

~DARIUS 1 (691)

(Da-ri'us)

.. Who Really Was Darius The Mede?

.. Why Historical Identification Is Uncertain

- **Darius** the Mede, successor to the kingdom of the Chaldean king Belshazzar following the conquest of Babylon by the forces of Cyrus the Persian, at which time Darius was about 62 years of age.
- In that very night Belshazzar the Chaldean king was killed (**Daniel 5:30**)
- And **Darius** the Mede himself received the kingdom, being about sixty-two years old. (**Daniel 5:31**)
- He is further identified as the son of Ahasuerus of the seed of the Medes.
- In the first year of **Darius the son of Ahasuerus of the seed of the Medes**, who had been made king over the kingdom of the Chaldeans. (**Daniel 9:1**)
- Exercising his administrative capacity, **Darius** appointed 120 satraps to serve throughout the realm, and he also appointed three high officials who, acting on behalf of the king's interests, had jurisdiction over the satraps. The prime concern of the arrangement may well have been financial, as the collecting of revenues and tributes for the royal coffers was one of the chief duties of satraps.
- Now let it become known to the king that, if this city should be rebuilt and its walls be finished, neither tax nor tribute nor toll will they give, and it will cause loss to the treasuries of the kings. (**Ezra 4:13**)
- One member of the triumvirate of high officials assigned was Daniel, who so distinguished himself over the other officials and satraps that **Darius** contemplated making him prime minister.
- Evidently because of envy, though perhaps also because of resentment of the restraint against corruption and graft that Daniel's integrity doubtless produced, the other two high officials, in league with the satraps, devised a legal trap.

- **Appearing as a throng before the king, they presented for the king's signature an edict, ostensibly favored by the entire body of all ranking government officials, Daniel not being mentioned, however. It would prohibit the making of a petition to any god or man other than Darius for 30 days.**
- **The proposed penalty was that the violator would be thrown into the lions' pit. The decree had all the appearances of serving to establish Darius, a foreigner, firmly in his newly received position as king of the realm and of being an expression of loyalty and support on the part of the government officials advocating it.**
- **It seemed good to **Darius**, and he set up over the kingdom one hundred and twenty satraps, who were to be over the whole kingdom. (Daniel 6:1)**
- **And over them three high officials, of whom Daniel was one, in order, that these satraps might continually be giving to them the report and the king himself might not become the loser. (Daniel 6:2)**
- **Then it was that this Daniel was steadily distinguishing himself over the high officials and the satraps, forasmuch as an extraordinary spirit was in him, and the king was intending to elevate him over all the kingdom. (Daniel 6:3)**
- **Accordingly these high officials and satraps themselves entered as a throng to the king, and this is what they were saying to him, O **Darius** the king, live on even for times indefinite. (Daniel 6:6)**
- **All the high officials of the kingdom, the prefects and the satraps, the high royal officers and the governor's, have taken counsel together to establish a royal statute and to enforce an interdict, that whoever makes a petition to any god or man for thirty days except to you, O king, should be thrown to the lion's pit. (Daniel 6:7)**
- **Now, O king, may you establish the statute and sign the writing, in order for it not to be changed, according to the Law of the Medes and the Persians, which is not annulled. (Daniel 6:8)**

