that his soldiers were able to penetrate along its bed
into the city.” (In Samuel Fallows, ed., The Popular
and Critical Bible Encyclopedia and Scriptural Dictionary,
s.v. “Babylon,” p. 207.)
Thus the Persians marched under the massive walls.
Harry Thomas Frank discussed the reasons why the
city, even then, surrendered so easily: “Cyrus’ orders
preceded him to the city. No revenge was to be taken.
The city was to have its normal life restored as quickly
as possible. The gods which Nabonidus had taken
from the equally well-treated provincial cities were
to be restored at once. There was, above all, to be no
terrorizing of the population. Indeed, Cyrus intended
to change some of the policies of Nabonidus which
had made him objectionable to his subjects. One can
imagine the reception Cyrus received when he made
his appearance in the capital a few weeks after its
capture. He was not a conqueror. He was a liberator!
And far from installing a foreign rule over the people,
Cyrus personally took the role of Marduk, the chief
god of Babylon, in the New Year Festival, thereby
claiming for himself and his heirs the right to rule
the Babylonian Empire by divine designation.” (Discovering the Biblical World, p. 140.)

(28-30) Daniel 6:1–3. Did the Medes and Persians
Recognize the Promotion Given to Daniel by
Belshazzar in the Last Hours of His Reign?
Keil and Delitzsch commented on this issue: “The
successor [to Belshazzar] would be inclined toward its
recognition [Daniel’s promotion] by the reflection, that
by Daniel’s interpretation of the mysterious writing
from God the putting of Belshazzar to death appeared
to have a higher sanction, presenting itself as if it were
something determined in the councils of the gods,
whereby the successor might claim before the people
that his usurpation of the throne was rendered
legitimate. Such a reflection might move him to confirm
Daniel’s elevation to the office to which Belshazzar
had raised him.” (Commentary, 9:3:190–91.)
Though the above may be true, Daniel’s great capacity
should not be discounted. A wise ruler would recognize
and use a man of Daniel’s stature.

Decree
Those who are righteous do not fear other people.
Their only desire is to serve and honor God. With the
same faith that his brethren Shadrach, Meshach, and
Abed-nego had shown in refusing to bow down to the
idol, Daniel refused to follow the decree that condemned
petitions to any god but the king. “This unalterable
law of the Medes and Persians would have been
terrifying to any man, but the faithful Daniel did not
flinch. Was there any question what he should do? He
could save his life by abandoning his prayers to the
Living God. What was he to do? A man of integrity
could not fail. Daniel was the soul of integrity.”
(Kimball, Integrity, p. 17.)

Times a Day toward Jerusalem?
Solomon, in his dedicatory prayer of the temple in
Jerusalem, referred to the people’s praying “toward
the city which thou hast chosen, and toward the house
that I have built for thy name” (1 Kings 8:44). The
Prophet Joseph Smith once counseled the Twelve
Apostles to “make yourselves acquainted with those
men who like Daniel pray three times a day toward
the House of the Lord” (History of the Church, 3:391).
And President Wilford Woodruff, in the dedicatory
prayer on the Salt Lake Temple, said: “Heavenly Father,
when thy people shall not have the opportunity of
entering this holy house to offer their supplications
unto thee, and they are oppressed and in trouble,
surrounded by difficulties or assailed by temptation,
and shall turn their faces towards this thy holy house
and ask thee for deliverance, for help, for thy power to
be extended in their behalf, we beseech thee to look
down from thy holy habitation in mercy and tender
compassion upon them, and listen to their cries.”
(In James E. Talmage, The House of the Lord, p. 142;
emphasis added.)
This is not to suggest that the direction in which one
faces when one prays has mystical significance, but,
rather, that it is an attitude of spiritual “facing.” To face
the temple, which is the temporal representation of the
House of God, suggests that one turns one’s heart to
the Lord and the covenants made in the temples to be
more like Him. President Woodruff clarified this point
in what he said next: “Or when the children of thy
people, in years to come, shall be separated, through
any cause, from this place, and their hearts shall turn in
remembrance of thy promises to this holy Temple, and they
shall cry unto thee from the depths of their affliction
and sorrow to extend relief and deliverance to them,