

## Prayer List



### Of Our Number

- ◆ Janice Carnley—Shoal Creek
- ◆ Jennifer Derrick—vertigo
- ◆ Wilfred Derrick—health problems
- ◆ Amanda Hilburn—hurt her back
- ◆ Jeff Mashburn—health problems
- ◆ Peggy Preece—health problems

### Others in Need

- ◆ Rhonda Compton—surg. recovery
- ◆ Danny Davis—back pain
- ◆ Louise Douglas—health problems
- ◆ Elocio (Chuck Arnett's father-in-law)—health problems
- ◆ Joyce Faulk—health problems
- ◆ Dawn Holloway—Sacred Heart
- ◆ Dianne Johnson—rare cancer
- ◆ Tony Jones—Parkinson's
- ◆ Kyla, Denise Vincent's daughter—pregnancy complications
- ◆ Mary Milsted—lung cancer
- ◆ Harold Moore—spine surgery
- ◆ Thomas Patterson—health issues
- ◆ Shane Price—cancer

Continued in next column...

- ◆ Larry Shappley—hospice care
- ◆ Melanie Skinner—cancer
- ◆ Sidney White—stroke recovery
- ◆ Pray for Christians overseas, such as those facing persecution in Pakistan and certain parts of India.
- ◆ Pray for peace, pray for the bereaved, the persecuted, sick/suffering, civil leaders, military, 1st responders, sound Bible schools, the lost, enemies.

## To Our Visitors



We are happy and honored that you are here! Please fill out a visitor's card and give us a chance to get to know you. If you have any questions about anything said or done in Bible class or worship, please ask. We seek to give a Bible answer for everything we do (Colossians 3:17; 1 Peter 3:15; 4:11).

## Privileged to Serve



**Announcements:** Leo Derrick  
**Song Leading:** Sunday—David Howze; Wednesday—Mark Howze  
**Serving the Lord's Supper**  
 Head: Glenn Howze; Helpers: Ethan Howze, Ezra Howze, Mark Howze  
**Lord's Supper PM**  
 Head: Leo Derrick  
 Helper: Caleb Howze  
**Bible Reading:** Brett (AM), Caleb S. (PM)

## Events



**July 7**  
*Meal after AM Worship*

**July 14**  
*Monthly Men's Meeting*

**Faithful Worship** — **1) Praying** to God the Father in the name of Jesus Christ (Luke 11:1-2; John 16:23; Eph. 5:20; Phil. 4:6); **2) Singing** without mechanical instruments (Matt. 26:30; Eph. 5:19; Col. 3:16-17; Heb. 2:12); **3) Preaching** God's Word (Mark 16:15-16; Acts 2:42; 20:7); **4) Giving** weekly as prospered, cheerfully (1 Cor. 16:1-2; 2 Cor. 9:7); **5) The Lord's Supper** on the first day of every week (Matt. 26:26-28; Acts 20:7; 1 Cor. 11:20-34; 16:2; Heb. 10:23-31).

# THE BAKER BULLETIN

The weekly bulletin of

The church of Christ in Baker, FL

July 7, 2024

## Meeting Times

**Sundays:**  
 10AM Bible Class  
 11AM Worship  
 6PM Worship

**Wednesdays:**  
 7PM Bible Class

## Other Information

5761 Hwy. 4  
 P.O. Box 285  
 Baker, FL 32531 USA  
 850-669-9117

**Website:**  
[churchofChristatBaker.com](http://churchofChristatBaker.com)

**Radio Program:**  
 104.7FM Sundays 8:30AM  
[WAAZ1047.com](http://WAAZ1047.com) livestream

**Jason Hilburn's Info:**  
 850-826-8198  
[hilburnjasonp@gmail.com](mailto:hilburnjasonp@gmail.com)  
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[JasonsBibleBlog.com](http://JasonsBibleBlog.com)

## The Medo-Persian Kings Cyrus and Darius (Part 6)

Jason Patrick Hilburn

Cyrus the Great was truly a remarkable leader, and he is especially interesting to Bible students, with him specifically named by God even before his birth and fulfilling such powerful and uplifting prophecies. Consequently, Cyrus tends to get more of the "historical spotlight" than Darius the Mede, but one actually reads more about Darius in the Book of Daniel that he reads about Cyrus the Great (cf. 6:1-28).