- **Darius** signed the decree and soon was faced with the result, one that should have revealed to him the hidden purpose of the edict. For continuing prayer to Yehowah God, Daniel, as the edicts first violator
- In answer Peter and the other apostles said; We must obey God as ruler rather than men. ([Acts of Apostles 5:29](#))
- Was thrown into the lions pit despite **Darius** sincere efforts to find a way of circumventing the unchangeable statute. **Darius** expressed trust in the power of Daniel's God to preserve him and, after a sleepless night and fasting, hurried to the lions pit and rejoiced to find Daniel still alive and unharmed.
- The king then not only had Daniel's accusers and their families thrown into the lions pit as retributive justice but also had a proclamation made throughout the realm that in every dominion of my kingdom, people are to be quaking and fearing before the God of Daniel.
- In accord with this, King **Darius** himself signed the writing and the interdict. ([Daniel 6:9](#))
- But Daniel, as soon as he knew that the writing had been signed, entered into his house, and, the windows in his roof chamber being open for him toward Jerusalem, even three times in a day he was kneeling on his knees and praying and offering praise before his God, as he had been regularly doing prior to this. ([Daniel 6:10](#))
- At that time these able-bodied men themselves crowded in and found Daniel petitioning and imploring favor before his God. ([Daniel 6:11](#))
- Then it was that they approached and were saying before the king concerning the interdict of the king; Is there not an interdict that you have signed that any man that asks a petition from any god or man for thirty days except from you, O king, he should be thrown to the lions pit? The king was answering and saying; The matter is well established according to the Law of the Medes and the Persians, which is not annulled. ([Daniel 6:12](#))
- Immediately they answered, and they were saying before the king; Daniel, who is of the exiles of Judah, has paid no regard to you, O king, nor to the interdict that you signed, but three times

in a day he is making his petition. ([Daniel 6:13](#))

- Consequently the king, as soon as he heard the word, it was very displeasing to him, and toward Daniel he set his mind in order to rescue him, and till the setting of the sun he kept on striving to deliver him. ([Daniel 6:14](#))
- Finally these able-bodied men themselves entered as a throng to the king, and they were saying to the king; Take note, O king, that the Law belonging to the Medes and the Persians is that any interdict or statute that the king himself establishes is not to be changed. ([Daniel 6:15](#))
- Accordingly the king himself commanded, and they brought Daniel and threw him into the pit of the lions. The king was answering and saying to Daniel; Your God whom you are serving with constancy, he himself will rescue you. ([Daniel 6:16](#))
- And a stone was brought and placed on the mouth of the pit, and the king sealed it with his signet ring and with the signet ring of his grandees, in order, that nothing should be changed in the case of Daniel. ([Daniel 6:17](#))
- At that time the king went to his palace and spent the night fasting, and no musical instruments were brought in before him, and his very sleep fled from him. ([Daniel 6:18](#))
- Finally the king himself, at dawn, proceeded to get up in the daylight, and in a hurry he went right to the lions pit. ([Daniel 6:19](#))
- And as he got near to the pit, he cried out with a sad voice even to Daniel. The king was speaking up and saying to Daniel; O Daniel, servant of the living God, has your God whom you are serving with constancy been able to rescue you from the lions? ([Daniel 6:20](#))
- Immediately Daniel himself spoke even with the king; O king, live on even to times indefinite. ([Daniel 6:21](#))
- My own God sent his angel and shut the mouth of the lions, and they have not brought me to ruin, forasmuch as before him innocence itself was found in me, and also before you, O king, no hurtful act have I done. ([Daniel 6:22](#))

