

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

2ND GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 20

Overcoming Temptation



Overcoming Temptation

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month's books, you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will teach the students what temptation is and how Christians can overcome it.

Key Verses

1 Corinthians 10:13; Daniel 1—Main Teaching Passages

Books to Memorize

Matthew, Mark, Luke, John, Acts, Romans, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1&2 Thessalonians, 1&2 Timothy, Titus, **Philemon, Hebrews, James, 1&2 Peter**

Hook

Put a piece of candy from the prize jar on each student's desk. Before you put it down, tell the students that they are not to touch it. Then wait a minute or two. Perhaps even turn your back to the class to do something. See if any of the students took the candy. Then ask them to raise their hand if they wanted to take the candy.

That feeling of wanting to do something even though you know it's wrong is called temptation. Today, we will learn how and why we should overcome temptation and do what is right.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

As Christians who have been set free from sin, the Bible tells us that we should resist temptation and do what God wants. This is not easy, as Satan always looks to tempt us to sin and get us to disobey the Lord. However, in 1 Corinthians 10:13 we are told that God helps us in our temptations by not allowing us to be tempted above what we are able to bear and providing for us a way of escape for us to do the right thing and overcome our temptations. We will see this in today's story.

Daniel 1 introduces us to Daniel. Daniel was an Israelite from Judah, but when he was young, the Babylonians conquered Judah and took him and many others captive. Daniel and his three friends were given new names and brought to the palace, where they would be trained to serve the king of Babylon. During their training, the king provided food and drink for them to eat, but eating this food was against God's law. Daniel was told to eat it, and everyone except his three friends were going along with it, but Daniel said he could not eat the king's food and disobey God. He asked the king's servant to feed him and his friends vegetables instead, but the servant was afraid he would get in trouble. Daniel then said to give them vegetables for ten days and see if they looked as strong as the others, and he agreed. After ten days, Daniel and his friends were the strongest of all the men in the palace, so the servant agreed to keep giving them vegetables, and Daniel and his friends gained favor in Babylon.

LOOK

Now that we have been set free from the power of sin, fighting sin and temptation is a major part of the Christian life. As we have learned before, temptation is any desire we have to sin. It's that feeling inside you that wants to do the wrong thing, even though you know it's wrong. Whenever we face temptation, we have a choice. We can give in to the temptation and sin, or we can obey God and overcome the temptation.

Daniel could have thought of several reasons why he should eat the king's food (everyone else was doing it, he could get in trouble if he didn't), but he knew that he should obey the Lord no matter what, and so he resisted the temptation and refused to eat it. There are a couple of important things to notice about how Daniel overcame his temptation in this story. Verse 8 says that Daniel purposed in his heart that he would not defile himself with the king's food. He had decided beforehand that he was going to obey the Lord, even before he knew the consequences of his decision. Then, just as Paul said in 1 Corinthians 10:13, God made a way of escape for Daniel by allowing him to eat vegetables for ten days.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

In the story today, Daniel's way of escape was the option to eat vegetables instead of the king's meat. There are several different ways of escape that God might provide for us when we are tempted. Perhaps, like Daniel, He will offer you another choice. Perhaps He will give you a chance to avoid or leave the person, place, or situation that is tempting you. Or maybe He will simply give you the strength to endure the temptation and not sin. Whatever the temptation, God always provides a way to overcome it. Our responsibility is to take the way of escape that God presents.

Every day, we can face all kinds of temptations. We might want to take something that doesn't belong to us, disobey a teacher or parent, or say or do something unkind to someone else. It can be really hard to do the right thing. We might believe that doing what's wrong will feel so good, or think we have good reasons to sin. But as we have learned, sin is destructive and leads only to bad things. When we are tempted, we must choose to reject sin and obey Jesus. In our own strength this is impossible, but because the Holy Spirit is inside of us, He gives us the power to say no to sin and yes to God if we rely on Him. Then we can resolve to do the right thing like Daniel and look for God's way of escape. By doing this, we can honor God and overcome temptation.

TOOK

Have the class list things that might tempt us. Think of ways that you can escape that temptation and pray and ask for Jesus to help you.

