

How to Deal with Politics at Work A Study of Daniel 6

Characteristic of Completeness: Integrity

Big Idea: In a box of chocolates, be the Hershey's®.

Related Scriptures: Psalm 15:1-2; 26:1; 78:70-72; Proverbs 10:9; 11:3; 20:7; 28:6; Acts 5:29; Romans 13:1-2; Ephesians 6:5-6; Colossians 3:17, 22-24; 1 Thessalonians 5:17-18; 2 Timothy 3:12; Hebrews 11:32-33; 1 Peter 2:13-18; 3:14-15

Introduction:

- A. The title of my message this morning is “How to Deal with Politics at Work.” It’s an ambiguous title. So I thought I’d better clarify. What do I mean by “politics?”

The dictionary in my office lists seven different meanings for the term, “politics.” If I were using Definition Number 5, for example, you might think that I’m going to be talking about what to do when you find yourself in an argument with a coworker about whether it’s the liberals or the conservatives who are ruining the country. But I’m not using Definition Number 5.

I’m using Number 6. It describes politics as the “use of intrigue or strategy in obtaining any position of power or control, as in a business, university, etc.”¹ That’s what I’m talking about. It’s the maneuvering, the backbiting, the brown-nosing, the jockeying, the posturing, the falsifying, the campaigning, the tattling, the glad-handing, the smearing, the flattering, the scheming, the spinning, the kissing up, the covering up, and the buttering up that happens in the workplace—anyplace where there’s people.

One author says,

The root of our word “political” is the Greek polis, or “city,” and with good reason: wherever people gather, whether a town, [a workplace,] a board meeting, a civic club, or a church, there will be politics. It’s how people relate. Even children in kindergarten begin to express themselves politically; they know instinctively how to get other kids to do what they want them to do.²

- B. So how do we deal with politics at work? We can learn a lot from the example of Daniel. Today we are going to study through Chapter 6 of the book of Daniel. In Chapter 6, we are presented with sharply contrasting profiles. On the one hand, we have a group of scheming politicians in the workplace. On the other hand, we have Daniel. We’re going to see that the profile of Daniel has a lot to do with integrity. In

¹ *The Random House Dictionary of the English Language*, unabridged ed., s.v. “politics.”

² John Killinger, “Pastoring is Political,” *Leadership*, vol. 27, no. 2 (Spring 2006): 36.

fact, the ► virtue of integrity is our Characteristic of Completeness for the week. How to deal with politics at work is largely a matter of integrity.

C. What is integrity?

1. Our English word “integrity” comes from the Latin word, “integritas,” meaning wholeness or completeness.³ It’s the same term from which we get the word, “integer;” it’s a whole number, not divided, not fractional, not mixed.
2. In the Old Testament, the word, “integrity” is often a translation of the Hebrew word, *tome*, which also conveys the basic idea of completeness.⁴ It often describes a person who is without guile.⁵ That is, he is not duplicitous, not deceptive, not a fraud; the inside matches the outside. He’s not divided; he’s not pretending; he has nothing to hide; he has nothing to fear; his character is whole and working harmoniously.⁶
3. There’s a word picture that helps me remember this. It’s introduced by this short video clip.

► (Play “Gump” here.)

You see, the workplace or any other place can be like ► a box of chocolates, full of people whose outward appearance doesn’t always match what’s on the inside. In the words of Forest Gump, “You never know what you’re going to get.” Outward behavior can disguise inward motives, and when it does, there is a lack of integrity.

Using this word picture, let me offer the ► big idea of my message: In a box of chocolates, be the Hershey’s®. I’m not saying be boring. The original Hershey’s® candy bar is pure milk chocolate. I’m using it to represent integrity. The outside matches the inside. What you see is what you get. It’s the same clear through. It is simple, pure, reliable, trustworthy, honest, and unpretentious. You never have to wonder about what’s really inside. There’s no hidden agenda, no mixture of motives, no hypocrisy.

4. I want to show you how, in a box of chocolates, Daniel was the Hershey’s®. But first I need to point out one important qualifier. The brand name on

³ *The Random House Dictionary of the English Language*, unabridged ed., s.v. “integrity.”

⁴ William Lee Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament: Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner*, s.v. “תָּמָר,” (Grand Rapids, MI: Wm. B. Eerdmans, 1972).

⁵ *Ibid.*

⁶ William Yarger, class notes, *Principles for Biblical Leadership (MI503)*, Phoenix Seminary (Summer 1994).