- Then it was that the king himself became very glad, and Daniel himself he commanded to be lifted up out of the pit. And Daniel was lifted up out of the pit, and there was no hurt at all found on him, because he had trusted in his God. (**Daniel 6:23**)
- And the king commanded, and they brought these able-bodied men who had accused Daniel, and into the lions pit they threw them, their sons and their wives, and they had not reached the bottom of the pit before the lions had got the mastery over them, and all their bones they crushed. (**Daniel 6:24**)
- Then it was that **Darius** the king himself wrote to all the peoples, the national groups and the tongues that are dwelling in all the earth; May your peace grow very much! (**Daniel 6:25**)
- From before me there has been put through an order that, in every dominion of my kingdom, people are to be quaking and fearing before the God of Daniel. For he is the living God and One enduring to times indefinite, and his kingdom is one that will not be brought to ruin, and his dominion is forever. (**Daniel 6:26**)
- He is rescuing and delivering and performing signs and wonders in the heavens and on the earth, for he has rescued Daniel from the paw of the lions. (**Daniel 6:27**)
- Historical records show that, from ancient times, Mesopotamian kings were viewed as divine and had worship offered to them. Many commentators consider that the restriction on the making of petitions set forth in **Darius** edict was entirely with regard to petitions of a religious nature, not applying to requests of a general kind.
- The existence of a lions pit in Babylon is in conformity with the testimony of ancient inscriptions that show that Oriental rulers frequently had menageries of wild animals.
- The **Soncino Books of the Bible** [**Daniel, Ezra and Nehemiah, p. 49**] in commenting on this states: **The Persians are known to have inherited from the Assyrian kings the practice of keeping these animals in their zoological gardens. [Edited by A. Cohen, London, 1951]**
- After (**Daniel Chapter 6**) of the only further mention of **Darius** is with regard to an event in his first year of rule. It was during that year that Daniel discerned the 70-year limit on the desolation of Judah and

received the revelation concerning the 70 prophetic weeks and Messiah's coming.

- **In the first year of **Darius** the son of Ahasuerus of the seed of the Medes, who had been made king over the kingdom of the Chaldeans. (**Daniel 9:1**)**
- **In the first year of his reigning I myself, Daniel, discerned by the books the number of the years concerning which the word of Yehowah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem, namely, seventy years. (**Daniel 9:2**)**
- **There are seventy weeks that have been determined upon your people and upon your holy city, in order to terminate the transgression, and to finish off sin, and to make atonement for error, and to bring in righteousness for times indefinite, and to imprint a seal upon vision and prophet, and to anoint the Holy of Holies. (**Daniel 9:24**)**
- **And you should know and have the insight that from the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks. She will return and be actually rebuilt, with a public square and moat, but in the straits of the times. (**Daniel 9:25**)**
- **And after the sixty-two weeks Messiah will be cut off, with nothing for himself. And the city and the holy place the people of a leader that is coming will bring to their ruin. And the end of it will be by the flood. And until the end there will be war, what is decided upon is desolations. (**Daniel 9:26**)**
- **And he must keep the covenant in force for the many for one week, and at the half of the week he will cause sacrifice and gift offering to cease. And upon the wing of disgusting things there will be the one causing desolation, and until an extermination, the very thing decided upon will go pouring out also upon the one lying desolate. (**Daniel 9:27**)**
- **The angel who brought Daniel the vision depicting the strivings of the king of the north and the king of the south also revealed that he had earlier acted as an angelic strengthener and fortress during **Darius** the Medes first year.**
- **And as for me, in the first year of **Darius** the Mede I stood up as a**

strengthened and as a fortress to him. ([Daniel 11:1](#))

- And at the end of some years they will ally themselves with each other, and the very daughter of the king of the south will come to the king of the north in order to make an equitable arrangement. But she will not retain the power of her arm, and he will not stand, neither his arm, and she will be given up, she herself, and those bringing her in, and he who caused her birth, and the one making her strong in those times. ([Daniel 11:6](#))
- Commentators generally have understood that the angel rendered this service to **Darius**, but it seems more likely that such assistance was given to Michael, who is mentioned in the previous verse
- However, I shall tell you the things noted down in the writing of truth, and there is no one holding strongly with me in these things but Michael, the prince of you people. ([Daniel 10:21](#))
- As contending alongside this particular angelic messenger. Thus there was angelic cooperation and collaboration in contending with the demon prince of Persia who endeavored to thwart the fulfillment of Yehowah's purposes.
- But the prince of the royal realm of Persia was standing in opposition to me for twenty-one days, and, look! Michael, one of the foremost princes, came to help me, and I, for my part, remained there beside the kings of Persia. ([Daniel 10:13](#))
- And I have come to cause you to discern what will befall your people in the final part of the days, because it is a vision yet for the days to come. ([Daniel 10:14](#))
- Identification of **Darius** the Mede. No reference to **Darius** the Mede has as yet been found in any non-Biblical inscription, nor is he mentioned by ancient secular historians prior to Josephus, Jewish historian of the **First Century C.E.** This has served as the basis or pretext for many critics to label **Darius** the Mede as a fictitious personage.
- Some scholars present Cambyses (II) as being made King of Babylon by his father Cyrus soon after the conquest of Babylon. While Cambyses evidently did represent his father annually at the New Year's

festival at Babylon, he seems to have resided at Sippar during the rest of the time.

