

## Satan's Assault on our Young People

Rev. J. Driessen - Daniel 1:8

Singing: Psalter 89: 1 - 5

Reading: Daniel 1

Singing: Psalter 65: 1 - 4

Singing: Psalter 227: 1, 2

Singing: Psalter: 32:1 – 4

Congregation, the portion of Scripture which we wish to consider is found in the first chapter of the Book of Daniel, the eighth verse, where we read: *“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.”*

This portion of Scripture and its context draws our attention to “Satan’s Assault on Our Young People.”

We will consider two points:

1. This assault is strategized with devilish intrigue.
2. This assault is prevented by God’s grace.

### **1. This assault is strategized with devilish intrigue**

The opening verses of this chapter tell us that Nebuchadnezzar, the king of Babylon, had besieged and conquered the city of Jerusalem. Jehoiakim, the king of Judah, fell into the hands of the conquerors, and along with the precious vessels of the house of God, he was led captive to Shinar. The holy vessels and instruments of God’s house were placed in the temple of the Babylonian gods. In addition, as we read in verse three, the king of Babylon brought a number of the young princes of Judah to Babylon as well. These are the words which describe the victory the king of Babylon had achieved.

So, is this simply a historical recitation? If one reads the first chapter of Daniel superficially, one would almost think so. It speaks about the vessels of the temple, some talented young princes, and about what they were to eat and about

how they were to be educated. Again, is this simply a historical description and nothing else, or is there more to this? Indeed, there is more.

Nebuchadnezzar had a certain purpose in mind. He deliberately brought these young men to Babylon, together with the vessels of the temple. They were brought there to receive a model upbringing in the courts of King Nebuchadnezzar.

In this chapter, God's Spirit outlines the intense strife between Christ and Satan; the strife between the seed of the woman and the seed of the serpent. In this chapter, divine light is shed upon the age-old and ongoing strife between the King of the Church and the prince of darkness, between the church and the world. A battle that is fought daily that will continue to be fought to the end of the world.

Strikingly, the names of Babylon and Jerusalem are mentioned here. In this context, Jerusalem is the city of God, the church, founded by God. Conversely, Babylon is the city here below, the realm of the devil's reign. Through all the ages, these two cities have stood in complete opposition to one another. Babylon wishes to pry Jerusalem's children away from God and His Word. At its core, this is about the strife between Christ and the antichrist.

Mark also that Daniel refers in verse 2 to Shinar. This is how he draws attention to the God-opposing world power of our text. The Bible speaks of the low plains of Shinar in the story of the tower of Babel, where the sinful people of that day said, *"Go to, let us build us a city and a tower, whose top may reach unto heaven"* (Genesis 11:4).

Babylon seeks to destroy God and His Christ. Satan cannot accept the Church of God in any way. The Book of Revelation makes it very clear that Jerusalem will have a fierce battle with this world's Babylon. However, through Christ, Jerusalem will prevail. The Bride of the Lord, typified here by the city of Zion, shall defeat the city of the Babylonian whore. The Bride, who has come to wholeheartedly love the Bridegroom, shall triumph over the world that refuses to

acknowledge the one, true God. However, this occurs through a way of strife and conflict.

In this chapter, God gives us a glance at one of the many moments of that spiritual strife, in which the precious work of Christ is so gloriously revealed. Here, Satan carries out his assault on the youth of the congregation. He is well aware that if he can entice the youth of the church with the spirit of Babylon, he will be successful. If the youth can be pried away from God and His service, then ultimately the church ceases to exist.

Satan, as well as his servant Nebuchadnezzar, is well aware of this. Because this has been Satan's strategy through all the ages, this first chapter of the Book of Daniel is so amazingly real, so authentic and relevant for our days. Its message is this: "Church of God, boys and girls, be careful and on your guard. Beware of the schemes of Satan."

The vessels of the temple are of lesser importance, as far as Babylon is concerned. Of far greater importance is the youth of the temple. They need to be conformed to Babylon. Any memory of God must be stamped out. The youth of the congregation needs to be infected with the spirit of Babylon, with the goal to defeat God.

