

## History

### My Notes 4/9/2024 Tuesday Zoom

#### [SermonAudio - Media Player Daniel History](#)

[Daniel 1:3-4](#) And the king 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; 4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

So we're all right now, So I'm not quite sure why, but little bit of a review, so we started with the first verse. We didn't get very far, but I have some background to give you before we even plunge in a little deeper. So a bit of a review. In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, the king of Babylon unto Jerusalem and besieged it, and the Lord gave Jehoiakim king of Judah, into his hand with part of the vessels of the house of God, which he carried into the land of shiner to the house of his God, and he brought the vessels into the treasure house of his God. So all this is recorded. The history of it is in [1 Chronicles 6:15](#) So you you find it here in the 6th chapter, and the captivity begins, and there's some questions about the dates, and so on, but you figure around 600 BC, and they were carried away captives into this very strange land, and the land of Babylon, and all of its idolatry that was involved, that this was very strange to the children of Israel. This was God's judgment upon them for their disobedience. They were attracted to the things of the world, and as a result, God said, all right, you're not learning your lessons. So you want the world? We'll give you the world, and believers ought to take note of all this, because we wanted to dabble in the world, and God's judgment, and chastisement of his people as often as If you want the world, I'll give it to you, with all of its accompanying woes, and miseries, and that's what Israel was facing. At that juncture now you notice also in the text there in that first and second verses where Nebuchadnezzar comes, and he carries all the treasures out of the treasure house of the temple, and brings it to the house of his God. Well we would have to stay in the house of his gods, plural, because it was a land of idolatry. So the third fearful visit of Nebuchadnezzar brings great trial, and tribulation, and mourning, and weeping. He's a very violent man. He comes in, he beats the children against the rocks. He carries the women away, rapes them. So there's a terrible moment here in this third fearful visit when he burns the temple in their sight. He burns out the eyes of the king as he slaughters his sons so extremely violent man. We're going to see that. It's going to take a lot to bring him to humility, and so the children of Israel sang a lamentation as they leave the land of promise, and hang up their harps on the willows, and they're

carried away to this very strange land, the land of Babylon. So part of that song is O daughter of Babylon, who are filled with the knowledge, and so. So last week we talked about the various architectural wonders of Nebuchadnezzar's Babylon, the hanging gardens, which is one of the seven wonders of the ancient world, and what we have here happening in essence, we have now the devil. The devil is in control of the world, as it were, is the God of this world, and he's trying to replicate the garden of Eden, and Nebuchadnezzar is a type of Antichrist, and so we have this, this false form of religion, which is idolatry it's really satanic worship, demonic worship, as we're going to see here. The building of the hanging gardens was in commemoration of what the garden of Eden was. So man has lost the garden he was cast out to the east of Eden, and I would put that as being Babylon. So there were various other architectural wonders the Temple of Marduk, which was their chief God. There was a satanic trinity that was involved here that will be explaining shortly, but Marduk being the the chief God, and they would make various sacrifices to him. There was also a very elaborate, and ornate palace that Nebuchadnezzar built for himself. The entry into the city of Babylon was noted for its the Ishtar Gates. Ishtar was one of the members of the Satanic Trinity, the female member, and it was what the Jews saw as they came in for the first time into Babylon. This would be the entry port, and it was bedecked with Baal relief of the various gods and goddesses of Babylon, and some of these walls are still intact, and can be found at various museums, even here in the United States, and the ceramic brick that they were noted for because of the quality of the brick, the brick was baked in. Ovens will learn much about those ovens as Shadrach, Meshach and Abednego will be cast into them, but it would burn the bricks so thoroughly, and the ceramic glass would be a covering that would be a protective covering that would be would be inured to the weather .So that's why we can just imagine the ornamentation in the almost luxurious lifestyle now that they're being brought into it, so strange, and in the in the sense here they could almost envy the powers of Nebuchadnezzar, and Babylon. All of this was designed to be impressive, and the devil is all about show, isn't he's all about the ornamentation, and meretricious things. God's people are living in a wilderness where we we have no outward expression of God. [John 4:24](#) God is a spirit: and we must worship him in spirit and in truth. And it will be by faith, and not by outward ornamentation. He has no similitude, he says, in [Deuteronomy 4:15](#) Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire: But the devil's just about all of that. So let's talk a little bit about the various idols that were involved. You can see them here again in bar relief on the walls of Ishtar. Let's take a closer look at them now, and the chief deity is Marduk and Marduk is Muhussu, which is the the dragon. Uh, you can see him portrayed as the king of Babylon. You see Babylon in some of the stone etchings, and this dragon, Marduk well if you read [Revelation 9:19](#) For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. You're going to find that there are demon armies that are going to come out. Uh, in the last days in the in the tribulation and going to bring tremendous pain, and agony to the victims of tribulation, but you'll notice here the description in the 19th verse. There it says for their power is in their mouth, and in their tails. For their tails were like unto serpents, and had heads, and with them they do hurt. Then if we were flipped to [Revelation 12:9](#) And the great dragon was cast out that old serpent called the Devi, I and Satan. So what do we have here in this relief of Marduk , but you have a lions body, a serpent tail, and you have a dragon's head three emblems that speak of the devil, and [Revelation 12](#) describes him as the dragon. That old serpent, and [1 Peter 5:8](#) calls him a roaring lion that walketh about seeking whom he may devour. So the other thing, of course, is the