- Research based on study of cuneiform texts indicates that Cambyses evidently did not assume the title King of Babylon until Nisan 1 of the year **530 B.C.E**, being made coregent with Cyrus, who was then setting out on the campaign that resulted in his death.
- Efforts to associate **Darius** with Cyrus son Cambyses II do not agree with **Darius** being about sixty-two years old at the time of Babylon's fall.
- And **Darius** the Mede himself received the kingdom, being about sixty-two years old. (**Daniel 5:31**)
- The view that **Darius** might be another name for Cyrus himself does not harmonize with **Darius** being a Mede and of the seed of the Medes, this latter expression pointing to his father, Ahasuerus, as Median. Cyrus is definitely called Persian, and while his mother may have been Median as some historians claim, his father, according to the Cyrus Cylinder, was Cambyses I, a Persian.
- In the first year of **Darius** the son of Ahasuerus of the seed of the Medes, who had been made king over the kingdom of the Chaldeans. (**Daniel 9:1**)
- And as for this Daniel, he prospered in the kingdom of **Darius** and in the kingdom of Cyrus the Persian. (**Daniel 6:28**)
- Others would identify **Darius** with a supposed uncle of Cyrus, presented by Greek historian Xenophon as Cyaxares, the son of Astyages. Xenophon relates that Cyaxares succeeded to the throne of Astyages, the Median king, but that Cyaxares later gave both his daughter and all of Media to his nephew Cyrus. [*Cyropaedia*, I, v, 2, VIII, v, 19]
- Both Herodotus and Ctesias, Greek historians more or less contemporaneous with Xenophon, give accounts contradicting that of Xenophon, however, and [*Herodotus I*, 109] claims that Astyages died sonless. The Nabonidus Chronicle shows Cyrus gaining kingship over the Medes through the capture of Astyages.

- Additionally, this identification of **Darius** with Cyaxares II would require the assumption that Astyages was known also as Ahasuerus, since **Darius** the Mede was the son of Ahasuerus.
- In the first year of **Darius** the son of Ahasuerus of the seed of the Medes, who had been made king over the kingdom of the Chaldeans. (**Daniel 9:1**)
- So this view is lacking in confirmation.

.. Who Really Was Darius The Mede?

- More recently, a number of reference works have favored an identification of **Darius** with Gubaru [commonly identified with the Gobryas mentioned in Xenophons Cyropaedia], who became governor of Babylon after the Medo-Persian conquest of that city. Basically the evidence they present is as follows:
- The ancient cuneiform text known as the Nabonidus Chronicle, in recounting the fall of Babylon, says that *Ugbaru* the governor of Gutium and the army of Cyrus entered Babylon without battle. Then, after relating Cyrus entry into the city 17 days later, the inscription states that *Gubaru*, his governor, installed sub-governor's in Babylon. [Ancient Near Eastern Texts, edited by J. Pritchard, 1974, p. 306][Darius the Mede, by J. C. Whitcomb, 1959, p. 17]
- Note that the names *Ugbaru* and *Gubaru* are not the same. While they appear to be similar, in the cuneiform style of writing the sign for the first syllable of Ugbaru's name is quite different from that for Gubaru.
- The Chronicle states that Ugbaru, the governor of Gutium, died within a few weeks of the conquest. Other cuneiform texts show that Gubaru continued living and served for 14 years as governor not only of the city of Babylon but of the entire region of Babylonia as well as of the Region beyond the River, which included Syria, Phoenicia, and Palestine down to the Egyptian frontier.
- Thus Gubaru was ruler over a region that extended the full length of the Fertile Crescent, basically the same area as that of the Babylonian Empire. **Darius** the Mede, it will be remembered, is spoken of as being made king over the kingdom of the Chaldeans

