

How to witness to misguided power. Daniel 6

Change and Uncertainty

Change is always unsettling. Your company is taken over by another, a new boss starts, a new principal comes to the school, a new government comes to power.

What will it be like? How will it affect you? Will it prosper you or disadvantage you?

Change has come to the Babylon of Daniel

The old regime has gone and Darius the Mede has been installed as King

This is a big change, one empire gone, another come

A change that can affect so much of every-day life – new people in positions of power, new structures to master, new rules to get used to

A change that might be good, or ill, or make no difference to the lives of God's people

A kind of change that can create anxiety and insecurity

The kind of change that God's people have experienced repeatedly over the centuries as power has shifted from one group to another, change we are experiencing in a small way as we feel a shift in the values and world view of the society around us

In such times of change, big change, how can we live securely? Where can we find our centre of gravity to give us stability? Where can we put our confidence – position? Property and wealth? Connections? God?

How should we respond if the change looks threatening, if we see some working to exploit that change to our disadvantage and loss?

Daniel 6 shows us Daniel living through a time of great change, change that is exploited to threaten his very life

And what we see in God's word is that

Faithfulness to the faithful God is always the safe place to be

And Faithfulness to the faithful God will bring others to confess His greatness

And in seeing that we will also see how to witness to misguided power

The new regime vv. 1-9

Daniel 6 Darius decided to appoint 120 satraps over the kingdom, stationed throughout the realm,² and over them three administrators, including Daniel. These satraps would be accountable to them so that the king would not be defrauded.³ Daniel distinguished himself above the administrators and satraps because he had an extraordinary spirit, so the king planned to set him over the whole realm.⁴ The administrators and satraps, therefore, kept trying to find a charge against Daniel regarding the kingdom. But they could find no charge or corruption, for he was trustworthy, and no negligence or corruption was found in him.⁵ Then these men said, "We will never find any charge against this Daniel unless we find something against him concerning the law of his God."

Loyal service creates enemies for Daniel vv. 1-5

As the chapter starts we see Darius is shaking up the administration, the bureaucracy.

He is trying to create an effective administration mainly for the purposes of revenue, for the collection of taxes, and so he is delegating the responsibility to 120 satraps, people who would administer smaller areas under his rule.

There was plenty of opportunity to cook the books in the collection of taxes in ancient times. There was no paper trail, computer records, pay as you go possibilities. People brought money, cash, to the collector.

And the temptation was for a minor official to use the collection of taxes to enrich himself at the expense of both the tax payer and the state, to overcharge one and then keep back what was due the king.

So these officials had to be watched. The state bureaucracy needed effective oversight – and so the king appointed three administrators, including Daniel, to be a kind of official auditor v. 2 – to make sure the king would not be defrauded,

But now the problems start, because Daniel was very conscientious and able, and so the King was going to make him auditor general.

Now if you are a government official wanting to use your post to enrich yourself and increase your own power in the administration – and that was the expected thing, why you entered the royal administration – someone in whom there is ‘no negligence and corruption’, who is diligent to protect the king’s interests

Is a threat.

Daniel became an active threat to their plans and ambitions, their careers and wealth

So he had to be discredited, his influence curtailed

But they could find no fault in him – either in his integrity, his work ethic, or his ability

And so they concluded *“We will never find any charge against this Daniel unless we find something against him concerning the law of his God.”*

Note that – Daniel’s enemies weren’t opposed to his faith in itself. As far as they were concerned he could believe whatever he liked about God. They were opposed to his life of faith, the behaviour his faith gave rise to, opposed because it interfered with their own plans, showed up their self interest.

That is the kind of opposition that can arise in any workplace where living as believers, doing what you do ‘from the heart, as something done for the Lord and not for people’ [Col. 3:23], shows up the behaviour of our colleagues – whether that is their laziness, or carelessness, or pilfering, or worse.

In Daniel’s faith, His commitment to God seen in obedience to His law, the officials saw an opportunity to advance themselves by getting rid of him. Together they hatch a plan to use the power of the state to do their dirty work.

The State co-opted to serve their malice with a foolish decree vv. 6-9

Daniel 6: ⁶ So the administrators and satraps went together to the king and said to him, "May King Darius live forever. ⁷ All the administrators of the kingdom—the prefects, satraps, advisers, and governors—have agreed that the king should establish an ordinance and enforce an edict that, for thirty days, anyone who petitions any god or man except you, the king, will be thrown into the lions' den. ⁸ Therefore, Your Majesty, establish the edict and sign the document so that, as a law of the Medes and Persians, it is irrevocable and cannot be changed." ⁹ So King Darius signed the written edict.

