

3. Prior to the Fall in Eden, our original parent's direct contact with God was through personal love. They were perfect and therefore a worthy object of divine love.
4. However, when they chose to sin, they acquired a sin nature and God could no longer maintain a loving relationship with them.
5. Righteousness demands righteousness. Man being unrighteous did not qualify.
6. Consequently, righteousness demanded of justice that unrighteousness be condemned.
7. That condemnation placed a barrier between God and man. From that point on, Justice has regulated the relationship between God and man.
8. Petrus Joubert (zhū-ber), vice-president of the South African Republic and a Boor commander during the Boor War with England, is credited with making the following statement: "Force and Right rule the world: Force, till the Right is ready."
We might paraphrase that only slightly to illustrate the principle that mankind's point of contact with God is His Justice: "Justice and Righteousness rule the world: Justice, till Righteousness is ready."
9. Justice rules from the Fall until the Second Advent. Righteousness will rule in the Millennial reign of Jesus Christ.
10. It was divine justice which imputed our sins to Christ and judged them. Sin ceased to be an issue and divine righteousness demanded of justice that it vindicate the believer of any guilt related to his personal sins.
11. It is justice which condemned us at physical birth, it is justice which vindicates us when we are born again.

Romans 8:1 There is therefore now no
condemnation for those who are in Christ Jesus."

12. The Member of the Trinity Who is designated as Chief Justice of the Supreme Court of Heaven is our Lord Jesus Christ.

John 5:22 "Not even the Father judges anyone,
but He has given all judgment to the Son."

13. It is Christ who will preside over the final judgment of human history when the unbelievers are brought before His Great White Throne to face the charge of having rejected Him as Savior in favor of their own "good works."

Revelation 20:11a And I saw a great white throne
and Him who sat upon it ...

14. Whenever Daniel heard his name called, these doctrines and principles were



- brought to his mind.
15. Ashpenaz had determined in his interviews with the Jewish hostages that Daniel was the genius of the group. He discerned that he possessed the greatest degree of leadership potential of any of them.
 16. Ashpenaz thus decided to designate Daniel as his star pupil. The Chaldean name which he assigned to Daniel reflects a principle of group dynamics: If you can determine who among a group is its leader, and if you can persuade him to accept your policies, then the other members of the group will follow along.
 17. Since Ashpenaz had determined that Daniel was that young man, he assigned to him the most prestigious name in the Chaldean culture: **בֵּלְטַשְׁאֲצַר (Belteshazzar)**.
 18. The nom de guerre means “Bel’s Prince” and referred to the chief deity of the Chaldean pantheon, on a par with Zeus in Greek mythology or Jupiter in Roman mythology.
 19. Daniel was so complete as an individual that Ashpenaz chose to identify him with the supreme god of the Chaldean pantheon. Daniel was physically perfect, handsome in appearance, and mentally a genius. With great ability to learn new information and categorize it, he possessed all the attributes of leadership dynamics including flare, temperament, charisma, poise, confidence, composure, and class. He could think under pressure and could articulate his ideas effectively. And we are going to see he also had the ability to negotiate.
 20. Ashpenaz’s tactic was to identify Daniel’s brilliance with Bel and, by application, deny his brilliance had anything to do with Elohim, the God of Israel. The suffix -el in Daniel is the designation for Elohim. It is translated “God.” In addition, the word “Elohim” is the matrix from which the doctrine of the Trinity is developed. The “-im” ending is the Hebrew language’s means of forming the plural. The Scriptures clearly identify three persons who possess equal divine essence: God the Father, God the Son, and God the Holy Spirit. Consequently, Elohim speaks of God as being One in essence but Three in personality.
 21. Since the name “Daniel” contains the God of the Jewish faith and thus a constant reminder to Daniel of both his culture and his faith, Ashpenaz felt he needed to make a change.
 22. You can’t change history, but you can change a person’s perception of history and therefore rob him of his heritage, his culture, and his identity.
 23. In his book, *The Disuniting of America*, Arthur Schlesinger, Jr., makes this



statement: “History is to the nation as memory is to the individual.”

24. To which I would add, “Change the memory of enough individuals through the rewriting of history and you destroy that nation’s heritage, culture, and identity.”
25. This name change was the beginning of Ashpenaz’s propaganda program designed to brainwash Daniel. However, he will learn you cannot brainwash a genius Jew whose soul contains maximum doctrine.
26. Ashpenaz is operating on the shallow assumption that if you change a person’s name, you can change the person.
27. Daniel may have had the physical appearance that he came from the gods, but within his soul, Daniel came armed with an arsenal filled with doctrinal artillery.

