

FACING LIFE WITH POISE

## Daniel 6:1-28

Daniel, now at least 82 years old, faced a sure and violent death without flinching.

1. DANIEL PREFERRED

6:1-3

It pleased Darius to set over the kingdom 120 satraps, to be throughout the whole kingdom; <sup>2</sup>and over them three presidents, of whom Daniel was one, to whom these satraps should give account, so that the king might suffer no loss. <sup>3</sup>Then this Daniel became distinguished above all the other presidents and satraps, because an excellent spirit was in him. And the king planned to set him over the whole kingdom.

ESV

After deposing Belshazzar, Darius the Mede completely reorganized the government. He set up 120 districts, each with a satrap (sheriff), under 3 presidents (administrators or governors), who reported to the king.

Even though Daniel was 80+ he was appointed as one of the administrators.

Daniel, because of his integrity, was noticeably more valuable to the king than the other two administrators.

Verse 1. [It pleased Darius to set over the kingdom]

Evidently over the kingdom of Babylon, now united to that of Media and Persia. As this was now subject to him, and tributary to him, it would be natural to appoint persons over it in which he could confide, for the administration of justice, for the collection of revenue, etc.

Verse 2. [And over these, three presidents] This word is found only in the plural. The etymology is uncertain, but its meaning is not doubtful. The word president expresses it with sufficient accuracy, denoting a high officer that presided over others. It is not improbable that these presided over distinct departments, corresponding somewhat to what are now called "secretaries" - as Secretaries of State, of the Treasury, of Foreign Affairs, etc., though this is not particularly specified.

[Of whom Daniel was first] First in rank. This office he probably held from the rank which he was known to have occupied under the kings of Babylon, and on account of his reputation for ability and integrity.

Verse: 3

[Then this Daniel was preferred above the presidents and princes]  
That is, he was at their head, or was placed in rank and office over them.  
"Because an excellent spirit was in him." This may refer alike to his wisdom and his integrity-both of which would be necessary in such an office. It was an office of great difficulty and responsibility to manage the affairs of the empire in a proper manner, and required the talents of an accomplished statesman, and, at the same time, as it was an office where confidence was reposed by the sovereign, it demanded integrity.

## 2. DANIEL FOUND FAULTLESS

6:4-5

<sup>4</sup> Then the presidents and the satraps sought to find a ground for complaint against Daniel with regard to the kingdom, but they could find no ground for complaint or any fault, because he was faithful, and no error or fault was found in him. <sup>5</sup> Then these men said, "We shall not find any ground for complaint against this Daniel unless we find it in connection with the law of his God."

Don't you know Daniel was a pain in the neck to these other two administrators?  
Can you imagine the "staff meetings?"

Daniel would say, "No we can't do that because it would not be right."  
They would say, "Daniel, your halo is on too tight."

They could not find any "skeletons" in Daniel's closet after so many years in government service!

Well then, let's attack his religion; he surely doesn't worship our gods.

Verse 4

[Then the presidents and princes sought to find occasion against Daniel]  
The word rendered "occasion" means a pretext or pretence.

Nothing has been more common in the world than intrigues of this kind to humble a rival, and to bring down those who are meritorious to a state of degradation.

This is the game that is played by both political parties. Mr. Clinton decried it as the politics of personal destruction while he practiced it himself.

The cause of the plot here laid seems to have been mere envy and jealousy- and perhaps the consideration that Daniel was a foreigner, and was one of a despised people held in captivity.

"Concerning the kingdom." In respect to the administration of the kingdom. They sought to find evidence of malversation (corrupt conduct) in public office, or abuse of power, or attempts at personal aggrandizement, or inattention to the duties of the office.

[But they could find none occasion nor fault] This is an honorable testimony to the fidelity of Daniel, and to the uprightness of his character. If there had been any malversation in office, it would have been detected by these men.

Verse 5

[Except we find it against him concerning the law of his God] Unless it be in respect to his religion; unless we can so construe his known conscientiousness in regard to his religion as to make that a proof of his unwillingness to obey the king.

It is not probable that the king would have consented to pass such a law or directly proposed-a law which would have been so likely to produce disturbance, and when no plausible ground could have been alleged for it.