garden of Eden. The serpent appears there, but the Serpent is walking. He hasn't been cast down, but here in uh in the imagery of Babylon, this anti city of God you know of the devil. I just an antipathy of the city of God. You have a devil walking again, you're having strutting as it were. You're also going to find these other various images that were in the Ishtar Gate, the Bull which is the second person of the Satanic Trinity in Babylon, Hadad who was the God of storms, and the third is the line Ishtar, the goddess of fertility, and we'll focus a bit on Ishtar at this point, because the woman, after all, is the one that will ride the beast in the end times. So um, Ishtar is riding the beast, as you can see here in this imagery, and the beast has six toes, you can see that, and there's another 666 that's involved here, with the the 2 owls on either side having also six toes, and Ishtar herself having six toes. So 666 is a prominent number in Ishtar worship, and also, we would take a closer look at what she's holding in her hand, which is these are the horns of Baphomet. So if you're not familiar with the worship of Baphomet it was the goat head, and the devil is often seen with horns, and the horns of Baphomet, the goat's head, and it's the symbol of the devil. If you take the goat head, you'll see that it forms a pentagram star in reverse. That's upside down, and inverted pentagram is the symbol of the devil, so he was the star that was cast out head down into the Earth. All of this is ancient. You say and, but it has modern permutations you know, at this point I would probably say, well, we've got those that are advocates of the mystical worship. The idols comes in various forms. Illuminati is kind of a modern form of it certainly Freemasonry is involved in the worship of the devil, and other forms of it, but the rock, and rollers like Beyoncé, she wears this the Baphomet that you can see. She has it as a an emblem that she wears this, and this outfit that she puts on is the goats head. You can see it very clearly from this picture, and of course, she's invited to be the star at the Super Bowl halftime to sing. Obama's wife Michelle, calls Beyoncé the queen bee, and a role model for our young women. I mean, it's just outrageous. She wears on her hand the the horns of Baphomet. You can see the ring there that she has on as well, and has even appeared in costumes likening her onto Isis, the Egyptian goddess. Um well, this all hails back to the Tower of Babel that took place in [Genesis 11](#). Part of the mystery of Babylon is that it has a preeminence in occultic value from the beginning of time. So [Jeremiah 7:18](#) speaks much, much later in time of course he's contemporaneous with Daniel comes just before Daniel, and in the 7th chapter refers to the children who gather wood, the father's kindle, the fire, and the women need their dough. Of course, we know that women need their dough, right? But the women need their dough to make cakes to the Queen of Heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Well, the the lure of Semiramis was the mother of Nimrod. Now this we don't have in the Bible. This is becomes a matter of lore, and stories passed down so that we have to, and, you know, kind of look at this with a jaundiced eye. Nonetheless, it's pretty clear that from the very beginning, the devil has tried to divert worship away from the living God, and oftentimes towards a female figure, and Semiramis would have certainly fulfilled that. Um, so again, back to lore. It's believed that there was a statue of Semiramis placed at the top of the Tower of Babel. There's no biblical indication of it, but she was holding the virgin born son of Semiramis, which would be Nimrod. At any rate, she also has permutations, and through the generations, different names. Nonetheless, it's always very similar story, the same type of story of Virgin holding a savior, and called the Queen of Heaven. So you can go to the various cultures, and you'll find a uniquely that this is a repeated story throughout the Pagan religions. You have these virgin Madonnas, as it were, holding savior like children, and of course, this is a false form of worship. This is part of the mystery of Babylon, that she is the mother of harlots, and the abomination of the earth. So we see these Satanic Trinity, Semiramis the Queen of Heaven, Nimrod the Husband and Tammuz the son, and that is somewhat known

