a concession framed as prudence still teaches everyone watching that faith yields when the cost rises. He was not being stubborn; he was refusing to teach that lesson.

KEY QUESTION

Where am I calling a compromise "wisdom" because the season is short?

---

4 **When King Darius was forced to have Daniel thrown into the lions' den, he made this remarkable statement to Daniel: "Your God, whom you serve continually, He will deliver you" (Daniel 6:16). By this time, Daniel would have served Darius for at least a year or two. What might Daniel have done during that time that would impress upon the king the idea that God might deliver Daniel?** P. 118

Daniel 6:16 · NASB95

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

IN MY WORDS

Daniel must have spoken openly about his God, told the king the histories of the furnace and Nebuchadnezzar's madness and the writing on the wall, and lived a life so consistent that Darius knew exactly whom he served without having to ask.

CROSS REFERENCE **Daniel 5:11-12** The queen mother could describe Daniel's God and gifts in detail to Belshazzar—his testimony was common knowledge in that palace.

JOHN MACARTHUR · Grace to You

MacArthur notes the phrase "whom you constantly serve" is the king's own summary of Daniel's life. He had watched long enough to reduce it to one accurate sentence.

AMIR TSARFATI · Discovering Daniel

Tsarfati points out that Daniel had lived through three deliverances he could have recounted—and Darius clearly knew the stories, or he could not have expected a fourth.

CRITICAL THINKING

The witness that mattered here was not a sermon; it was a reputation. Darius could name Daniel's God under pressure because Daniel had made Him unavoidable in ordinary conversation for years. Consistency, not eloquence, is what put that sentence in the king's mouth.

KEY QUESTION

If the people I work with had to guess what I believe, would they have to guess?

5 In Daniel 6:22, whom did Daniel credit for protecting him from the lions?

P. 119

Daniel 6:22 · NASB95

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

IN MY WORDS

He credited God, who sent His angel to shut the lions' mouths.

CROSS REFERENCE **Psalm 34:7** "The angel of the LORD encamps around those who fear Him, and rescues them."

DAVID GUZIK · Enduring Word

Guzik notes the same messenger who walked in the furnace in Daniel 3 appears in the den in Daniel 6—the God who comes into the trial rather than merely watching it.

AMIR TSARFATI · Discovering Daniel

Tsarfati observes that Daniel takes no credit for his own courage or his own righteousness before men; the whole account is handed to God in a single sentence.

CRITICAL THINKING

The angel shut the lions' mouths but did not remove Daniel from the den. He spent the entire night in the pit, in the dark, with the animals. God's deliverance did not spare him the place; it changed what the place could do to him.

KEY QUESTION

Am I asking God to take me out of something He intends to keep me safe inside of?

6 Why do you think the account about Daniel in the lions' den generates such a strongly positive and empathetic response from those who read it?

P. 121

Daniel 6:23 · NASB95

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

IN MY WORDS

Because everyone understands being punished for doing right, everyone fears being cornered by something bigger than themselves, and this story says out loud what we all hope is true—that God sees the innocent man in the pit and comes for him.

CROSS REFERENCE **Psalm 22:21** "Save me from the lion's mouth"—the cry David wrote and Daniel lived.

JOHN MACARTHUR · Grace to You

MacArthur points out that the final clause is the theological center of the chapter: no injury was found on him "because he had trusted in his God." The narrative refuses to let us admire Daniel's nerve instead of God's faithfulness.

DAVID GUZIK · Enduring Word

Guzik notes the appeal is partly that Daniel is old, alone, and completely powerless. There is no clever escape and no heroics—only God.

CRITICAL THINKING

The story moves us because it is the shape of the gospel in miniature: an innocent man condemned by law, sealed in a pit, brought out alive in the morning, and his accusers judged. We respond to Daniel 6 the way we do because we have already met its ending somewhere else.

KEY QUESTION

Do I read this story mainly as a rescue I want, or as a picture of the rescue I have already been given?

