

Daniel 6

Outline adapted from The Outline Bible

I. **A hostile plan** (Daniel 6:1–9)

- a. *The organization* (Daniel 6:1–3): Darius appoints Daniel as one of the kingdom's three top administrators.
- b. *The orchestration* (Daniel 6:4–9)
- c. The sinister search (Daniel 6:4): Daniel's envious enemies unsuccessfully attempt to find something in his life that can be used against him.
- d. The solution (Daniel 6:5): They finally conclude that he can only be trapped by his religious life.
- e. The subtlety (Daniel 6:6–9): Darius is tricked into signing a decree that imposes the death penalty upon anyone who prays to any god except the king for 30 days.

II. **A holy man** (Daniel 6:10–15)

- a. *The fearless prophet* (Daniel 6:10): Even though he knows about the decree, Daniel continues his usual three-times-a-day prayers to God.
- b. *The heartless plotters* (Daniel 6:11–13): Daniel's devilish foes gleefully report this to the king.
- c. *The tireless potentate* (Daniel 6:14–15): Realizing he has been tricked, Darius spends the rest of the day trying—unsuccessfully—to find a legal loophole whereby Daniel can be saved.

III. **A heavenly ban** (Daniel 6:16–28)

- a. *The king's concern* (Daniel 6:16–18): With great sorrow, Darius gives orders for Daniel to be arrested and thrown into the lions' den. He returns home to spend a sleepless night.
- b. *The king's cry* (Daniel 6:19–22): Early the next morning, hoping against hope, Darius cries out to Daniel in the lions' den.
- c. The question (Daniel 6:19–20): Was God able to save you?
- d. The answer (Daniel 6:21–22): God shut the lions' mouths!
- e. *The king's command* (Daniel 6:23–28)
- f. About Daniel (Daniel 6:23): Overjoyed, Darius orders Daniel (who doesn't even have a scratch) removed from the lions' den.
- g. About his foes (Daniel 6:24): They are thrown into the same lions' den and are instantly torn apart.
- h. About his God (Daniel 6:25–28): Darius sends a message: All people in the kingdom are to fear and reverence Daniel's God.¹

¹ H. L. Willmington, [*The Outline Bible*](#) (Wheaton, IL: Tyndale House Publishers, 1999), Da 6:1–28.

Verse by verse study:

I. **A hostile plan** (Daniel 6:1–9)

- a. *The organization* (Daniel 6:1–3): Darius appoints Daniel as one of the kingdom's three top administrators.

Daniel 6:1–3 (NASB95)

- 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.

- b. IVP BBC OT: *There is no known historical character named Darius prior to Darius the Great, who is too late to fit in here. Since Cyrus became ruler when Babylon fell, some have identified Darius the Mede and Cyrus as one and the same (see 6:28). Others suggest that Darius is an alternate name (or a throne name) for Ugbaru, the commander who led the Persian army into Babylon. He was governor of the Gutium and thus could easily be connected with the Medes (though he died just three weeks after the fall of Babylon). One named Gubaru was appointed the governor of Babylon and is also named by some as a candidate. There is reason to question that anyone but Cyrus could be called the king (v. 6), and he was about sixty-two when Babylon fell. But Cyrus was a Persian, not a Mede, and was the son of Cambyses (not Ahasuerus, see 9:1). Further information will need to become available before a firm identification can be made.*²

- c. Archaeological Study Bible: **I like this**

- d. ***Darius the Mede could also have been a subordinate king appointed by Cyrus to rule over Babylon. The Hebrew of 9:1 supports this position, stating that Darius was made king, using a passive verb. Also, the Aramaic of Daniel 5:31 states that Darius “received the kingdom (NIV “took over the kingdom”).” Normally an author would not speak of a conqueror “receiving” a kingdom. Thus, it may be conjectured that Darius the Mede was not a “king” of the same standing as Cyrus but rather a subordinate. It is important to note that the book of Daniel never refers to this Darius as the king either of Persia or of the Medes but simply as the ruler of Babylon. Darius the Mede’s personal name might have been Gubaru, that of a governor appointed by Cyrus. Gubaru is mentioned in cuneiform documents, including the Nabonidus Chronicles.***

² Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 6:1.

