

supervisor, was during this time, here.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

Wherefore king Darius signed the writing and the decree.

(Daniel 6:6-9)

This decree was of great significance because; if it was had been designed so as to be automatically activated, it would have terminated the venture at that point. Fortunately, it was such a decree that still required permission before it could be activated. The decree of Darius was of the same sort as a notable serving of judgment of the New Age, as from the plate of Pilate. In that serving, an associate of the nation of Israel, Jesus, was presented to the people for their review, with a designated opinion about the character of the man. The fashion of the presentation was also accusatory, as Daniel's was.

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Then came Jesus forth, wearing the crown of thorns, and the purple robe.

And Pilate saith unto them, Behold the man!

When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him.

Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

(John 19:1-6)

In spite of the lack of guilt; still, there was pressure from the people, for Pilate to fulfill the desires of the people. To do this; both Pilate, and the people, had to ignore the truth that was in front of their face; that, they were condemning a man based on their traditions, and without solid evidence that would stand up in a court of the law of Moses .

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou?

But Jesus gave him no answer.

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

(John 19:7-11)

Nonetheless, the pressure from the people prevailed; as pressing for authorization from the overseer of the performance of the doctrine of the people's law.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

(John 19:12)

A similar kind of, pressure for permission, was embedded in the decree that Darius had been persuaded to sign. And, as with Jesus Christ, so it was with Daniel: even though the intrusion into the life of Daniel required authorization; still, the law of the people was a management mandate that carried great weight. Nevertheless, Daniel had reserved his highest loyalty, thusly.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

(Daniel 6:10)

At that time, Daniel was put in a position to subordinate his philosophical principles, and save the joint venture with Israel and the king. Sometimes, we, too, will face the possibility of saving a joint venture, if we are willing to yield to mob pressure. However, if you choose to yield; this leaves you with a shell of a soul, such that, it is not recognizable by any of those who once knew you. In that regard; as seen by the king and his subjects, this is the soul that Daniel could have lost, if he had yielded to the pressure that was placed on his spirit.

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; 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.

(Daniel 6:1-3)

More importantly; in the Halls of Heaven, this is the mark of the soul that was recognized as being Daniel's.

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.

Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: 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.

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

So he consented to them in this matter, and proved them ten days.

(Daniel 1:8-14)

Moreover, this is the type of philosophical collateral that Daniel sent forward, across time; as identified by the LORD'S inclusion of him in this noble company of certain other distinctive servants of God . . .

The word of the LORD came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.

If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

(Ezekiel 14:12-16)

As originating from Heaven, and as was revealed in the prior time of king Nebuchadnezzar, a rich blessing was sent to Daniel's soul, as an investment for furtherance of the joint venture with Babylon, first, and persisting into co-operation with the Medes and Persians. The spirit that flowed from Daniel would have an impact on many renewals of this, the joint venture of the kingdoms of the world as with Israel. This Scripture presents that insight.

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And 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.

And Daniel continued even unto the first year of king Cyrus.

(Daniel 1:15-21)

Sometimes, yielding may be perceived as being the way to solve the problem of a decaying joint venture; however, that is not so. Though yielding may placate earthly forces; it does not stop there. Every joint venture of man has a Heaven-based component; wherefore, in joint ventures, we must be careful to acknowledge our obligation to Heaven; because, we are surely accountable to the Kingdom of God. As such, joint ventures are governed by this compound fact . . .

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness: it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

(Isaiah 46:9-13)

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

(Isaiah 55:11)

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In general, in all matters of management of philosophical collateral--especially, in sharing it--the fulfillment of Scripture must occur. The servants of the LORD know this; and, too, they know that, they must not yield to the crowd, as being a replacement for the Word of God. From Scripture, we have taken an example of such persuasion, as applied to effect the movement of the king away from his obligation to preserve the best stewardship for the kingdom that God entrusted to their management and care. And, yes, this does include, the preservation of the life of the counselors to the king that are stationed, by God, in the kingdom. And, yes, the king, too, is a servant of the LORD.

*Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, 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 king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.*

*Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.*

*Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.*

*Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.*

(Daniel 6:11-15)

Also the other, more obvious servants of the LORD know that, the venture will surely be fulfilled; even if, many prominent forces of persuasion should walk away from their obligation to be true to the LORD, as occurred with the king's persuasion. Surely, even if Daniel, as he faced the prospect of occupying the lion's den, had submitted to the crowd; there would have been someone else to complete the assignment. Still, this would have occurred to someone, as in the advancement of the purpose of the LORD . . .

