

“Be Different” // Daniel 1 // *Shining in Babylon* #1

Report from weekend

I see everyone is back in their normal post-Easter attire this weekend. What a phenomenal weekend last weekend was; many of you were back in church in person for the first time in nearly a year, and it really seemed like God showed up, too.

Listen to this: we had right at 8k people attend in-person last weekend, with 96 people professing first time faith in Jesus and another 86 who made a public declaration of their faith through baptism. Just last weekend. (And let's be honest, some people are just shy about coming forward or sending in the text, so let's just call it an even 100 lives that were changed for eternity!)

And I know, I know, it's “**not about the numbers,**” but I've said it before and I'll say it again—every number represents a story, and every story represents a person made in the image of God. So, will we celebrate numbers? You're darn right we will!

Our campus teams are working feverishly to follow-up with all of the people who raised a hand, made a decision, or texted that they were ready to start a relationship with Jesus—in fact, I even heard from our Summit Online Director, Kelsey Baker, that she has four people who indicated, “I'm not ready to go all in yet, but I'm willing to have the conversation” and she's already setup times to meet and chat with them. And a lot of people indicated interest in this class that we're starting, “Exploring Christianity,” which unpacks a lot of Christian basics. It's for those of you who are either new to Christianity or just wanting to learn more about some of the big questions. BTW, if you want to participate in that class, **text READY to 33933**. We'll get you the information and you can participate if you want.

Summit, one more time, let's give thanks to God for his faithfulness in this season!

Shining in Babylon

OK, get out your Bibles and open them to the book of DANIEL. We are starting a new series today called *Shining in Babylon*. It's a study of the book of Daniel, all 12 chapters, and I wanted to explain where the title, *Shining in Babylon*, comes from. It's from a verse in the very last chapter, a verse that is one of my favorite verses in the whole Old Testament: **Daniel 12:3 Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, (will shine) like the stars for ever and ever.**

The book of Daniel is about how to be a faithful witness in a dark and hostile environment. You see, unlike other books in the Bible, this book is not written from inside Israel. Let me show you: **1 In the third year of the**

Works consulted:

“Daniel,” The Bible Project

“Daniel,” David Helm, The Gospel Coalition audio episode

“Preaching Daniel,” Jim Shaddix

Preaching Christ from Daniel: Foundations for Expository Sermons, “Daniel and His Friends Taken to Babylon,” Sidney Griedanus

“The Spirit of Babylon vs. The Spirit of God,” Mark Driscoll

“Reaching Babylon,” Bryan Loritts

reign of King Jehoiakim of Judah, King Nebuchadnezzar of Babylon came to Jerusalem and laid siege to it. ² The Lord handed King Jehoiakim of Judah over to him, along with treasures from the house of God. Nebuchadnezzar carried them to the land of Shinar, to the house of his god, and put the vessels in the treasury of his god.... King Jehoiakim, who was Judah's 19th king after King David, continued to lead Israel in a downward spiral of unbelief, compromise and disobedience. God had warned Israel that if they continued to walk this path, he would send them into exile. And so, in 605 B.C., he kept his promise.¹

And could I say, before we go any farther, that I believe has a warning for some of you in this. We're 3 minutes into this message and God is right now speaking to some of you through his Word. He is saying to you, "You think you can continue on in your sin? You think I'm bluffing? I kept my word to Israel; I'll keep it with you." You think it's beyond him to send you into some kind of exile, some kind of suffering, because of persistent sin? Listen, I've seen God destroy many a "believer" who just kept putting God off, who wouldn't listen. "Do not be deceived," Paul says, "God will not be mocked." Don't mistake his patience for apathy. He is not kidding. God. Is. Not. Kidding. He's telling some of you today: "You need to WAKE UP and get serious because I am. Not. Kidding."

And ³ The king ordered Ashpenaz, his chief eunuch, to bring some of the Israelites from the royal family and from the nobility— 4 young men without any physical defect, good-looking, suitable for instruction in all wisdom, knowledgeable, perceptive, and capable of serving in the king's palace. The best of the best, of course! He was to teach them the Chaldean language and literature. They were to become schooled in the ways of Babylon.