03 COMPARE THIS PASSAGE WITH THE REST OF SCRIPTURE

How is it supported elsewhere in the Bible?

Letting Scripture interpret Scripture.

1 **The fact King Darius sentenced Daniel's accusers to the very same sentence they had imposed upon Daniel may seem harsh. But note the Old Testament principle taught in the following passages:** P. 120

a. **What does Deuteronomy 19:16-21 state was to be done with those who bore false witness?**

IN MY WORDS

The false witness was to receive exactly the penalty he had intended to bring on his brother—life for life, eye for eye—so that the rest of the people would hear and fear.

CROSS REFERENCE **Deuteronomy 19:19 NASB95** "Then you shall do to him just as he had intended to do to his brother. Thus you shall purge the evil from among you."

b. After Haman was caught conspiring to have the innocent Mordecai hanged on the gallows, what fate did Haman face, according to Esther 7:9-10?

> IN MY WORDS
>
> Haman was hanged on the very gallows, fifty cubits high, that he had built for Mordecai.

CROSS REFERENCE **Esther 7:10 NASB95** "So they hanged Haman on the gallows which he had prepared for Mordecai, and the king's anger subsided."

c. In Obadiah 15, what did God say He would do to the nations that harm His people?

> IN MY WORDS
>
> He said that as they had done, it would be done to them—their dealings would return on their own heads.

CROSS REFERENCE **Obadiah 15 NASB95** "As you have done, it will be done to you. Your dealings will return on your own head."

> JOHN MACARTHUR · Grace to You
>
> MacArthur notes this is not vengeance but the lex talionis built into the Law itself—the measure a man sets for another becomes the measure God allows him to receive.

> AMIR TSARFATI · Discovering Daniel
>
> Tsarfati connects the pattern to God's word to Abraham—"I will curse those who curse you"—a promise still running through Esther, Obadiah, and the last days.

> CRITICAL THINKING
>
> The principle is not that God is vindictive but that He is exact. The accusers did not receive a punishment God invented for them; they received the one they had drafted, signed, and sealed themselves. Justice here simply declines to protect them from their own legislation.

> KEY QUESTION
>
> *Is there a standard I am applying to someone else that I would not survive having applied to me?*

2 Have you noticed by now that whenever Daniel was opposed or persecuted by enemies, he never avenged them? What attitudes are we to have toward our enemies, according to the following passages? P. 120

a. Matthew 5:44

> IN MY WORDS
>
> I am to love my enemies and pray for those who persecute me.

CROSS REFERENCE **Matthew 5:44 NASB95** "But I say to you, love your enemies and pray for those who persecute you."

b. **Romans 12:17-19**

> **IN MY WORDS**
>
> I am never to pay back evil for evil, but so far as it depends on me to be at peace with everyone and leave room for the wrath of God.

CROSS REFERENCE **Romans 12:19 NASB95** "Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, 'Vengeance is Mine, I will repay,' says the Lord."

c. **Romans 12:20**

> **IN MY WORDS**
>
> I am to feed my enemy when he is hungry and give him a drink when he is thirsty.

CROSS REFERENCE **Romans 12:20 NASB95** "'But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head.'"

DAVID GUZIK · Enduring Word

Guzik notes that Daniel never lifted a hand against the men who tried to kill him. He did not have to—God handled it, which is precisely what leaving room for God's wrath looks like in practice.

JOHN MACARTHUR · Grace to You

MacArthur points out that Paul's command is not passivity. "Feed him" and "give him a drink" are active, costly, and deliberately public.

CRITICAL THINKING

Notice that Paul does not say vengeance is wrong; he says it is taken. "Vengeance is Mine" means the account will be settled, just not by me. Forgiveness is not pretending the debt does not exist—it is transferring the collection to someone qualified to handle it.

KEY QUESTION

What account am I still trying to collect on myself instead of handing to God?

04 EXECUTE

How does this affect my life?

Taking Daniel 6 off the page and into the week.