Daniel was, of course, not Hershey's®; it was "Yahweh's." Yahweh is the personal Hebrew name for the God of Israel. Daniel bore the name "Yahweh's" in the sense that he represented God. So Daniel's integrity was not just any integrity; it was the integrity of a man of God.

- D. Before we dig into Daniel, Chapter 6, let me catch you up on what has happened thus far.
1. You may recall that, when Daniel was just a Jewish teenager, living in the land of Judah, Babylonian forces conquered Judah, and deported Daniel and many others to Babylon, where they remained in exile for many years.
 2. Early on during the exile, Daniel received a good Babylonian education and, by virtue of the remarkable wisdom God had given him, he became a high-ranking government official.
 3. Over the years, Daniel repeatedly demonstrated himself to be a courageous man of God, through whom God did some amazing things.
 4. Daniel was over 80 years old when Medo-Persian forces came against Babylon and conquered it.⁷ History tells us that there was very little bloodshed; Belshazzar, the king of Babylon was assassinated and Darius the Mede took over.⁸
 5. Now in the aftermath of the takeover, Daniel was faced with a new boss, Darius, under a new Medo-Persian regime.
- I. Now, let's begin to work our way through ► Chapter 6.

^{NAU} **Daniel 6:1** 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.

⁷ Gleason L. Archer, Jr., "Daniel," *The Expositor's Bible Commentary*, vol. 7, ed. Frank E. Gaebelein, (Grand Rapids, MI: Zondervan Publishing, 1985), 81; Gene A. Getz, *Daniel: Standing Firm for God, Men of Character Series*, (Nashville, TN: Broadman & Holman Publishers, 1998), 102; Stephen R. Miller, *Daniel, The New American Commentary*, E. Ray Clendenen, ed., vol. 18, (Memphis, TN: Broadman & Holman Publishers, 1994), 171.

⁸ Miller, 168. Darius is not mentioned in extrabiblical literature as the conquering king of Medo-Persia; Cyrus is. Various explanations have been offered. The most plausible are that 1) Darius was a subordinate of Cyrus put in charge of Babylon, or 2) Darius was just another name for Cyrus (J. Dwight Pentecost, "Daniel," *The Bible Knowledge Commentary, Old Testament*, eds. John F. Walvoord and Roy B. Zuck, (Wheaton, IL: Victor Books, 1985), 1347; Miller, 172-177; John F. Walvoord, *Daniel: The Key to Prophetic Revelation*, (Chicago: Moody Press, 1971), 133-134; Warren W. Wiersbe, *Be Resolute: Determining to Go God's Direction*, (Colorado Springs, CO: Victor, 2000), 73; Leon J. Wood, *A Commentary on Daniel*, (Eugene, OR: Wipf and Stock Publishers, 1973), 153).

Darius did what most new bosses seem to do; he reorganized. He ► appointed 120 new satraps or government officials, and over these he appointed three new commissioners.

Apparently, Darius didn't just bring in all his own Medo-Persian guys; this was more like a merger because ► Daniel, an official from the old regime, was appointed as one of the commissioners.

Mergers, like blended families, are hotbeds for politics.

II. Verse 3 ► continues,

^{NAU} **Daniel 6:3** 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.

The form of the original words behind the translation, ► “distinguishing himself” stresses the fact that Daniel was *continually* distinguishing himself.⁹ It was the way he always worked. Daniel's ► “extraordinary spirit” probably refers to a combination of his extraordinary attitude, skill, and wisdom.¹⁰

Daniel was typical of a man of God with integrity in the workplace. He distinguishes himself as an extraordinary employee. His does not divide off his work as a secular part of life that is unworthy of his very best efforts. No. He seeks to honor God as much in his work as in his worship. In fact, his work *is* an act of worship, even if it's work done for a pagan boss. The person of integrity works as if he's working for the Lord Himself. The idea is reflected in ► Colossians 3:23. It says,

^{NAU} **Colossians 3:23** Whatever you do, do your work heartily, as for the Lord rather than for men

If any believer ever had an excuse to say, “this place or this boss is not worthy of my best effort,” it would be Daniel. But instead, he distinguished himself as an extraordinary employee. That's integrity. And integrity pays. The ► king planned to appoint Daniel as commissioner of commissioners.

III. And that is when the political games begin in ► Verse 4:

A. It says,

^{NAU} **Daniel 6:4** Then the commissioners and satraps began trying to find a ground of accusation against Daniel in regard to government affairs . . .

⁹ Miller, 178; Wood, 157.

¹⁰ Miller, 178.