They come to Darius together.

That must have impressed him, and no doubt he was pleased by their unanimity – although it was a bit of an exaggeration, Daniel not being involved.

And they make a most flattering suggestion - *establish an ordinance and enforce an edict that, for thirty days, anyone who petitions any god or man except you, the king, will be thrown into the lions' den.*

Darius likes it.

It will enhance his glory, reinforce his power, make clear to all his central role in their lives, their need to depend on him.

The king's power will be seen as the only source of blessing,

And the king the only one to whom they should give their loyalty.

And if they don't, they would suffer the consequences

Excluded from Darius' kingdom by being excluded from life via the lions

The Persian kings already have a high view of their power – the laws they create are 'irrevocable and cannot be changed'. They never get it wrong, never need to change their mind such is their wisdom and might

This new decree will reinforce the king's status, make clear that the gods have given him their power.

It is not quite the same as Nebuchadnezzar's decree in chapter 3

There Nebuchadnezzar had commanded all to do something – to worship his idol.

Here Darius is commanding people not to do something – they must not petition, make prayer to, seek help from – anyone but the king

But it is just as dangerous to God's people, and it serves the administrator's purpose well enough.

And while it sounded good to Darius, as soon as it had to be acted upon he realised it was a foolish decree, one he did not want to carry out v. 14

¹³ *Then they replied to the king, "Daniel, one of the Judean exiles, has ignored you, the king, and the edict you signed, for he prays three times a day."* ¹⁴ *As soon as the king heard this, he was very displeased; he set his mind on rescuing Daniel and made every effort until sundown to deliver him.*

Foolish, because it served the administrators' purpose, not his own

Foolish, because it hurt his own power by destroying a trusted and loyal servant

This is Part of the tragedy of what is happening

The king, the state, is well disposed to Daniel – there is no ill feeling towards him

But his action has exposed Daniel to harm, to death.

We also face a foolish law

At this point we should pause to remember that we are threatened by a foolish law.

The Change and Suppression Legislation. We have talked about it a couple of times because it is a very different piece of legislation

It is not foolish in intent, in seeking to prohibit destructive and shameful co-ercive practices that have harmed young gay people in the past

Practices that have more to do with psychological interventions like aversion therapy, that, at least in my experience, have never had any place in the church.

But some aspects of it, where it goes beyond similar legislation in other states and jurisdictions, have potential for mischief

Only in Victoria, for examples, are adults not free to choose for themselves whether they want to be involved in change and suppression practices and even voluntary conversations between adults could be potentially breaking the law.

Then there is the failure to specifically exclude conversations between parents and their children from its scope

And legislating that only one kind of response to the gender dysphoria of young people, the affirmation approach, is acceptable

Potentially these provisions could be very difficult

For example the act makes illegal

running a support group designed to help people not act on their same-sex attraction where all present are there because they want to be

a religious leader consistently telling a member of their faith to suppress and ignore their feelings of same-sex attraction, or to live a chaste life

Perhaps even praying with them, with their consent, that the Lord would strengthen them to resist acting on their desire

Religious leader – not just ministers – bible study leaders, youth group leaders as well

We will have to wait and see how the VHREOC implement the provisions of the act and

As I have listened to ministers and MP's speak – don't think their intent is the harassment of Christians teaching Christian doctrine

While it may have been of those groups that have pushed the legislation

But it is foolish legislation

In making more difficult difficult conversations between parents and children by having the prospect of state intervention hanging over them

By enshrining what the British High Court [Bell vs Tavistock] has called an experimental treatment as the only approach to gender dysphoria where it is certain that in the coming years knowledge about and responses to gender dysphoria will change

And by robbing adults who want it of honest private conversation

And not taking into account that some people do change their lifestyle

But the real question is – how we will respond to a foolish law, to the power of the State being co-opted by the ambitions of a few

How does Daniel respond? What does he choose to do?

The response of the faithful Daniel vv. 10-18

Daniel 7:¹⁰ When Daniel learned that the document had been signed, he went into his house. The windows in its upstairs room opened toward Jerusalem, and three times a day he got down on his knees, prayed, and gave thanks to his God, just as he had done before.

Daniel's choice v. 10

Daniel knows of the decree's enactment.