1 **When we as Christians are faithful to God, we can expect opposition. What do you think are among the reasons that unbelievers respond negatively toward us?** P. 121

John 15:18-19 · NASB95

If the world hates you, you know that it has hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.

IN MY WORDS

A life lived for God quietly exposes the way other people are living, and rather than change, it is easier to attack the person holding the mirror.

CROSS REFERENCE **2 Timothy 3:12** "Indeed, all who desire to live godly in Christ Jesus will be persecuted."

JOHN MACARTHUR · Grace to You

MacArthur notes that Jesus roots the hostility in identity, not behavior—"you are not of the world." The offense is what we belong to, not merely what we do.

AMIR TSARFATI · Discovering Daniel

Tsarfati observes that Daniel's enemies never argued with his God; they simply could not tolerate a man whose loyalties were not for sale.

CRITICAL THINKING

Jesus says the hatred lands on us because it was aimed at Him first. That reframes opposition entirely: it is not primarily a verdict on our personality or our tact. Most of the sting goes out of being disliked once we understand who is actually being rejected.

KEY QUESTION

When I face pushback for my faith, do I take it personally or take it to Christ?

2 **Read 1 Peter 3:13-17 and answer the following:** P. 121

1 Peter 3:14-17 · NASB95

But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled, but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame. For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

a. What happens when we suffer "for righteousness' sake" (verse 14)?

> **IN MY WORDS**
>
> Peter says we are blessed—the suffering itself is counted as a blessing, not a sign that something has gone wrong.

CROSS REFERENCE **Matthew 5:10** "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven."

b. Rather than be afraid, what are we to do, according to verse 15?

> **IN MY WORDS**
>
> I am to set Christ apart as Lord in my heart and stay ready to explain my hope to anyone who asks, with gentleness and reverence.

CROSS REFERENCE **Colossians 4:6** "Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person."

c. What can our good conscience and good conduct do to those who oppose us?

> **IN MY WORDS**
>
> They put slanderers to shame—a clean record eventually makes the accusation collapse on the accuser, exactly as it did in Daniel 6.

CROSS REFERENCE **Titus 2:8** "Sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us."

d. What distinction is Peter careful to make in verse 17?

> **IN MY WORDS**
>
> He distinguishes suffering for doing right from suffering for doing wrong—only the first is a blessing, and the second is just consequences.

CROSS REFERENCE **1 Peter 4:15** "Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler."

> **DAVID GUZIK** · Enduring Word
>
> Guzik notes that "do not fear their intimidation" is a command about the inner life. Peter does not tell us to stop the intimidation; he tells us not to let it govern us.

> **JOHN MACARTHUR** · Grace to You
>
> MacArthur points out that sanctifying Christ as Lord in the heart is the antidote Peter prescribes for fear—settle who is Lord inside, and the threats outside lose their leverage.

> **CRITICAL THINKING**
>
> Peter's careful distinction in verse 17 is the one Christians most often skip. We would rather interpret every difficulty as persecution than admit some of it is simply the harvest of our own foolishness. Daniel's testimony worked precisely because his enemies had to invent a crime—there were no real ones to use.

KEY QUESTION

Is what I am suffering right now actually for righteousness, or am I calling consequences persecution?

3 **On page 121 of Discovering Daniel, we read this: "In your time of trial, even though you don't see a physical manifestation of the Almighty God, do you still believe that He loves you, that He is watching out for you, and that He will always see and reward your righteousness?" Why can we be confident God is watching out for us even when it seems He hasn't come to our rescue? Are there Bible passages you can use to support your answer?** P. 121

Romans 8:38-39 · NASB95

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Hebrews 13:5 · NASB95

Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake you."

IN MY WORDS

Because His promise to never leave me was never conditioned on my circumstances improving, and the cross already settled the question of whether He loves me—so His silence is never the same thing as His absence.

CROSS REFERENCE **Romans 8:32** "He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?"

AMIR TSARFATI · Discovering Daniel

Tsarfati notes that Daniel spent the whole night in the den. God did not prevent the pit, and He did not shorten the night—He simply was not absent from either.