Now, let's talk for a minute about Babylon, because there is some deeply important symbolism at work here. Babylon here refers to a specific Kingdom in the 6th century B.C., located in what is modern day Iraq. But in the Bible, Babylon also represents a spiritual power at work in every secular kingdom in every age. **In the New Testament, the early Christians used "Babylon" as a code name for Rome,** even though Rome was miles away from the ancient city of Babylon and had no political connection to Babylon whatsoever. In the book of Revelation, Babylon becomes the Apostles John's name for the whole world system in opposition to Jesus.²

Did you notice, vs. 2, where it said the city of Babylon was? **"...to the land of Shinar" (Daniel 1:2).** Shinar is the place in Genesis 11:2 where all mankind gathered together in order to build a great tower and to make a name for themselves. And do you remember the name of that tower? The Tower of... Babel. Babel; Babylon. Ah, I see what you did there, God. Nicely played.

The point is, in the Bible "Babylon" is the term for the spiritual kingdom at work in secular world powers since the tower of Babel. It's the kingdom built in opposition to God, independent of God; the kingdom where man is in charge and man is at the center. Satan has always used secular government; secular media; secular business and economics to make war against the people of the gospel.

¹ You can read the full story of that exile in 2 Kings 24.

² See Rev 17–18.

Now here's the thing: Most of you, like Daniel, are called to serve in Babylon. There's a few of us called to serve in the church, but the majority of you are called to serve out in Babylon. Six out of 7 days you are at work in Babylon. The book of Daniel is a manual for how to survive and thrive and shine there.

The book of Daniel is written in a very interesting, albeit confusing, way. Chapters 1–7 are all about the events of Daniel's life in Babylon. A lot of famous stories in there--Daniel in the Lion's Den; S, M, and A and the fiery furnace, and many others. Chapters 8–12 are Daniel's prophecy about the restoration of Israel, the coming of the Messiah and the end of the world.

- Get this: Chapter 1 is written in Hebrew, because it starts in the land of Israel. But Chapters 2–7 are written in Aramaic, the language of Babylon, because all these events take place in Babylon. Then, chapters 8–12, which are the prophecies about the future, revert back to Hebrew again, because we're back to prophecy about the end of time.
- The question the book of Daniel presents is this: You know how to be faithful to God in the Hebrew chapters; can you do it in Aramaic?
- You may know what faithful Christian service looks like on your home turf; but do you know what it looks like in Babylon?

Here's the question of Daniel: **What does faithfulness to God look like in a 'secular' realm controlled by secular powers at war with the gospel?**

Let's get back to the story: Daniel is 1 of 4 young men--good looking, smart, healthy, athletic, the best of the best--conscripted into Nebuchadnezzar's service. But don't think of this like an episode of the Bachelor: Hebrew edition. Vs 3 says they were put under the chief eunuch, which means they would have been made eunuchs also--which means their capacity to have kids was, quite literally, crushed. Plato said that people enrolled in these training programs were usually 14–17 years old so we can assume all this happened when Daniel was about 15.

Nebuchadnezzar then has their names changed. They had good, Hebrew names which pointed to the glory of God. Nebuchadnezzar changed their names to speak praise to his gods.

- **Daniel:** "God is my judge" → **Beltshazzar:** "Baal protects the king"
- **Hananiah:** "God is gracious" → **Shadrach:** "Under the Command of Aku (the moon god)"
- **Mishael:** "There is none like God" → **Meshach:** "There is none like Aku (the moon god)"
- **Azariah:** "God has helped me" → **Abed-Nego:** "The Servant of Nebo (the Babylonian god of wisdom)"

Pause for a minute to think about what happened to the world of these 15 year olds. Keep in mind, these are real people. These high-school aged boys watched as their homeland was invaded, their families killed, their Temple desecrated, their futures as husbands and fathers destroyed, and their names changed to give praise to a foreign deity. Some of you feel like you've been put into a difficult environment to be a Christian in. I daresay Daniel's got you beat.

So, again: What does faithfulness in this kind of environment look like? 8 But Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way. The “royal food and wine” would have included a lot of things forbidden by the Torah for Israelites to eat. So, here’s their first test of faith: Will they conform to the Scriptures or cave to the culture of Babylon?

