

יהוה Twenty-Seventh Passover and Feast of Unleavened Bread 6010

The “Decryption” of Shadrach, Meshach, and Abed-nego, Part 6

Praise יהוה! Let everything that has breath, Praise יהוה! Let everything that has breath this day magnify Almighty God, יהוה, through His true and living Son, יהוה בן יהוה, in whom the arm of the Lord, יהוה is revealed. For יהוה בן יהוה shall grow up before the Lord, יהוה, as a tender plant, and as a root out of a dry ground.

Surely יהוה בן יהוה hath borne the griefs, and carried the sorrows of His people: yet they have not esteemed Him stricken, afflicted, and smitten of God, יהוה. All of the so-called Black people of Babylon-America, the (descendants of slaves), like sheep have gone astray; and have turned every one to his own way; and the Lord, יהוה hath laid on יהוה בן יהוה the iniquity of us all.

יהוה בן יהוה has been oppressed and He has been afflicted. He was brought as a lamb to the slaughter, and as a sheep before her shearers as dumb; yet He opened not His mouth.

He was taken from prison and from judgment: who shall declare His chosen generation? For He was cut off out of the land of the living; and for the transgression of His people, the chosen of יהוה, He was judicially stricken.

Strictly speaking, it is יהוה בן יהוה, the Promised Son of יהוה, who is despised and rejected of men; yet, it pleased the Lord, יהוה, to bruise בן יהוה and put him to grief. He is a man of sorrows acquainted with grief; as His own people, the so-called Black people in Babylon-America (descendants of slaves), hid their faces from Him; and therefore, esteemed Him not. יהוה בן יהוה was wounded for the transgressions of His people and bruised for all of their iniquities. The chastisement of all of our peace is upon Him; and through His stripes we, the chosen people of יהוה, shall forever be healed. Praise יהוה for יהוה בן יהוה! Praise יהוה!

Almighty God, יהוה, shall see the travail of the soul of יהוה בן יהוה, and He shall be satisfied; and by the knowledge of His righteous servant בן יהוה many shall be justified. We are witnessing the fulfillment of the prophetic last days of evil rule when the chosen people of יהוה shall make the soul of יהוה בן יהוה an offering for their sins.

Then, Almighty God, יהוה, shall see the seed of יהוה בן יהוה prolong the days of יהוה בן יהוה, and the good pleasure of יהוה בן יהוה shall prosper in their hands. As a result, Almighty God, יהוה, shall divide יהוה בן יהוה a portion with the great, and יהוה בן יהוה shall divide the spoil with the strong; because He hath poured out His soul unto death. יהוה בן יהוה was numbered with the transgressors, bore the sins of many, and made intercession for the transgressors.

Inasmuch as יהוה בן יהוה had done no violence, neither was any deceit in his mouth, He has made His grave with the wicked, and accordingly with the rich in His death. Therefore, because of His intercession for the redemption of His people (Yehuwdah, the descendants of slaves) in Prophetic Babylon-America this day, let us magnify and exalt the Lord, יהוה בן יהוה and exalt His name together! Praise יהוה for His magnificent and Exalted Son, יהוה בן יהוה, forever! Praise יהוה!

Welcome to our Twenty-Seventh Annual Passover and Feast of Unleavened Bread 6010, and to this seminar entitled *The “Decryption” of Shadrach, Meshach, and Abednego,*” Part 6. Praise יהוה!

Today we shall continue to search out the knowledge of enduring light that dwells in **יהוה בן יהוה**; that through the study of His words, He might reveal His most deep and secret things. And that He will give us the wisdom to understand the fear of God, **יהוה**, and show us His covenant so that we may patiently set our hope in Him. Let us read Psalm 131:3:

***3 Let Israel hope in the LORD, יהוה בן יהוה,
from henceforth and forever.***

Praise **יהוה**! In our hope to understand the fear and secret things of **בן יהוה יהוה**, we shall also move forward in our ongoing search for a divine and prophetic understanding which surrounds the cryptic subject matter of Shadrach, Meshach, and Abednego. In addition, we shall seek to unfasten and find out past events that are relevant to the tribe of Yehuwdah, the revelatory coming of the Promised Messiah, **יהוה בן יהוה**, springing up from Yehuwdah; and the final stages of prophetic Babylon-America today.