throughout paganism. All right, so you can go through the list here of the various gods and goddesses, but you can see here again that this is no accident involved in in this. This is all part of the devil's lie in his forms of false religion. So, um, no matter what culture you would go to, wherever you know, even Far Eastern culture, you'll have it, and I think that we finally have a permutation that has infected Christianity, and that was the worship of Mary. None of this can be found in the Bible, but we know that traditionally the Catholics began worshipping Mary rather early on under Pope Gregory. So the notion that she was the Queen of heaven entitled with this, and now the modern Catholicism teaching the rather new concept of Mary being a Co redemptrix with Christ, which is just utterly untrue. All right so we've got to what we can say from last week, and now this week we've got somewhat of a historical background of Babylon, and we understand something then about its false forms of religion.

[Daniel 1:3-4](#) And the king 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; 4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

That leads us now back to our text, and we'll start here in exposition. So we have the third verse, and 3rd and 4th verses in the king spake unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel, and of the king seed, and of the princess. So um, what Nebuchadnezzar does here is once he comes into Babylon, we already saw, he destroys the powers of the king. He kills the princes so that he puts an end to, you know, the genealogy that would lead to any kind of leadership in Israel, but he enslaves the common people, but he takes into his court those that he feels could be some assistance, and help with the more brilliant of the children of Israel are carried into the King's court where they will become eunuchs. So the King's spake unto Ashpenaz the master of his eunuchs. That should bring certain of the children of Israel, and of the king seed, and of the princes, children in whom was no blemish, but well favoured, and skillful in all wisdom, and cunning, in knowledge, and understanding science, and such as had ability in them to stand at the King's palace, and whom they might teach the learning, and the tongue of the Chaldeans. So this was a typical ploy, the idea of yeah, making captive other nations. He would introduce them to your God's now, and you would say, look to the captives, you're gods couldn't save you from our gods. So our gods are better than your gods, and then that was the deduction that would be made, and therefore there would be a forced form of change of religion. You would have to change religion. We want you now to become Chaldeans, Babylonians. We want you to learn our language, we want you to learn our culture, and we want you to worship our gods, and so here we have brought into the King's court, all by the hand of the Lord, these young teenagers, Daniel Shadrach and Abednego. Now we see the word children here, so sometimes we need to decide how old were they, and so you go back to the original language, and you find that they are yeleo = something born, or a lad, an offspring, a boy, child, fruit, son, young man. So we assumed them to be teenagers coming in here to this very strange land. Um, Daniel is going to survive through the 70 years of the bondage. So how old was he when he came in? So let's put him at maybe 18 or maybe 20, so what is he, 90 years old when he's still praying to God about the prophecies of Jeremiah, 70 years you'd be in Babylon. So he kind of makes a prayer to

the Lord about when's this going to happen. He's been waiting now all this time, so he'd be a rather old man at that point. So here they are let's assume them to be 16 to 18 to 19 years of age, something of that nature, and they are brought in here to this very strange culture, but they are obviously prodigies. Yeah, they're recognized to be brilliant, and they could be of some use to the king, and that's how it's seen here. This is a fascinating study. It's a study of Bible prodigies. We have men that serve God at a young age. Joseph was certainly in that category. We see in [Genesis 39:2](#). The Lord was with Joseph. He was a prosperous man. He was in the House of his master, the Egyptian. You know, everywhere he went, no matter one of his circumstance he would he would make a better deal of it. So even when he was in prison the warden there found him to be of excellent character. So he put him in charge of different things. So nothing unusual here. [Lamentations 3:27](#) It is good for a man that he bear the yoke in his youth. What about Samuel? [1 Samuel 2:26](#) The child Samuel grew on and was in favor both with the Lord and also with men. So he was certainly a a Bible prodigy. At a young age. [1 Samuel 16:12](#) David we find him out the sheep coats and he's called in, and anointed to become the king of Israel, noticed that he was prudent that matters, and a comely person, and the Lord is with him, so that we recognize here right from youth. We can all hope that our young people that we raise will have the blessing of God early in their lives. Here's the case of Josiah [Second Chronicles 34](#). He was 8 years old when he began to reign, and he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to to the right hand, nor to the left. It was a great revivalist king. [Jeremiah 1:6](#) Is called at an early age, you'll recall in the first chapter then said I ah Lord God, behold, I cannot speak for I am a child. So we're using the same term here, but the Lord said unto me, say not I am a child, for thou shalt go to all that I send thee, and whatsoever I command thee, thou shalt speak. So we're not surprised to find these Bible prodigies here as well. Uh, so we have Daniel, and as for these four children, God gave them knowledge, and skill in all learning and wisdom, and Daniel had understanding all visions and dreams. So we know that God has has in mind to use them in a very special way. Even though they are now captive. Uh, well, certainly shouldn't leave out of this discussion, Jesus. The only verse that we really have here to go to make any assumptions about his. Childhood is found in the [Luke 2:40, 52](#). The child grew waxed, strong in spirit, filled with wisdom and the grace of God was with him, and that he increased in this wisdom and stature. So he's 12 years age of age at this point, but he is there instructing the Pharisees in the court of the temple. If we go past that, we can think of Timothy, and we're discussing this on Wednesday nights in my Bible study, [2 Timothy 3:15](#) so that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith, which is in Christ Jesus so it's an interesting study.

