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The Prayer of Dani'el

6: 10-15

The prayer of Dani'el DIG: How did Dani'el show his faithfulness to ADONAI? How did Dani'el react when he was informed of the king's decree? Where did he go? What did he do? How did the conspirators approach the king with their evil plan? What role did the laws of the Medes and Persians play here? How did the king react? How could the decree of King Darius have been voided?

REFLECT: What would you do if prayer was outlawed? Dani'el had some experiences to look back on and remain convinced of God's faithfulness. What experiences do you look back on to remember God's faithfulness? Dani'el shows us that the Torah supersedes the law of the land. How do you reconcile what Dani'el did with Romans 13:1? How has God alone been your lifeline?

Dani'el's refusal to compromise provided his enemies with the opportunity they sought.

The scene now shifts. We moved from the court of **Darius** to the home of **Dani'el** where **he** heard of **the king's decree** to forbid **prayer** toward anything or anyone but **the king himself** (**to see link click [Dm](#) - The Plot of the Royal Administrators**). **Dani'el's** response was simple. **He** made a conscious decision. There was no inner turmoil, just unflinching obedience. **He** didn't question, doubt, worry, or alter **his** daily routine. **Darius** was neither the object nor the mediator of **his prayers**. **He** did not bow toward **Darius**, but toward **Tziyon**.



Dani’el’s faithfulness (6:10-11): Now when Dani’el learned that the decree had been published, he went home to his upstairs room where the windows opened toward Jerusalem. In doing so, Dani’el adhered to a principle that was established by Solomon. When he dedicated the Temple, Solomon decreed that any Jew praying outside the Land should face Jerusalem (see the commentary on [the Life of Solomon Bn - Solomon’s Prayer of Intercession](#)). Of course, at the time of Dani’el’s prayer the Temple was in ruins. God had abandoned His earthly home (see the commentary on [Ezeki’el Bd - The Temple Vision](#)) because of the presumption of the people (see the commentary on [Jeremiah Cb - Jeremiah’s Temple Sermon](#)), and had allowed the Babylonians to tear down the Temple (Lamentations). Yet, Judeans in exile, such as Dani’el, turned regularly to the City with longing in their hearts and hope for the future. **Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before (6:10).** This practice is not mandated anywhere in Scripture, but is perhaps suggested by passages such as **Psalm 55:17**, where we read: **Evening, morning and noon, I cry out in distress, and God hears my voice.** This was Dani’el’s regular habit. He was not flaunting his rebellion in the face of the king’s orders; it was business as usual. After all, he was praying in an upper room with the windows wide open. Dani’el wasn’t on public display, but neither was he hiding from determined spies. Dani’el’s refusal to compromise provided his enemies with the opportunity they sought. **Then these men went as a group and found Dani’el praying and asking God for help (6:11).** Likely, Dani’el was turning to ADONAI for aid because he anticipated trouble from the king’s decree. As the story continues, we will discover just how

God answered **his prayer**. Nevertheless, here, the entrapment was sprung.³³⁵

The accusation against Dani’el (6:12-15): The conspirators set the stage for their evil scheme. They knew where the king’s sympathies lied, so before accusing Dani’el, they reminded the king of its binding character. So they went to king Darius (see the commentary on [Dani’el Ag - Cyrus and Darius](#)) and spoke to him about his royal decree: “Did you not publish a decree that during the next thirty days anyone who prays to any god or human being except to you, Your Majesty, would be thrown into the lions’ den?” The king answered, “The decree stands - in accordance with the law of the Medes and Persians, which cannot be repealed” (6:12). When Darius described the decree as unalterable, the trap was ready to snap shut.