However, Satan does not always use force or violence to achieve his goals. He can be very cunning. Nebuchadnezzar begins by carrying youths of fourteen and fifteen years old away from Jerusalem to Babylon. The master of his eunuchs, a certain Ashpenaz, is given this responsibility, and a certain Melzar will be responsible for further arrangements. Everything is well coordinated.

In verse three we read that the king ordered that "*certain of the children of Israel, and of the king's seed, and of the princes*" needed to be brought to the court of Babylon. Why particularly these people? Well, they were the future leaders of the people. Ultimately, what is left of a people that is bereft of its leaders?

What cunning is employed by Nebuchadnezzar! He does not take these young people as prisoners. They are not relegated to a concentration camp. They will not suffer hunger and deprivation. Babylon's diplomats carefully review the

arrangements. Satan's strategy to conform these young people, the seed of the congregation, to Babylon is very sophisticated. He does not use force or violence. Nebuchadnezzar does not say straight-out, "From now on you must forsake the service of your God." That would be too obvious. That would arouse alarm among these young men. Instead, slowly and carefully they need to be pruned away from God, His Word, and His Law, and simultaneously be infected with the spirit of Babylon.

They will receive a model upbringing in the courts of Babylon. These young men are promised a great career. They and their parents can be very proud of this. However, in the meantime, a whole new lifestyle is dictated to them. If this cunning plan succeeds, then the Name of the Lord will be expunged from their lives.

King Nebuchadnezzar, who should always be seen to typify Satan, now orders three things.

Firstly, as we read in verse four, these young men are to be taught "*the learning and the tongue of the Chaldeans.*" The plan is that they should forget their former country and their religion, in favour of their new country and its teachings. The plan is that they will become good leaders of the Jewish people, but of course in total obedience to Babylon. That is why they need to be educated in the language and teachings of the Babylonians. Actually, it means they need to assume the culture of that heathen people.

In this way we clearly see the danger in which Daniel and his friends find themselves. Daniel was a mere youth. He no longer lived in Israel, near the holy temple. Rather he found himself living among heathens who did not worship the true God, but who had erected several temples to their idols. He lived in a strange land, where the songs of Zion were absent, and where God was not taken into consideration.

How often it is true that we do not carefully consider what places our children go to! Fathers and mothers sometimes so easily agree to allow the youth to go to places where they are so easily separated from the Lord and His service.

How permissive we sometimes can be, often with a pious excuse that we cannot preserve or convert our children.

In the second place, there was another danger that threatened these youths. Their very names, which resonated with the Name of God, needed to be changed. New, modern names, that extolled the virtues of the Babylonian gods needed to be given to these young people. The name Daniel means "God is Judge." However, he will now be called "Belteshazzar," which means "keeper of the treasures of Bel." The name of God is not to be mentioned any more. In the third place, it is prescribed what they are to eat and drink. As we read in verse five, *"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."*

Every meal at the king's table had the earmarking of a pagan sacrament. The dietary laws that God had given to His people needed to be abandoned. These youths were to forget about the customs of their fathers. Also in this manner, the bond with the Jewish people was to be broken. Any connection with God and His precepts had to be radically severed. Whether it concerned their education, their diets, or even their very names, it all had to be to the honour and glory of the Babylonian gods. This is always the strategy of Satan and the mindset of Babylon.

It was not only in the court of Nebuchadnezzar that these cunning strategies of Satan were manifested. In a similar way the first Christians in the time after the New Testament had to endure the assaults of Satan. They were compelled to give divine honour to Caesar. Whoever refused was thrown to the lions or was burned.

In our time we still enjoy freedom, but who can say how long this will last? Whoever is not blind can see the spirit of Babylon coming more and more to the forefront throughout our society. Perhaps Satan's work is not as brutal and harsh among us as it is or was in other places, but perhaps it is even more dangerous when we consider the ever-spreading world conformity among old and young.

Worldly conformity becomes commonplace. Knowledge of the Scriptures wears away and true fear of God is rare. Satan executes his plan and when the temptations come, we are overwhelmed because we have no spiritual armor. Thus the devil begins his assault on the youth of the congregation. Isn't this always how he begins? Therefore, boys and girls, do not sell your birthright for a pottage of lentils of this world. The devil tries to pry you away from the service of God. But know this, *"The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever"* (1 John 2:17). Oh! Beg the Lord to keep you true to His Word and service. Ask Him to teach you to walk in His ways.