[Daniel 1:4](#) Now we're back to the text where it says, well, they they had no blemish, but were well favored, and skilled in all wisdom, and cunning knowledge, and they understood science. So this is all this all bespeaks how God has given them what I call prevenient grace. They're prepared for this role in human history, and Jewish history in particular. God has equipped them so that in a sense, they will find favor with the king now their names have been changed. So we know that their original names were Hannah, Michelle and Azariah, but they would be changed to what we know of as Shadrach, Meshach, and Abednego, and even Daniel's name is changed. Here we go.

Daniel 16 So verse 6 Now among these were the children of Judah, Daniel, Hananiah, Michelle, and Azariah, unto whom the Prince of the eunuchs gave names, and he gave unto the Daniel the name of Belteshazzar, and Hananiah Shadrach, and to Mishael, of Meshach, and to Azariah, of Abednego. So you can change their name, but you're not changing their disposition. You certainly will not change their belief in God, as they'll all be tested, and found true to the living God no matter, even though they were threatened with death itself.

[Daniel 1:5](#) Alright, so back to the 5th verse chapter And the king appointed them a daily provision of the King's meat, and of the wine which he drank so nourishing them three years, that at the end thereof they might stand before the king. But Daniel 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. Therefore he requested of the Prince of the eunuchs that he might not defile himself. So intriguing a thought here. These are young men of deep convictions. You know, it's been the devil's been telling people for years that children have to have their liberties, they have to have their time where they're testing things out and sewing wild oats. I mean, what an evil thought this is, that somehow children and have to do evil things that before they can come to conversion. It's just not. Not what the Bible teaches, really. In all the Bible teaches that you train them up in the way that they should go. That's the that's that's the way. So here are young people that already have their convictions and their heart, and they're about to back down and you have to realize you're the pressure that would be upon them. First of all, they've been shown a great favor. By being placed in the palace, they could be out in the fields working with the rest of their population. They know the difference. Uh, so. They wouldn't want to do anything that would cause some sort of a new arrangement that they'd be cast out of the courts. Nonetheless, when it comes down to it, they they are purposed and this is a this is a great lesson here, the kind of purpose that we have to have. We're not going to let anything change. Our love for the Lord so God has his protective hand over them. They would not defile themselves. So. We would use. This expression Jehovah nissi, which is the, you know, the banner, the banner over me was love, we learned and Song of Solomon. But this is the protective hand of God in the midst of his people. So shall they fear the name of the Lord from the West, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. So when we purpose in our heart to live for God, that is a standard. We're lifting up a banner. We're saying here and no further, we will not be compromised by the ways of the world. The Church has much to learn about this because I see the Church as being in a terribly compromised position. It happened really at the turn of the last century where intellectuals began suggesting that we would have to make apology for some of the doctrines that we held, that we couldn't hold any longer to a six day creation, that there was too much scientific evidence. That people would laugh at us and we needed to learn how to accommodate science and and so they came up with various theories, one of which was a blasphemous concept of theistic evolution. That and the day and age theory that. And we have to have or even a gap theory and the notion somehow that we have to make a combination for science. And God's people need to learn how to not be worried about what people think of us. The Bible describes this as being peculiar. And we will hold positions that are peculiar and that the world will laugh at even. But we should be purposed in our heart to lift up the standard no matter what. Look what's happening with the with immodest dress today, we've got the church now following the world in this piercings and tattoo rings and. Exposing one's body. This is the typical we've got now.