- e. *Daniel would have been approximately eighty-two years old when he was thrown to the lions, not a teenager as is often pictured in Bible story books. Darius began organizing the newly conquered Babylonian Empire and immediately **decided to appoint 120 satraps over the kingdom. These 120 satraps were lower tier officials who helped rule the entire empire or just over the part of the empire that was formerly under Babylonian control.***³
- f. Moody:
- g. *According to Herodotus, there were 20 satrapies in the Medo-Persian Empire (3.89–94), while the book of Esther records that the Persian Empire had 127 provinces (Est 1:1; 8:9). It can be assumed that the **120 satraps** identified here are not to be understood as one satrap for each particular section of the entire empire, but rather lower officials who helped rule over the entire empire or just over that part of the empire that was formerly Babylonian.*⁴
- h. Verse 2: Over these satraps [administrative governors of provinces], there were 3 commissioners.
- i. The 82-year-old, Daniel, is one of them.
- j. See below- there was concern about financial loss.
- k. Moody: *The king appointed **three commissioners** over the 120 satraps, to assure that the 120 government officials would properly collect taxes without any embezzlement or corruption. **For the three administrative leaders, the king needed men with trustworthy reputations and so chose Daniel as one.** He must have heard of Daniel's reputation or perhaps he may have been aware of Daniel's interpretation of the writing on the wall on the night Babylon fell.*⁵
- l. Verse 3: Once again, Daniel stands out.
- m. He has an extraordinary spirit.
- n. The king is going to set him over the entire kingdom.
- o. Moody: Quickly, **Daniel began distinguishing himself as a superlative administrator because of his extraordinary spirit, a phrase previously used to describe him (5:12).** Therefore, **the king planned to appoint him over the entire kingdom as prime minister.**⁶
- p. *The orchestration* (Daniel 6:4–9)

³ Michael Rydelnik, “[Daniel](#),” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1335.

⁴ Michael A. Rydelnik, “[Daniel](#),” in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1295.

⁵ Michael A. Rydelnik, “[Daniel](#),” in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1295.

⁶ Michael A. Rydelnik, “[Daniel](#),” in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1295.

Daniel 6:4–9 (LSB)

- 4 Then the commissioners and satraps began seeking to find a ground of accusation against Daniel in regard to *matters of* the kingdom; but they were not able to find any 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.”
- 6 Then these commissioners and satraps came by agreement to the king and said thus to him: “King Darius, live forever!
- 7 “All the commissioners of the kingdom, the prefects and the satraps, the high officials and the governors have counseled together that the king should establish a statute and enforce an injunction that anyone who seeks *to make* 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 written *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 written *document*, that is, the injunction.
 - q. The sinister search (Daniel 6:4): Daniel’s envious enemies unsuccessfully attempt to find something in his life that can be used against him.
 - r. Swindoll: *They try going through his files; today, it would be his computer.*
 - s. *When Winston Churchill was asked why he was not stung by a vicious attack by a fellow member of the parliament, he replied, “If I respected him, I would care about his opinion, but I don’t, so I don’t.”*⁷
 - t. Daniel had great integrity. Isn’t that great!
 - u. I think of it like Billy Graham; I have heard people would try to find something against Billy Graham, but they couldn’t.
 - v. The solution (Daniel 6:5): They finally conclude that he can only be trapped by his religious life.
 - w. They will try to get him with persecution.
 - x. *Since Daniel was both diligent and honest in his work, they could find no **corruption** in him. Therefore, they sought to trap him by creating a law to ban Daniel from worshiping his God.*⁸
 - y. The subtlety (Daniel 6:6–9): Darius is tricked into signing a decree that imposes the death penalty upon anyone who prays to any god except the king for 30 days.
 - z. Verse 6: they come to the king and greet him with respect...
 - aa. Verse 7:
 - bb. They said that all the leaders agreed to this-

⁷ Swindoll; Insight for Living; 01.04.2022

⁸ Michael Rydelnik, [“Daniel,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1336.