*Help me Thy will to do,  
Thy truth I will pursue,  
Teach me to fear;  
Give me the single eye  
Thy Name to glorify,  
O Lord, my God Most High,  
With heart sincere.*

(Psalter 236: 2)

Then we will also see that the assaults of Satan are prevented by God's grace, as we will see in our second point:

## **2. This assault is prevented by God's grace**

We have seen how Daniel and his friends arrived at the courts of Babylon. Will they be able to resist the temptations of their new surroundings? Will there be enough fear of the Lord in their hearts that they will remain faithful? This will not be possible in their own strength. However, they are being well cared for. Their God is watching over them. He keeps them amid the allurements of the pagan environment.

Actually, the opening move of the battle seems to us only a minor thing. The devil is so very cunning! He doesn't begin by tempting us to gross sins such as murder or theft. Instead he often begins by tempting us with seemingly minor things.

We have seen that the king ordained that the princes would eat of the king's table. You may ask, "There's nothing wrong with that, is there? Whatever is eaten in the king's palace should be good for us, too!" And yet we read in verse eight, *"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."* Here we see clearly that even in Babylon, Daniel wishes to live according to God's commandments. The Jewish dietary laws made a distinction between clean and unclean animals. Of the latter, the meat was not to be eaten. Daniel and his friends were accustomed to obeying the dietary laws of the Lord.

Now, they could have made many excuses. They could have said that it was too difficult to adhere to God's command in a strange country. If offered the best of the king's kitchen to eat, it could be considered to be stubborn to maintain strict adherence to laws from their former country. Would it really be so bad to partake of this meat? After all, there is no need to specifically ask which sort of animal the meat was from. Besides, isn't it better to conform to the circumstances in which one finds oneself? Thus we often rationalize when confronted with the challenge of obeying God or complying with the demands of the world.

However, Daniel did not listen to these excuses inspired by Satan. He purposed in his heart that he would carefully fulfill the demands of God's law. He could not give in. Daniel was well aware that once one begins to comply with the suggestions of Satan, it is the beginning of a slippery slope. It goes from bad to worse.

And, there was something else. Daniel knew that this food and wine was first offered to the Babylonian gods and to their service. That is also why Daniel decided not to partake of this food. He could not serve these gods. He wanted to serve the one, true God, and walk in His ways. He could not reconcile the eating of this meat and the drinking of this wine with his conscience, that quiet voice within.

What we see here is a token of God's grace. *"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.*” Through faith Daniel remains true to God and His service.

Big words will not do here; neither will a couple of good intentions withstand the systems of Babylon. It is only through the fear of God that the cunning ploys of Satan are detected. That is the mystery of grace, and it was this mystery with which Daniel and his friends were well acquainted. Before the devil could attack and before he could lay claim to their hearts, God had already claimed their hearts.

That is the reason why Daniel was able to detect the roaring lion making its way through the courts of the king of Babylon, seeking that which he might destroy. Daniel is aware of the cunning of the devil. He cannot possibly partake. And, why not? Because God has become everything in his life. The fear of God keeps him true to His Word.

Something had transpired in the lives of these young people, congregation. The Lord had granted them regeneration. Their young hearts were born from above. Do you hear that, boys and girls? You do not need to be old to be converted. The Spirit of God opened their naturally-closed hearts and gave them a heart that loved the Lord. God glorified His Name in the lives of these young people.

All who are born of God receive a wise heart and an enlightened understanding. The Word of God becomes a guide for their very lives, not only on Sunday, but throughout the week and also on holidays. Here we see that if something is changed inwardly in a person, then the evidence is also seen outwardly. Something needs to happen to us, boys and girls, to help us see through the cunning devices of the devil. A new heart is necessary, a heart which is bound to the Word of God.

Once again, big words will not do. What is essential is a life close to God's Word and Law. This is not a mere holding on to traditions, because that will not equip you for the strife. By the way, much of religion that only goes by traditions will vanish when temptations arise. You cannot maintain your position simply by saying, “My church doesn't allow me” or, “My parents don't think I should do it.”



A true relationship with God is what is necessary in our lives, so that we say with Daniel, “Lord, unite my heart to fear Thy Name.”