- And **Darius** the Mede himself received the kingdom, being about sixty-two years old. (**Daniel 5:31**)
- In the first year of **Darius** the son of Ahasuerus of the seed of the Medes, who had been made king over the kingdom of the Chaldeans. (**Daniel 9:1**)
- But not as the king of Persia, the regular form for referring to King Cyrus.
- In the third year of Cyrus the king of Persia there was a matter revealed to Daniel, whose name was called Belteshazzar, and the matter was true, and there was a great military service. And he understood the matter, and he had understanding in the thing seen. (**Daniel 10:1**)
- And in the first year of Cyrus the king of Persia, that Yehowah's word from the mouth of Jeremiah might be accomplished, Yehowah roused the spirit of Cyrus the king of Persia so that he caused a cry to pass through all his realm, and also in writing, saying; (**Ezra 1:1**)
- This is what Cyrus the king of Persia has said; All the kingdoms of the earth Yehowah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. (**Ezra 1:2**)
- And they proceeded to give money to the cutters and to the craftsmen, and eatables and drink and oil to the Sidonians and the Tyrians, to bring cedar timbers from Lebanon to the sea at Joppa, according to the permission granted by Cyrus the king of Persia to them. (**Ezra 3:7**)
- However, Zerubbabel and Jeshua and the rest of the heads of the paternal houses of Israel said to them; You have nothing to do with us in building a house to our God, for we ourselves shall together build to Yehowah the God of Israel, just as King Cyrus the king of Persia has commanded us. (**Ezra 4:3**)
- So the region ruled by Gubaru would at least appear to be the same as that ruled by **Darius**.

- Since Gubaru is nowhere called **Darius**, the suggestion is made that Darius was his title or throne name. W. F. Albright states:
- It seems to me highly probable that Gobryas or Gubaru did actually assume the royal dignity, along with the name **Darius**, perhaps an old Iranian royal title, while Cyrus was absent on an Eastern campaign. [Journal of Biblical Literature, 1921, Vol. XL, p. 112] Footnote 19]
- In answer to the objection that the cuneiform tablets nowhere speak of Gubaru as king, those advocating Gubaru's identification with King Darius point to the fact that the title of king is likewise not applied to Belshazzar in the cuneiform tablets, yet the cuneiform document known as the Persian Verse Account of Nabonidus definitely states that Nabonidus entrusted the kingship to his son.
- Along this line, Professor Whitcomb points out that, according to the Nabonidus Chronicle, *Gubaru*, as Cyrus district-governor, appointed **district-governor's** in Babylon, even as;
- It seemed good to **Darius**, and he set up over the kingdom one hundred and twenty satraps, who were to be over the whole kingdom. (**Daniel 6:1**)
- And over them three high officials, of whom Daniel was one, in order, that these satraps might continually be giving to them the report and the king himself might not become the loser. (**Daniel 6:2**)
- Shows that **Darius** set up over the kingdom one hundred and twenty satraps.
- Whitcomb therefore holds that Gubaru, as a governor over governor's, was likely addressed as king by his subordinates. [**Darius the Mede**, pp. 31-33]
- And, referring to the extensive region over which Gubaru or Gobryas exercised dominion, **A. T. Olmstead** says; Over this whole vast stretch of fertile country, Gobryas or Gubaru ruled almost as an independent monarch. [History of the Persian Empire, 1948, p. 56]
- In harmony with the above, some scholars consider it likely that **Darius** the Mede was in reality a viceroy who ruled over the kingdom of the Chaldeans but as a subordinate of Cyrus, the supreme monarch of the Persian Empire. **A. T. Olmstead** observes; In his dealings with his Babylonian subjects, Cyrus was king of Babylon, king of lands.