DAVID GUZIK · Enduring Word

Guzik reminds us that God's care is measured at the cross, not by today's circumstances. What He has already done is the fixed point; what He has not yet done is not evidence against Him.

CRITICAL THINKING

Daniel had no manifestation at all until morning—the angel came into a dark pit where no one could see him work. The absence of visible evidence is not the absence of God's activity. Most of what He does on our behalf we will only be able to name afterward.

KEY QUESTION

What am I currently reading as God's absence that may turn out to be His work in the dark?

4 In what ways does Daniel's example inspire you to grow more?

P. 121

Daniel 6:23 · NASB95

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

IN MY WORDS

He makes me want a life with no handle on it for my accusers to grab, prayer habits so fixed that a threat could not renegotiate them, and enough trust in God that I could face a den without needing a guarantee first.

CROSS REFERENCE **1 Corinthians 15:58** "Be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord."

JOHN MACARTHUR · Grace to You

MacArthur observes that Daniel's greatness was not a single heroic night but sixty years of unremarkable faithfulness that made the heroic night possible.

AMIR TSARFATI · Discovering Daniel

Tsarfati notes that a man in his eighties was still growing, still praying three times a day, still the one man in the empire they could not buy.

CRITICAL THINKING

What is most instructive about Daniel is what the chapter never shows: no agonized deliberation, no wrestling over whether to close the windows. The decision had been made decades earlier and simply held. Character is not what we produce under pressure; it is what pressure reveals we already built.

KEY QUESTION

What am I building right now that would still be standing if it were tested tonight?

Closing Thoughts · Lesson 6

The fact God delivered Daniel from the lions confirms that He is able to care for His own in miraculous ways. But we should not take that to mean He will always rescue us from trouble. Hebrews 11 lists faithful saints who were tortured and refused release, who faced mockings and scourgings, chains and imprisonment — who were stoned, sawn in two, and put to death with the sword, wandering in deserts and mountains and caves. The same chapter that says faith "shut the mouths of lions" says faith also endured the sword. Both are listed as faith.

James wrote, "Blessed is a man who perseveres under trial" (James 1:12) — perseveres, not escapes, and not avoids. We are blessed when we endure, not when we evade. And a few verses earlier he explained why: "the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing" (James 1:3-4). When our faith is tested, something good is being made.

Paul says the same thing from the other side: "we are afflicted in every way, but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed — always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body" (2 Corinthians 4:8-10). Our suffering is how Christ becomes visible in us. When we endure, our enemies are left without an explanation for the strength they are watching, and later Paul adds that "all things are for your sakes, so that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory of God" (verse 15). Our hardships put God on display.

"My God sent His angel and shut the lions' mouths and they have not harmed me, inasmuch as I was found innocent before Him."

Daniel 6:22

Daniel prayed with his windows open toward a city that was still in ruins, to a God who had not yet brought His people home, under a law that made it a capital crime. He did it because he had done it the day before, and the day before that, for some seventy years. The decree did not test his courage so much as it tested his calendar — and a habit that old does not bend for thirty days. If God should choose not to deliver us when we face opposition, we can know with certainty that He will use the difficulty to do a good work in our lives and in the lives of others. Either way, the mouths that matter are the ones God closes, and the mouth that mattered most in this chapter was the king's — opened at last to tell an entire empire that the God of Daniel is the living God.