- cc. Not true, Daniel was one of the leaders (see verse 2), and he did not agree to this. They said “all,” but they lack integrity.
- dd. no petition to any god, or man, except Darius... consequence is the lion’s den.
- ee. **Plural- more than one lion.**
- ff. Chuck Swindoll suggests they wanted him thrown into the lion’s den rather than into the fire because they were Zoroastrians, and fire was sacred. If they threw him into the fire, they would make a god out of him.⁹
- gg. IVP BBC OT: *Persian kings were not at all inclined toward self-deification. Furthermore, the gods were considered too important to be ignored. Even in the traditional Iranian religion, prayer three times a day was the norm, and Zoroastrianism increased it to five. Alternatively, it is likely that Darius was persuaded to issue the decree to address some religious/political problem without ever intending to prohibit what Daniel (and most of the population of the empire) was doing. Herodotus describes Persian ritual by reporting that no altar nor fire is used. Most importantly, he says that when the offering is made, the worshiper is not permitted to pray for anything personal but can only invoke blessings on the king or community.*¹⁰
- hh. Verse 8: he is asked to sign it in a binding way.
- ii. Verse 9: it is signed
- jj. Moody: *The irrevocability of **the law of the Medes and Persians** is confirmed elsewhere in Scripture (Est 1:19; 8:8) and secular literature (Diodorus of Sicily, XVII:30).*¹¹

II. A holy man (Daniel 6:10–15)

- a. *The fearless prophet* (Daniel 6:10): Even though he knows about the decree, Daniel continues his usual three-times-a-day prayers to God.
- b. 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.
- c. Jerusalem was ransacked, but he still had the windows opened towards Jerusalem.
- d. He kneeled, though he was 82 years old.
- e. He did this three times a day.
- f. He prayed.
- g. He gave thanks.

⁹ Insight for Living; 03.25.2020

¹⁰ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 6:7.

¹¹ Michael A. Rydelnik, [“Daniel,”](#) in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1295.

- h. He had been doing this previously.
- i. CSB: ***Jewish people in exile always pray toward Jerusalem—even today—just as Solomon had instructed in his prayer of dedication for the temple (1Kq 8:44–49).*** *Daniel prayed not out of rebellion toward the king but out of obedience to the greater command of God. As the apostles would later say, “We must obey God rather than people” (Ac 5:29). So great was Daniel’s reputation for spiritual commitment that even his enemies knew he would obey God rather than bow to the king’s edict.*¹²
- j. *The heartless plotters* (Daniel 6:11–13): Daniel’s devilish foes gleefully report this to the king.

Daniel 6:11–13 (NASB95)

- 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.”
 - k. The men come by agreement.
 - l. They had planned to trap him.
 - m. They found him praying.
 - n. Verse 12: They approach the king with the accusation.
 - o. Verse 13: They accuse Daniel.
 - p. He pays NO attention to you, O king... this is an exaggeration.
 - q. He doesn’t obey in this matter.
 - r. Their true purpose from verse 6 is now coming out.
 - s. *The tireless potentate* (Daniel 6:14–15): Realizing he has been tricked, Darius spends the rest of the day trying—unsuccessfully—to find a legal loophole whereby Daniel can be saved.

Daniel 6:14–15 (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.
- 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.”
 - t. I find this interesting, he is the king, **or at least the local king**, yet he is bound by what he signed.

¹² Michael Rydelnik, “[Daniel](#),” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1336.

- u. He was “‘deeply’ distressed.” Notice the modifiers.
- v. He was stressed until sunset.
- w. He wants to rescue Daniel.
- x. Verse 15: they remind the king that he can’t change the law.
- y. CSB: *We can only imagine what strategies the king tried in order to rescue Daniel, but the administrators would not be put off.*¹³

III. A heavenly ban (Daniel 6:16–28)

- a. *The king’s concern* (Daniel 6:16–18): With great sorrow, Darius gives orders for Daniel to be arrested and thrown into the lions’ den. He returns home to spend a sleepless night.

Daniel 6:16–18 (NASB95)

Daniel in the Lions’ Den

- 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.
- 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.
 - b. Verse 16: The king follows through.
 - c. **The king trusts God to deliver him, wow!**
 - d. Verse 17: it is sealed with the king’s ring and the rings of the nobles. It is seriously sealed!
 - e. NET: *The purpose of the den being sealed was to prevent unauthorized tampering with the opening of the den. Any disturbance of the seal would immediately alert the officials to improper activity of this sort.*¹⁴
 - f. Verse 18: the king fasts and can’t sleep. He was not entertained:
 - g. NET: *The meaning of Aramaic ܕܚܚܐܒܐ (dakhavah) is a crux interpretum. Suggestions include “music,” “dancing girls,” “concubines,” “table,” “food”—all of which are uncertain. The translation employed here, suggested by earlier scholars, is deliberately vague. A number of recent English versions follow a*

¹³ Michael Rydelnik, “[Daniel](#),” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1336.