That is best learned on bended knees, in a secret place, beseeching God, “Lord, in my weakness strengthen me.” Daniel was not ashamed of the religion of his parents in which he was brought up. He was not ashamed to stand up for the God of his fathers who had manifested Himself in such a wonderful way.

You can be certain, congregation, that this was a major challenge for this young man. I'm sure the Babylonians would have laughed and said, “Are you not allowed to eat of these delicacies from the king's kitchen? You Israelites are not allowed much, are you? Our lives are much more enjoyable! How old-fashioned your life is! I could not stand to live like that!”

After all the centuries that have transpired, not much has changed. Today, our young people are sometimes asked: “Do you have to go to church two times on Sunday? Imagine that! Not being able to go out on Sunday, or not having a television in the home!” Comments like these can really hurt our young people. It is painful to hear these kind of comments from people who do not know better. However, it is much more painful to hear them from young people of families of our own congregations.

Much prayer is needed for the youth of our congregation, because we can be certain that if they wish to obey God rather than men, they will face many trials.

Parents need much wisdom to live up to the promise they made at the baptism of their children, to bring up their children in the fear of the Lord. It is a task in which our behaviour and lifestyle are far more influential than anything we may say. Children are often very perceptive.

*“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.”*

What will be the outcome of this challenge? Will the king be agreeable to this refusal? We notice here another lesson: Daniel uses the means available to him. Undoubtedly, he will have prayed to God for strength when he had decided

to not partake of the food of the king's table. However, he does not stage a huge protest with banners and the like, nor does he organize the Jewish youth in a rally to demonstrate their unwillingness to eat of the king's table. He doesn't bluntly refuse this food. Instead, he approaches the chamberlain with a polite request if he and his friends might be excused from being required to follow the king's command in order to not defile themselves.

Very likely he will have explained the reason for their request, saying that God forbade them to eat this food and therefore they would appreciate different food.

You will understand, congregation, that it took considerable courage to make this request. The king's representative could have become very angry at these young people. In addition, these young men could have spoiled their chance to get ahead in this world. By the way, isn't this everyone's goal, to get ahead in this world?

In spite of all this, Daniel made his request. *"Therefore he requested of the prince of the eunuchs that he might not defile himself"* (verse 8). One can prosper in this world and live happily, so long as he goes along with the world. Here and there a little compromise, and we carry on. But Daniel could not do this, even though it would cost him everything, including his life. He had learned that it is better to lose everything and be with God than to gain the entire world and to be without Him. Ultimately, with God all is gained, but all is lost without Him. Nothing of the world will remain.

Our highest goal should be that we obey God rather than men, to obey God over our own fleshly lusts and desires. That obedience should begin with the minor things in your life.

Daniel agrees to do all the work that is asked of him. He is willing to be educated in the language and speech of the Chaldeans. He wants to equip himself to attain a responsible position in the world. However, he does not want to conform to the world.

The prince of the eunuchs did not become angry with Daniel. When we are prepared to confess the Name of the Lord, we will also discover that He will not

forsake us. As we read, *“Now God had brought Daniel into favour and tender love with the prince of the eunuchs”* (verse 9).

The master of the eunuchs actually had taken a liking to this honest young man, who so openly and without reservation was prepared to profess his faith. However, the eunuch himself also was accountable to others. This was a problem for him. If Daniel and his friends did not thrive on the diet they requested and lost weight, the king would be angry that he had failed to care for them properly. This could cost him his head, as the Babylonian kings were ruthless rulers. That is why Melzar was reluctant to accede to Daniel's request.

*“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”* (verse 10).

However, Daniel does not relent. He asks that for ten days they be allowed to eat nothing but bread and vegetables, and to drink nothing but water. He knows that his God is able to ensure that they will thrive without eating of the king's table.

That is why Daniel says to Melzar, the chief of the eunuchs, *“Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink”* (verse 12). In this way, Daniel pleads with Melzar. What is a short period of ten days compared to three long years?

We should particularly be struck by Daniel's deep desire to serve the Lord. After all, what does the church have to offer us compared to the outward glitter and glamour of this world? All the pleasures of the flesh and the lust of the eyes are to be found in the pleasure palaces of the world; whereas the church kneels for a King who is crowned with thorns and is nailed to a cross to save miserable sinners. With King Jesus there is no beauty that we should desire him. With Him there is also no glitz and glamour as is available in the world. Only a cross, that is all there is, and His people become cross-bearers with Him.