- By thus insisting that the ancient line of monarchs remained unbroken, he flattered their vanity, won their loyalty. But it was Gobryas the satrap who represented the royal authority after the king's departure. [History of the Persian Empire, p. 71]

- Those who hold that the Biblical **Darius** was indeed such a vicegerent point to the fact that **Darius** is stated to have received the kingdom and that he was made king over the kingdom of the Chaldeans as evidence that he was indeed subordinate to a superior monarch.

- And **Darius** the Mede himself received the kingdom, being about sixty-two years old. (**Daniel 5:31**)

- In the first year of **Darius** the son of Ahasuerus of the seed of the Medes, who had been made king over the kingdom of the Chaldeans. (**Daniel 9:1**)

- And the kingdom and the rulership and the grandeur of the kingdoms under all the heavens were given to the people who are the holy ones of the Supreme One. Their kingdom is an indefinitely lasting kingdom, and all the rulerships will serve and obey even them. (**Daniel 7:27**)

- Where the Supreme One, Yehowah God, gives the Kingdom to the holy ones.

- While in many respects the information available concerning Gubaru appears to parallel that regarding **Darius**, and while **Darius** may have been a viceroy under Cyrus, still such identification cannot be considered conclusive.

- The historical records do not tell us Gubaru's nationality nor his parentage to show thereby that he was a Mede and the son of Ahasuerus. They do not show that he had kingly authority to the extent of being able to make a proclamation or edict of the nature described at,

- Accordingly these high officials and satraps themselves entered as a throng to the king, and this is what they were saying to him: O **Darius** the king, live on even for times indefinite. (**Daniel 6:6**)

- All the high officials of the kingdom, the prefects and the satraps,

the high royal officers and the governor's, have taken counsel together to establish a royal statute and to enforce an interdict, that whoever makes a petition to any god or man for thirty days except to you, O king, should be thrown to the lions pit. (**Daniel 6:7**)

- Now, O king, may you establish the statute and sign the writing, in order for it not to be changed, according to the Law of the Medes and the Persians, which is not annulled. (**Daniel 6:8**)
- In accord with this, King **Darius** himself signed the writing and the interdict. (**Daniel 6:9**)
- Additionally, the Bible record appears to indicate that **Darius** rule over Babylon was not of long duration and that Cyrus thereafter took over the kingship of Babylon, though it is possible that they ruled concurrently and that Daniel made special mention of only the year that Darius came to prominence in Babylon.
- And as for this Daniel, he prospered in the kingdom of **Darius** and in the kingdom of Cyrus the Persian. (**Daniel 6:28**)
- In the first year of **Darius** the son of Ahasuerus of the seed of the Medes, who had been made king over the kingdom of the Chaldeans. (**Daniel 9:1**)
- Furthermore, he carried off those remaining from the sword captive to Babylon, and they came to be servants to him and his sons until the royalty of Persia began to reign. (**2 Chronicles 36:20**)
- To fulfill Yehowah's word by the mouth of Jeremiah, until the land had paid off its Sabbaths. All the days of lying desolated it kept Sabbath, to fulfill seventy years. (**2 Chronicles 36:21**)
- And in the first year of Cyrus the king of Persia, that Yehowah's word by the mouth of Jeremiah might be accomplished, Yehowah roused the spirit of Cyrus the king of Persia, so that he caused a cry to pass through all his kingdom, and also in writing, saying; (**2 Chronicles 36:22**)
- This is what Cyrus the king of Persia has said; All the kingdoms of the earth Yehowah the God of the heavens has given me, and he himself has commissioned me to build him a house in

Jerusalem, which is in Judah. Whoever there is among you of all his people, Yehowah his God be with him. So let him go up. (2 Chronicles 36:23)

- Gubaru continued in his position for 14 years.

