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Prison Ministry

**Prophets and Kings** (1917) Edition Chapter 44 – “In the Lions' Den”

When Darius the Median took the throne formerly occupied by the Babylonian rulers, he at once proceeded to reorganize the government. He "set over the kingdom an hundred and twenty princes; . . . and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm."

The honors bestowed upon Daniel excited the jealousy of the leading men of the kingdom, and they sought for occasion of complaint against him. But they could find none, "forasmuch as he was faithful, neither was there any error or fault found in him."

Daniel's blameless conduct excited still further the jealousy of his enemies. "We shall not find any occasion against this Daniel," they were constrained to acknowledge, "except we find it against him concerning the law of his God."

Thereupon the presidents and princes, counseling together, devised a scheme whereby they hoped to accomplish the prophet's destruction. They determined to ask the king to sign a decree which they should prepare, forbidding any person in the realm to ask anything of God or man, except of Darius the king, for the space of thirty days. A violation of this decree should be punished by casting the offender into a den of lions.

Accordingly, the princes prepared such a decree, and presented it to Darius for his signature. Appealing to his vanity, they persuaded him that the carrying out of this edict would add greatly to his honor and authority. Ignorant of the subtle purpose of the princes, the king did not discern their animosity as revealed in the decree, and, yielding to their flattery, he signed it.

The enemies of Daniel left the presence of Darius, rejoicing over the snare now securely laid for the servant of Jehovah. In the conspiracy thus formed, Satan had played an important part. The prophet was high in command in the kingdom, and evil angels feared that his influence would weaken their control over its rulers. It was these satanic agencies who had stirred the princes to envy and jealousy; it was they who had inspired the plan for Daniel's destruction; and the princes, yielding themselves as instruments of evil, carried it into effect.

The prophet's enemies counted on Daniel's firm adherence to principle for the success of their plan. And they were not mistaken in their estimate of his character. He quickly read their malignant purpose in framing the decree, but he did not change his course in a single particular. Why should he cease to pray now, when he most needed to pray? Rather would he relinquish life itself, than his hope of help in God. With calmness he performed his duties as chief of the princes; and at the hour of prayer he went to his chamber, and with his windows open toward Jerusalem, in accordance with his usual custom, he offered his petition to the God of heaven. He did not try to conceal his act. Although he knew full well the consequences of his fidelity to God, his spirit faltered not. Before those who were plotting his ruin, he would not allow it even to appear that his connection with Heaven was severed. In all cases where the king had a right to command, Daniel would obey; but neither the king nor his decree could make him swerve from allegiance to the King of kings.

Thus the prophet boldly yet quietly and humbly declared that no earthly power has a right to interpose between the soul and God. Surrounded by idolaters, he was a faithful witness to this truth. His dauntless adherence to right was a bright light in the moral darkness of that heathen court. Daniel stands before the world today a worthy example of Christian fearlessness and fidelity.

For an entire day the princes watched Daniel. Three times they saw him go to his chamber, and three times they heard his voice lifted in earnest intercession to God. The next morning they laid their complaint before the king. Daniel, his most honored and faithful statesman, had set the royal decree at defiance. "Hast thou not signed a decree," they reminded him, "that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions?"

"The thing is true," the king answered, "according to the law of the Medes and Persians, which altereth not."

Exultantly they now informed Darius of the conduct of his most trusted adviser. "That Daniel, which is of the children of the captivity of Judah," they exclaimed, "regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day."

When the monarch heard these words, he saw at once the snare that had been set for his faithful servant. He saw that it was not zeal for kingly glory and honor, but jealousy against Daniel, that had led to the proposal for a royal decree. "Sore displeased with himself" for his part in the evil that had been wrought, he "labored till the going down of the sun" to deliver his friend. The princes, anticipating this effort on the part of the king, came to him with the words, "Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed." The decree, though rashly made, was unalterable and must be carried into effect.

"Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, He will deliver thee." A stone was laid on the mouth of the den, and the king himself "sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him."

God did not prevent Daniel's enemies from casting him into the lions' den; He permitted evil angels and wicked men thus far to accomplish their purpose; but it was that He might make the deliverance of His servant more marked, and the defeat of the enemies of truth and righteousness more complete. "Surely the wrath of man shall praise Thee" (Psalm 76:10), the psalmist has testified. Through the courage of this one man who chose to follow right rather than policy, Satan was to be defeated, and the name of God was to be exalted and honored.