Clearly, some of the commissioners and satraps were jealous of Daniel's imminent promotion.¹¹ Aside from Daniel's "extraordinary spirit," some other things may have been galling to his political opponents. First, Daniel was over 80 years old, so his Medo-Persian peers were getting aced by an old guy. Making matters worse, Daniel was an exiled Jew. Back then, conquered races were generally considered inferior by their conquerors.¹² So Jews were the lowest of the low, having been conquered by the Babylonians who, in turn, were conquered by the Medo-Persians. Compounding the problem was the fact that Daniel did not respect the Persian gods. So Daniel's Medo-Persian colleagues did not take kindly to the prospect of an old Jew with opposing religious beliefs being promoted over them.

And so, they did what political opponents do: they tried to dig up some dirt on Daniel.

- B. And there was plenty of opportunity for dirt. By this time, Daniel had served in public office for nearly 70 years. And yet the rest of ► Verse 4 says,

^{NAU} **Daniel 6:4** . . . but they could find no ground of accusation or *evidence of* corruption, inasmuch as he was faithful, and no negligence or corruption was *to be* found in him.

In nearly 70 years of public service, no dirt could be found on Daniel. He was trustworthy. He wasn't negligent in fulfilling his responsibilities. Nor was he dishonest. The outside matched the inside. What you saw was what you got. He was the same clear through. He was simple, pure, reliable, trustworthy, honest, and unpretentious. You never had to wonder about what was really inside. There was no hidden agenda, no mixture of motives, no hypocrisy. In a box of chocolates, he was the Hershey's®. That's integrity.

- IV. Such integrity can be frustrating to political opponents. Verse ► 5 continues,

^{NAU} **Daniel 6:5** 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."

This is a telling statement. It indicates that Daniel's commitment to God was obvious to those who worked closely with him. So obvious was Daniel's devotion that his political opponents sought to trap him in a situation where he had to either betray his God or die.

¹¹ Only a handful of commissioners and satraps are probably represented here, not the entire group. Otherwise, it would be difficult to imagine throwing all of them (120+) with their families into the lions' den (C.F. Keil, *Daniel, Commentary on the Old Testament in Ten Volumes*, vol. 9, three volumes in one, translated by M.G. Easton, (Grand Rapids, MI: William B. Eerdmans Publishing, reprinted 1975), 218; Miller, 180).

¹² Archer, 78.

Why would these political opponents think such a trap would be effective in eliminating Daniel? Because they must have believed that Daniel would rather die than betray his God.¹³ Daniel had so much integrity that they sought to use it against him.

And what about you? By the way you work and by what you say, is it obvious to those with whom you work closely that you are a devoted follower of the Lord—a person of extraordinary integrity?

I'm convinced that Daniel was not some obnoxious, self-righteous, condescending, arrogant believer who flaunted an in-your-face kind of faith. Darius would never want to promote a guy like that. Today, Christian jerks don't get promoted by pagan bosses; they get ignored or fired.

I believe the reason Daniel's commitment was obvious, while at the same time he found favor with his boss, was simply because the inside matched the outside. His inner devotion to God permeated everything he did. In a box of chocolates, he was the Hershey's[®]. Wise bosses tend to favor Hershey's[®] employees because they know what they're getting.

V. Verse ► 6 continues,

^{NAU} **Daniel 6:6** Then these commissioners and satraps came by agreement to the king and spoke to him as follows: "King Darius, live forever! ►⁷ "All the commissioners of the kingdom, the prefects and the satraps, the high officials and the governors have consulted together that the king should establish a statute and enforce an injunction that anyone who makes a petition to any god or man besides you, O king, for thirty days, shall be cast into the lions' den."

In sharp contrast to Daniel's integrity, his political opponents came to Darius with a hidden agenda—an agenda wrapped in flattery. In effect, they were saying, "O Darius, everybody thinks that you are such a marvelous, wonderful, fabulous, awe-inspiring king that we ought to dedicate a month in which everybody must pray only to you and no one else." And notice that this was a lie. ► "All" of the commissioners weren't in on this. Daniel certainly wasn't.

VI. Unfortunately, flattery works sometimes. Verse ► 8 continues,

^{NAU} **Daniel 6:8** "Now, O king, establish the injunction and sign the 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 document, that is, the injunction.

The trap was set. As we will see, Daniel was in the habit of praying regularly to his God. His opponents knew this. What would Daniel do? What would you do? What does integrity demand?

VII. Verse ► 10 continues,

¹³ Walvoord, 138.