Accordingly, from earlier studies in our overall research of Daniel 1:4, we brought to light, that past events in the life of Daniel, clearly represented the coming Messiah, **יהוה בן יהוה** as the prophetic *Prince* of the *kings* of the earth. And in like manner, we also uncovered the coming of **יהוה בן יהוה**

disguised in Daniel 1:4, behind the cover of an obscured king in which *certain children* of Israel were symbolically referenced as “*the king’s seed.*”

Here, we will seek to learn additional information regarding *certain children* that were singled out, examined, investigated, and interrogated who were “*of the king’s seed*” in the writings of Daniel. We will pay close attention to the model behavior illustrated by them as an indication of prophetic attributes required of the sons and daughters of **יהוה בן יהוה** in the Nation of **יהוה** during the last days of evil rule. Praise **יהוה**! Let us read Daniel 1:4:

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Let us proceed by scrutinizing the phrase “*children in whom was no blemish,*” in order to identify with the character and essential nature of these *certain children*, who had ability in them, to stand. To gain this understanding, we shall examine the keyword *children* from another perspective to see a depiction of their model behavior as a prophetic demonstration for us today.

On the authority of *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990 in the Hebrew Dictionary of the Old Testament under the reference number 3206, the word **children** is defined as “something that is born, that is an offspring; or a son.” The word **born** as documented in the *Random House Webster's College Dictionary WordGenius*, copyright 2004 computer software equates to “brought forth by birth.” And **birth** is referenced as “to initiate.”

We can reason from these opening facts that after a set time of captivity in Ancient Babylon, these *certain children* (Daniel, Hananiah, Mishael, and Azariah) from among descendants of the tribe of Yehuwdah, were *born* as the offspring of God, יהוה. And as a result of being brought forth through the means of initiation, they had become the first-begotten *sons* of God, יהוה out of Babylonian captivity.

To better understand the nature of their birth coming out of the ways of Babylon, let us continue with the word initiate. **Initiate** from the same reference source is defined as “introduced to the knowledge of a subject”; and the word **introduce** the root of **introduced** implies “to bring (a person) to first knowledge or experience of something.”

We can affirm conclusively that these certain *children* represented a chosen part from among the captives of Yehuwdah—the king’s seed—to be introduced into hidden knowledge on the subject of the Son of God, יהוה and His future kingdom. They were also brought into the true understanding of the Son of יהוה by having firsthand knowledge and firsthand experience of what must be known in order to stand in the righteous kingdom of יהוה.

Let us read Daniel 1:17 for clarification:

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

Here, we must point out that due to the firsthand knowledge they had gained from יהוה and as proved in related research, Daniel, Hananiah, Mishael, and Azariah were identified by the Babylonian government as *certain children* among the captives of Yehuwdah.

Thus, they were singled out as having true knowledge, skill, learning, and wisdom in the understanding of their God, יהוה. To better point out the essential nature and characteristics of these *certain children* in the phrase “**children in whom was no blemish,**” we will proceed with the word *born*, stemming from the first keyword, *children*.

Utilizing the *Random House Webster's College Dictionary WordGenius*, copyright 2004 computer software once again, the word **born** is also documented as “the past participle of bear.” The word **bear** (used as a verb transitive) means “to sustain or be capable of; to transmit or spread; to accept or have as an obligation; and to produce by natural growth.”

It is clear from these definitive facts that the “*children in whom was no blemish*” as depicted by Daniel, Hananiah, Mishael, and Azariah, had accepted as their obligation the transmittal and spreading of the coming kingdom of Son of God, יהוה. Let us read St. John 14:10-12:

10 Believest thou not that I [יהוה בן יהוה] am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.

11 Believe Me that I [יהוה בן יהוה] am in the Father, and the Father in Me: or else believe Me for the very works' sake.

12 Verily, verily, I [יהוה בן יהוה] say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.

And because Daniel, Hananiah, Mishael, and Azariah believed in their God, יהוה and accepted His divine study approach, by which their natural growth would be sustained, they were capable of producing and authenticating

detailed information of the coming kingdom of the Son of God, יהוה. Let us read Daniel 2:44 up to the colon:

44 And in the days of these kings shall יהוה, the God of heaven, set up a kingdom, which shall never be destroyed:

Let us read on in Daniel 7:27:

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

It is a fact that Daniel, Hananiah, Mishael, and Azariah represented the saints of the Most High, יהוה, declaring that an everlasting kingdom would be set up by the Son of God, יהוה, the God of Heaven. Praise יהוה!