People seeing no sin in it, no wrong in it. These are things that the Church held for many centuries. But the modernist today has corrupted into the church, and the church now has lost its standards and won't lift up. They'll they'll call it legalism if you suggest holy standards today. So that's that's that's how far we've devolved, but the the believer knows I will bless the Lord who hath given me counsel. My reigns also struck me in the night seasons. I have set the Lord always before me because he is at my right hand. I shall not be moved. That's what it means to be purposed. I shall not be moved. I have a purpose to serve God. We're not here to serve humanity. We're not serve or serve mankind in the sense of doing their bidding, becoming like they are, compromising our position so that we can fit in with them. Now we're purpose to stand against this. We will not be moved from our position. Well, I hope that's where we are. We certainly need to be there doctrinally. Again, we've got the Devil's changing the scenery all around us. Well, specifically there were there were two elements to be discussed here, and their purposing and their standing against and that is what's being served them to eat. Now we know that the Jews had a peculiar dietary law, and there's much given to this law and the 14th, 15th, 16th chapters of Leviticus. Where it goes in detail as to what you could and couldn't needs, and it divided food into clean and unclean. Umm even in the New Testament context, there was the notion of meat that was sacrificed to idols. So even though we might say, well, we're not under a dietary law any longer, and that's true enough, and we can certainly prove that. From [First Timothy 4](#). We can. We can eat anything as long as it's received with Thanksgiving. But not everything that we eat is good for us. Now, specifically, what they were facing in the 1st century was meat that was sacrificed to idols. This was something that Paganism had promoted for centuries before, and Christians were then confronted with can they, or should they eat meat that was offered to idols? Now this is a different test than what Daniel was facing. Daniel was facing unclean, the unclean, so they were placing before them roasted pig things that they they couldn't eat. Um the believers in the New Testament were faced with Could they eat meat that was sacrificed to idols? So, um so there's a bit of a. There's a bit of a teaching on this. I suppose it's it's important enough for us to delve into here. You'll see here I'm taking it from [First Corinthians 10](#). What say I then? That the idol is anything or that which is offered and sacrificed to idols? Anything. But I say that the things which the Gentile sacrifice, they sacrificed to devils and not to God. And I would not that you should have fellowship with devils. You cannot drink the cup of the Lord, and the cup of devils, cannot be partaker of the Lord's table and the table of devils. Do we provoke the Lord to jealousy? Are we stronger than He? Uh so. There's much to say about this, this meat that was offered to idols. It was sold in the shambles. Paul is saying, look, the idol is nothing. If you take a piece of beef and it's, they sacrifice it to the. To the gods, you know they take a portion of it sacrifice to gods. The Pagan belief was if you would take this meat then and have it sucked sanctified by Pagan priests. That you'd pay more money for it, even. It was blessed by the priest and they would say, look this, a portion of this was sacrificed to Zeus. And so you'd pay, you know, that was prime rib as it were. You know, you would pay big money for it. Then you offer it to your guest. But if the guest was a Christian. And the person that was offering it was Pagan. Should you eat the meat? And that that was the great issue. And [1st Corinthians 8](#) and [1st Corinthians 10](#) deals with this notion here. At any rate, it was still the same concept of what Daniel was facing Do we eat or do we not eat? By the way, this this practice Pagan practices happening through various forms of Buddhism where they Offer Up Meet two idols. They actually put a portion of your meal every night and you take it up and you put it in front of this idol. Um, now, foolish all this is. Obviously the idols don't eat the meat. So the next day I suppose you have to go up and you're gonna take the meat away or the mice will come and eat it, so. The idle has no power to eat, eat the meat. So what a foolish practice it is. So we

