



THE DEN OF LIONS

Daniel 6:16-28

DANIEL 6

Daniel lived a pure and holy life. God was first with him.
(*TM* 443.1)

Daniel was **true, noble, and generous**. (*4T* 570.1)

The prophet Daniel was an example of **true sanctification**.
His long life was filled up with noble service for his
Master. He was a man “greatly beloved” (Daniel 10:11) of
Heaven. (*GC* 470.3)

THE BACKGROUND

- Nabopolassar — 626–605 BC
- Nebuchadnezzar — 605–562 BC; 2 Kings 24; Daniel 1–5
- Evil Merodach — 562–560 BC; 2 Kings 25:27; Jeremiah 52:31.
- Nergal-Sharezer — 560–556 BC; Jeremiah 39:3, 13, when he was an official of Nebuchadnezzar.
- Labaši-Marduk — 556 BC (ruled only 9 months)
- Nabonidus — 556–539 BC, Not named in the Bible. His son, Belshazzar, served as co-regent the last ten years of the reign; Daniel 5–8.

- Cyrus the Great (539–530 BC): The founder of the Achaemenid (Persian) Empire, who captured Babylon. In the Book of Daniel, he is referenced after Belshazzar.
- Cambyses II (530–522 BC): Cyrus's son, who succeeded him and initially served as the viceroy of Babylon.
- **Darius I (522–486 BC)**: After a brief internal power struggle, he took the Persian throne and permanently reorganized the empire into satrapies, effectively cementing Babylon's status as a province rather than an independent capital.
- Alexander the Great (336–323 BC): Conquered the Persian Empire, temporarily making Babylon the capital of his short-lived empire.
- Seleucus I Nicator (312–281 BC): Following Alexander's death, his general Seleucus took control of Babylon, founding the Seleucid Empire.

When Darius the Median took the throne formerly occupied by the Babylonian rulers, he at once proceeded to reorganize the government. He “set over the kingdom an hundred and twenty princes; ... and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.” (*PK 539.1*)

The honors bestowed upon Daniel excited the jealousy of the leading men of the kingdom, and they sought for occasion of complaint against him. But they could find none, “forasmuch as he was faithful, neither was there any error or fault found in him.” (*PK 539.2*)

For an entire day the princes watched Daniel. Three times they saw him go to his chamber, and three times they heard his voice lifted in earnest intercession to God. The next morning they laid their complaint before the king. Daniel, his most honored and faithful statesman, had set the royal decree at defiance. “Hast thou not signed a decree,” they reminded him, “that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions?” (*PK 542.2*)

LESSON 1

God did not prevent Daniel's enemies from casting him into the lions' den; He permitted evil angels and wicked men thus far to accomplish their purpose; but it was that He might make the deliverance of His servant more marked, and the defeat of the enemies of truth and righteousness more complete. "Surely the wrath of man shall praise Thee" (Psalm 76:10), the psalmist has testified. Through the courage of this one man who chose to follow right rather than policy, Satan was to be defeated, and the name of God was to be exalted and honored. (*PK 543.3*)

DANIEL PRAYED

Satan leads many to believe that prayer to God is useless and but a form. He well knows how needful are **meditation and prayer** to keep Christ's followers aroused to resist his cunning and deception. By his devices he would divert the mind from these important exercises, that the soul may not lean for help upon the Mighty One and obtain strength from Him to resist his attacks. I was pointed to the fervent, effectual prayers of God's people anciently. "Elias was a man subject to like passions as we are, and he prayed earnestly." Daniel prayed unto his God three times a day. (*1T* 295.1)

Satan is enraged at the sound of fervent prayer, for he knows that he will suffer loss. Daniel was preferred above the presidents and the princes because an excellent spirit was in him. Fallen angels feared that his influence would weaken their control over the rulers of the kingdom, for Daniel was high in command. The accusing host of evil angels stirred up the presidents and princes to envy and jealousy, and they watched Daniel closely to find some occasion against him that they might report him to the king; but they failed. Then these agents of Satan sought to make his faithfulness to God the cause of his destruction. **Evil angels laid out the plan** for them, and these agents readily carried it into effect. (*1T* 295.1)