STUDY HELPS · CROSS-REFERENCES

The Passage in the Whole Bible

The law that could not change, the habit that would not, and the mouths God shuts

> *"Now you write to the Jews as you see fit, in the king's name, and seal it with the king's signet ring; for a decree which is written in the name of the king and sealed with the king's signet ring may not be revoked.""*
>
> ESTHER 8:8

> *"Evening and morning and at noon, I will complain and murmur, And He will hear my voice."*
>
> PSALM 55:17

> *"The angel of the LORD encamps around those who fear Him, And rescues them."*
>
> PSALM 34:7

> *"who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions,"*
>
> HEBREWS 11:33

> *"But Peter and the apostles answered, "We must obey God rather than men."*
>
> ACTS 5:29

> *"But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen."*
>
> 2 TIMOTHY 4:17–18

> *"And they went and made the grave secure, and along with the guard they set a seal on the stone."*
>
> MATTHEW 27:66

> *"Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour."*
>
> 1 PETER 5:8

AMIR TSARFATI · Discovering Daniel

Esther is the companion story: another Persian decree that could not be revoked, another Jew in the court, another trap that caught its builder. Tsarfati reads the two books together as God's care for Israel in exile, and he carries the lions forward — Paul "rescued out of the lion's mouth," Peter's roaring lion who seeks to devour — to the believer today. The enemy is still a lion; the God who sent the angel is still living.

JOHN MACARTHUR · Grace to You

Psalm 55:17 is Daniel's schedule in David's words — evening, morning, noon — and Hebrews 11:33 is heaven's commentary on the den: it was faith that shut the lions' mouths. MacArthur ties Acts 5:29 to Daniel's "obedient disobedience" and Matthew 27:66 to the sealed stone, and lets 2 Timothy 4:17–18 say what Daniel would say: "the Lord stood with me … and I was rescued out of the lion's mouth. The Lord will rescue me from every evil deed" — even when, as with Paul, the rescue is through death into the kingdom.

DAVID GUZIK · Enduring Word

Guzik lines the chain up simply: the unchangeable law (Esther 8:8), the habit (Psalm 55:17), the angel (Psalm 34:7), the faith (Hebrews 11:33), the obedience to God over men (Acts 5:29), the seal on the stone (Matthew 27:66), and the lion still prowling (1 Peter 5:8). The chapter is not only history; it is a pattern for every believer who keeps praying when praying is against the rules.

STUDY HELPS · THREE VOICES

At a Glance

Three voices, one chapter

The same chapter, read three ways. Tsarfati listens for Israel and for the believer hated for faithfulness; MacArthur presses the habit of prayer and the sovereignty that shut the lions' mouths; Guzik walks the law, the den, the king, and the picture behind the stone. Together they keep Daniel 6 from becoming either a children's story or a mere moral.

THE MOMENT	TSARFATI · the times	MACARTHUR · sovereignty	GUZIK · text & history
A man without fault (6:1–5)	The Jewish official resented for excellence — in every empire since.	Audited by hostile men; the only charge left was his God.	Who Darius was; Maclaren: the world is a sufficient critic of conduct.
The trap (6:6–9)	A law aimed at the faithful, written in the language of loyalty.	A vain king signs without a question; God is not absent from the signing.	The lie of "all the commissioners"; Esther's unchangeable decree.
The prayer (6:10–13)	Windows open toward Jerusalem — a confession of where home is.	Habits built in peacetime, spent in war; thanks under a death sentence.	Morgan: the occasional is affected by the habitual; no protest, just routine.
The den (6:14–17)	Israel in the nations — sentenced, sealed in, delivered inside the sentence.	The king helpless before his own law; the seal certifies the miracle.	Darius angry with himself; the seal also keeps the plotters out.
The morning (6:18–24)	Psalm 34:7 for Israel; innocent before God first, then the king.	Courtesy from the den; the den was a courtroom and God ruled first.	"Obedient disobedience"; the lions were hungry; the trap caught its builders.
The decree (6:25–28)	The empire's mail became a pulpit; Daniel outlasted Babylon to see Cyrus.	Men are to fear Him; our lives are the sermon rulers read.	Plotted, praying, persecuted, protected, preserved, prospering.