So, Daniel asks that he and his friends be able to eat a different menu. This is a pretty annoying request for a prisoner, because nobody in charge of feeding a group likes it when different people demand different things. Some moms out there want to say Amen? Nothing burns Veronica up more than one of our kids asking for a different meal than what she’s prepared for the family. But 9 Now God had caused the official to show favor and compassion to Daniel, 10 but the official told Daniel, “I am afraid of Nebuchadnezzar, who has assigned your food and drink. Why should he see you looking worse than the other young men your age? The king would then have my head because of you.” 11 Daniel then said to (him), 12 “Please test your servants for ten days: Give us nothing but vegetables to eat and water to drink.

Now, please, please don’t be shortsighted and think that Daniel just gave you some secret, superior Jesus-blessed Keto-diet. Some of you are like, “I knew it. Vegetables and water. And I bet that meant only whole grains and non-GMO stuff.” That’s not the point. These were evidently the only things they could eat that weren’t ritually defiled. You’re free to follow this Daniel diet if you want, but that’s not the point of this chapter. And so help me if you use this chapter to find some kind of biblical mandate for essential oils, our relationship is over.

Daniel said, “Let us eat vegetables and water, 13 Then compare our appearance with that of the young men who eat the royal food, and treat your servants in accordance with what you see.” 14 So he agreed to this and tested them for ten days. A test! 15 At the end of the ten days they looked healthier and better nourished than any of the young men who ate the royal food... 20 In every matter of wisdom and understanding about which the king questioned them, he found them ten times better than all the magicians and enchanters in his whole kingdom.

God blessed them! There’s a principle being taught here. When you commit to doing things God’s way, God often glorifies himself by honoring you. Note: This is not a magic formula. Sometimes, as we’ll see in Daniel, you do the right thing and you suffer for it. But I’m telling you, a consistent biblical testimony is that those who honor God, he honors.

And here’s the first principle of Daniel I want you to master: **You can’t make a difference unless you are different.**

If you want to make a difference, you have to be different! **Now, one caveat:** I’m not talking about being weird. There’s no excuse for Christian weirdness. We all know Christians who are just strange. Amen? They tell complete strangers things like “I’m going to bathe you in prayer” and it weirds people out. Or they think the greatest witness they can have is through aggressive bumper stickers. When you see someone on the highway with the back of their car loaded up with bumper stickers, you know it’s either what--a far left liberal or an

evangelical Christian. Our bumper stickers say things like, "*In case of rapture*, this car will be unmanned," or "*Do you follow Jesus this closely?*"³ And now, in our day, the internet has come along and given birth to a whole new level of Christian weirdness, with phrases like, "*God answers knee-mail*" and "*Tweet others* how you would want to be Tweeted." **Some of you just thought, "That's pretty good. I'm gonna put that on FB today."** See, you're part of the problem. Don't do that. BTW, some of you have met some weird Christians and that turned you off. What I've learned, these people would have been weird whether or not they were Christians.

What we're talking about is being different, not weird. Distinct from Babylon in some very crucial ways. For these Hebrew teenagers, the first application of this principle was faithfulness to God in what they ate and drank. They would be guided by the Bible, not Babylon.

Now, we are no longer under Torah law, so we should ask, "What does that look like for us today?" How do we keep from 'defiling ourselves with the royal food and wine' in our Babylon? **As always, I have 3 points (if it works for the Trinity...):**

1. **We show we are different... by living according to different values**

- Particularly, in relation to the big 3; Saint Augustine said that followers of Jesus are most distinguishable from the world in their attitudes toward 3 things, the big 3: **money, sex, and power**.
- **Money:** Babylon approaches money from the standpoint of acquisition. Get all you can; keep all you can; maybe give away a little to show you are a good person and maintain favor with the community. But money is lifeblood, the key to 'the good life.'
 - For the believer, because God is their trust and their treasure, they have a different attitude toward money. Yes, we live off of money, but we also recognize that money is something entrusted to us for the advancement of God's kingdom. So, as God prospers us, we're not just thinking about how to advance our standard of living; we ask who we can advance our standard of giving.
 - For you: Is money for you primarily something that you acquire and enjoy, and give a little bit away on the side; or is it a tool to bless, empower, and prosper the Kingdom of God, of which you enjoy a little bit of on the side?
 - Here's how we say it around TSC: **Which is true of you? "sufficiently, _____ extravagantly."**
Live/Give; Give/Live
- **Second of the big 3--Sex:** Babylon approaches sex from the standpoint of, "It's all about me. And if it feels good, it can't be wrong." The Christian sees sex as a gift of God to be used for God's purposes, according to his design: within a **covenant-based, lifelong marriage** between a man and a woman.
 - It was said of the early Christians that they stood in stark contrast to other Roman citizens, because they were "*promiscuous (which means 'dispensing freely') with their money and guarded with their beds,*" while other Romans "*were guarded (stingy) with their money and promiscuous with their beds.*"

³ "Adam and Eve were the first ones not to read the Apple terms and conditions;" "Honk if you love Jesus; text if you want to meet him."