have. We have Daniel tested here in this children what what were they to do? And the other issue was wine. That was offered. Now, we all know that the Bible teaches that there's two types of wine. There's there's wine that's legitimate, that you can drink, and that is unhealthy. On alcoholic wine, we call it grape juice. Yeah, yep, if you looked in the Hebrew. Which just by the very fact that it's generic term, it has to be defined what kind of Yagin or what kind of wine is in the Greek New Testament? What kind is it? Because again, all of it is is the fruit of the grape. So it certainly legitimate to drink as much fruit of the grape as you want, as long as it isn't fermented. So obviously what was being placed before Daniel and his three compatriots was alcoholic. And ergo, they would not drink it. Well, they knew, Isaiah said. Woe unto them that rise up early in the morning, that they may follow strong drink. And continue until night till wine inflamed them. Well, context tells us here Isaiah had to be talking about alcoholic wine. Wine that inflames strong drink. And the consequences of it. A backpack also tells us won't him that giveth his neighbor drink that put his thing that bottle to him makes him drunken. Also that thou mayest look on their nakedness. The context is very clear here as well. This is alcoholic. Yeah, yeah. Then we have proverbs. 20 Wine is a mocker. Strong drink is raging. Whosoever is deceived thereby is not wise. Then, in the New Testament context, First Corinthians 6:10 warns thieves, covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God. So a drunkards. So these are these are those that drink strong alcoholic wine. It's forbidden. For believers. Deuteronomy likewise it came to pass, when he heard the words of this curse, that he blessed himself in his heart, saying, I shall have peace, though I walk in the imagination, my heart to add drunkenness to thirst. Um so we're just kind of volley back and forth here, New Testament Jesus warned. Take heed to yourselves, lest at anytime your hearts be overcharged with surfeiting. And so that's gluttony and drunkenness and the cares of this life and so that day come upon you unawares, so. We are instructed here as well to not permit the dissipating habits of overeating and drunkenness. Proverbs 23:20 even takes it further. Step tonight not even be among wine bibbers not to be in a place where people are drinking. Believers to be separate and they're called, come out from among them and be not partakers of their evil deeds. And [1st Corinthians 5](#) But now I have written unto you to keep, not to keep company, if any man that is called a brother be a fornicator or covetous, or an idolater, or a railer or drunkard, or an extortioner with such. No, not to eat so. We even have the call to be separate from people that call themselves Christians that are doing these things. The design here is to make them ashamed of their actions. That they should not be doing this. They're believers. And so we separate from them for their good, not to pretend that we're better than they are, but to call them to repentance. We that are strong have that obligation, Galatians. Also in Galatians and beings, murders, drunkenness, revellings, and such like of the which I tell you before. They actually told you in times past they would do such things. Shall not inherit the Kingdom of God, be not drunk with wine, Paul says, where in his excess, but be filled with the spirit. [Romans 13](#) tells us to walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness. And strife and envying, but put you on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof. Uh so. Well, these are my. I have extended lessons on. The notion of alcohol and I have no use for it, nor should I think any Christian should. Like creates nothing but havoc and trouble and problems. And it is a bad example for us to be using our liberty as a stumbling block. So, so back to the weak conscience and the the notion of separation from the world. And in the case of this meat that's offered to idols in [First Corinthians 8](#). So if any man see the which has knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak. Be emboldened to eat those things which are offered to idols. Now the principle that's behind [First Corinthians 8](#). Unless you're in a Buddhist culture, you wouldn't be