There was another method, however, which suggested itself to these crafty counselors-which was, while they did not seem to aim absolutely and directly to have that worship prohibited, to approach the king with a proposal that would be flattering to his vanity, and that, perhaps, might be suggested as a test question, showing the degree of esteem in which he was held in the empire, and the willingness of his subjects to obey him. By proposing a law that, for a limited period, no one should be allowed to present a petition of any kind to anyone except to the king himself, the object would be accomplished.

### 3. DANIEL "FRAMED"

6:6-9

<sup>6</sup> Then these presidents and satraps came by agreement to the king and said to him, "O King Darius, live forever! <sup>7</sup> All the presidents of the kingdom, the prefects and the satraps, the counselors and the governors are agreed that the king should establish an ordinance and enforce an injunction, that whoever makes petition to any god or man for thirty days, except to you, O king, shall be cast into the den of lions. <sup>8</sup> Now, O king, establish the injunction and sign the document, so that it cannot be changed, according to the law of the Medes and the Persians, which cannot be revoked." <sup>9</sup> Therefore King Darius signed the document and injunction.

What may sound farfetched to us was not so outrageous in this culture. Darius' officials lied about Daniel when they said all the important leaders had agreed to their proposal. In Medo-Persia, a law once enacted could not be revoked, even by the ruler. Cf. Esther 1:19

#### Verse 6

[Then these presidents and princes assembled together] Margin, came tumultuously. The margin expresses the proper meaning of the original word - to run together with tumult. Why they came together in that manner is not stated, but there is undoubtedly the idea of their doing it with haste, or with an appearance of great earnestness or excitement.

Perhaps they imagined that they would be more likely to carry the measure if proposed as something that demanded immediate action, or something wherein it appeared that the very safety of the king was involved, than if it were proposed in a sedate and calm manner. If it were suggested in such a way as to seem to admit of deliberation, perhaps the suspicion of the king might be aroused, or he might have asked questions as to the ground of the necessity of such a law, which it might not have been easy to answer.

#### Verse 7

[That whosoever shall ask] Any one of any rank. The real purpose was to involve Daniel in disgrace, but in order to do this it was necessary to make the prohibition universal-as Herod, in order to be sure that he had cut off the infant king of the Jews, was under a necessity of destroying all the children in the place.

[Of any god or man] This would include all the gods acknowledged in Babylon, and all foreign divinities.

[For thirty days] The object of this limitation of time was perhaps twofold:

(1) they would be sure to accomplish their purpose in regard to Daniel, for they understood his principles and habits so well that they had no doubt that within that time he would be found engaged in the worship of his God; and

(2) it would not do to make the law perpetual, and to make it binding longer than thirty days might expose them to the danger of popular tumults. It was easy enough to see that such a law could not be long enforced, yet they seem to have supposed that the people would acquiesce in it for so brief a period as one month. Unreasonable though it might be regarded, yet for so short a space of time it might be expected that it would be patiently submitted to.

[He shall be cast into the den of lions] The word "den" means, properly, a pit, or cistern; and the idea is that the den was underground, probably a cave constructed for that purpose. It was made with so narrow an entrance that it could be covered with a stone, and made perfectly secure, Dan 6:17.

Verses 8-9

[Now, O king, establish the decree] Ordain, enact, and confirm it.

[And sign the writing] An act necessary to make it the law of the realm.

[That it be not changed] That, having the seal of the sovereign, it might be so confirmed that it could not be changed. With that seal it became so established, it seems, that even the sovereign himself could not change it.

[According to the law of the Medes and Persians, which altereth not] Margin, Passeth. Which does not pass away; which is not abrogated.

#### 4. DANIEL FOUND FAITHFUL

6:10-15

<sup>10</sup> When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem. He got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously. <sup>11</sup> Then these men came by agreement and found Daniel making petition and plea before his God. <sup>12</sup> Then they came near and said before the king, concerning the injunction, "O king! Did you not sign an injunction, that anyone who makes petition to any god or man within thirty days except to you, O king, shall be cast into the den of lions?" The king answered and said, "The thing stands fast, according to the law of the Medes and Persians, which cannot be revoked." <sup>13</sup> Then they answered and said before the king, "Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or the injunction you have signed, but makes his petition three times a day."

<sup>14</sup> Then the king, when he heard these words, was much distressed and set his mind to deliver Daniel. And he labored till the sun went down to rescue him. <sup>15</sup> Then these men came by agreement to the king and said to the king, "Know, O king, that it is a law of the Medes and Persians that no<sup>j</sup> injunction or ordinance that the king establishes can be changed."