Maintaining our line of research from the same reference source, let us proceed with the word ***bear*** once again. The word ***bear*** also means to “have in; and give: as *to bear testimony*.” We can further confirm that the “***children in whom was no blemish,***” learned through Daniel, the revelations He received from יהוה, to have in their minds the will to keep the covenant of God, יהוה. Let us read Psalm 132:12:

12 If thy children will keep My covenant and My testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

And because Hananiah, Mishael, and Azariah kept the covenant of יהוה as commanded by Daniel, they were then capable in giving evidence of the testimony of the Son of God, יהוה in which they had received. Let us read St John 3:33:

33 He that hath received His testimony hath set to his seal that God, יהוה, is true.

Furthermore, these certain “*children*” in whom was no blemish, were given the power of mind to have in them the capability of establishing proof that substantiated the future kingdom of the Son of God, יהוה. And they had the ability to sit on the throne as the sons of the Son of God, יהוה. For proof of this fact, let us read St. John 1:12:

12 But as many as received Him [יהוה בן יהוה], to them gave He power to become the sons of God, יהוה, even to them that believe on His name:

All of the scriptures we have noted thus far prove conclusively that Daniel, Hananiah, Mishael, and Azariah were disciples of God, יהוה who were sealed in His law. Let us read on in Isaiah 8:16 and 20:

16 Bind up the testimony, seal the law among My disciples.

20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Consequently, it is apparent from these scriptures, that not only were Daniel, Hananiah, Mishael, and Azariah sealed in the laws of יהוה, they were also bound with His testimony and believed on His name. Therefore, they carried His light in them.

At this point, let us move on with our analysis of the word *bear* once again, to extract additional insight on the essential character and nature of the “*children in whom was no blemish.*” Continuing with the *Random House Webster’s College Dictionary WordGenius*, copyright 2004 computer software, the word **bear** is also referenced as “to exhibit; and to show.” These two important details authenticate clearly that these *certain children*, who accepted the obligation of giving testimony, had the capacity to exhibit the light of the Son of יהוה; and to show in the scriptures, His prophetic kingdom. In addition, while they were in the midst of their own captive people, (descendants of Yehuwdah), they had the capacity to display and show evidence of the coming kingdom of God, יהוה.

To understand the symbolic obligation of Daniel, Hananiah, Mishael, and Azariah to give testimony by exhibiting and showing in the scriptures that the prophetic kingdom of heaven was near, we must go to the **cryptic** names

ascribed to these certain *children* among the captives of Yehuwdah. Let us read Daniel 1:6 and 7:

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

At this point, it is necessary to consider and explore the **cryptic** name “**Shadrach**” that was given to Hananiah: the first of the three in line after Daniel as they are always referred. We will search out from past events, how the obligation of these Hebrew children to give testimony, was illusively hidden within this mysterious name; and how their prophetic work was also disguised to prevent a connection between the prophetic rise of **יהוה בן יהוה** and His sons and daughters coming out of Babylon-America today.

Conferring with *The New Strong's Exhaustive Concordance of the Bible*, copyright 1990 in the Hebrew Dictionary of the Old Testament under the reference number 7714, the name **Shadrach** states that it is “probably of foreign origin; and is the Babylonian name of one of Daniel’s companions”; while the *Holman Bible Dictionary*, copyright 1994, computer rendering

suggests that the **cryptic** name **Shadrach** is a “Babylonian name meaning “circuit of the sun.” Considering the validity of these truths, we can substantiate that the Babylonian name “*Shadrach*,” as given to one of Daniel’s companions was prearranged in the Scriptures to disguise a certain *circuit* of the prophetic Son of יהיה. Thus, the name “*Shadrach*” was veiled in authoritative resources as being *of foreign origins* and depicted beneath the cover *of the physical sun*.

