

1. Last week I finished giving you several points about Darius and then exegeted verses one, two and three of Daniel chapter six.
2. Before continuing with an exegesis of Dan 6:4 I want to give you an expanded translation of Dan 6:1-3 and review some of that learned last week.

Dan 6:1 Darius, at the urging of Cyrus, decided to divide the Kingdom into 120 provinces with a troika of Regional Managers.

Dan 6:2 Daniel was a member of the triumvirate. The purpose of the Regional Managers was to make sure the King was not cheated out of that which he considered to be his just "due," i.e., taxes and/or tribute.

Dan 6:3 Daniel so distinguished himself as a loyal and effective administrator that Darius let it be known he planned on promoting his Jewish friend to Vice President of the entire Empire, second only to himself.

1. Now let's see what principles we can glean from these first three verses.
2. The reorganization of the empire under Darius was accomplished in about 538 B.C. This would have made Daniel nearly eighty-two years old at the time of his promotion.
3. The important principle of Psa 92:14 emerges from Daniel 6:3, that in God's service age does not hinder success!
4. Additional examples of this principle can be found in the productivity and promotion of two other elderly statesman: Joshua and Caleb.
5. Throughout Scripture, we find that only divine promotion can provide true success and happiness for the believer!
6. God's exaltation of Daniel came because he was
7. This statement of fact not only refers to the enduing Holy Spirit but it also refers to the status of Daniel's right lobe, a soul saturated with Bible doctrine.
8. This magnificent man possessed the unbeatable combination of doctrine resident in his soul plus the filling of the Spirit and a love of God, a combination making him ripe for promotion from God!
9. Because of Daniel's obvious trustworthiness and capability to assume leadership responsibilities, King Darius "thought [Peal perfect of ASHITH 'planned' or 'intended'] to set him [Aphel perfect of QUM, meaning 'to appoint'] over the whole realm."

10. In addition to Daniel, a Jew of royal lineage, the ruling triumvirate of the conquered Chaldean Empire (at least according to secular history) was composed of the Persian military administrator, Gobryas, and a Median civil administrator also named Darius.

Now for an exegesis of Dan 6:4.

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Dan 6:4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

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Dan 6:4 At this, the administrators and the satraps tried to find grounds for charges against Daniel in his conduct of government affairs, but they were unable to do so. They could find no corruption in him, because he was trustworthy and neither corrupt nor negligent.

Now let's see what principles we can glean from verse four:

1. How often does success in the life of one individual arouse a chain reaction of mental attitude sins in those within his or her periphery!
2. While the personalities of Daniel's high ranking subordinates are unknown to us, their dissatisfaction with the royal choice of appointments is not!
3. The jealousy in their souls vented and focused against the outsider named Daniel.
 - 3.1 The discontent stemmed either from the fact that Daniel was a Jew or maybe from the fact that he was just so much smarter than the other two.
4. What is certain is that their pettiness and jealousy was an inevitable result of rejecting Daniel's authority; so accordingly they developed a plan to undermine him.
5. The operation of the old sin nature has not changed over the centuries.
6. Even today rebellion against authority permeates every level of our society and is a significant factor and an underlying cancer debilitating this country.
7. Jealousy poisoned the souls of the other "presidents". Jealousy is a terrible mental attitude sin.

8. "Sought" in verse four is a translation from the Piel active participle of BEAR and portrays the motivating factor by which a mental attitude sin becomes a weapon of destruction.

9. The Aphel infinitive of SEKACH is causative; accordingly the verb here means they charged others "to find" or "to obtain."

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