^{NAU} **Daniel 6:10** 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.

At least two things are remarkable about Daniel continuing to pray three times daily.

- A. First, Daniel was a busy man. Remember, he was a high-ranking cabinet member of the largest, most powerful empire on earth. Surely he wasn't being considered for promotion to an even higher post because he was lazy; he must have worked hard. His plate was full. His to-do list was long. He was a busy man.

But a man of God with integrity is never too busy to pray. He made time three times a day to pray, giving thanks before his God. Failure to pray would have constituted a lack of integrity. The inside matched the outside. His inner devotion to God permeated everything he did. In a box of chocolates, he was the Hershey's®.

- B. The second remarkable thing Daniel decided to do was to continue to pray as he always had, without hiding. This was civil disobedience. He defied the king's decree.

Scripture tells us to obey government authorities.¹⁴ But when human authorities command us to disobey God, we must go with God.¹⁵

To the modern ear, the text can almost sound like he tried to make of show of it—► up on the roof, windows open. But Daniel was not trying to make a show of his praying. In fact, the roof chamber was the customary place to go for some privacy.¹⁶ That the windows were open does not suggest that Daniel opened the windows as we open our modern windows; rather, it suggests that the windows were permanently opened, with no lattice work to cover them.¹⁷ As such, Daniel probably would have been observable only by those who made some effort to look in on him.¹⁸ Daniel does "nothing to flaunt his defiance, but neither does he take steps to hide it."¹⁹

Why not? Why not just pray somewhere in secret for a month? Because it would have compromised his integrity. If Daniel were to pray elsewhere, others would think he had ceased, and he would therefore not be representing God well. His faith had been open before, and he decided it must continue to be open now, as a matter of integrity. His testimony was apparently more important to him than his own life.²⁰

¹⁴ e.g. Romans 13:1.

¹⁵ e.g. Acts 5:29.

¹⁶ Keil, 213.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Ernest C. Lucas, *Daniel, Apollos Old Testament Commentary*, David W. Baker and Gordon J. Wenham, eds., vol. 20, (Downers Grove, IL: InterVarsity Press and Leicester, England: Apollos, 2002), 150.

²⁰ Wood, 163.

One scholar says rightly, “When prayer is fashionable, it is time to pray in secret (Matt. 6:5-6), but when prayer is under pressure, to pray in secret is to give the appearance of fearing the king more than God.”²¹

Daniel was not duplicitous; not deceptive; not a fraud; the inside matched the outside. He was not divided; he was not pretending; he had nothing to hide, nothing to fear. In a box of chocolates, he was the Hershey’s®.

VIII. Verse ► 11 continues,

^{NAU} **Daniel 6:11** Then these men came by agreement and found Daniel making petition and supplication before his God.

Daniel knew what was going down here. Just because he didn’t engage in politicking doesn’t mean he was oblivious to politics. If I were in his sandals, I would have been sorely tempted to engage in my own political maneuvers—to talk my way out of this situation, to uncover the insidious plot of my opponents, to explain to the king how evil they were and how they had duped him.

But there was Daniel, quietly, prayerfully dependent on his God, not on his own wiles.

IX. Verse ► 12 continues,

^{NAU} **Daniel 6:12** 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?” . . .

This is a classic political move: Make a manipulative statement disguised as a question. The politicians weren’t seeking information. They were seeking to make Daniel into Meow Mix®. To that end, they wanted to remind the king that his decree could not be revoked. They ► succeeded.

^{NAU} **Daniel 6:12** The king replied, “The statement is true, according to the law of the Medes and Persians, which may not be revoked.”

X. Verse ► 13 continues,

^{NAU} **Daniel 6:13** 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.”

²¹ J.E. Goldingay, *Daniel, Word Bible Commentary* (Dallas, TX: Word Publishing, 1989), 131, quoted by Lucas, 154.

Notice they put a spin on this in the hope that the king would take it personally: ► “Daniel pays no attention to you.” Also, there was no reason to mention Daniel as ► “one of the exiles from Judah” other than to humiliate and degrade him, and to insinuate that the Jews just couldn’t be trusted.²²

XI. Verse ► 14 continues,

^{NAU} **Daniel 6:14** 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.

Darius was not distressed about Daniel’s violation of his decree; he was distressed about being duped into making the decree in the first place. He realized that he had been played by Daniel’s political opponents.

