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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*