The king was ignorant of the subtle mischief purposed against Daniel. With full knowledge of the king's decree, Daniel still bows before his God, "his windows being open." He considers supplication to God of so great importance that he would **rather sacrifice his life than relinquish it**. On account of his praying to God, he is cast into the lions' den. Evil angels thus far accomplish their purpose. But Daniel continues to pray, even in the den of lions. Was he suffered to be consumed? Did God forget him there? (*1T* 295.2)

Oh, no; Jesus, the mighty Commander of the hosts of heaven, sent His angel to close the mouths of those hungry lions that they should not hurt the praying man of God; and all was peace in that terrible den. The king witnessed his preservation and brought him out with honors. Satan and his angels were defeated and enraged. The agents he had employed were doomed to perish in the same terrible manner in which they had plotted to destroy Daniel. (*1T* 295.2)

The prayer of faith is the great strength of the Christian and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus, our Advocate, he detests; and when we earnestly come to Him for help, Satan's host is alarmed. It serves his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received. That which he failed to accomplish in tempting Christ, he accomplishes by setting his deceitful temptations before man. He sometimes comes in the form of a lovely young person, or of a beautiful shadow. He works cures, and is worshiped by deceived mortals as a benefactor of our race. (1T 296.1)

His arts and devices are received as from heaven, and faith in the detector, the Bible, is destroyed in the minds of thousands.

Satan here receives the worship which suits his Satanic majesty. Thousands are conversing with, and receiving instructions from, this demon-God and acting according to his teachings. The world which is supposed to be benefited so much by phrenology and animal magnetism, never was so corrupt. Satan uses these very things to destroy virtue and lay the foundation of spiritualism. (*1T* 296.1)

I was directed to this scripture as especially applying to modern spiritualism: Colossians 2:8: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” Thousands, I was shown, have been spoiled through the philosophy of phrenology and animal magnetism, and have been driven into infidelity. **If the mind commences to run in this channel, it is almost sure to lose its balance and be controlled by a demon.** “Vain deceit” fills the minds of poor mortals. They think there is such power in themselves to accomplish great works that they realize no necessity of a higher power. (*1T 297.1*)

Their principles and faith are “after the tradition of men, after the rudiments of the world, and not after Christ.” Jesus has not taught them this philosophy. Nothing of the kind can be found in His teachings. He did not direct the minds of poor mortals to themselves, to a power which they possessed. He was ever directing their minds to God, the Creator of the universe, as the source of their strength and wisdom. Special warning is given in verse 18: “Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.” (1T 297.1)

The case of Daniel was presented before me. Although he was a man of like passions with ourselves, the pen of inspiration **presents him as a faultless character**. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength and wisely improve the opportunities and privileges within his reach. Daniel was an intellectual giant; yet he was continually seeking for greater knowledge, for higher attainments. (*4T* 569.1)

Other young men had the same advantages; but they did not, like him, bend all their energies to seek **wisdom**—the knowledge of God as revealed in His word and in His works. Although Daniel was one of the world's great men, he was not proud nor self-sufficient. He felt the need of refreshing his soul with prayer, and each day found him in earnest supplication before God. **He would not be deprived of this privilege even when a den of lions** was opened to receive him if he continued to pray. (4T 569.1)

Daniel loved, feared, and obeyed God. Yet he did not flee away from the world to avoid its corrupting influence. In the providence of God he was to be in the world yet not of the world. With all the temptations and fascinations of court life surrounding him, he stood in the integrity of his soul, firm as a rock in his adherence to principle. He made God his strength and was not forsaken of Him in his time of greatest need. (*4T* 569.2)

Daniel was **true, noble, and generous**. While he was anxious to be at peace with all men, he would not permit any power to turn him aside from the path of duty. He was willing to obey those who had rule over him, as far as he could do so consistently with truth and righteousness; but kings and decrees could not make him swerve from his allegiance to the King of kings. Daniel was but eighteen years old when brought into a heathen court in service to the king of Babylon, and because of his youth his noble resistance of wrong and his steadfast adherence to the right are the more admirable. His noble example should bring strength to the tried and tempted, even at the present day. (*4T* 570.1)

To pray aright is to ask God in faith for the very things you need.