Pray: Thank Jesus for giving us the power to overcome temptation. Ask Him to help us when we are tempted.

Parent Question: How can we overcome temptation?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

FURTHER STUDY

Commentary on Daniel 1 by David Guzik

3. ([Dan 1:1-2](#)) Nebuchadnezzar conquers Jerusalem.

In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with some of the articles of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the articles into the treasure house of his god.

a. **Jehoiakim king of Judah:** This was a Judean king placed on the throne by the Pharaoh of Egypt. His name means “Yahweh raises up,” but the Lord did not raise him up at all – Pharaoh did.

b. **Nebuchadnezzar king of Babylon:** This was the mighty ruler of the Babylonian Empire. The name **Nebuchadnezzar** is a Hebrew transliteration of the Babylonian name *Nebu-kudduri-utzur*, which means “Nebu protects the crown.”

c. **Came to Jerusalem and besieged it:** Nebuchadnezzar came against Jerusalem because the Pharaoh of Egypt invaded Babylon. In response, the young prince Nebuchadnezzar defeated the Egyptians at Charchemish, then he pursued their fleeing army all the way down to the Sinai. Along the way (or on the way back), he subdued Jerusalem, which had been loyal to the Pharaoh of Egypt.

d. **In the third year of the reign:** There is also no contradiction between Daniel (who said this happened in the **third year of** Jehoiakim) and [Jeremiah 46:2](#) (which said it was *in the fourth year of Jehoiakim*). Daniel reckoned a king's years after the Babylonian method: the first year of a king's reign began at the start of the calendar year *after* he took the throne. Jeremiah used the Jewish method.

i. “It was customary for the Babylonians to consider the first year of a king's reign as the year of accession and to call the next year the first year... Having spent most of his life in Babylon, it is only natural that Daniel should use a Babylonian form of chronology.” (Walvoord)

e. **And the Lord gave Jehoiakim king of Judah into his hand:** In this 597 b.c. deportation **Jehoiakim**, Eze-
kiel, and others were taken away. This deportation is described in [2 Kings 24:14-16](#).

i. This was prophesied in [Isaiah 39:7](#): *And they shall take away some of your sons who will descend from you, whom you will beget; and they shall be eunuchs in the palace of the king of Babylon.* This prophecy leads some to think Daniel and his companions were made eunuchs. Certainly, the Hebrew term *saris* was used of literal eunuchs; but the word derives from a phrase that simply means to be a servant of the king. It wasn't exclusively applied to literal eunuchs.

ii. The Lord gave Judah into the hands of the Babylonians for mainly two reasons. The first was Israel's idolatry and the second was their failure to observe the Sabbaths for the land ([Leviticus 25:1-7](#) and [26:2-35](#)). This shows that God always settles accounts with those who refuse to respond to His warnings. In the 587 b.c. invasion the city of Jerusalem and the temple were destroyed ([2 Kings 25:9-10](#)).

f. **Some of the articles of the house of God:** Nebuchadnezzar did not take *all* the furnishings of the temple, only **some**. The remaining furnishings were either hidden before Nebuchadnezzar came or they were

brought to Babylon later.

i. The confiscation of these items and their deposit in a Babylonian temple was a dramatic declaration by Nebuchadnezzar saying, “my god is better than your God.” Now the God of Israel had to vindicate Himself.

ii. This was a low time for Judah and God’s people. It seemed that the God of Israel lost out to the gods of Assyria, Egypt, and Babylon. The Book of Daniel shows God vindicating Himself at a time when the conquest of Israel might have brought God’s reputation into disgrace.

B. Babylon’s system of indoctrination.

1. ([Dan 1:3-4](#)) The best and the brightest of Jerusalem’s young men are chosen and taken to Babylon.

Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king’s descendants and some of the nobles, young men in whom *there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had ability to serve in the king’s palace, and whom they might teach the language and literature of the Chaldeans.*

a. **Bring some of the children of Israel:** Nebuchadnezzar not only confiscated holy things from the temple but also the shining lights of Judah’s future (young men perhaps 13 to 17 years old).

i. Walvoord on the phrase **king’s descendants**: “The Hebrew for *the princes* is a Persian word, *partemim*, which is cited as another proof for a late date of Daniel. However, inasmuch as Daniel lived in his latter years under Persian government as a high official, there is nothing strange about an occasional Persian word.”

b. **Who had the ability to serve in the king’s palace:** Nebuchadnezzar demonstrated that he was a wise administrator and a shrewd tactician. Taking these young men as hostages reminded the people back in Jerusalem that they should not revolt against the recently imposed Babylonian rule.

2. ([Dan 1:5-7](#)) In Babylon, the Hebrew youths are groomed for the civil service.

And the king appointed for them a daily provision of the king’s delicacies and of the wine which he drank, and three years of training for them, so that at the end of *that time* they might serve before the king. Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah. To them the chief of the eunuchs gave names: he gave Daniel *the name* Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego.

a. **The king appointed for them a daily provision of the king’s delicacies:** It was a given that the Babylonian government would provide for these young men in training. Yet, having the same food and wine prepared for the king was intended to be a special honor.

i. In the ancient world much more than in the modern world there was a huge difference between the food enjoyed by the elite and what common people ate.

b. **To them the chief of the eunuchs gave names:** Daniel tells us about four of these youths, and their new Babylonian names.

i. The name **Daniel** (meaning *God is my judge*) was changed to **Belteshazzar** (meaning *Bel’s prince*).

ii. The name **Hannaniah** (meaning *Beloved by the Lord*) was changed to **Shadrach** (meaning *Illumined by Sun-god*).

- iii. The name **Mishael** (meaning *Who is as God*) was changed to **Meshach** (meaning *Who is like Venus*).
- iv. The name **Azariah** (meaning *The Lord is my help*) was changed to **Abed-Nego** (meaning *Servant of Nego*).
- c. **Three years of training for them:** The purpose of the food, names, and education was simple. This was an effort at total indoctrination, with the goal of making these young Jewish men leave behind their Hebrew God and culture. Undoubtedly, Nebuchadnezzar wanted to communicate to these young men, “look to *me* for everything.” Daniel and his friends refused, insisting that they would look to God.
- i. Calvin wrote that Nebuchadnezzar knew that the Jews were a stiff-necked and obstinate people, and that he used the sumptuous food to soften up the captives.
- ii. Satan uses a similar strategy against believers today, wanting to indoctrinate us into the world system. Satan wants us to:
 - Identify (name) us in reference to the world.
 - Feed us what the world offers.
 - Educate us in the ways of the world.
- 3. ([Dan 1:8](#)) Daniel’s decision to be faithful.

But Daniel purposed in his heart that he would not defile himself with the portion of the king’s delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself.

- a. **That he would not defile himself:** The ancient Hebrew word **defile** carries the thought of *polluting* or *staining* (see also [Isaiah 59:3](#), [Zephaniah 3:1](#), and [Malachi 1:7](#)). That Daniel **requested** that he might not **defile himself** implies that he explained the *spiritual* basis for his request. He didn’t make it seem that he wanted to avoid the king’s food out of other reasons.
- i. **Therefore he requested:** Daniel made a big deal over a little thing. The only way to go on with God is to be faithful in little things. We might ask, “Daniel, why bring religion into it?” But Daniel realized that his relationship with God touched every area of his life, including what he ate. Significantly, the root of sin goes back to eating forbidden food.
- b. **That he might not defile himself:** Daniel and his friends considered the king’s food defiled for at least three reasons. First, it undoubtedly was not kosher. Second, it was probably sacrificed to idols. Third, eating the king’s food implied fellowship with Babylon’s cultural system.
- i. Daniel did not object to the name given to him, because he knew who he was and others could call him what they wanted. Daniel did not object to the Babylonian education, because he knew what he believed. Daniel *did* object to the food from the king’s table because eating it was direct disobedience to God’s word.
- ii. “By eastern standards to share a meal was to commit one’s self to friendship; it was of covenant significance.” (Baldwin)
- iii. **Nor with the wine which he drank:** God did not forbid drinking **wine**. Nevertheless, in pagan cultures most wine and meat was dedicated to the gods, so Daniel and his friends refused it.
- c. **Therefore he requested:** Daniel made a remarkably courageous decision, especially when we think of all the reasons why it was a hard decision to make.
- i. The *king* ordered the menu. Rejecting the menu was rejecting the king, and could result in severe punish-

ment.