So what does he do?

He doesn't make a fuss, doesn't make a show of his commitment to God. He goes into his house, upstairs.

He doesn't seek an audience with the King, doesn't call on his contacts to make him an exception

And he doesn't decide he will pause his devotion – say, only thirty days, I'll keep a low profile and just wait to the trouble passes.

And he doesn't go into hiding

He keeps praying and giving thanks – just as he had done before, [a practice shaped by God's word

He prays to Jerusalem – in line with Solomon's prayer in 1 Kings 8:41-43

Three times a day, in line with Psalm 55:17-18

He keeps praying and giving thanks – just as he had done before,]

Notice that – He gives thanks to the LORD even as His commitment to God becomes a source of danger to Him, for the LORD was still God who gave Him life and health, who had made him one of His people, whose promises were sure

He doesn't change, even though he knows it is a set up, designed to get him out of the way.

He doesn't change – for the LORD is still God

If it was right to pray and give Him thanks before – it was still right. No human decree changes that.

No human decree changes who the LORD is and The LORD gets to say how we should worship Him, how we should respond to His rule and initiative in calling us into relationship with Himself.

Our choice

And that should be our response to this law.

If it is right to tell people that life, eternal life, is found in repentance and faith in Jesus

That Jesus is worth giving up your life to follow – as Jesus himself says

Mark 8:34-38

And if it is right that part of following Jesus for all of us is sexual self control, that all sexual activity outside the marriage of a man and a woman is forbidden and reckoned as sexual immorality for Jesus 's followers – as it is

IF it is right to tell people this in public and individually now

Then it remains right

Jesus is the one who gets to decide what is consistent with following him, not human governments

In fact it is not only right to keep calling people to follow Jesus on His terms – for He is Lord

It would be loveless as well as faithless to stop – for life is only found in following Jesus

The trap is sprung and the limits of human power revealed vv. 11-18

Daniel 7: ¹⁰ When Daniel learned that the document had been signed, he went into his house. The windows in its upstairs room opened toward Jerusalem, and three times a day he got down on his knees, prayed, and gave thanks to his God, just as he had done before. ¹¹ Then these men went as a group and found Daniel petitioning and imploring his God. ¹² So they approached the king and asked about his edict: "Didn't you sign an edict that for thirty days any person who petitions any god or man except you, the king, will be thrown into the lions' den?"

The king answered, "As a law of the Medes and Persians, the order stands and is irrevocable."

¹³ Then they replied to the king, "Daniel, one of the Judean exiles, has ignored you, the king, and the edict you signed, for he prays three times a day." ¹⁴ As soon as the king heard this, he was very displeased; he set his mind on rescuing Daniel and made every effort until sundown to deliver him.

¹⁵ Then these men went together to the king and said to him, "You know, Your Majesty, that it is a law of the Medes and Persians that no edict or ordinance the king establishes can be changed."

Daniel makes his choice and the plotters spring their trap

They find Daniel, as they knew they would, praying in his room 'petitioning and imploring God', the very behaviour the King had forbidden.

They obviously don't think Daniel will get help from his God, his prayers don't worry them – and off they scurry to the King

And they lead the king into the trap they have set for him as well

¹² *So they approached the king and asked about his edict: "Didn't you sign an edict that for thirty days any person who petitions any god or man except you, the king, will be thrown into the lions' den?"*

The king answered, "As a law of the Medes and Persians, the order stands and is irrevocable."

'Didn't you sign an edict ...'

He will not be able to deny it, and when he has affirmed that is his decree they say with glee

¹³ *Then they replied to the king, "Daniel, one of the Judean exiles, not Daniel your trusted adviser and administrator, but Daniel the Judean exile, has ignored you, the king, and the edict you signed, for he prays three times a day."*

¹⁴ *As soon as the king heard this, he was very displeased; he set his mind on rescuing Daniel and made every effort until sundown to deliver him.*

And the King sees his trouble immediately, trapped into inflicting harm on himself. He tries to rescue Daniel, but he is seen to be powerless

¹⁵ *Then these men went together to the king and said to him, "You know, Your Majesty, that it is a law of the Medes and Persians that no edict or ordinance the king establishes can be changed." ¹⁶ So the king gave the order, and they brought Daniel and threw him into the lions' den.*

The one who had been flattered into presenting himself with the power to grant everyone's requests

Cannot even save Daniel from himself, cannot even rescue himself from himself.