• Why Historical Identification Is Uncertain

- The truth of the Bible account is, of course, not dependent upon confirmation by secular sources. The numerous cases where individuals or events recorded in the Bible, once rejected as unhistorical by critics, have eventually been demonstrated beyond denial to be historical should protect the student of God's Word against giving undue weight to adverse criticism.

- The hundreds of thousands of cuneiform tablets unearthed in the Middle East still present a very imperfect history with various gaps and blanks. As for other sources, the ancient secular historians, copies of whose writings have survived, though often in fragmentary form, were few in number, the majority of them Greek, and they were separated from the events in the book of Daniel by one, two, or more centuries.

See Also BELSHAZZAR

See Also SARGON

- A far more cogent reason, however, for the lack of information concerning **Darius** in the Babylonian records is provided by the book of Daniel itself. It shows that **Darius** assigned Daniel to a high position in the government, much to the distaste of the other high officials.

- Their plot against Daniel was abortive, and **Darius** executed Daniel's accusers and their families, likely incurring the animosity of the remaining officials by doing so. **Darius** proclamation ordering all in the kingdom to fear before the God of Daniel inevitably must have caused deep dissatisfaction and resentment among the powerful Babylonian clergy.

- Since the scribes were assuredly under the direction of the aforementioned elements, it would not be in the least strange if the records were subsequently altered and evidence concerning him eliminated. Similar actions are known to have been taken in the history of those times.

- **The dual form of the Medo-Persian rule presented in the Bible must therefore be given its proper weight.**
- **Peres, your kingdom has been divided and given to the Medes and the Persians. ([Daniel 5:28](#))**
- **When I raised my eyes, then I saw, and, look! A ram standing before the watercourse, and it had two horns. And the two horns were tall, but the one was taller than the other, and the taller was the one that came up afterward. ([Daniel 8:3](#))**
- **I saw the ram making thrusts to the west and to the north and to the south, and no wild beasts kept standing before it, and there was no one doing any delivering out of its hand. And it did according to its will, and it put on great airs. ([Daniel 8:4](#))**
- **The ram that you saw possessing the two horns stands for the kings of Media and Persia. ([Daniel 8:20](#))**
- **Though secular history accords overwhelming prominence to Cyrus and the Persians, the Bible record shows that the Medes continued in an apparent partnership arrangement with the Persians, and the laws continued to be those of the Medes and the Persians.**
- **Now, O king, may you establish the statute and sign the writing, in order for it not to be changed, according to the Law of the Medes and the Persians, which is not annulled. ([Daniel 6:8](#))**
- **If to the king it does seem good, let a royal word go out from his person, and let it be written among the laws of Persia and Media, that it may not pass away, that Vashti may not come in before King Ahasuerus, and her royal dignity let the king give to a companion of hers, a woman better than she is. ([Esther 1:19](#))**
- **The Medes played a major part in the overthrow of Babylon.**
- **Here I am arousing against them the Medes, who account silver itself as nothing and who, as respects gold, take no delight in it. ([Isaiah 13:17](#))**
- **And their bows will dash even young men to pieces. And the fruitage of the belly they will not pity, for sons their eye will not feel sorry. ([Isaiah 13:18](#))**

- **And Babylon, the decoration of kingdoms, the beauty of the pride of the Chaldeans, must become as when God overthrew Sodom and Gomorrah. (Isaiah 13:19)**
- **Polish the arrows. Fill the circular shields, O men. Yehowah has aroused the spirit of the kings of the Medes, because it is against Babylon that his idea is, in order to bring her to ruin. For it is the vengeance of Yehowah, the vengeance for his temple. (Jeremiah 51:11)**
- **Foretold that the kings, plural, of the Medes would be among Babylon's attackers. Darius may well have been one of these kings.**