### DARIUS THE MEDE

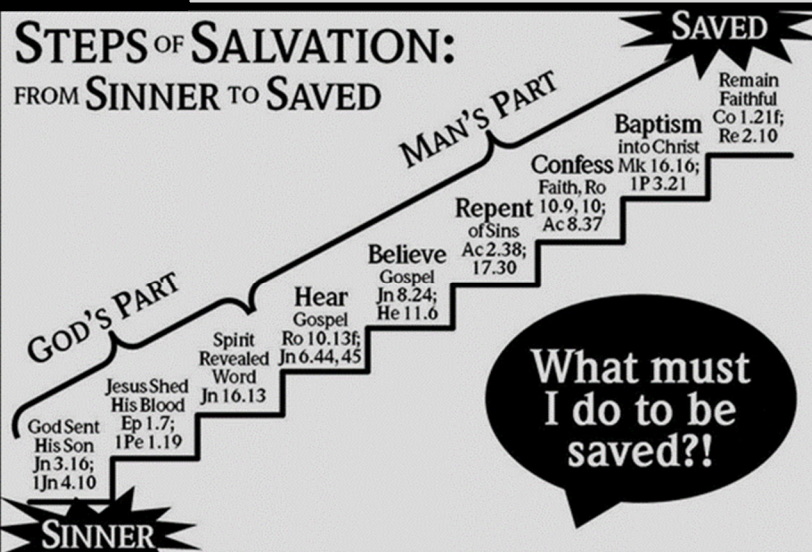
The Book of Daniel mentions a "Darius" in several passages (Dan. 5:31; 6:1-28; 9:1; 11:1), and there are also references to a "Darius" in Ezra, Nehemiah, Haggai, and Zechariah (Ezra 4, 5, 6; Neh. 12:22; Hag. 1, 2; Zec. 1, 7). Are these all references to the same person, or to different people? Various rulers of the same nations throughout history often wore the same names or titles. Titles or names such as Pharaoh, Antiochus, Ptolemy, or Caesar were passed down and worn by many men—not just one. One should not make the mistake of assuming that "Darius" always refers to the same person, anymore than he would assume that there was only one person called Pharaoh or Caesar. Even Cyrus the Great was actually Cyrus II.

### The Darius of Daniel 5:31 and 6:1-28

Daniel chapter five records the account of the hand writing on the wall, declaring the end of the Babylonians' reign: "And this is the

## STEPS OF SALVATION: FROM SINNER TO SAVED

"...ye were the servants of sin..."  
 (Romans 6:17).



"...but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17b-18).

writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians” (Dan. 5:25-28).

Daniel himself had shown Nebuchadnezzar the interpretation of the dream of the great image—with “his breast and his arms of silver,” thus representing the Medo-Persian Empire arising after the fall of the Babylonian Empire (cf. Dan. 2:32, 39). Daniel chapter five makes it clear that God’s prophecies were fulfilled—the Medes did take Babylon: “In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old” (Dan. 5:30-31). Remember, however, that the writing on the wall foretold that the kingdom would be both “divided” and “given to the Medes and Persians”—not just the Medes. Daniel 6:28 sheds more light on this: “So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian” (Dan. 6:28). Therefore the phrase “given to the Medes and Persians” is a reference to the kingdom of Babylon being given to Darius the Mede and Cyrus the Persian. The Babylonian Empire was partitioned, or “divided,” just as the hand had written, and this Darius the Mede was over the division containing the area of Babylon as a governor under Cyrus.

