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Prison Ministry

**Prophets and Kings** (1917) Edition Chapter 39 - In the Court of Babylon

Among the children of Israel who were carried captive to Babylon at the beginning of the seventy years' captivity were Christian patriots, men who were as true as steel to principle, who would not be corrupted by selfishness, but who would honor God at the loss of all things. In the land of their captivity these men were to carry out God's purpose by giving to heathen nations the blessings that come through a knowledge of Jehovah. They were to be His representatives. Never were they to compromise with idolaters; their faith and their name as worshipers of the living God they were to bear as a high honor. And this they did. In prosperity and adversity they honored God, and God honored them.

The fact that these men, worshipers of Jehovah, were captives in Babylon, and that the vessels of God's house had been placed in the Temple of the Babylonish gods, was boastfully cited by the victors as evidence that their religion and customs were superior to the religion and customs of the Hebrews. Yet through the very humiliations that Israel's departure from Him had invited, God gave Babylon evidence of His supremacy, of the holiness of His requirements, and of the sure results of obedience. And this testimony He gave, as alone it could be given, through those who were loyal to Him.

Among those who maintained their allegiance to God were Daniel and his three companions--illustrious examples of what men may become who unite with the God of wisdom and power. From the comparative simplicity of their Jewish home, these youth of royal line were taken to the most magnificent of cities and into the court of the world's greatest monarch. Nebuchadnezzar "spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace. . . .

"Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah." Seeing in these youth the promise of remarkable ability, Nebuchadnezzar determined that they should be trained to fill important positions in his kingdom. That they might be fully qualified for their lifework, he arranged for them to learn the language of the Chaldeans and for three years to be granted the unusual educational advantages afforded princes of the realm.

The names of Daniel and his companions were changed to names representing Chaldean deities. Great significance was attached to the names given by Hebrew parents to their children. Often these stood for traits of character that the parent desired to see developed in the child. The prince in whose charge the captive youth were placed, "gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego."

The king did not compel the Hebrew youth to renounce their faith in favor of idolatry, but he hoped to bring this about gradually. By giving them names significant of idolatry, by bringing them daily into close association with idolatrous customs, and under the influence of the seductive rites of heathen worship, he hoped to induce them to renounce the religion of their nation and to unite with the worship of the Babylonians.

At the very outset of their career there came to them a decisive test of character. It was provided that they should eat of the food and drink of the wine that came from the king's table. In this the king thought to give them an expression of his favor and of his solicitude for their welfare. But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and one partaking of it would be regarded as offering homage to the gods of Babylon. In such homage, loyalty to Jehovah forbade Daniel and his companions to join. Even a mere pretense of eating the food or drinking the wine would be a denial of their faith. To do this would be to array themselves with heathenism and to dishonor the principles of the law of God.

Nor dared they risk the enervating effect of luxury and dissipation on physical, mental, and spiritual development. They were acquainted with the history of Nadab and Abihu, the record of whose intemperance and its results had been preserved in the parchments of the Pentateuch; and they knew that their own physical and mental power would be injuriously affected by the use of wine.

Daniel and his associates had been trained by their parents to habits of strict temperance. They had been taught that God would hold them accountable for their capabilities, and that they must never dwarf or enfeeble their powers. This education was to Daniel and his companions the means of their preservation amidst the demoralizing influences of the court of Babylon. Strong were the temptations surrounding them in that corrupt and luxurious court, but they remained uncontaminated. No power, no influence, could sway them from the principles they had learned in early life by a study of the word and works of God.

Had Daniel so desired, he might have found in his surroundings a plausible excuse for departing from strictly temperate habits. He might have argued that, dependent as he was on the king's favor and subject to his power, there was no other course for him to pursue than to eat of the king's food and drink of his wine; for should he adhere to the divine teaching, he would offend the king and probably lose his position and his life. Should he disregard the commandment of the Lord he would retain the favor of the king and secure for himself intellectual advantages and flattering worldly prospects.

But Daniel did not hesitate. The approval of God was dearer to him than the favor of the most powerful earthly potentate--dearer than life itself. He determined to stand firm in his integrity, let the result be what it might. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." And in this resolve he was supported by his three companions.