Even the power of well disposed rulers is limited. God's people cannot put their trust in them for security. If Daniel's hope had been in Darius he would have faced a crushing disappointment. But the King, confronted with his own weakness, his rule exposed through his own pride as frail and finite, points us to the source of real hope and security

The king said to Daniel, "May your God, whom you continually serve, rescue you!"

And he spends his night in fasting, fasting to express his grief and gain the attention of God.

Darius cares, but his care is no help

Daniel 7: ¹⁷ A stone was brought and placed over the mouth of the den. The king sealed it with his own signet ring and with the signet rings of his nobles, so that nothing in regard to Daniel could be changed. ¹⁸ Then the king went to his palace and spent the night fasting. No diversions were brought to him, and he could not sleep.

Daniel is in the lions' den, and the den sealed so no one can come and secretly rescue him or distract the lions

But Daniel was right to put his trust in God, to keep on living the life of real faith in the living God even if it exposed him to hostility and death.

The outcome vv. 19-28

Daniel 7:¹⁹ At the first light of dawn the king got up and hurried to the lions' den. ²⁰ When he reached the den, he cried out in anguish to Daniel. "Daniel, servant of the living God," the king said, "has your God, whom you continually serve, been able to rescue you from the lions?"

²¹ Then Daniel spoke with the king: "May the king live forever. ²² My God sent his angel and shut the lions' mouths; and they haven't harmed me, for I was found innocent before him. And also before you, Your Majesty, I have not done harm."

²³ The king was overjoyed and gave orders to take Daniel out of the den. When Daniel was brought up from the den, he was found to be unharmed, for he trusted in his God. ²⁴ The king then gave the command, and those men who had maliciously accused Daniel were brought and thrown into the lions' den—they, their children, and their wives. They had not reached the bottom of the den before the lions overpowered them and crushed all their bones.

Whether it is fear or hope that brings him to the lions' den after a restless night, we don't know.

But Darius comes early, and he calls out to Daniel

"Daniel, servant of the living God," the king said, "has your God, whom you continually serve, been able to rescue you from the lions?"

And wonderfully Daniel answers

He is alive, and as Darius soon learns v. 23, unscathed

And it wasn't, as v. 24 shows, because the lions weren't hungry or were tame lions

God has delivered him by sending His angel to shut the lions' mouth, vindicating his innocence before God and the king

It is the LORD, the living God who can rescue – not Darius

And it is the LORD, the living God, whose judgment prevails – not Darius's flawed judgment

And it is the LORD's enemies, those who reckoned Him of no account in their scheming, who are judged.

Daniel was right v. 23 to trust God, to make Him His refuge in the ebb and flow of power politics.

Faithfulness to the faithful God is the safe place to be vv. 19-24

In Daniel

Faithfulness to the faithful God is the safe place to be in all the changes of this life

Our trust is not to be in possessions, property, our own power or influence, not even in friendly politicians

It is to be in the LORD, like Daniel

Daniel didn't try and manufacture or manipulate the outcome himself [cf. Esther and Mordecai]

Rather he kept on entrusting himself to the one who judges justly by keeping on living as His person, keeping on worshipping Him, giving the LORD the thanks that was his due, turning to Him for help.

And as part of that he kept on dealing respectfully with the king.

Did you notice that v. 21 May the King live for ever

No outrage, no bitter recrimination

Respect and service

Trust in God, the LORD who rules over all things,

Trust even when people are seeking to enlist the power of the state to do harm to the LORD's people

is vindicated in Daniel

And in His trust and vindication he points us to the LORD Jesus

In Christ [1 Peter 2: 18-25; Heb. 11:32-38; 2 Timothy 4:16-18, 6-8]

As in Daniel's case Jesus' enemies manipulated the power of the State, the Roman state, to destroy him

And like Daniel He was seized at prayer

And brought to trial by the State

*1 Peter 2:²¹ For you were called to this, because Christ also suffered for you, leaving you an example, that you should follow in his steps. ²² He did not commit sin, **and no deceit was found in his mouth;** ²³ when he was insulted, he did not insult in return; when he suffered, he did not threaten but entrusted himself to the one who judges justly.*

And in that trial He entrusted Himself to the LORD, the true ruler and judge

But unlike Daniel after His unjust condemnation the LORD Jesus was killed – there was no last minute rescue

But He was right to trust the living God

God raised Him from the dead.