Daniel was not parading his religion; he simply continued his daily practice.

Look at the lingering prejudice. Rash words cannot be recalled.

Verse 10

[Now when Daniel knew that the writing was signed]  
Probably there was some proclamation made in regard to that decree.

[He went into his house] That is, he went in, in his usual manner. He made no change in his habits on account of the decree.

[And his windows being open in his chamber] Open in the usual manner. It does not mean that he took pains to open them for the purpose of ostentation, or to show that he disregarded the decree, but that he took no care to close them with any view to avoid the consequences.

[He kneeled upon his knees three times a day] In accordance, doubtless, with his usual custom. The amount of the statement is that he did not vary his habit on account of the command. He evidently neither assumed a posture of ostentation, nor did he abstain from what he was accustomed to do.

## Verse 11

[Then these men assembled ...]

Evidently with a design of finding him at his devotions.

## Verse 12

[Then they came near] That is, they came near to the king. They had detected Daniel, as they expected and desired to do, in a palpable violation of the law, and they lost no time in apprising the king of it, and in reminding him of the law which he had established.

[The king answered and said, The thing is true ...]

It is undeniable, whatever may be the consequences. There is no reason to suppose that he as yet had any suspicion of their design in asking this question. It is not improbable that he apprehended there had been some violation of the law, but it does not appear that his suspicions rested on Daniel.

## Verse 13

[Then answered they ... That Daniel which is of the children of the captivity of Judah] Who is one of the captive Jews.

There was art in thus referring to Daniel, instead of mentioning him as sustaining an exalted office. It would serve to aggravate his guilt to remind the king that one who was in fact a foreigner, and a captive, had thus disregarded his solemn commandment. If he had been mentioned as the prime minister, there was at least a possibility that the king would be less disposed to deal with him according to the letter of the statute than if he were mentioned as a captive Jew.

[Regardeth not thee ...] Shows open disregard and contempt for the royal authority by making a petition to his God three times a day.

## Verse 14

[Then the king, when he heard these words, was sore displeased with himself] That is, for having consented to such a decree without deliberation, or with so much haste-or for having consented to it at all. It is remarkable that it is not said that he was displeased with them for having proposed it; but it is clear that he saw that the guilt was his own for having given his assent to it, and that he had acted foolishly. There is no evidence as yet that he saw that the decree had been proposed for the purpose of securing the degradation and ruin of Daniel-though he ultimately perceived it (Dan 6:24); or if he did perceive it, there was no way of preventing the consequences from coming on Daniel-and that was the point that now engrossed his attention. He was doubtless displeased with himself,

(1) because he saw that he had done wrong in confirming such a decree, which interfered with what had been tolerated-the free exercise of religion by his subjects;

(2) because he now saw that it was foolish, and unworthy of a king, thus to assent to a law for which there was no good reason, and the consequences of which he had not foreseen; and

(3) because he now saw that he had involved the first officer of the realm, and a man of unsullied character, in ruin, unless some way could be devised by which the consequences of the statute could be averted.

[And set his heart on Daniel to deliver him]  
In what way he sought to deliver him is not said.

Yet there is no improbability in this statement about the perplexity of the king, for

(1) there were strong reasons, easily conceivable, why the penalty should not be inflicted in this case, because

(a) the law had been evidently devised by the crafty enemies of Daniel to secure just such a result;

(b) Daniel had been guilty of no crime-no moral wrong, but had done only what should commend him more to favor and confidence;

(c) his character was every way upright and pure;

(d) the very worship which he had been detected in had been up to that period allowed, and there was no reason why it should now be punished, and

(e) the infliction of the penalty, though strictly according to the letter of the law, would be manifestly a violation of justice and equity; or, in other words, it was every way desirable that it should not be inflicted.

(2) Yet there was great difficulty in pardoning him who had offended, for

(a) the law was absolute in the case;

(b) the evidence was clear that Daniel had done what the law forbade;

(c) the law of the realm prohibited any change;

(d) the character and government of the king were involved in the matter. If he interposed and saved Daniel, and thus suffered the law to be violated with impunity, the result would be that there would be a want of stability in his administration, and any other subject could hope that he might violate the law with the same impunity. justice, and the honor of the government, therefore, seemed to demand that the law should be enforced, and the penalty inflicted.

[And he labored] He sought to devise some way in which it might be done.