There is no question about the identity of Cyrus the Persian, but who is this Darius the Mede? He could not have been Darius I Hystaspes the Great, who later ruled over the entire Persian Empire (521-486 B.C.; cf. Waldron 61). Some believe Darius the Mede and Cyrus the Great were the same person, but Daniel 6:28 would effectively eliminate that possibility because of the two rulers being listed separately. Josephus believed that the Darius of Daniel 5:31 was the same person as in 6:1, a “kinsman” of Cyrus:

...when Babylon was taken by Darius, and when he, with his kinsman Cyrus, had put an end to the dominion of the Babylonians, he was sixty-two years old. He was the son of Astyages, and had another name among the Greeks. Moreover, he took Daniel the prophet and carried him with him into Media, and honoured him very greatly, and kept him with him: for he was one of the three presidents whom he set over his three hundred and sixty provinces... (X:XI.4).

Gill maintained that all references to Darius in the Book of Daniel were referring to “Cyxares the son of Astyages, and uncle of Cyrus; he is called the Median, to distinguish him from another Darius the Persian, that came after, Ezra 4:5.” Gill wrote, “Cyrus was the son-in-law of Darius, and inherited the kingdom after him; which is true, for he married the daughter of Cyxares or Darius who was his uncle.” The aforementioned conclusions seem to rely heavily upon the writings of Xenophon (ca. 434-355 B.C.). Xenophon wrote in a period relatively near the time of Cyrus the Great, and his words do shed light on many aspects of life during the days of Cyrus; however, Xenophon’s writings were not intended to be a meticulously accurate record of the life and exploits of Cyrus, but rather more of a historical novel or historical romance (Whitcomb, *Darius* 22, 75).

### ***Digging for Darius***

This description “Darius the Mede” is not found in historical writings outside the Biblical account, but an archaeological discovery of the nineteenth century called The Nabonidus Chronicle sheds light on who was in charge when Babylon was taken by the Medes and Persians.

The Nabonidus Chronicle revealed that one named Ugbaru, the governor of Gutium, entered Babylon together with the army of Cyrus the Persian. These ancient writings also revealed that Ugbaru died less than one month later (Whitcomb, *Darius* 17). The Nabonidus Chronicle also reveals that a different man named *Gubaru* was described as Cyrus’ governor and was given power by Cyrus to install sub-governors in Babylon: “Cyrus sent greetings to all Babylon. Gubaru, his governor, installed (sub-)governors in Babylon” (Whitcomb, *Darius* 17). Compare this information with Daniel 6:1: “It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom.” Combining information from the Nabonidus Chronicle with Daniel 6:1, the Darius of Daniel 6:1 can rather confidently be identified with Gubaru; but questions remain unanswered. Who is this man named Ugbaru who entered Babylon with the army of Cyrus and died three weeks later? Furthermore, is the Darius of Daniel 5:31 a reference to Ugbaru, or Gubaru?

William Shea maintains that Ugbaru and Gubaru are simply different spellings for the same name (9). He also believes that all references to Darius in the Book of Daniel could be referring to Ugbaru, stating that Ugbaru’s three weeks over Babylon would have been enough time to make this a feasible explanation (17-18).

Whitcomb believed that all references to Darius in the Book of Daniel were to Gubaru, and he gives more details about Ugbaru and Gubaru:

Until the end of the nineteenth century, attempts were made to identify Darius the Mede with various persons mentioned in the writings of the Greek historians. Since Herodotus states (I, 109) that Astyages, the last Median king, had no son, many scholars tried to identify him with Darius the Mede. The most popular view was that Darius the Mede should be identified with the Cyaxares whom Xenophon represented as the son of Astyages and the last king of Media (I, 5:2). Ignorance of the historical identification of Belshazzar had even led some to speculate that Darius the Mede was Neriglissar or Nabonidus.

But the discovery of cuneiform historical texts in the late nineteenth century, which gave us our first accurate [extra-Biblical, JPH] information concerning the Neo-Babylonian period, dealt a death blow to these older hypotheses. It was discovered that Belshazzar was the son of Nabonidus; the Cyaxares whom Xenophon postulated as the son of Astyages was a mere figment of the imagination; and Astyages could have had no vital connection with Babylon. To the writer’s knowledge, there are no contemporary advocates of these identifications.

*To be continued next week, Lord willing...*