- ii. Refusing the food might have branded them as being *uncooperative*, and could have *spoiled all chances of advancement* (many other Hebrew youths *did* eat the food).
- iii. There was a *real threat of punishment*. Ancient kings were well known for the severe and often sadistic punishments against those who crossed them. Nebuchadnezzar was capable of great cruelty. He murdered the sons of one king of Judah before the king's eyes then immediately gouged out the eyes of the king, so his last memory would always be the murder of his sons ([Jeremiah 39:6-7](#)). Other rulers of Judah were literally roasted to death over a fire ([Jeremiah 29:22](#)).
- iv. The *food itself* was no doubt pretty attractive, and seemed a much better alternative than eating a vegetarian diet and water for three years.
- v. Mere *distance* made this challenging. Separated from family and home, it was easy to compromise.
- vi. It was easy to *think that God had let them down* by allowing them to be carried away into Babylon. These exiles, kidnapped from Jerusalem, might have said: "Why should we risk our neck for a God who let me down?" Yet they were committed to obedience even if God did not fulfill their expectations.

d. **Daniel purposed in his heart:** In this, Daniel illustrated how to conquer a difficult trial and glorify God before others in the midst of testing.

- i. First, *the heart must be set*. Daniel **purposed in his heart**, making up his mind *beforehand* that he would not compromise.
- ii. The *life must be positive*. Daniel found favor with his superiors.
- iii. *Protest must be courteous*. Daniel **requested** to be excused from the king's table. He made a polite request, showing discretion. Making a stand for Jesus Christ does not mean we must be obnoxious.
- iv. *Self-denial must be sought*. Daniel and his friends knew this would *cost* them something, yet they were willing. "Be ready for a bad name; be willing to be called a bigot; be prepared for the loss of friendships; be prepared for anything so long as you can stand fast by Him who bought you with His precious blood." (Spurgeon)
- v. The *test must be boldly put*. "I think that a Christian man should be willing to be tried; he should be pleased to let his religion be put to the test. 'There,' says he, 'hammer away if you like.' Do you want to be carried to heaven on a feather bed? Do you want always to be protected from everybody's sneer and frown; and to go to heaven as if you were riding in the procession on Lord Mayor's day?" (Spurgeon)

C. The results of Daniel's courageous decision.

- 1. ([Dan 1:9](#)) God gave Daniel **favor and goodwill** with the authorities.

Now God had brought Daniel into the favor and goodwill of the chief of the eunuchs.

- a. **God had brought Daniel into the favor:** God did not abandon those who stood for Him. Daniel entrusted himself to God and God came through – though it was no doubt a stretching experience for Daniel and his friends.
- b. **Into the favor and goodwill of the chief:** God moved upon the authorities so they regarded Daniel with **goodwill**; but God also worked through the wise actions of Daniel to cultivate this goodwill.

2. ([Dan 1:10-13](#)) Daniel suggests a plan.

And the chief of the eunuchs said to Daniel, “I fear my lord the king, who has appointed your food and drink. For why should he see your faces looking worse than the young men who *are* your age? Then you would endanger my head before the king.” So Daniel said to the steward whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, “Please test your servants for ten days, and let them give us vegetables to eat and water to drink. “Then let our appearance be examined before you, and the appearance of the young men who eat the portion of the king’s delicacies; and as you see fit, *so deal with your servants.*”

a. **Please test your servants:** Daniel saw the situation through the steward’s eyes and addressed *his* legitimate concerns. He wouldn’t let the chief of the eunuchs pay the price for Daniel’s conscience. In it all, Daniel was willing to put himself and his faith in God to the test.

i. There was something so *reasonable* about Daniel’s approach. He could have gone on a hunger strike or made some other kind of protest. Instead he made a polite request, he made it to the right person and said, “Put us to the test.”