Go to your chamber, or in some retired place, and ask your Father for Jesus' sake to help you. There is power in that prayer that is sent up from a heart convinced of its own weakness, yet earnestly longing for that strength that comes from God. **The earnest, fervent prayer will be heard and answered.** (*LHU 368.5*)

But before you can expect this help, you must do what you can on your part. Watch and pray. Let your prayers be fervent. Let this be the language of your heart, “I will not let thee go, except thou bless me.” Have a set time, a special season for prayer at least three times a day. Morning, noon, and at night Daniel prayed to his God, notwithstanding the king’s decree, and the fearful den of lions. He was not ashamed or afraid to pray, but with his windows opened he prayed three times a day. Did God forget His faithful servant when he was cast into the lions’ den? O, No. He was with him there all night. He closed the mouths of these hungry lions, and they could not hurt the praying man of God (*Youth’s Instructor*, October 1, 1855). (*LHU* 368.6)

CHOOSE YOUR FRIENDS
CAREFULLY

Daniel 6:24

A PURE AND HOLY LIFE

Daniel lived a pure and holy life. **God was first with him.** Whenever real Christianity reigns in the heart, it will be revealed in the character. All will take knowledge of such, that they have been with Jesus. The undivided affections must be given to God.

(TM 443.1)

The prophet Daniel was an example of **true sanctification**. His long life was filled up with noble service for his Master. He was a man “greatly beloved” (Daniel 10:11) of Heaven. (*GC* 470.3)

THE DEATH DECREE

Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all the testing time will come. By the sifting of temptation the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? (*GC 625.3*)

Would they, in such a crisis, cling to the Bible and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life and the day of trial may come upon them as a thief. (*GC 625.3*)

As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for “the munitions of rocks.” Isaiah 33:16. (*GC 626.1*)

But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help. (*GC 626.1*)

CHOOSE YOUR FRIENDS WELL

Daniel 6:4

PERFORM YOUR JOB WELL

- Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (1 Corinthians 10:31)
- And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; (Colossians 3:23) (Heartily—out of your soul)
- Whatsoever thy hand findeth to do, do *it* with thy might . . . (Ecclesiastes 9:10)
- What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1 Corinthians 6:19–20)

OUR WITNESS BEFORE
MEN

The time is not far off when the people of God will be called upon to give their testimony before the rulers of the earth. Not one in twenty has a realization of what rapid strides we are making toward the great crisis in our history. The angels of God are holding the four winds, and this leads many to cry, Peace and safety; but there is no time for vanity, for trifling, for engaging the mind in unimportant matters. We must empty the soul temple of every defilement, and let the Spirit of God take full possession of the heart, that the character may be transformed. (*RH* April 26, 1892, par. 10)

Kings, governors, and great men will hear of you through the reports of those who are at enmity with you, and your faith and character will be misrepresented before them. But those who are falsely accused will have an opportunity to appear in the presence of their accusers to answer for themselves. They will have the privilege of bringing the light before those who are called the great men of the earth, and if you have studied the Bible, if you are ready to give an answer to every man that asketh you of the hope that is in you with meekness and fear, your enemies will not be able to gainsay your wisdom. You now have an opportunity to attain to the greatest intellectual power through the study of the word of God. But if you are indolent, and fail to dig deep in the mines of truth, you will not be ready for the crisis that is soon to come upon us. O that you would realize that each moment is golden. If you will live by every word that proceedeth out of the mouth of God, you will not be found unprepared. If your work is wrought in God, and you will do as Christ has commanded you, your intellect will expand; for “the entrance of thy words giveth light.” David exclaims, “O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts.” (*RH* April 26, 1892, par. 8)