The LORD rules, and faithfulness to the faithful and just God is the safe place to be

And because of the LORD Jesus' death – that is the safe place we can be

Daniel was spared because He was innocent

We are not innocent, but guilty sinners

You can think of your own sin perhaps, but of ourselves

More like those envious satraps, trying to work our own advantage, pursue our self interest

Create space for our greed and corruption, where we can do what we want

We deserve condemnation

Yet we can be spared because Jesus bore our sins on the tree

*1 Peter 2²⁴ He himself bore our sins in his body on the tree; so that, having died to sins, we might live for righteousness. **By his wounds you have been healed.** ²⁵ For you **were like sheep going astray, but you have now returned to the Shepherd and Overseer of your souls.***

Forgiven, we can come home to the one who can always keep us, and raise us from the dead – the Shepherd and Overseer of our souls

We can be safe with Him – eternally, whatever others do to us

And that is important, for not all who trust God get the kind of immediate vindication we see in Daniel 6

Clinton has already drawn your attention to the faithful in Hebrews 11:33-38

True – some shut the mouths of lions

But it goes on and says some others experienced mockings, were stoned, died by the sword

Did not receive vindication in this life

Were they right to keep trusting?

Yes – belonging to the risen Jesus, all who trust Him will rise with Him

Listen to the apostle Paul as he speaks of his trial

2 Timothy 4:¹⁶ At my first defense, no one stood by me, but everyone deserted me. May it not be counted against them. ¹⁷ But the Lord stood with me and strengthened me, so that I might fully preach the word and all the Gentiles might hear it. So I was rescued from the lion's mouth.

So I was rescued from the lion's mouth. Literally but He is also comparing his experience to Daniel.

And he speaks with confidence of the Lord's continuing rescue

¹⁸ The Lord will rescue me from every evil work and will bring me safely into his heavenly kingdom. To him be the glory forever and ever! Amen.

But he says that knowing he will die.

2 Timothy 4:⁶ For I am already being poured out as a drink offering, and the time for my departure is close. ⁷ I have fought the good fight, I have finished the race, I have kept the faith. ⁸ There is reserved for me the crown of righteousness, which the Lord, the righteous Judge, will give me on that day, and not only to me, but to all those who have loved his appearing.

Paul is confident that the LORD will rescue him, vindicate him, in life and death – for the Lord Jesus lives

In Christ, the risen, almighty Christ who has all authority, faithfulness to the faithful Saviour, to the faithful God, is always the safe place to be.

But Daniel 6 doesn't just tell us that in all the changes in this life it is right to look for our security to the faithful God, and to Him alone.

It tells us that faithfulness to the faithful God brings others to confess His greatness

Faithfulness to the faithful God brings others to confess His greatness vv. 25-28

The climax of the chapter is not Daniel's rescue, It is Darius' confess in his decree.

Daniel 6: ²⁵ Then King Darius wrote to those of every people, nation, and language who live on the whole earth: "May your prosperity abound. ²⁶ I issue a decree that in all my royal dominion, people must tremble in fear before the God of Daniel:

*For he is the living God,
and he endures forever;
his kingdom will never be destroyed,
and his dominion has no end.
²⁷ He rescues and delivers;
he performs signs and wonders
in the heavens and on the earth,
for he has rescued Daniel
from the power of the lions."*

²⁸ *So Daniel prospered during the reign of Darius and the reign of Cyrus the Persian.*

From being flattered into a issuing a boastful and empty decree, through Daniel's faithfulness, Daniel's faithfulness without rancour even in suffering, Darius now issues a decree where he humbly confesses the truth of Daniel's God.

*For he is the living God,
and he endures forever;
his kingdom will never be destroyed,
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²⁷ He rescues and delivers;
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for he has rescued Daniel
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Responding to the vindication of God's servant

And that is the right response to the faithful God's vindication of His faithful servant.

It is the response God calls for from us all in response to His vindication of His faithful servant Jesus.

You might never have done that – acknowledged that the LORD rules, rules through His King Jesus

Rules over you, and will hold you accountable

You might never have acknowledged His power to rescue and save you

Save you through the death and rising of His Son Jesus where you call out to Him

But that is what the gospel record is for, the record of Jesus' life, His unjust killing, and His resurrection

To bring you to say

I am not in charge, I cannot keep myself safe – in the world God rules and in which he enacts His judgments

But Jesus can and will if I believe the gospel

Not yet a believer – as you think about this world and where safety can be found - now is the time to acknowledge and call out to the saving God

OR at least to find out more. Sign up for Christianity explored, or read a gospel by yourself or with a Christian friend

For Faithfulness to the faithful God is the safe place to be – even if they put you in the lions’ den, even if they put you on a cross, even if they put you in the grave

He rescues and delivers, He gives and preserves life

And that is what all of us must remember when as we live in a world where sometimes power is misguided, manipulated by the enemies of God and His people,

for trusting God like Daniel we can respond like Daniel does, respond well in ways that honour God and bring others to honour Him.