confronted too much with me that's offered to idols. But that was the case in the 1st century, so the believers had to take a position. They had the purpose in their hearts not to eat this meat. Not because they thought there was any power one way or the other in the meat offered to an idol, but as an example. We after all are believers, and we have to respect the weak conscience. That's the principle that's taught [1st Corinthians 8](#), and the same could be said for Daniel. They're in the midst of Pagan people. They are duty bound as believers to be exemplars. To bring to some degree, lost people to a conscience of right and wrong. We all have this obligation. We have Christians today that say, well you know, maybe we we can hold our liquor. We don't have a problem and other people have a problem with it. We don't have that problem. Well that's very self-centered. It's all about people wanting to do what they want to do. We're really called here to be an example to others and we've got people that have weakness with people that they can't get anywhere near alcohol because of their past. So we have an obligation to be an example to them. So he says that through thy knowledge shall the weak brother perish for whom Christ died. But when ye so sin against the brethren, and wound their weak conscience, you sin against Christ. Wherefore, if meat make my brother to offend, I won't eat no flesh while the world stand with. Must I make my brother to offend? I think this is. It's so vitally important for believers, you you're not allowed to use your liberty as a stumbling block. We have to be conscious and aware of what our what people think of us and what they see us permitting and doing. All right. Well, let me skip through here. I've got a lot more to say on this subject, but we'll get back to Daniel here because that's our primary theme here. So Daniel purposed in his heart that he would not defile himself. So therefore, my beloved brethren, be steadfast, immovable. Always abounding in the work of the Lord. So the notion of I, I shall not be moved. That, the Psalmist said, is a New Testament dictate as well that we're we'll be steadfast. Immovable. Purposed in our heart. We will demonstrate true, true Christian virtue. And we can trust that our example will be one that people can follow without stumbling. And that's what Daniel was doing here. So. So here they were, young men. In the midst of a Pagan land. I say young Saints in sinful Babylon. They've been given Pagan names. They were sent to Pagan school. Spoke of Pagan language. Lived in a Pagan palace. Yet they kept their faith in God in obedience to His law. So this becomes an example for our young people today. That even though they are. Immersed in an atmosphere of Paganism. They they need to stand pure and and write and be strong in their convictions. It's very difficult. I think all of us can remember the peer pressure that came to us in high school. No doubt all of us here had somebody that wanted us to take that first cigarette, right? Maybe you were 10-11, maybe younger even now. Uh, and you have to stand against these things and it's very difficult because everybody else is doing it. And that's that's where we are. And same could be said of Pagan fashions or we've got our young ladies dressing like the harlots of Hollywood and they they learned this from the rest of the world every and you want to fit in. That's so important to people. To fit in. And we have to train our young people not to fit in. We're not. We're not called to fit in. Were called to be in the midst of all of this, and standing against it. And being a witness, this is so very difficult, so very hard for people. Because of peer pressure. Uh. And we have to stand, and we have these as exemplars in the Bible of young people that stood against it under severe pressure, I would have to say. So, um, you know, we think of Moses. Who was also surrounded by evil idolatry and influencing was raised. Uh. Up not even knowing. What his heritage was. And you'll see here in act seven this interesting line Moses was learned in all the wisdom of the Egyptians. So here he was. Without even awareness of his beginnings and yet surrounded with all of this that was happening and. Went. To be. Basically trained up to become the Pharaoh of Egypt, or at least Vice Regent of Egypt. And and yet, when it came time, he he stood up. Now he had. He had godly parents. By faith Moses, when he

was born, was hid three months of his parents because they saw he was a proper child and they were not afraid to the King's commandment. And so, you know, the King's commandment was every male child has to be. Asked to be killed, right. So she put the child in in the ark. And send him down the river and. We know what was some of the devil wanted to come in immediately. And do what he he could, you know, to destroy the child. But this little arc of bull rushes was safely guided by the Holy Spirit, and he ended up where he was supposed to because of the prayer of his godly parents. You know is the great illustration of Susan Susanna Wesley. Uh. She had nineteen children, raised them well with the following 16 rules, so. Talk about Well, people today Would accuse her of being a legalist, I'm sure, but no eating between meals. All children in bed by 8:00 PM. Take your medicine without complaining. Subdue self will in each child. Work with God to save the soul of each child. Teach the child to pray as soon as he can speak. Require all to be still before or during family worship. Give children nothing to cry that they cry for. Give them only what they ask for politely. Prevent lying. Punish no fault which is first confessed. Do not allow a sinful act to go unpunished. Command and reward good behaviour. Preserve property rights even in the smallest matters. Strictly observe all promises. Require no daughter to work before she can read well. And teach children to fear the rod. So while she did quite a quite a job there. And. I wonder if we could institute those rules today. Well, that's what the Bible means when it says to train up a child in the way he should go when he is old. He will not depart from it. We would have to suggest that Daniel and the three were all. Raised properly that they they had the fear of God. They had a respect for things religious, they had a knowledge of the word of God they were imbued with. Abilities. Blessings from God and they did not depart from it, even when they were under enormous pressure to do so. Alright, well, I see well our times already. Run its course. So we're going to come back to some of these thoughts next week in our studies as we continue on with the book of Daniel.

So, Lord. Just ask your blessing for what we've tried to learn and teach here. Lord, we pray that each of us will become ardent. And avid students of the holy scriptures, thank you Lord that we have a book like Daniel, and it has so much to teach us. They're practical lessons involved here. They're certainly prophetic lessons to be learned. There are historical lessons. So there's much to learn here in these 12 chapters, but we would depend on you to lead and guide us. Help me as teacher here, Lord, to be prepared and students to be hungry for the word in Jesus name. Amen.