But for whatever reason—perhaps political—Darius did not feel the freedom to revoke his own decree. When the text says that he “set his mind on delivering Daniel,” it probably means that he consulted lawyers to see if the decree could somehow be overturned.²³

XII. The great irony here is that the guy to whom everybody was supposed to pray couldn’t even get his own decree undone.²⁴ Verse ► 15 says,

^{NAU} **Daniel 6:15** 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.”

This is so typical. Politicians are often legalists. They will often insist on the letter of the law, not out of concern for justice, not out of respect for the law, but when it can be used against a perceived opponent.

XIII. Verse ► 16 says,

^{NAU} **Daniel 6:16** 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.”

This is yet another testimony to Daniel’s integrity. It was obvious to Darius that Daniel ► *constantly* served his God. A man of God with integrity serves His God not occasionally, not sporadically, not when he feels like it, not when his schedule allows, but constantly.

And how is it that Darius would even think that Daniel’s God would save him? One scholar explains it this way: “. . . the fact that Darius believed it was even possible that Daniel could be

²² Miller, 184.

²³ Wood, 166.

²⁴ Lucas, 151.

saved indicates that the prophet must have been telling the king of the great miracles the God of Israel had performed.”²⁵ Apparently, Daniel had been witnessing to his boss. This is no surprise. Daniel was not living a double life. He was not double minded. He wasn't religious on the Sabbath and secular on work days. He was the same clear through. Many years later, Jesus' description of believers as salt and light applied to Daniel.²⁶ That's another way of saying, in a box of chocolates, he was the Hershey's®.

Some may think, “Well, that's fine for Daniel to share his faith, but my faith is a very private, personal matter.” A faith that's strictly private and personal may be fashionable, but it's certainly not biblical. I'm not advocating obnoxious evangelism. But Scripture tells us plainly in places like 1 Peter 3:15:

^{NAU} **1 Peter 3:15** . . . sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

Sharing your faith is really a matter of integrity. Think about this with me. If a Christian is who you are, and you are given an opportunity to explain who you are, then the outside should match the inside, as a matter of integrity. In a box of chocolates, be the Hershey's®.

XIV. Verse ► 17 continues,

^{NAU} **Daniel 6:17** 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. ► 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?”

Darius may have hurried to the lions' den early in the morning not just because he couldn't sleep, but also because the custom of the day was that a victim was to be pardoned if he were tortured and had not died by the following day.²⁷

XV. Verse ► 21 continues,

^{NAU} **Daniel 6:21** 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.”

²⁵ Miller, 185.

²⁶ Matthew 5:13-16.

²⁷ Miller, 186.

I suppose one could argue that, technically, Daniel had committed a crime. I think Daniel's point, however, was that his own supportive, loyal disposition toward the king hadn't changed a bit.

The ► “angel” who shut the lions' mouths may have been the same one who appeared the Shadrach, Meshach, and Abed-nego in the furnace.²⁸ I'd like to think it was the angel of the Lord Himself. In any case, he was apparently visible to Daniel.

XVI. Verse ► 23 continues,

^{NAU} **Daniel 6:23** 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.

Here is yet another testimony to Daniel's integrity. He ► had trusted God. He had resolved to do what was known to be right in God's eyes regardless, trusting the outcome to God. In this case, the outcome was a clear benefit in this life. Sometimes it's not. Because of their integrity, some believers in history have been thrown to the lions and were not spared. But integrity still pays, if not in this life, in the life to come.

XVII. Verse ► 24 is for those who wonder if Daniel escaped because the lions just weren't hungry. It says,

^{NAU} **Daniel 6:24** 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.

XVIII. And then, in another great irony, the king who had issued a decree to be revered as god, now issues another decree, this time to revere Daniel's God.²⁹

► ^{NAU} **Daniel 6:25** 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.”

XIX. And here's ► the conclusion of the story:

^{NAU} **Daniel 6:28** So this Daniel enjoyed success in the reign of Darius and in the reign of Cyrus the Persian.³⁰

²⁸ Pentecost, 1349; Miller, 187; Wood, 172.

²⁹ Pentecost, 1349.

Some scholars believe this means that Daniel was elevated to the second highest position in the land, received great public honor, and was blessed materially.³¹ In the end, integrity pays.

How do you deal with politics at work or anywhere else? It's a matter of integrity. In a box of chocolates, be the Hershey's[®].

³⁰ The conjunction, “and” can legitimately be rendered “even,” more clearly suggesting that Cyrus did not follow Darius. Cyrus was probably a contemporary superior to Darius, or perhaps Cyrus was just another name for Darius.

³¹ Miller, 189.