Christians seemed totally backwards by Babylonian standards; strange because they wouldn't gorge on the "royal foods and wines."

- **Power**, the third of the big 3: For Babylon, whatever power you have, press it to your advantage. If it's your looks, use that. If it's your money, use that. If it's your talent, your majority culture status, your minority status, use that. Whatever power you have is to be held onto and pressed for advantage. But the Christian sees any position of power and privilege like Jesus did--something with which to serve and lift up others. This follower of Jesus always asks: How can I use this position of power or privilege to lift up those around me?

Christians are most distinct from Babylon in relation to these 3. What about you? Is your approach to these things more characterized by Babylon or the Bible? If your life is shaped by the Bible, you're going to be stranger and more offensive to those around you than Daniel was in Babylon. **I've heard it described like this:** Imagine you're watching a big marching on a football field. In a marching band, everybody always has their eyes trained on one guy, the conductor, marching in beat with his baton. But say you have one guy who has in his AirPods, and he's listening to Drake or Lil Wayne on a radio station, and he's marching to that beat. How's he gonna look? Strange. Chaotic. But that's only because he's dialed into music from another place. The question is: **What are you dialed into?**

If you are marching according to heaven's values, there's some really practical places this will show up.

- **For you college students and young professionals--if you're living by the principles of Babylon, you'll approach your career by saying,** "Which career will make me feel the most fulfilled or get me the most money?" If you're shaped by the Bible, you'll ask, "Which career can best serve the Great Commission?"
 - We say to our students around here: The question is not if you're called, but where and how. The call of Jesus to leverage your life for the GC was not a special, mystical moment only given to a few of us... You've got to get a job somewhere. We challenge our college students to participate in Go2...
 - Is how you approach your career fundamentally different from the people around you?
- **For those of you approaching retirement, if you're shaped by the Bible, you won't be** thinking, "Finally, I'll have enough money where I can just get up and do what I want to do all day with no obligations." Instead, you'll think, "How can I use this chapter where I have the most to contribute and the least financial need to invest into his kingdom?" (Some of you who are retired need to think about what you have to offer...) Or here's another way of thinking about that: **Is the trajectory of your life going toward suffering or away from it?** The people of Babylon uses their power and money to take them away from suffering; to isolate themselves from it. For the follower of Jesus, it is the opposite. The trajectory of their life moves toward suffering. That means the more power and money you have, the more you are freed up to bless others. If financially I'm in a place to retire early, that means I'm freed up to serve in a new capacity. We never really retire because there are always people who need Jesus. The American/Babylonian Dream and the Gospel Mission will take you to two different places.
- **These values will show up in how you manage your business.** I know of a Christian business owner who has committed to invest 10% of all his profits back into God's kingdom. Listen: This is not a requirement, nor is it a formula that God guarantees will make you successful. You need to prayerfully discern what God

is calling you to do. I know of one that has committed to do 90%! The point is you live by a different set of values.

- **For those who are not business owners, these values will show up in how you manage your personal budget;** I've told you this before, but if you are committed to follow Jesus with your money, you'll be at least **3 steps behind** everyone else who makes the same amount of money as you. Follow me here. One thing that is true of human nature--you know who is about the same income level as you and you are always comparing yourself to them: "Well, how do they afford that? "They must be house poor." "Well, clearly they spend all their money on clothes." The Bible teaches us 3 things about our money that distinguish us from the world. 1. Don't go into debt. They say the average Raleigh citizen lives about 5% above their means and is somewhere in the neighborhood of 15K in credit card debt. 2. Save. Proverbs tells us that the wise man saves! 3. Be generous (and 10% is the starting point for that.) That means if you are following biblical values with your money, you'll be at least 3 steps behind everybody else that makes the same amount of money as you and that is noticeable!

Do you look different in these areas?