However, congregation, it is exactly that cross that is the beauty of God's church. This cross is her salvation, her blessedness. The wealth of this world calls

us to join her. However, from the cross comes the calling to expect everything from the Lord.

While the pleasures of this world will pass away into an eternal night, the Lord gives peace and salvation to His people. This is a salvation which “*eye hath not seen, nor ear heard, neither have entered into the heart of man*” (1 Corinthians 2:9). This is the salvation which God has prepared for those that love Him.

The cross of Christ speaks of better things than external pleasures. The cross tells of the preciousness of grace, of forgiveness of sin, of mercy and peace, and of spiritual joy and future glory. Congregation, life with God is not a miserable life. On the contrary, God wants His children to have life in abundance, to overflowing.

Daniel is faithful to his God. Why? Because the Lord is faithful. He will not forsake the work of His hands.

What has become of all those young Jewish people that were deported to Babylon? Regrettably, the majority have succumbed to the allurements of Babylon. They did not consider it a matter of principle what they were to eat. They considered Daniel to be overly particular. They thought that a little give and take was okay. And couldn't you secretly keep your own convictions while sitting at the king's table of idolatry? The tricks of the devil worked because the fear of God was missing.

But God granted that Daniel and his friends received favour, grace, and mercy from the master of the eunuchs. The Lord rewarded their obedience through grace. And Daniel, who understood the strategy of the devil at the king's table, would later also not be ashamed in his God. Even when he was tossed into the lion's den, the Lord confirmed in Daniel's life what we will now sing from Psalter 227, stanzas 1 and 2.

1. *O Lord of Hosts, how lovely  
Thy tabernacles are;  
For them my heart is yearning  
In banishment afar.*

*My soul is longing, fainting,  
Thy sacred courts to see;  
My heart and flesh are crying,  
O living God, for Thee.*

2. *Beneath Thy care, the sparrow  
Finds place for peaceful rest;  
To keep her young in safety  
The swallow finds a nest;*

*Then, Lord, my King Almighty,  
Thy love will shelter me;  
Beside Thy holy altar  
My dwellingplace shall be.*

Nebuchadnezzar wanted Daniel to become an important man, someone who would take a key position in his kingdom. The world would consider Daniel to be very privileged. What a once-in-a-lifetime opportunity to be part of the court of such a mighty king! One needs to make some sacrifices to achieve such a goal as this, even your religion if necessary! Thus the world will reason. But in reality the king's goal was that Daniel would forget his upbringing and that he would forsake his God. That is why he was required to conform to the heathen lifestyle of the Babylonians.

Daniel, however, resolved to remain faithful to his God, as we have seen. It was not only his intention to remain faithful, but he also carried out this intention. There may be some that ask, "Couldn't Daniel have negotiated a little? Did he need to jeopardize his entire future through his obedience to one commandment? Wouldn't a little give and take have been acceptable?" This is often how it goes with us: a little for God, and a little for the world. But Daniel could not do this. Eating of the table of this world and *also* maintaining harmony with God is not possible. You cannot serve Babylon *and* God. That will result in being eternally lost along with Babylon. That is why it is better to die with God, than to live with Babylon. Because the world will eventually perish into an eternal night, but whosoever doeth the will of God will live forever.

Possibly it was easier to discern the strategies of the devil in Daniel's time than it is today, in our time. We live in a very complicated world, in which the work of the devil is especially devious. The world and the church seem to go hand in hand more and more. World conformity is noticeable among churchgoers in such things as manner of dress and the keeping of the Sabbath. The devil uses all the means at his disposal to tear us and our children away from God and His

Word. We find that the nominal Christian or evangelical diet that we are fed does not taste bad at all. However, many are being forever poisoned by what is actually a Babylonian diet.

That is why, congregation, it is so immeasurably better to eat of that which the Lord has prepared, than of that which is being presented to us by the world. That which the Lord has prepared for us and our children is nothing other than His work of reconciliation through the Lord Jesus Christ. The Saviour gave His flesh and blood to be food and drink for our souls, so that we would not perish of hunger and thirst. He feeds and He quenches the thirst of His people with this heavenly bread and drink in such a way that it begets eternal life. Thus the Lord gives life that is truly life, life that will not be lost over time.