In reaching this decision, the Hebrew youth did not act presumptuously but in firm reliance upon God. They did not choose to be singular, but they would be so rather than dishonor God. Should they compromise with wrong in this instance by yielding to the pressure of circumstances, their departure from principle would weaken their sense of right and their abhorrence of wrong. The first wrong step would lead to others, until, their connection with Heaven severed, they would be swept away by temptation.

"God had brought Daniel into favor and tender love with the prince of the eunuchs," and the request that he might not defile himself was received with respect. Yet the prince hesitated to grant it. "I fear my lord the king, who hath appointed your meat and your drink," he explained to Daniel; "for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king." {PK 483.3}

Daniel then appealed to Melzar, the officer in special charge of the Hebrew youth, requesting that they might be excused from eating the king's meat and drinking his wine. He asked that the matter be tested by a ten days' trial, the Hebrew youth during this time being supplied with simple food, while their companions ate of the king's dainties.

Melzar, though fearful that by complying with this request he would incur the displeasure of the king, nevertheless consented; and Daniel knew that his case was won. At the end of the ten days' trial the result was found to be the opposite of the prince's fears. "Their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." In personal appearance the Hebrew youth showed a marked superiority over their companions. As a result, Daniel and his associates were permitted to continue their simple diet during their entire course of training.

For three years the Hebrew youth studied to acquire "the learning and the tongue of the Chaldeans." During this time they held fast their allegiance to God and depended constantly upon His power. With their habits of self-denial they united earnestness of purpose, diligence, and steadfastness. It was not pride or ambition that had brought them into the king's court, into companionship with those who neither knew nor feared God; they were captives in a strange land, placed there by Infinite Wisdom. Separated from home influences and sacred associations, they sought to acquit themselves creditably, for the honor of their down-trodden people, and for the glory of Him whose servants they were.

The Lord regarded with approval the firmness and self-denial of the Hebrew youth, and their purity of motive; and His blessing attended them. He "gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." The promise was fulfilled, "Them that honor Me I will honor." 1 Samuel 2:30. As Daniel clung to God with unwavering trust, the spirit of prophetic power came upon him. While receiving instruction from man in the duties of court life, he was being taught by God to read the mysteries of the future and to record for coming generations, through figures and symbols, events covering the history of this world till the close of time.

When the time came for the youth in training to be tested, the Hebrews were examined, with other candidates, for the service of the kingdom. But "among them all was found none like Daniel, Hananiah, Mishael, and Azariah." Their keen comprehension, their wide knowledge, their choice and exact language, testified to the unimpaired strength and vigor of their mental powers. "In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm;" "therefore stood they before the king."

At the court of Babylon were gathered representatives from all lands, men of the highest talent, men the most richly endowed with natural gifts, and possessed of the broadest culture that the world could bestow; yet among them all, the Hebrew youth were without a peer. In physical strength and beauty, in mental vigor and literary attainment, they stood unrivaled. The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breath--all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws.

In acquiring the wisdom of the Babylonians, Daniel and his companions were far more successful than their fellow students; but their learning did not come by chance. They obtained their knowledge by the faithful use of their powers, under the guidance of the Holy Spirit. They placed themselves in connection with the Source of all wisdom, making the knowledge of God the foundation of their education. In faith they prayed for wisdom, and they lived their prayers. They placed themselves where God could bless them. They avoided that which would weaken their powers, and improved every opportunity to become intelligent in all lines of learning. They followed the rules of life that could not fail to give them strength of intellect. They sought to acquire knowledge for one purpose--that they might honor God. They realized that in order to stand as representatives of true religion amid the false religions of heathenism they must have clearness of intellect and must perfect a Christian character. And God Himself was their teacher. Constantly praying, conscientiously studying, keeping in touch with the Unseen, they walked with God as did Enoch.

True success in any line of work is not the result of chance or accident or destiny. It is the outworking of God's providences, the reward of faith and discretion, of virtue and perseverance. Fine mental qualities and a high moral tone are not the result of accident. God gives opportunities; success depends upon the use made of them.

