

**Daniel In The Lion's Den**  
(Daniel 6)

**vs. 1-3.**

- A. Daniel had been made third ruler in the kingdom of Babylon, but God promoted him even higher among the Medes. **PRO 22:29; ISAM 2:30.**
- B. Daniel was an old man by this time, having lived through the entire captivity, and yet was still blessed to have good use of his faculties. **DEU 34:7.**
- C. Blessed indeed is the person who does not outlive his usefulness to God, and intends to use his twilight years for His glory. **LUK 2:37-38; PSA 92:12-15; 71:9, 18.**

**vs. 4-5.**

- A. Daniel's faithfulness had promoted him. But his sterling record had also gained him envious enemies. c/w **MAT 27:18.**
  - 1. The presidents and princes could find no fault in Daniel in kingdom affairs.
  - 2. Christians should be mindful to *honour the king* (**1PE 2:13-17**), that we *give none occasion to the adversary to speak reproachfully*. **1TI 5:14.**
- B. When godly, law-abiding citizens stand in the way of the schemes of power-hungry worldlings, be not surprised if law or public sentiment is weaponized against them or their religion. **1KI 21:10; ACT 17:5; 24:5.**
- C. When the ungodly are determined to destroy a righteous man's honor or credibility, they must leave no stone unturned. **PSA 64:6; PRO 16:27; ISA 29:20; LUK 11:53-54.**

**vs. 6-9.**

- A. How often have leaders been conned by false patriots who had a hidden agenda? **EST 3:8; JOH 19:12.**
- B. Giving wickedness legal sanction is an old ruse but corrupt legal acrobatics do not escape God's view or justice. **PSA 94:20-23; ECC 5:8.**
- C. Temporary laws which benefit power-seekers have a nasty habit of becoming permanent and once governments discover that civil rights can be suspended because of an emergency, they tend to manufacture emergencies.
- D. Note the similarity of philosophy between these princes and Socialism: the state should be the sole recourse for all petitioners.
- E. With all due respect to men in high places, they are sometimes used as unwitting puppets in crafty enterprises and if their egos relish flattery they are led into a snare. **PRO 29:5.**

**vs. 10-11.**

- A. Daniel prayed thrice each day *towards* Jerusalem. **1KI 8:47-49 c/w PSA 138:2.**
- B. Daniel could hardly be faulted for sequestering himself in his home for prayer (**MAT 6:5-6**). It's what he had been doing all along, and duty calls us to continue in spite of opposition. **ACT 5:29.**
- C. May it be the lot of the faithful to be found in innocent worship by those who rise up against them. **ACT 24:11-12.**
- D. Daniel's three Hebrew brethren had been indicted because they refused to *commit a sin* (**DAN 3**), but Daniel is here to be indicted because he refused to *omit a duty*, even for thirty days. Why not just suspend his duty for a little while until the heat subsided? c/w **HAG 1:2-5.**

**vs. 12-17.**

- A. King Darius had to face the grim reality of what he had been duped into doing. Medo-Persian law was considered unalterable, but he labored for Daniel's release, which is more than Herod did in a

similar circumstance. **MAR 6:20-28.**

- B. Though Darius' law could not be altered, one wonders why he did not issue a new law which would not contradict, but counteract the former. This is exactly what happened later in the kingdom. **EST 8:11.**

**vs. 18-23.**

- A. Darius, bound by his own situation, was greatly burdened for Daniel. Upon arriving at the lion's den, he asks "...is thy God, whom thou servest continually, able to deliver thee from the lions?" (v. 20). The answer to his question is a resounding "Yes!" God is able!
1. He is "able to do exceeding abundantly above all that we ask or think..." (**EPH 3:20**).
  2. He is "able even to subdue all things unto Himself" (**PHIL 3:21**).
  3. He is "able to keep that which I have committed unto Him against that day" (**2TI 1:12**).
  4. He is "able to keep you from falling..." (**JUDE 1:24**).
  5. He is "able to make all grace abound toward you..." (**2CO 9:8**).
  6. He is "able to succour them that are tempted..." (**HEB 2:18**).
  7. He is "able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (**HEB 7:25**).
  8. Daniel's response (v. 21) answered Darius' question which countered his own word. v. 16.
- B. Daniel's faith played an important part in his deliverance. v. 23 c/w **HEB 11:33**.
1. God shut the lion's mouth (**1PE 5:8**) again for the greater than Daniel, Jesus Christ.
    - a. The lion's roar overcomes by fear but Christ's faith was not undone. **LUK 23:43**.
    - b. The devil had the power of death (**HEB 2:14**), which included the power to corrupt flesh, but it had no effect on the Savior. **ACT 2:31**.
    - c. Christ also trusted in God to deliver Him. **LUK 23:46**.
    - d. The roaring lion had desired to swallow up Christ in death, but the Lion of the tribe of Judah instead swallowed up death in victory. **1CO 15:54**.
  2. God still robs the lion of his prey. **2PE 2:9**.

- v. 24. If only the wicked princes had known... (**1CO 2:8**) and the Law, like the lions, only consumes God's enemies, not His elect. **ROM 8:33-34**.

**vs. 25-28.**

- A. Finally, an appropriate unalterable Medo-Persian law was decreed: "Fear God... this is man's whole duty" (**ECC 12:13**), and the thrust of the everlasting gospel. **REV 14:6-7**.
- B. Darius honored Daniel and he prospered in those days. What was intended for his demise, God turned into greater blessing. As Matthew Henry sagely noted "Thus out of the eater (and that a lion, too) comes forth meat, and out of the strong sweetness." **JDG 14:14**.