¹⁴ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 6:17.

similar approach with “entertainment” (e.g., NASB, NIV, NCV, TEV, CEV, NLT). On this word see further, HALOT 1849–50 s.v.; E. Vogt, *Lexicon linguae aramaicae*, 37.¹⁵

- h. It is strongly stated that this bothered the king.
- i. Moody: *The word for **den** could also be translated “pit.” Daniel was cast into a pit over which **a stone was brought and the king sealed it with his own signet ring and the rings of his nobles.** The king then **spent the night fasting** without **entertainment**, presumably praying to his own gods for Daniel.*¹⁶
- j. ESV SB: *An angel protects Daniel from the lions overnight; but the accusers have no such protection.*¹⁷ **See Dan. 6:22**
- k. *The king’s cry* (Daniel 6:19–22): Early the next morning, hoping against hope, Darius cries out to Daniel in the lions’ den.

Daniel 6:19–22 (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?”
 - 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.”
- l. Verse 19: notice how the king is eager to check on Daniel.

NASB New American Standard Bible

NIV The New International Version

NCV New Century Version (1991)

TEV Today’s English Version, also known as *Good News for Modern Man*

CEV *The Contemporary English Version*

NLT New Living Translation

HALOT The Hebrew and Aramaic Lexicon of the Old Testament.

s.v. under the word (from Latin *sub verbo* or *sub voce*)

¹⁵ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 6:18.

¹⁶ Michael A. Rydelnik, [“Daniel,”](#) in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1296.

¹⁷ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1598.

- m. This account is easy to picture.
- n. Notice the modifiers- “Daniel, servant of the ‘Living God.’”
- o. The question (Daniel 6:19–20): Was God able to save you?
- p. He sounds hopeful.
- q. The answer (Daniel 6:21–22): God shut the lions’ mouths!
- r. Notice Daniel’s respect-
- s. “O King, live forever!”
- t. Daniel responds that God sent His angel to shut the mouth, wow!
- u. CSB: *As on that occasion, this may have been an angel or even the angel of the Lord (i.e., a preincarnate appearance of the Messiah). Daniel was not claiming perfection in declaring that he was **found innocent** before God. Rather, Daniel claimed that his allegiance to God made him guiltless in this matter. It was Daniel’s faith in God, not his works, that brought him deliverance from the lions.*¹⁸
- v. In verse 22, Daniel says that he was found innocent before God and the king.
- w. *The king’s command* (Daniel 6:23–28)
- x. About Daniel (Daniel 6:23): Overjoyed, Darius orders Daniel (who doesn’t even have a scratch) removed from the lions’ den.

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.
- y. Notice, it says, “Because he trusted God.”
 - z. ESV SB: *The resurrection-like deliverance of Daniel prefigures the resurrection of Christ.*¹⁹
 - aa. About his foes (Daniel 6:24): They are thrown into the same lions’ den and are instantly torn apart.

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.
- bb. This is a difficult verse.
 - cc. They are cast into the lions den along their wives and children.

i.e. that is

¹⁸ Michael Rydelnik, [“Daniel,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1337.

¹⁹ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1598.

dd. Moody: *Although executing family members is exceptionally cruel, according to Herodotus, this was a common Persian practice (Histories, 3.119).*²⁰

ee. The lions tear them apart.

ff. This shows the lions were hungry.

gg. Notice these are lions, plural.

hh. All their bones are crushed!

ii. About his God (Daniel 6:25–28): Darius sends a message: All people in the kingdom are to fear and reverence Daniel's God.²¹

Daniel 6:25–28 (NASB95)

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.

jj. Verse 26- he called Daniel's God, the "Living God."

kk. This book is almost more like a book exalting how pagan kings honor Yahweh.

ll. God's Kingdom will not be destroyed.

mm. His dominion is forever.

nn. Verse 27: signs and wonders in heaven and on earth.

oo. Verse 28: Daniel has success in the reign of Darius and Cyrus.

pp. Rydelnik regarding this verse and Daniel 6:1:

qq. Daniel 6:28 is that Daniel prospered during the reign of Darius, which is a royal title.
And then the word and would be translated even the reign of Cyrus the Persian.

rr. So that view takes 6:28 as teaching. They are the same person. Other people think that it was a sub-regent named Gabharu."

ss. John Whitcomb wrote a book on who Darius the Mede was, and he argues for it. I'm not absolutely sure, but I lean more towards that.

tt. Darius the Mede was also Cyrus the Persian. And I would translate Daniel 6:28 as even Cyrus the Persian.²²

²⁰ Michael A. Rydelnik, "[Daniel](#)," in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1296.