*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.*

*And a stone was brought, and laid upon the mouth of the den; and the king 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.*

(Daniel 6:16-18)

The reason that had to happen is; so that, the forward way for Israel would be cleared of a burdensome obstruction. To convince the king, for him to perform the removal; he needed superior authorization, as superseding the law of the Medes and Persians. Here, the king received that Higher Release of his bond to the earthly law of his decree.

*Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?*

*Then said Daniel unto the king, O king, live for ever. 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.*

(Daniel 6:19-24)

The release did include a heavy dose of philosophical collateral damage, as we will see in the following Scripture; of such a level as to cause the king to decree the immediate removal of the obstruction. In this case, the obstruction was this human one, here.

*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.*

(Daniel 6:19-24)

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As a similar lesson, as the one in the time of Daniel, there is this, still prominent, event in Israel's history; which also pertains to cleansing of tainted philosophical collateral, as by removal of the sponsor for it . . .

So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

And Hatach came and told Esther the words of Mordecai.

(Esther 4:6-9)

Scripture gives us this powerful lesson from another time in Israel's captivity, in order to show an obligation that is also on our plate of service; for us to place our philosophical collateral at risk, from time to time.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai; All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

And they told to Mordecai Esther's words. Then Mordecai commanded to answer Esther,

Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

(Esther 4:10-14)

This event, too, had an outside obstruction that had to be cleared from the forward path of Israel's development . . .

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

And Esther said, The adversary and enemy is this wicked Haman.

Then Haman was afraid before the king and the queen. And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

(Esther 7:5-7)

The way that the obstruction was cleared is . . .

Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was.

Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman.

Then the king said, Hang him thereon.

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

(Esther 7:8-10)

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In the management of our philosophical collateral, we must consume the things that are on our plate of service. In the management of our philosophical collateral, we cannot hide behind a mob--on either side of the joint adventure of representing the LORD. The sides are these: representation by voluntary profession of faith in God, and, involuntary evidencing of the immutable nature of the LORD'S judgment.

The typical way we involuntarily represent the LORD'S judgment is, in the consequence that come from rejecting God's authority in our life. Some of these consequences are quite visible--others of the consequence are more subtle. The consequences accrue to those ones that willfully sin; especially, when the sinning is done in the way of the, following the crowd mentality. If we try to hide in such a mob, we will be discovered: wherefore this truth of the LORD will always apply, regardless of the nature of the soul . . .

*The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.*

(Ezekiel 18:1-4)

On the other side of the management of our philosophical collateral is this space in existence.

*But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.*

(Ezekiel 18:5-9)

Wherefore we say that; in all things, the joint venture of, our philosophical collateral, as paired with our public image, must yield to the way of the LORD. We must never forget that; in our service to the LORD, our plate of service will include a portion that is for the feeding of the world. We are not allowed to confine our efforts to the church, only. Moreover; often, we must be ready to spoon feed the world.

Sometimes, we must deliver philosophical milk. Such was required, still, here.

*And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?*

*I have planted, Apollos watered; but God gave the increase.*

(1 Corinthians 3:1-6)

Sometimes, we will present portions, from our plate of edification, as the more rigorous, meat of service. That serving is done in this fashion . . .

*Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.*

*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

(Hebrews 6:1-6)

Delivering portions of spiritual sustenance, as servings from the fuller plate that has been filled, by God, for a prepared servant of the LORD, is the only way to lessen (not, eliminate) the collateral damage that came with cooperation in the world. In this, we are moving the world, too, toward sharing the nourishment of the grace and majesty of God. The cooperation is enhanced, as; in this fashion, we yield to the LORD, on the two sides of the grace of God: as one that feeds, and, as one that is fed.

*For whosoever shall call upon the name of the Lord shall be saved.  
How then shall they call on him in whom they have not believed?  
and how shall they believe in him of whom they have not heard?  
and how shall they hear without a preacher?  
And how shall they preach, except they be sent?  
as it is written, How beautiful are the feet of them that preach the gospel  
of peace, and bring glad tidings of good things!  
But they have not all obeyed the gospel. For Esaias saith, Lord, who  
hath believed our report?*

*So then faith cometh by hearing, and hearing by the word of God.*

(Romans 10:13-17)

Also, as we receive our portion from the fuller plates of other servants of God; then, we will understand that there is a reason for any damage that may come. It is as the apostle Peter said.

*Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see*