DANIEL 6 · A COMPARATIVE READING

† Key Insights to Carry

- **Chapter 6 mirrors chapter 3.** A royal decree, a faithful refusal, a sentence carried out, a deliverance *inside* the sentence, and a pagan king confessing the God of Israel — under Babylon and now under Persia. TEXT
- ***Found* is the spine of the chapter.** No ground of accusation found (v. 4); found praying (v. 11); found innocent before God (v. 22); no injury found (v. 23). Men searched Daniel for a fault and found only his God. TEXT

- **The only handle on a faithful man is his faithfulness.** "We will not find any ground … unless … with regard to the law of his God" (v. 5). Excellence at work is part of the witness (Colossians 3:23; 1 Peter 2:12). GUZIK
- **"As he had been doing previously" is the whole sermon.** Daniel met the crisis with the prayer he prayed when there was no crisis. The night in the den was won in sixty years of mornings on his knees. MACARTHUR
- **The king was bound by his law; Daniel was not bound by the king.** The most powerful man alive could not save his friend, and the man in the den was never helpless, because his confidence was never in the king. MACARTHUR
- **The seal certified the miracle.** Stone, signet, nobles (v. 17): no pardon, no tampering, no finishing-off. Only God was in the den — and the Gospels set a seal on another stone (Matthew 27:66). GUZIK
- **Deliverance was for the decree.** God shut the lions' mouths so a Persian king would tell every nation that the God of Daniel is the living God whose kingdom will not be destroyed (v. 26; compare 4:34; 7:14). TSARFATI
- **Daniel outlasted the empire.** "In the reign of Darius and in the reign of Cyrus" (v. 28): the man who prayed toward the ruined temple for seventy years lived to see the decree that sent his people home (Ezra 1:1). TSARFATI

† Questions for the Table

1 **Daniel's enemies searched his whole public life and found no negligence and no corruption. If hostile men audited your work, your money and your words this month, what would they find — and would "he serves his God" be the only charge left?**

I want my work to be so faithful that the only thing anyone can hold against me is my God.

DANIEL 6:4-5

2 **The decree was dressed as loyalty and signed without a question. Where are you being asked to go along with something because "everyone agrees" — and what question should you be asking before you sign?**

A false consensus and a little flattery are how traps get signed; I will ask the question first.

DANIEL 6:6-9

3 **"As he had been doing previously." What is your habit of prayer when nothing is wrong — and is it strong enough to carry you when the law changes against you?**

The crisis will be met with whatever habit I have now; I will build the habit before I need it.

DANIEL 6:10

4 **Daniel left the windows open. Where have you closed the windows — kept your faith private because it might cost you at work, with family, online — and what would quiet, steady openness look like this week?**

I will not shut the windows to stay safe; I will keep them open toward Jerusalem and keep praying.

DANIEL 6:10-11

5 **The king could not sleep in the palace; Daniel spent the night with the lions. Whose night would you rather have had, and what does that tell you about where your peace actually comes from?**

Peace is not in the palace but in the God who is in the den with me.

DANIEL 6:16-22

6 **Daniel never avenged himself; the lions and the king dealt with his accusers. Who are you tempted to answer in kind right now, and what would it mean to leave room for God's justice (Romans 12:19)?**

I will not become an accuser; I will leave the trap to catch its builders and keep my hands clean.

DANIEL 6:24

❖

They searched Daniel for a fault and found only his God. He kept his windows open and his knees on the floor, as he had been doing previously — and the God who was in the den with him shut the lions' mouths, opened a king's, and sent the news to every nation.

Teaching the Word. Watching the Times. — Smith For Christ

Scripture: New American Standard Bible (NASB), © 1960-1995 The Lockman Foundation. Used by permission. Workbook questions and page references are from *Discovering Daniel* (Amir Tsarfati, Harvest House); answers are written in the first person to be copied into the workbook. The teacher sections are the study author's faithful summaries — not verbatim quotations — of Amir Tsarfati (*Discovering Daniel*, Behold Israel), John MacArthur (Grace to You) and David Guzik (Enduring Word) on Daniel 6; consult each author's own work for his exact words. Aramaic from the Masoretic Text. Historical dates follow the standard chronology. · Smith For Christ · The Complete Study: Daniel 6 · Deep Dive + Discovering Daniel Lesson 6.