Then they said to the king, “Dani’el, who is one of the exiles from Judah, pays no attention to you, Your Majesty, or to the decree you put in writing. He still prays three times a day” (6:13). The rhetoric of the conspirators is comparable to that used by the enemies of Hananiah, Mishael, and Azariah (3:8-12). In both instances, the ethnicity of the accused is highlighted. The three Hebrews were referred to as “certain Jews” in Chapter 3. Dani’el is identified in 6:13 as one of the exiles from Judah. The anti-Semitic undertone should not be missed. The alleged offense was presented as a personal slight against the king: Remember that Jew? Well, he pays no attention to you. Dani’el was accused of not only failing to respect Darius, but also disregarding the decree that the king had signed. They pictured Dani’el as showing his disdain for Darius by continuing his religious practices. Darius finally realized that he had been tricked. When the king heard this, he was greatly displeased. The Aramaic term for displeased (see [Ac - Dani’el from a Messianic Jewish Perspective: Languages](#)), *beeish*, means *to be evil or bad*. What the king heard seemed evil to him. He realized that the whole idea of the decree was a conspiracy against Dani’el, his favorite chief administrator.³³⁶

Thus, Darius was displeased mainly because Dani’el was both his friend and his greatest help in the governing of the empire. He didn’t want to sign his friend’s death warrant! But the king was also distressed because of the way he had acted. His pride had gotten the best of him, he had believed the lies of the conspirators, and had hastily signed the decree they put before him. Had Darius taken the time to consult with Dani’el, he would have discovered the plot; but perhaps ADONAI allowed the events to proceed as they did so that Dani’el’s enemies could be exposed and He could be glorified (see [Dp - The Deliverance](#)

of Darius). Ha’Shem makes everything work out according to his plan (Ephesians 1:11). He knows what He is doing!³³⁷

The contrast with **Nebuchadnezzar’s** reaction to **the three friends** of **Dani’el** could not have been stronger (see **Bm – The Accusation Against the Jews**). While **the Babylonian king** responded with increasing anger to **the three Hebrews’** refusal to bow down to **his giant statue**, **Darius** wanted to save the aged **Judean counselor**. However, **he** was trapped by **his** own unchangeable words, and therefore, had to carry out the prescribed punishment.³³⁸ Nevertheless, **he was determined to rescue Dani’el**, trying to find a loophole in **the law**, and **made every effort until sundown to save him (6:14)**. But all **his** efforts failed.

At sundown, the bloodthirsty conspirators went as a group and continued to put pressure on **King Darius, saying to him, “Remember, Your Majesty, that according to the law of the Medes and Persians no decree or edict that the king issues can be changed” (6:15)**. Of course, it was not strictly true that there was no other way out for **King Darius**. Both here and in the book of **Esther**, where we also see the idea of **the law of the Medes and Persians cannot be changed, the decree** ended up eventually being voided simply by issuing a counter-decree (see **Esther Bi – Now Write a Counter-Decree in the Kings’ Name on Behalf of the Jews**). However, after earlier reaffirming **the decree’s** validity, such a counter-decree would have resulted in enormous loss of face for **Darius** and would have cast the validity of all **his** future decrees into question. That is why, at the end of the day, **he** chose to sacrifice **Dani’el** rather than undermine the status of **his** word as inflexible and unchangeable **law**.³³⁹ No escape from **the lion’s den** could be found for **God’s faithful prophet**.

*Dear heavenly **Father**, praise **You** always! **You** are such a wise **God** to take what is intended for evil and to turn it on its head and use it to **Your** honor and glory! **You** are Sovereign and Almighty! Events that are evil may surprise me and upset what I have planned; but in **Your** wisdom and love, **You** are tenderly watching over all that happens to me and you bless me even during hard trials. **Shadrach, Meshach and Abednego** had earlier gone thru a life-threatening trial of being thrown into **the fiery furnace** for not bowing to **Nebuchadnezzar’s statue**. **They** knew that **You** did not have to save **them** from the trial, but **they** trusted in **You** nonetheless (**Daniel 3:16-18**). Give me the strength to do the same. **For to me, to live is Messiah and to die is gain (Philippians 1:21)**. Thank **You** for being such a loving heavenly **Father** who wisely turns evil on its head to bring glory to **Your***



Name out of a painful trial. In **Messiah Yeshua's** holy **Name** and power of **His** resurrection. Amen