[Till the going down of the sun]

Why that hour is mentioned is not known. It would seem from the following verse that the king was pressed by his counselors to carry the decree into execution, and it is probable that the king saw that the case was a perfectly clear one, and that nothing could be hoped for from delay. The law was clear, and it was equally clear that it had been violated. There was no way, then, but to suffer it to take its course.

Verse 15

[Then these men assembled unto the king]

The Chaldee here is the same as in Dan 6:6, "they came tumultuously." They were earnest that the law should be executed, and they probably apprehended that if the king were allowed to dwell upon it, the firmness of his own mind would give way, and that he would release Daniel.

[Know, O king, that the law ...] That is a settled matter about which there can be no debate or difference of opinion. It would seem that this was a point so well settled that no question could be raised in regard to it, and, to their minds, it was equally clear that if this were so, it was necessary that the sentence should be executed without delay.

## 5. DANIEL SENTENCED

6:16-18

<sup>16</sup> Then the king commanded, and Daniel was brought and cast into the den of lions. The king declared to Daniel, "May your God, whom you serve continually, deliver you!" <sup>17</sup> And a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet and with the signet of his lords, that nothing might be changed concerning Daniel. <sup>18</sup> Then the king went to his palace and spent the night fasting; no diversions were brought to him, and sleep fled from him.

We know how Darius spent the night, but not Daniel. Your guess?

[Mine: he prayed as usual and went to sleep.]

Verse 16

[Then the king commanded ...]

[Now the king spake and said unto Daniel, Thy God ...]

What is here stated is in accordance with what is said in Dan 6:14, that the king sought earnestly to deliver Daniel from the punishment. He had entire confidence in him, and he expressed that to the last. As to the question of probability whether Darius, a pagan, would attempt to comfort Daniel with the hope that he would be delivered, and would express the belief that this would be done by that God whom he served, and in whose cause he was about to be exposed to peril, it may be remarked,

It was a common thing among the pagans to believe in the interposition of the gods in favor of the righteous, and particularly in favor of their worshippers. Hence, it was that they called on them; that they committed themselves to them in battle and in peril; that they sought their aid by sacrifices and by prayers. No one can doubt that such a belief prevailed, and that the mind of Darius, in accordance with the prevalent custom, might be under its influence.

Darius, undoubtedly, in accordance with the prevailing belief, regarded the God whom Daniel worshipped as a god, though not as exclusively the true God. He had the same kind of confidence in him that he had in any god worshipped by foreigners-and probably regarded him as the tutelary divinity of the land of Palestine, and of the Hebrew people. As he might consistently express this belief in reference to any foreign divinity, there is no improbability that he would in reference to the God worshipped by Daniel.

He had the utmost confidence both in the integrity and the piety of Daniel; and as he believed that the gods interposed in human affairs, and as he saw in Daniel an eminent instance of devotedness to his God, he did not doubt that in such a case it might be hoped that he would save him.

Verse 17

[And a stone was brought, and laid upon the mouth of the den]  
Probably a large flat stone sufficient to cover the mouth of the cave, and so heavy that Daniel could not remove it from within and escape.

[And the king sealed it with his own signet] With his own seal. That is, he affixed to the stone, probably by means of clay or wax, his seal in such a way that it could not be removed by anyone without breaking it, and consequently without the perpetration of a crime of the highest kind-for no greater offence could be committed against his authority than thus to break his seal, and there could be no greater security that the stone would not be removed.

[And with the signet of his lords]  
That it might have all the security which there could be. Perhaps this was at the suggestion of his lords, and the design, on their part, may have been so to guard the den that the king should not release Daniel.

[That the purpose might not be changed concerning Daniel]

By the king. Probably they feared that if there was not this security, the king might release him; but they presumed that he would not violate the seal of the great officers of the realm. It would seem that some sort of concurrence between the king and his nobles was required in making and executing the laws.

Verse 18

[Then the king went to his palace, and passed the night fasting] Daniel was probably cast into the den soon after the going down of the sun, Dan 6:14. It was not unusual to have suppers then late at night, as it is now in many places. The great anxiety of the king, however, on account of what had occurred, prevented him from participating in the usual evening meal.

[Neither were instruments of music brought before him]

It was usual among the ancients to have music at their meals.