If we would stand during the time of test, we must now, in the time of peace, be gaining a living experience in the things of God. We must now learn to understand what are the deep movings of the Spirit of God. Christ must be our all and in all, the Alpha and Omega, the first and the last, the beginning and the end. (*RH* May 3, 1892, par. 2)

A confession of Christ means something more than bearing testimony in social meeting. Daniel is an example to believers as to what it means to confess Christ. (*RH* May 3, 1892, par. 11)

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.” We have a different confession to make from that which we have made; and we shall have to make it under different circumstances. The three Hebrews were called upon to confess Christ in the face of the burning fiery furnace. They had been commanded by the king to fall down and worship the golden image which he had set up, and threatened that if they would not, they should be cast alive into the fiery furnace, but they answered, “We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” (*RH* May 3, 1892, par. 9)

It cost them something to confess Christ, for their lives were at stake. Then the king commanded that the furnace be heated seven times hotter than it is was wont to be heated, and the faithful children of God were cast into the furnace. “Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.” (*RH* May 3, 1892, par. 9)

“When Daniel knew that the writing was signed, he went into his house; and, his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.” Daniel did not seek to hide his loyalty to God. He did not pray in his heart, but with his voice, aloud, with his window open toward Jerusalem, he offered up his petition to heaven. Then his enemies made their complaint to the king, and Daniel was thrown into the den of lions. **But the Son of God was there. The angel of the Lord** encamped round about the servant of the Lord, and when the king came in the morning, and called, “O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent **his angel**, and hath shut the lions’ mouths, that they have not hurt me.” No harm had come to him, and he magnified the Lord God of heaven. (*RH* May 3, 1892, par. 11)

There are those who profess to be sincere Christians, but who, when they see a soul that has repented of his sin, and is struggling heavenward, will do a work similar to that of Satan, which we read of in the third chapter of Zechariah. **Here** Joshua represents God's people, and **the angel of the Lord is Jesus Christ, our Redeemer.** Christ is about to bestow special favors upon His repentant people. But Satan is not in harmony with Joshua. He had been fighting against him continually, and now he brings before Christ the past wrong course of the people, which he tempted them to pursue.

(12LtMs, *Lt 17, 1897*, par. 10)

We may know that if our life is hid with Christ in God, when we are brought into trial because of our faith, Jesus will be with us. When we are brought before rulers and dignitaries to answer for our faith, the Spirit of the Lord will illuminate our understanding, and we shall be able to bear a testimony to the glory of God. And if we are called to suffer for Christ's sake, we shall be able to go to prison trusting in him as a little child trusts in its parents. Now is the time to cultivate faith in God. (*RH* May 3, 1892, par. 12)

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” How is it? Are we confessing Christ in our daily life? Do we confess him in our dress, adorning ourselves with plain and modest apparel? Is our adorning that of the meek and quiet spirit which is of so great price in the sight of God? Are we seeking to advance the cause of the Master? Is the line of demarkation between you and the world distinct, or are you seeking to follow the fashions of this degenerate age? Is there no difference between you and the worldling? Does the same spirit work in you that works in the children of disobedience? (*RH* May 10, 1892, par. 1)

If we are Christians, we shall follow Christ, even though the path in which we are to walk cuts right across our natural inclinations. (*RH* May 10, 1892, par. 1)

Look to him who was a man of sorrows, and acquainted with grief, who was despised and rejected of men. “Surely he hath borne our griefs, and carried our sorrows.” “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” Look to Calvary until your heart melts at the amazing love of the Son of God.

He left nothing undone that fallen man might be elevated and purified. And shall we not confess him? Will the religion of Christ degrade its receiver?—No; it will be no degradation to follow in the footsteps of the Man of Calvary. Day by day let us sit at the feet of Jesus, and learn of him, that in our conversation, our conduct, our dress, and in all our affairs, we may reveal the fact that Jesus is ruling and reigning over us. God calls upon us to walk in a path that has been cast up for the ransomed of the Lord; we are not to walk in the world. We are to surrender all to God, and confess Christ before men. (*RH* May 10, 1892, par. 3)

“Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” What right have we to profess to be Christians, and yet deny our Lord in life and deed?