Through the Holy Ghost, He gives us to drink of the water of life, so that it becomes in us a fountain of water, springing forth into all eternity, according to the Word of the Saviour.

It is to that Fountain, the Fountain that is opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, that we must and may direct one another, in order that we will not be deceived by the illusions of the devil which will only mislead us and drag us to eternal darkness.

However if you remain faithful to the Lord and His Word, that faithfulness will also be rewarded, as we see so clearly in the life of Daniel and his friends. "But," you may ask, "is it then possible to merit God's blessing?" Absolutely not! God's blessing is a free gift. A poor sinner learns at the feet of the Saviour that God rewards obedience of faith through grace. As the Apostle Paul explains in Ephesians 2:8, *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."*

Congregation, when you are satisfied with the food and drink of this great King, who sacrificed Himself on the cursed cross of shame to save the greatest of the sinners, then you have chosen the good part which shall not be taken away from you.

The heart of the matter is that Daniel chose the Lord and His grace in the promised Saviour. For this, Daniel and his friends would give their all. But, that is also why they were blessed. After ten days Daniel and his friends were much fairer looking than the others. Likewise, they did not only stand out in terms of their physical attributes, but it was also intellectually that they excelled. The Lord God had given them great learning and insight.

As we read later on in this chapter, when the three years of training in the court of Babylon were completed, the king soon discovered that Daniel and his friends were far more accomplished than the others. As we read in verse 20, *“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.”*

The Lord kept Daniel true to His service despite the onslaughts of the devil. The Lord maintained Daniel's faithfulness.

Finally, we read a very remarkable sentence at the end of this chapter, in verse 21, *“And Daniel continued even unto the first year of King Cyrus.”* Daniel arrived in Babylon when he was approximately fifteen years old, and he stayed until he was a very old man of about ninety years of age. By that time Nebuchadnezzar was long gone, as was the mighty kingdom that he had built. But Daniel remained. The one king came, the other went, but Daniel remained. World powers came and went, but Daniel remained until the first year of King Cyrus. It was the year that King Cyrus proclaimed an edict that the exiles were allowed to return to their own land. In this way Daniel was able to experience this long-awaited freedom and delivery of the people of the Lord.

Daniel witnessed that the harps were taken down from the willows and that the redeemed of the Lord made the joyous journey back to Jerusalem, the city of the great King, which they had never been able to forget.

The attempts of the devil to destroy God's church through deceit or violence had been unsuccessful, whether it was through a model upbringing, a fiery oven, or roaring lions.

Daniel experienced all these things. All the storms had raged over him, all God's waves and billows, but Daniel remained steadfast. Also Daniel's life was a time of trials and affliction, but he remained steadfast and God blessed his faithfulness. When the hour of deliverance arrived, Daniel was able to witness in amazement, with his aging eyesight, the return of the pilgrims to Jerusalem. As for himself, Daniel was granted entry into that heavenly Jerusalem to admire the King in all His beauty; the King whom he had served from his youth. Therefore, the words of the exalted Christ to the congregation at Smyrna are applicable here, "*Be thou faithful unto death, and I will give thee a crown of life*" (Revelation 2:10).

Amen.

Concluding Psalter: 32:1 – 4

**Verse 1**

*Lord, hear the right, regard my cry,  
My prayer from lips sincere;  
Send Thy approval from on high,  
My righteousness make clear.  
Thou in the night my heart hast tried,  
Nor found it turned from Thee aside.*

**Verse 2**

*With steadfast courage I design  
No wrong to speak or do;  
Thy path of life I choose for mine  
And walk with purpose true.  
For help, O God, I cry to Thee,  
Assured that Thou wilt answer me.*



**Verse 3**

*O Thou that ever savest those  
Whose trust on Thee is stayed,  
Preserving them from all their foes  
By Thy almighty aid,  
Let me Thy lovingkindness see,  
Thy wondrous mercy, full and free.*

**Verse 4**

*When I in righteousness at last  
Thy glorious face shall see,  
When all the weary night is past,  
And I awake with Thee  
To view the glories that abide,  
Then, then I shall be satisfied.*