## 6. DANIEL DELIVERED

6:19-24

<sup>19</sup> Then, at break of day, the king arose and went in haste to the den of lions. <sup>20</sup> As he came near to the den where Daniel was, he cried out in a tone of anguish. The king declared to Daniel, "O Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?" <sup>21</sup> Then Daniel said to the king, "O king, live forever! <sup>22</sup> My God sent his angel and shut the lions' mouths, and they have not harmed me, because I was found blameless before him; and also before you, O king, I have done no harm." <sup>23</sup> Then the king was exceedingly glad, and commanded that Daniel be taken up out of the den. So Daniel was taken up out of the den, and no kind of harm was found on him, because he had trusted in his God. <sup>24</sup> And the king commanded, and those men who had maliciously accused Daniel were brought and cast into the den of lions—they, their children, and their wives. And before they reached the bottom of the den, the lions overpowered them and broke all their bones in pieces.

Darius didn't party all night as was the norm for kings of his time. Neither did he walk regally to the pit the next morning. Here is genuine concern.

The custom of punishing a man's entire family is hard to grasp. It sure does erase all the learned behavior!

## Verse 19

[Then the king arose very early in the morning ...]

No one can doubt the probability of what is here said, if the previous account be true. His deep anxiety; his wakeful night; the remorse which he endured, and his hope that Daniel would be after all preserved, all would prompt to an early visit to the place of his confinement, and to his earnestness in ascertaining whether he were still alive.

## Verse 20

[He cried with a lamentable voice] A voice full of anxious solicitude. Literally, "a voice of grief." Such a cry would be natural on such an occasion.

[O Daniel, servant of the living God]

The God who has life; who imparts life; and who can preserve life. This was the appellation, probably, which he had heard Daniel use in regard to God, and it is one which he would naturally employ on such an occasion as this; feeling that the question of life was entirely in his hands.

[whom thou servest continually] At all times, and in all circumstances: as a captive in a distant land; in places of honor and power; when surrounded by the great who worship other gods; and when threatened with death for your devotion to the service of God. This had been the character of Daniel, and it was natural to refer to it now.

## Verse 21

[Then said Daniel unto the king, O king, live forever]

The common form of salutation in addressing the king.

There might be more than mere form in this, for Daniel may have been aware of the true source of the calamities that had come upon him, and of the innocence of the king in the matter; and he doubtless recalled the interest which the king had shown in him when about to be cast into the den of lions, and his expression of confidence that his God would be able to deliver him (Dan 6:16), and he could not but have been favorably impressed by the solicitude which the monarch now showed for his welfare in thus early visiting him, and by his anxiety to know whether he were still alive.

## Verse 22

[My God hath sent his angel]

It was common among the Hebrews to attribute any remarkable preservation from danger to the intervention of an angel sent from God, and no one can demonstrate that it did not occur as they supposed. There is no more absurdity in supposing that God employs an angelic being to defend his people, or to impart blessings to them, than there is in supposing that he employs one human being to render important aid, and to convey important blessings, to another. As a matter of fact, few of the favors which God bestows upon men are conveyed to them directly from himself, but they are mostly imparted by the instrumentality of others.

Compare Ps 34:7; 91:11; Dan 9:21; Matt 18:10; Luke 16:22; Heb 1:14.

Daniel does not say whether the angel was visible or not, but it is rather to be presumed that he was, as in this way it would be more certainly known to him that he owed his deliverance to the intervention of an angel, and as this would be to him a manifest token of the favor and protection of God.

[And hath shut the lions' mouths]

It is clear that Daniel supposed that this was accomplished by a miracle; and this is the only satisfactory solution of what had occurred.

[Forasmuch as before him innocence was found in me]

(1) Absolute innocence in reference to the question of guilt on the point in which he had been condemned—he having done only what God approved; and

(2) general integrity and uprightness of character. We need not suppose that Daniel claimed to be absolutely perfect (compare Dan 9), but we may suppose that he means to say that God saw that he was what he professed to be, and that his life was such as he approved.

[And also before thee, O king, have I done no hurt] That is, he had in no manner violated his duty to the king; he had done nothing that tended to overthrow his government, or to spread disaffection among his subjects.

### Verse 23

[Then was the king exceeding glad for him] On account of Daniel. That is, he was rejoiced for the sake of Daniel that he had received no hurt, and that he might be restored to his place, and be useful again in the government.

### Verse 24

[And the king commanded, and they brought those men, which had accused Daniel ...] It would seem probable that the king had been aware of their wicked designs against Daniel, and had been satisfied that the whole was the result of a conspiracy, but he felt himself under a necessity of allowing the law to take its course on him whom he believed to be really innocent.