Early the next morning King Darius hastened to the den and "cried with a lamentable voice," "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" =

The voice of the prophet replied: "O king, live forever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt.

"Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

"And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."

Once more a proclamation was issued by a heathen ruler, exalting the God of Daniel as the true God. "King Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

The wicked opposition to God's servant was now completely broken. "Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." And through association with him, these heathen monarchs were constrained to acknowledge his God as "the living God, and steadfast forever, and His kingdom that which shall not be destroyed."

From the story of Daniel's deliverance we may learn that in seasons of trial and gloom God's children should be just what they were when their prospects were bright with hope and their surroundings all that they could desire. Daniel in the lions' den was the same Daniel who stood before the king as chief among the ministers of state and as a prophet of the Most High. A man whose heart is stayed upon God will be the same in the hour of his greatest trial as he is in prosperity, when the light and favor of God and of man beam upon him. Faith reaches to the unseen, and grasps eternal realities.

Heaven is very near those who suffer for righteousness' sake. Christ identifies His interests with the interests of His faithful people; He suffers in the person of His saints, and whoever touches His chosen ones touches Him. The power that is near to deliver from physical harm or distress is also near to save from the greater evil, making it possible for the servant of God to maintain his integrity under all circumstances, and to triumph through divine grace.

The experience of Daniel as a statesman in the kingdoms of Babylon and Medo-Persia reveals the truth that a businessman is not necessarily a designing, policy man, but that he may be a man instructed by God at every step. Daniel, the prime minister of the greatest of earthly kingdoms, was at the same time a prophet of God, receiving the light of heavenly inspiration. A man of like passions as ourselves, the pen of inspiration describes him as without fault. His business transactions, when subjected to the closest scrutiny of his enemies, were found to be without one flaw. He was an example of what every businessman may become when his heart is converted and consecrated, and when his motives are right in the sight of God.

Strict compliance with the requirements of Heaven brings temporal as well as spiritual blessings. Unwavering in his allegiance to God, unyielding in his mastery of self, Daniel, by his noble dignity and unswerving integrity, while yet a young man, won the "favor and tender love" of the heathen officer in whose charge he had been placed. Daniel 1:9. The same characteristics marked his afterlife. He rose speedily to the position of prime minister of the kingdom of Babylon. Through the reign of successive monarchs, the downfall of the nation, and the establishment of another world empire, such were his wisdom and statesmanship, so perfect his tact, his courtesy, his genuine goodness of heart, his fidelity to principle, that even his enemies were forced to the confession that "they could find none occasion nor fault; forasmuch as he was faithful."

Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that "at the end of the days"--in the closing period of this world's history--he would again be permitted to stand in his lot and place. It was not given him to understand all that God had revealed of the divine purpose. "Shut up the words, and seal the book," he was directed concerning his prophetic writings; these were to be sealed "even to the time of the end." "Go thy way, Daniel," the angel once more directed the faithful messenger of Jehovah; "for the words are closed up and sealed till the time of the end. . . . Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Daniel 12:4, 9, 13.

As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. "The wise shall understand" (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter days; and of the revelation that Christ gave to His servant John for the guidance of God's people all through the centuries, the promise is, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Revelation 1:3. {PK 547.2}

From the rise and fall of nations as made plain in the books of Daniel and the Revelation, we need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and magnificence, the like of which our world has never since beheld,--power and magnificence which to the people of that day seemed so stable and enduring,--how completely has it passed away! As "the flower of the grass," it has perished. James 1:10. So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome. And so perishes all that has not God for its foundation. Only that which is bound up with His purpose, and expresses His character, can endure. His principles are the only steadfast things our world knows.

A careful study of the working out of God's purpose in the history of nations and in the revelation of things to come, will help us to estimate at their true value things seen and things unseen, and to learn what is the true aim of life. Thus, viewing the things of time in the light of eternity, we may, like Daniel and his fellows, live for that which is true and noble and enduring. And learning in this life the principles of the kingdom of our Lord and Saviour, that blessed kingdom which is to endure for ever and ever, we may be prepared at His coming to enter with Him into its possession.

After the Exile

"The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Zechariah 3:2. {PK 550.1}

Next Mailing: **Prophets and Kings** (1917) Edition Chapter 45 – “The Return of the Exiles.”