III. HANANIAH: חַנַּנְיָהוּ (*Hananyahu*)

1. **Hananiah** means, “**The Lord is gracious.**” Grace is the title of God’s perfect plan for the human race. Grace is God’s guarantee of our provisions for both time and eternity.
2. Hananiah’s name was a constant reminder to him of one of the Faith-Rest Drill’s major rationales: The Plan of God, which emphasizes the fact that you were known to God in eternity past and chosen by Him as spiritual aristocrats designed to have an impact on history.
3. This objective is available to every believer and is accomplished through grace. Thus, everything that Hananiah has is by courtesy of God’s grace.
4. His physical appearance apparently even exceeded that of Daniel’s. His new name is **Shadrach**, which means “illuminated by the sun god.”
5. The implication of the nom de guerre is that this young man’s resplendent appearance is by virtue of the sun god through his magical healthy rays filled with vitamin D.
6. The name Shadrach is designed to erase from Hananiah’s memory the reality of God’s grace plan for his life.

IV. MISHAEL: מִשְׁאֵל (*Misha’el*)

1. **Mishael** means, “**Who and what is the Lord?**” This name serves as a constant reminder to Mishael of the divine essence of God.
2. “Who and what is God?” poses a rhetorical question which motivates the memory center to recall all of the divine attributes: Sovereignty, righteousness, justice, love, eternal life, omnipotence, omnipresence,



- omniscience, veracity, and immutability.
3. Consequently, Mishael's name speaks of another of the rationales from the Faith-Rest Drill: The Essence of God Rationale.
 4. When you are constantly aware of the essence of God, you develop the attitude that you are incapable of preserving your own life and limb in the environment of Cosmos Diabolicus.
 5. Ashpenaz's nom de guerre for Mishael was designed to shift his emphasis away from God's essence and replace it with emphasis on "Who and what is **Ishtar**."
 6. Meshach's name means, "who and what is Ishtar?" Ishtar was the female idol of Babylonian and Chaldean cultures. She was equivalent to the Greek pantheon's Aphrodite, Rome's Venus, Egypt's Isis, and Canaan's Asherah.
 7. She was the god of maternity, sexual love, and fertility. As in all religions, she was related to the perversions of idolatrous worship and the practices of the Phallic Cult.
 8. The Chaldeans saw great spirituality in such activities and the hope of Ashpenaz was that Mishael would forget who and what the Lord was and begin to learn who and what Ishtar is by assigning him with the name of **Méshach**.
- V. **AZARIAH**: עֲזַרְיָהוּ ('Azazyahu)
1. Azariah means, "The Lord is my help," and refers to God's daily provisions of logistics for both life and godliness.
 2. Azariah learned from his youth that although he was expected to do his best and follow Biblical mandates, the details were up to God.
 3. We cannot plan for all life's exigencies therefore we must depend on God's grace to provide for us our necessities.
 4. Thus, Azariah's name was a constant reminder to him of the Faith-Rest Drill's rationale for Logistical Support.
 5. No matter how smart we are, there are just too many variables which cause our best laid schemes to go awry.
 6. Azariah had developed a modus operandi of depending upon the Lord for his needs.
 7. Ashpenaz hoped to change that with the nom de guerre, Abéd-negō, meaning "The Slave of Nego."

8. Nego is a variation of Nabu, the Secretary of Education for the Chaldean pantheon. Nabu was the god of wisdom and education.
9. The system Ashpenaz intends to utilize in brainwashing these Hebrew boys is education. He plans to indoctrinate them into the culture of Chaldea.
10. The Jews today are very bigoted and rightly so. No other race in human history can hope to measure up to the accomplishments of the Jewish people.
11. However, these young men were bigoted because of several very legitimate reasons:

They were God’s chosen people, the children of Abraham, Isaac, and Jacob, thus they knew they were racially superior to the Chaldeans.

From Codex I of the Mosaic Law, known as the Ten Commandments, the Jews were imputed a heritage which was culturally superior to Chaldeans.

From Codex II of the Mosaic Law, the Jews had been imputed a system of worship which was spiritually superior to the Chaldeans, i.e., grace orientation.

From Codex III of the Mosaic Law, the Jews had been imputed a system of law which was politically superior to the Chaldeans, i.e., the laws of divine establishment.

12. Ashpenaz hoped that within three years he could indoctrinate the young men into the society, the culture, the religion, and the politics of Chaldea.
13. His goal was to transform them mentally from being Hebrews to becoming Chaldeans.
14. If he were successful, after three years, they would be ready to fill the appointments Nebuchadnezzar had in mind for them.
15. Ashpenaz has now kicked off his indoctrination program: He has announced to them their daily diet and assigned to them their noms de guerre.
16. As he suspected, Daniel was indeed the leader of the young hostages. And Daniel makes his first courageous stand for doctrine in verse 8.

Daniel 1:8 “But Daniel made up his mind [שׂוּם (sum): “to consider and then to determine.”] that he would not defile himself with the king’s choice food or with the wine which he drank; so he sought permission from the commander of the officials that he might not defile himself.”