While God was working in Daniel and his companions "to will and to do of His good pleasure," they were working out their own salvation. Philippians 2:13. Herein is revealed the outworking of the divine principle of co-operation, without which no true success can be attained. Human effort avails nothing without divine power; and without human endeavor, divine effort is with many of no avail. To make God's grace our own, we must act our part. His grace is given to work in us to will and to do, but never as a substitute for our effort. {PK 486.3}

As the Lord co-operated with Daniel and his fellows, so He will co-operate with all who strive to do His will. And by the impartation of His Spirit He will strengthen every true purpose, every noble resolution. Those who walk in the path of obedience will encounter many hindrances. Strong, subtle influences may bind them to the world; but the Lord is able to render futile every agency that works for the defeat of His chosen ones; in His strength they may overcome every temptation, conquer every difficulty.

God brought Daniel and his associates into connection with the great men of Babylon, that in the midst of a nation of idolaters they might represent His character. How did they become fitted for a position of so great trust and honor? It was faithfulness in little things that gave complexion to their whole life. They honored God in the smallest duties, as well as in the larger responsibilities.

As God called Daniel to witness for Him in Babylon, so He calls us to be His witnesses in the world today. In the smallest as well as the largest affairs of life, He desires us to reveal to men the principles of His kingdom. Many are waiting for some great work to be brought to them, while daily they lose opportunities for revealing faithfulness to God. Daily they fail of discharging with wholeheartedness the little duties of life. While they wait for some large work in which they may exercise supposedly great talents, and thus satisfy their ambitious longings, their days pass away.

In the life of the true Christian there are no nonessentials; in the sight of Omnipotence every duty is important. The Lord measures with exactness every possibility for service. The unused capabilities are just as much brought into account as those that are used. We shall be judged by what we ought to have done, but did not accomplish because we did not use our powers to glorify God.

A noble character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man.

Through the fidelity to the principles of temperance shown by the Hebrew youth God is speaking to the youth of today. There is need of men who like Daniel will do and dare for the cause of right. Pure hearts, strong hands, fearless courage, are needed; for the warfare between vice and virtue calls for ceaseless vigilance. To every soul Satan comes with temptation in many alluring forms on the point of indulgence of appetite. {PK 488.3}

The body is a most important medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here often means the surrender of the whole being to evil. The tendencies of the physical nature, unless under the dominion of a higher power, will surely work ruin and death. The body is to be brought into subjection to the higher powers of the being. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in the life. Intellectual power, physical stamina, and the length of life depend upon immutable laws. Through obedience to these laws, man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, of "the rulers of the darkness of this world," and of "spiritual wickedness in high places." Ephesians 6:12.

In that ancient ritual which is the gospel in symbol, no blemished offering could be brought to God's altar. The sacrifice that was to represent Christ must be spotless. The word of God points to this as an illustration of what His children are to be--"a living sacrifice," "holy and without blemish." Romans 12:1; Ephesians 5:27. {PK 489.1}

The Hebrew worthies were men of like passions with ourselves; yet, notwithstanding the seductive influences of the court of Babylon, they stood firm, because they depended upon a strength that is infinite. In them a heathen nation beheld an illustration of the goodness and beneficence of God, and of the love of Christ. And in their experience we have an instance of the triumph of principle over temptation, of purity over depravity, of devotion and loyalty over atheism and idolatry.

The spirit that possessed Daniel, the youth of today may have; they may draw from the same source of strength, possess the same power of self-control, and reveal the same grace in their lives, even under circumstances as unfavorable. Though surrounded by temptations to self-indulgence, especially in our large cities, where every form of sensual gratification is made easy and inviting, yet by divine grace their purpose to honor God may remain firm. Through strong resolution and vigilant watchfulness they may withstand every temptation that assails the soul. But only by him who determines to do right because it is right will the victory be gained.

What a lifework was that of these noble Hebrews! As they bade farewell to their childhood home, little did they dream what a high destiny was to be theirs. Faithful and steadfast, they yielded to the divine guiding, so that through them God could fulfill His purpose.

The same mighty truths that were revealed through these men, God desires to reveal through the youth and children today. The life of Daniel and his fellows is a demonstration of what He will do for those who yield themselves to Him and with the whole heart seek to accomplish His purpose. {PK 490.2}

Next Mailing: **Prophets and Kings** (1917) Edition Chapter 40 – “Nebuchadnezzar's Dream”