[Them, their children, and their wives] This was in accordance with Oriental notions of justice, and was often done.

[And the lions had the mastery of them] As the Divine restraint furnished for the protection of Daniel was withdrawn, they acted out their proper nature.

[And brake all their bones in pieces or ever ...] literally, "they did not come to the bottom of the den until the lions had the master of them, and brake all their bones." They seized upon them as they fell, and destroyed them.

## 7. DANIEL VINDICATED

6:25-28

<sup>25</sup> Then King Darius wrote to all the peoples, nations, and languages that dwell in all the earth: "Peace be multiplied to you. <sup>26</sup> I make a decree, that in all my royal dominion people are to tremble and fear before the God of Daniel,

for he is the living God,  
enduring forever;  
his kingdom shall never be destroyed,  
and his dominion shall be to the end.

<sup>27</sup> He delivers and rescues;  
he works signs and wonders  
in heaven and on earth,  
he who has saved Daniel  
from the power of the lions."

<sup>28</sup> So this Daniel prospered during the reign of Darius and the reign of Cyrus the Persian.

Verse 25

[Then king Darius wrote unto all people ...]

Verse 26

[I make a decree]

[That in every dominion of my kingdom]

Every department or province. The entire kingdom or empire was made up of several kingdoms, as Media, Persia, Babylonia, etc. The meaning is that he wished the God of Daniel to be honored and revered throughout the whole empire.

[Men tremble and fear before the God of Daniel]

That they honor and reverence him as God. There is no certain evidence that he meant that he should be honored as the only God; but the probability is, that he meant that he should be recognized as a God of great power and glory, and as worthy of universal reverence. How far this pagan monarch might still regard the other deities worshipped in the empire as gods, or how far his own heart might be disposed to honor the God of Daniel, there are no means of ascertaining. It was much, however, that so great a monarch should be led to make a proclamation acknowledging the God of Daniel as having a real existence, and as entitled to universal reverence.

[For he is the living God]

An appellation often given to God in the Scriptures, and probably learned by Darius from Daniel. It is not, however, absolutely certain that Darius would attach all the ideas to these phrases which Daniel did, or which we would. The attributes here ascribed to God are correct, and the views expressed are far beyond any that prevailed among the pagan; but still it would not be proper to suppose that Darius certainly had all the views of God which these words would convey to us now.

[And stedfast for ever] That is, he is always the same. He ever lives; he has power overall; his kingdom is on an immovable foundation. He is not, in his government, to cease to exist, and to be succeeded by another who shall occupy his throne.

[And his kingdom what shall not be destroyed ...] See the note at Dan 4:3,34. The similarity between the language used here, and that employed by Nebuchadnezzar, shows that it was probably derived from the same source. It is to be presumed that both monarchs expressed the views which they had learned from Daniel.

Verse 27

[He delivereth and rescueth] As in the case of Daniel. This attribute would of course be prominent in the view of Darius, since so remarkable an instance of his power had been recently manifested in rescuing Daniel.

[And he worketh signs and wonders ...] Performs miracles far above all human power. If he had done it on earth in the case of Daniel, it was fair to infer that he did it also in heaven. Compare the notes at Dan 4:2-3.

[The power of the lions] Margin, hand. The hand is the instrument of power. The word paw would express the idea here, and would accord with the meaning, as it is usually with the paw that the lion strikes down his prey before he devours it.

## Verse 28

[So this Daniel prospered in the reign of Darius] That is, to the end of his reign. It is fairly implied here that he was restored to his honors.

[And in the reign of Cyrus the Persian] Cyrus the Great, the nephew and successor of Darius. How long during the reign of Cyrus Daniel "prospered" or lived is not said. During a part of the reign of Darius or Cyaxares, he was occupied busily in securing by his influence the welfare of his own people, and making arrangements for their return to their land; and his high post in the nation to which, under Divine Providence, he had doubtless been raised for this purpose, enabled him to render essential and invaluable service at the court.

In the third year of Cyrus, we are informed (Dan 10-12), he had a series of visions respecting the future and sufferings of his nation to the period of their true redemption through the Messiah, as also a consolatory direction to himself to proceed calmly and peaceably to the end of his days, and then await patient]y the resurrection of the dead, Dan 12:12-13. From that period the accounts respecting him are vague, confused, and even strange, and little or nothing is known of the time or circumstances of his death.