ii. In this sense we might say that Daniel made a godly and wise *compromise* with the **chief of the eunuchs**. He certainly did not compromise in an ungodly way, but he showed the wisdom [James 3:17](#) speaks of: *But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.*

iii. “Martyrs by proxy, who have such strong convictions that they think it somebody else’s duty to run risk for them, are by no means unknown.” (Maclaren)

iv. “It is of no use for a man to say, ‘I have made up my mind upon certain things,’ and to keep doggedly fighting over those matters, while, at the same time, the whole of his life is unkind, ungenerous, and unlovable. Yes, by all manner of means be a martyr if you like; but do not martyr everybody else.” (Spurgeon)

b. **Vegetables to eat and water to drink:** **Vegetables** refers to all kinds of grains and plants, not strictly vegetables. Basically, this was a vegetarian diet, chosen because the meat at the king’s table was not prepared in a kosher manner or it was sacrificed to idols.

i. Daniel was not presumptuous and he did not wrongly test God in this situation, because he had both a command to obey and a promise to trust. [Exodus 23:25](#) says, *So you shall serve the Lord your God, and He will bless your bread and your water.*

3. ([Dan 1:14-16](#)) Daniel and his companions are blessed for their faithfulness.

So he consented with them in this matter, and tested them ten days. And at the end of ten days their features appeared better and fatter in flesh than all the young men who ate the portion of the king’s delicacies. Thus the steward took away their portion of delicacies and the wine that they were to drink, and gave them vegetables.

a. **So he consented with them in this matter:** This was the hand of God at work. The chief of the eunuchs had all the power in this situation. Daniel and his friends seemed to be completely at his mercy. Yet God moved upon this man, and **he consented with them in this matter**.

b. **Their features appeared better and fatter:** This was the hand of God at work. There was no *biological* reason why a vegetarian diet should make them appear **better and fatter**. Perhaps their diet would make them appear the *same* as the other Jewish young men who ate the king’s food, but not **better and fatter**.

4. ([Dan 1:17-21](#)) Daniel and his companions are blessed and promoted.

As for these four young men, God gave them knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams. Now at the end of the days, when the king had said that they should be brought in, the chief of the eunuchs brought them in before Nebuchadnezzar. Then the king interviewed them, and among them all none was found like Daniel, Hananiah, Mishaël, and Azariah; therefore they served before the king. And in all matters of wisdom *and* understanding about which the king examined them, he found them ten times better than all the magicians *and* astrologers who *were* in all his realm. Thus Daniel continued until the first year of King Cyrus.

a. **God gave them knowledge and skill:** The special intellectual ability of Daniel and his companions was not due to their diet, but to the special intervention of the Lord.

i. Some think their diet had a direct effect on their knowledge. Trapp says, “This slender diet was some help to their studies; for loaden bellies make leaden wits.” Nevertheless, the key was certainly *spiritual*.

ii. These young Jewish men *gave themselves to the Lord* in a remarkable way and God *blessed them* in a remarkable way. J. Edwin Orr remembered something Billy Brice said to him: “Edwin, if Christians would only give over and above their reasonable service, the Lord would give over and above the usual blessing.” Daniel and his friends understood this principle, and God blessed them for acting on it.

b. **Daniel had understanding in all visions and dreams:** This shows that purity of heart and faithfulness to God come before enlightenment in divine mysteries. Daniel would later receive great revelation, but now he simply showed himself a dedicated follower of God.

c. **None was found like Daniel, Hananiah, Mishaël, and Azariah:** These young men from Jerusalem were immersed in the study of Babylonian culture, literature, and religion; yet they remained faithful to God. The work of the prophets like Jeremiah, Zephaniah and Habakkuk was not in vain. They were *in* Babylon, but not *of* Babylon.

d. **Thus Daniel continued until the first year of King Cyrus:** Daniel had a long, successful career in the worst of circumstances. He worked for tyrants who thought nothing of killing their staff and advisors, much less of firing them. His employer suffered the worst kind of hostile takeover when the Medo-Persian Empire conquered the Babylonian Empire. The seeds of his great success are evident in the very first chapter of the Book of Daniel.

i. Daniel and his friends show us that inner conviction can overcome *any* outer pressure, and that God-honoring convictions yield God-given rewards.