What do we see in His response to misguided power

How to witness to misguided power

Firstly, effective witness starts with integrity of life. He could not be faulted in His service, Conscientious, honest, not driven by self-interest, respectful.

Secondly, he had a public faithful lifestyle, a habit of real relationship with God. He prayed, and we know from Daniel 9 he meditated on His word. He could not be embarrassed or threatened out of that practice, but was determined to honour the living God, to obey God rather than people.

Thirdly, all this was grounded in a real trust in God, trust as He is

*For he is the living God,
and he endures forever;
his kingdom will never be destroyed,
and his dominion has no end.*

²⁷ *He rescues and delivers;*

Whatever happens with the particular piece of legislation – and who knows how it might be enforced – now is the time for all of us to practice this life

To turn away from sin so that our lives are exemplary, and those who look at them can find no fault with them

To nurture and be open about our relationship with the living God by practicing the means He gives us to relate to Him – prayer, meditation on His word, meeting with His people

And to grow in trust in our God – by knowing our Saviour better

Knowing His word

And Knowing its truth because we live with Him

Knowing His love, knowing His might, knowing the power of His life in us.

We don’t know what will happen with this legislation

But we do know the world will continue to be full of change – one regime will follow another, one group will come to power and another be forgotten

And always there will be those who seek to use the change as an opportunity to advantage themselves, promote themselves

So Now, every day, is the day to live as those whose lives witness to the faithfulness of our God

Appendix

Selectins from the ICS {Institute for Civil Society} presentation 16th June 2021

- ▶ ICS has done a comparative study of all 28 ban laws in the world. In 23 of the 28 ban jurisdictions in the world (including Queensland) the only people who are banned from engaging in “conversion practices” (e.g. advice, counselling, therapy) are health service providers, so there is no restriction on parents, relatives, friends, religious and community leaders.
- ▶ In all 28 ban jurisdiction except Victoria (and Queensland which affects only health service providers) it is legal for an adult of sound mind to request and consent to “conversion practices” (e.g. advice, counselling, prayer). **Only in Victoria are adults not free to choose for themselves.**
- ▶ **What is a change or suppression practice**
- ▶ Vic s.5 (1) In this Act, a change or suppression practice means *a practice or conduct directed towards a person, **whether with or without the person's consent—***
 - ▶ (a) *on the basis of the person's sexual orientation or gender identity; and*
 - ▶ (b) *for the purpose of —*
 - ▶ (i) *changing or **suppressing** the sexual orientation or gender identity of the person; or*
 - ▶ (ii) *inducing the person to change or suppress their sexual orientation or gender identity.*
- ▶ **Problems with Victoria's act:** Are vastly broader than international laws on this issue e.g. Victoria creates criminal and VHREOC civil sanctions for adult choices of what counselling, treatment or prayer they want. ACT makes such adult choices the subject of complaint to the ACT HRC (although no redress orders unless there is harm).
- ▶ VIC – Act applies to conduct outside Victoria if it also occurred in Victoria or its effects occurred in Victoria s 8.
- ▶ Victoria expands the ACT's ban:
 - ▶ to conduct, not just practices
 - ▶ to suppressing, as well as changing, sexual orientation or gender identity
 - ▶ to make unlawful CSP conduct with adults who request and consent to it
 - ▶ to create more civil investigation powers of VHREOC and civil sanctions.

- ▶ **Examples of conduct that would be considered illegal under the Act include:**
- ▶ a parent sending their child to an overseas conversion therapy camp to “cure” them of being gay
- ▶ running a support group designed to help people not act on their same-sex attraction
- ▶ a religious leader consistently telling a member of their faith to suppress and ignore their feelings of same-sex attraction. (*Query this assertion if the counsel to abstain or be celibate is given regardless of sexual orientation*)
- ▶ The Act is not intended to ban general behaviour or mainstream religious practices.
Examples of conduct that would not be considered illegal under the Act