²¹ H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Da 6:1–28.

²² From Open Line with Dr. Michael Rydelnik: Hour 2: Context, Context, Context, Apr 25, 2026

uu. Moody:

vv. *Although some have maintained that the citation of both kings would indicate that Darius could only be identified with Gubaru and not as Cyrus the Persian (cf. 5:31), it is possible to translate this verse as “during the reign of Darius, even Cyrus the Persian.” This translation could be understood as a biblical historical notation, clearly identifying “Darius the Mede” as an alternate name for Cyrus. Once again the identification of Darius the Mede is inconclusive.*²³

ww. NET: *Or perhaps “in the reign of Darius, even in the reign of Cyrus.” The identity of this Darius is disputed. Some take the name to be referring to Cyrus, understanding the following vav (ו, “and”) in an epexegetical sense (“even”). Others identify Darius with a governor of Babylon known from extra-biblical records as Gubaru, or with Cambyzes, son of Cyrus. Many scholars maintain that the reference is historically inaccurate.*²⁴

xx. ESV SB: **Daniel Preserved Until the End of the Exile.** For the relationship of Darius and Cyrus, see note on 5:30–31. This closing comment rounds off the story of Daniel’s life and puts his experience in the lions’ den into a broader context. It reminds the reader that Daniel’s entire life was spent in exile, in a metaphorical lions’ den. Yet God preserved him alive and unharmed throughout the whole of that time, enabling him to prosper under successive kings until the time of King Cyrus, when his prayers for Jerusalem finally began to be answered. **Cyrus** was God’s chosen instrument to bring about the return from the exile, when he issued a decree that the Jews could return to their homeland and rebuild Jerusalem (see 2 Chron. 36:22–23; Ezra 1:1–3).²⁵

<https://podcasts.apple.com/us/podcast/open-line-with-dr-michael-rydelnik/id519051427?i=1000763576990&r=1501>

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From Open Line with Dr. Michael Rydelnik: Hour 2: Context, Context, Context, Apr 25, 2026

cf. compare or consult

²³ Michael A. Rydelnik, [“Daniel,”](#) in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1296.

²⁴ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 6:28.

²⁵ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1599.

Moody:

Daniel's Ages

(All approximate based on the conjecture that Daniel was about 15 when taken captive to Babylon)

AGE	DESCRIPTION OF EVENTS	YEAR & REFERENCE
15	when brought to Babylon	(605 BC, Dn 1)
18	when called to interpret Nebuchadnezzar's dream	(602 BC, Dn 2)
50	when called to interpret Nebuchadnezzar's vision	(570 BC, Dn 4)
67	when dreaming of the four beasts	(553 BC, Dn 7)
70	when receiving the vision of the ram, the goat, and the horns	(550 BC, Dn 8)
81	when called to interpret the writing on the wall	(539 BC, Dn 5)
81	when visited by Gabriel with the message of 70 weeks	(539 BC, Dn 9)

BC before Christ

BC before Christ

BC before Christ

BC before Christ

BC before Christ

BC before Christ

BC before Christ

82	when cast into the lions' den (538 BC, Dn 6)
83	when receiving the vision of(537 BC, Dn 10-12) ²⁷ future events

The Empires of Daniel's Visions: The Babylonians

c. 605–538 B.C.

Though their empire was short-lived by comparison with the Assyrians before them and the Persians after them, the Babylonians dominated the Near East during the early days of Daniel, and they were responsible for his initial exile to Babylon. Daniel himself, however, outlived the Babylonian Empire, which fell to the Persians in 538 B.C.²⁶

BC before Christ

²⁶ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1599.

BC before Christ

²⁷ Michael A. Rydelnik, "[Daniel](#)," in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1296.