2. We show we are different... By refusing to compromise our integrity

- These 4 Hebrew young men didn't compromise their convictions even when doing so threatened to cost them greatly.
- For the follower of Jesus, convictions are not something that can ever be set aside, because everything we do is done first and foremost as an offering to Jesus.
- Pastor Bryan told me about a hotel owner at his previous church that chose not to offer porn at his hotel, even though that is one of the most lucrative things a hotel owner can do--it brings in about 100K profit per year for even a small hotel! Because it's hard to see that money being offered as a sacrifice to Jesus.
- Or maybe you've heard the story of Eric Liddell, whose story was featured in the movie *Chariots of Fire*. **Eric was** an incredible runner who was also a committed Christian, and he was recruited for the 1928 Olympic Team for Great Britain. But when he got to Paris that year, he was told that the 100m qualifying heat was to be held on Sunday, and he wouldn't run on Sunday. His convictions were that Sunday was the Lord's Day, and that it was dishonoring to God for him to run on Sunday. The British Team appealed to the Olympic Committee to change the date of the heat, but the Olympic Committee wouldn't budge. It became a big scandal and the British papers skewered him. He became a worldwide laughing stock. His team switched him to the 400m race, but it was a totally different race that you train for in completely different ways. Against all odds, he won. After he won, he said, "Those who honor God, he will honor."
- Again this is not a promise or magic formula. Sometimes you do the right thing and suffer. But books like Daniel show us that God often uses your refusal to compromise as the vehicle through which he will show off his power and glorify his name.

3. We show we are different... by conforming to Scripture, not culture

- The way of Jesus is counter-cultural in every society, though often in different ways. Truly following was counter cultural in the 1950's, though in different ways than it is in 21st century America. We always say the Bible is an equal opportunity offender--if it hasn't offended you yet, you're not paying attention. In

some cultures, it's the Scriptures' teaching on the sanctity of marriage that offends the culture. In others, it's the Scripture's emphasis on grace and generosity and giving away power. In some cultures, it's Jesus' emphasis on the equality of all peoples as made alike in the image of God that offends, because it threatens to overturn the system. In other cultures, it's God's authority over his creation that offends--like the fact that God says he made male and female differently and we can't overturn the system or reassign our gender because it feels right to us.

- One of the great tragedies of the church in the West is how often and how consistently we have conformed to Babylon: In my library I have a 3-volume history of slavery in the world written by an AA scholar, and one thing he points out is that slavery was present in almost every culture in history. One of the common characteristics of sinful, fallen men is that we tend to use whatever power we have to exploit those who are less powerful, and one of the primary expressions of that has been slavery. It's been true in Asian cultures, African cultures, and European cultures. Numerically, the largest slave trade took place in Arab cultures: The terrible European slave trade trafficked 11 million Africans; but twice that many were bought and sold on the Arabian Peninsula during that same time period. But the real tragedy, this scholar said, is that Western cultures espoused a gospel that undermined the very nature of slavery, a gospel they had to willfully blind their eyes to in order to participate in slavery. Our gospel taught a) that all people were equal because they were made in the image of God; b) that Jesus died for all equally alike and that c) it was the responsibility of the strong to lift up the weak, not oppress them, like Jesus did for us. And yet, we find the church in the West not only complicit slavery, but a defender and proponent of it in several place.
- They conformed to the world! And that's left a legacy of damage to both our society and the church that we still haven't fully recovered from.
- You say, "Well, we learned our lesson there. We're not going to do that again." But don't you see the church doing it again in other areas?
 - For example, as Babylon shifts its views on sexuality and gender, many in the church seem to go right along with it. You see attitudes within the church on things like same sex marriage changing right along with the culture. I have a friend who teaches a religion class in a public school and he says... No one believes that anymore.

And listen, don't congratulate yourself because you get the slavery question right or because you're so bold about the wrongness of discrimination. No one really debates that anymore. I'm not saying we've achieved a racially just society, or that there's not work to be done--there is--just that very few overtly embrace racism anymore. The question is what we will do with those things our culture today requires us to conform to; the "royal foods" it REQUIRES us to eat? There's a famous line attributed to the Reformer Martin Luther: "The courage of the soldier is tested in how well he stands where the battle is the hottest, not in how brave he postures himself where the battle has passed."⁴ Stop thinking you're so righteous because you virtue signal on things that are no longer controversial. If you want to be like Daniel, you take your stand at those places where doing so puts you most of fashion with CNN and the NYT and the culture around you. Where people

⁴ *Luther's Works*, Weimar Ed. Vol 3, pp. 81ff. See *Thinking the Faith: Christian Theology in a North American Context*, Douglas John Hall, p. 108.

say, 'Oh, you're on the wrong side of history.'" And you say, "I don't care what side of history I'm on; I care what side of Jesus I'm on."