“He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.” Day by day we are to deny self, to lift the cross and follow in the footsteps of the Master. O that the baptism of the Holy Spirit might come upon you, that you might be imbued with the Spirit of God! Then day by day you will become more and more conformed to the image of Christ, and in every action of your life, the question would be, “Will it glorify my Master?” By patient continuance in well-doing you would seek for glory and honor, and would receive the gift of immortality. (*RH* May 10, 1892, par. 4)

“Keep your eye fixed upon Christ. With humility of mind seek for a nearness to God. In words, in conduct, in life, confess Christ. Examine yourselves whether you are in the faith, and when God sends you a message, do not begin to criticise it, and see if it is suitable to put into print, but inquire, Does this message lay bare my condition? Where am I in the Christian life? Is my soul in the love of God? Does Christ heal my backslidings? Have I confessed my sins, and can I claim his promise? Now is the accepted time; now is the day of salvation. Now is the time to prepare for the crisis, that when put to the test, you may stand, and having done all, stand. (*RH* May 10, 1892, par. 6)

TRANSLATION

“Blessed are the pure in heart: for they shall see God.”
[Matthew 5:8.] For three hundred years **Enoch** had been seeking purity of heart, that he might be in harmony with heaven. For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the holy city,—the first from among men to enter there. (*GW 53.4*)

How often those who trusted the word of God, though in themselves utterly helpless, have withstood the power of the whole world—**Enoch, pure in heart, holy in life, holding fast his faith in the triumph of righteousness against a corrupt and scoffing generation**; Noah and his household against the men of his time, men of the greatest physical and mental strength and the most debased in morals; the children of Israel at the Red Sea, a helpless, terrified multitude of slaves, against the mightiest army of the mightiest nation on the globe; David, a shepherd lad, having God's promise of the throne, against Saul, the established monarch, bent on holding fast his power; Shadrach and his companions in the fire, and Nebuchadnezzar on the throne; Daniel among the lions, his enemies in the high places of the kingdom; Jesus on the cross, and the Jewish priests and rulers forcing even the Roman governor to work their will; Paul in chains led to a criminal's death, Nero the despot of a world empire. (*Ed 254.2*)

Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ and who will be “changed, in a moment, in the twinkling of an eye, at the last trump,” without tasting of death. 1 Corinthians 15:51, 52. It was as a representative of those who shall be thus translated that Elijah, near the close of Christ’s earthly ministry, was permitted to stand with Moses by the side of the Saviour on the mount of transfiguration. In these glorified ones, the disciples saw in miniature a representation of the kingdom of the redeemed. They beheld Jesus clothed with the light of heaven; they heard the “voice out of the cloud” (Luke 9:35), acknowledging Him as the Son of God; they saw **Moses**, representing those who will be raised from the dead at the time of the second advent; and there also stood Elijah, representing those who at the close of earth’s history will be changed from mortal to immortal and be translated to heaven without seeing death. (*PK 227.2*)

Sacred history presents many illustrations of the results of true education. It presents many noble examples of men whose characters were formed under divine direction, men whose lives were a blessing to their fellow men and who stood in the world as representatives of God. Among these are Joseph and Daniel, Moses, Elisha, and Paul—the greatest statesmen, the wisest legislator, one of the most faithful of reformers, and except Him who spoke as never man spake, the most illustrious teacher that this world has known. (CC 366.2)

The world's **Redeemer** did not come with outward display, or a show of worldly wisdom. Men could not see, beneath the guise of humanity, the glory of the Son of God. He was “despised and rejected of men; a man of sorrows, and acquainted with grief.”

He was to them as “a root out of a dry ground,” with “no form nor comeliness,” [Isaiah 53:3, 2.] that they should desire Him.

But He declared, “The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” [Isaiah 61:1.] (*GW* 49.2)