If the church in 1860 had done that, we'd be in a different place. If the church today does that, future generations will be in a different place, too.

BTW, next week...

What are you going to do when "abstaining from the King's table" costs you? For some of you, not conforming to Babylon in these things might cost you your job. For Daniel, not conforming to Babylon threatened to cost him his life.

- And please don't think these are just right or left issues I'm talking about, as if I'm trying to push you from one political leaning to the other. Being shaped by Scripture will put us out of fashion with both the political left and the political right. And I'm not saying that both these platforms are morally equivalent or there's no wiser choice between them, just that neither for us fully captures the essence of the Kingdom of God because both are political parties of Babylon.
 - There are many things associated with the political left we must profoundly reject: How they treat unborn human life like a commodity to be discarded at will for the sake of convenience. How they reject Christian understandings of morality and gender and call that oppression. How they leave no room for disagreement on these matters and threaten to cancel you if you object.
 - There are many things associated with the political right that we must also reject. Some on the right go beyond a healthy patriotism and appreciation for American freedoms to an unhealthy embrace of Christian nationalism, where we are urged to place our hope for the future in American exceptionalism and might. Some on the right speak as if our only responsibility is to protect our own rights and pursue our own interests and don't have responsibility for any less privileged around us.
- A follower of Jesus will look different from all things Babylon. The Christian doesn't belong to the donkey. The Christian doesn't belong to the elephant. The Christian belongs to the Lamb and that's a whole different animal.

Let's return to our main idea: **You won't make a difference unless you are different.**

In the NT, Jesus compared our witness to being salt. Salt preserves the food that it is in and it brings out the beauties of flavor in the food. Jesus is the truer and better Lawry's Seasoning Salt--write that down. But if the salt lost its saltiness, Jesus said, it was worthless. To be thrown out. It's just white powder. The same thing is true of the Christian that conforms to the world, he says. They neither help preserve the culture they are in nor do they demonstrate the distinctive beauty of Christ in the culture. And, such, they are useless to God and useless to the world and neither will have any need for you. One of the ironies of Christian history in our country -- around the mid 20th century, as our culture began to change its opinion on orthodox Christian teaching and Christian morality, changed right along with them. They said things like, "If we don't change our old-fashioned, outdated views on these things, we'll be so offensive to our culture we'll lose all influence."

And yet, those churches and denominations that did that--they've been the ones that shrunk the fastest. Today, their numbers are incredibly small and they've become altogether irrelevant.

If you want to make a difference, you have to be different! (Girl at UNC) The best example of this is Jesus. Jesus' ministry was a paradox because there has never been anyone who so exalted God's purity and perfection--he said that sooner would heaven and earth pass away than one jot or tittle of God's moral code be compromised--and yet who, at the same time, so effectively gathered the outcast and the non-religious beside him--be they the prostitutes, the tax collectors--they all wanted to be around him.

Why? Because his life pointed to an entirely different kingdom, a heavenly kingdom of purity and wholeness and grace. Watching his life was like watching someone dance to a different beat, a heavenly beat. And that's really who Daniel is really all about. The point of Daniel is not that he or his friends could ever be righteous enough to win Babylon back to God, or that we can be. **Daniel's life is itself a prophecy about a Savior who would come, a Savior who would perfectly display the Kingdom of God**--and that Savior would not defile himself with any of Babylon's delicacies though it cost him his very life. Unlike Daniel, Jesus wasn't just threatened with death for doing the right thing, he actually suffered it. And then, in the ultimate act of courage, he displayed the Kingdom of God by offering grace and salvation to those who killed him. And God did not simply make him look "better and healthier" after 10 days of righteousness; God raised him from the dead.

And now, because he has done that and demonstrated the victory for us, as we follow his pattern we can demonstrate the beauty of God just like he did. God has called most of you to be in Babylon! And now, he wants to use you like Daniel, and like Jesus. He put you here to make a difference, and you'll do that by being different. **Are you willing to be different to make that difference?**