To verify our findings with additional back up, let us proceed in our study by considering the key word, *circuit*; stemming from the definitive phrase “*circuit of the sun*.” Documented in the *Webster’s Collegiate Dictionary*, Fifth Edition, copyright 1936 on page 182, the word **circuit** is defined as the “act of moving or revolving around as in a circle; a circuitous route; and a regular or appointed journeying from place to place in the pursuit of one’s calling as a preacher.” Also, **preach** the root word of *preacher* as found in the *Merriam-Webster’s 11th Collegiate Dictionary*, copyright 2003, means “to urge acceptance of an idea or course of action.”

From these additional facts, we can logically reason that Daniel was the first of His companions to move or revolve around the territory of Ancient

Babylon in an appointed circle, while traveling on a circuitous route. In addition, these facts also prove that Daniel in the pursuit of His calling, moved from place to place on a regular journey, while urging his people to accept the ideas of their own God, יהוה as a course for their daily actions. It is undeniable, based on all of the evidence we have seen, that the symbolic *circuit* of Daniel to state publicly the coming of the future kingdom of יהוה typified the calling of יהוה בן יהוה in the end times (this day) of evil rule.

Therefore, just as Daniel moved on a circuitous route in the writings of the Old Testament, so has יהוה בן יהוה in the pursuit of His calling, stated publicly and moved from place to place urging the so called-Black people of Babylon-America (the descendants of slaves) to accept the laws of their own God, יהוה. He has urged them to attend regularly, His circuitous route of annual feast; that are appointed three times in the place where He chooses to place His name. And He has urged them to come out of the ideas of Babylon and to accept as a course of action, the ways and ideas of our own God, יהוה. Let us read Jeremiah 51:6:

6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD, יהוה vengeance; He will render unto her a recompense.

Let us read on in Revelation 18:4 and 5:

4 And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God, יהוה, hath remembered her iniquities.

Throughout prophetic Babylon-America, יהוה בן יהוה has worked from place to place, diligently gathering His people out of mental and spiritual darkness into the light of God, יהוה manifested in His Son. He has urged His people to run to God, יהוה and to hurry into the kingdom of יהוה while His kingdom is at hand. Let us read Matthew 3:16 and 17:

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From that time יהוה בן יהוה began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Furthermore, from the evidence we have examined up to this point, we can also conclude verifiably that the **“children in whom was no blemish”** were the first initiates in the *circuit* of Daniel. They were the first of the sons and daughters of יהוה to keep going and to continue on from their introduction into the hidden knowledge of the future kingdom of God, יהוה.

And at the same time, in knowing the true calling of Daniel and having firsthand experience of the work to be fulfilled, they accepted an appointed course of action from Daniel as their *Master* teacher. In other words, they joined the *circuit* of Daniel so as to stand one with him in urgently testifying that the righteous kingdom of יהוה was at hand. Let us read Matthew 10:5-7 to see another example of how this symbolic work during the times of Daniel, would play out within the Nation of יהוה through the *Supreme, Grand, Noble, Master Teacher, יהוה בן יהוה*:

5 These twelve יהוה בן יהוה sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

In order to get a better picture of how the disciples of יהוה בן יהוה were to go out and *preach* that the kingdom of יהוה בן יהוה was at hand, let us compare the symbolic “*course of action*” accepted by the companions of Daniel after coming out of the ideas of Babylon. To achieve this point of study, we shall go back to examine the keyword, *preach* once again.

In conferring with the *Webster's Collegiate Dictionary*, Fifth Edition, copyright 1936 on page 780, the word **preach** also means “to proclaim tidings; and to inculcate in discourse.” The word **discourse** on page 288 denotes the “extended treatment of a subject in a speech, writing, oration or the like; also the orderly communication of thought in speech or writing.”

We can reason beyond a shadow of doubt that Daniel possessed a divine program of instruction and course of action strictly from God, יהוה. This divine course of action caused Hananiah, Mishael, and Azariah to keep going, inculcate, and proclaim in open discourse, the good tidings of the kingdom of יהוה. And because of their “divine” instruction, they conducted themselves in such a manner that they progressed through his course of study, so as to communicate in an orderly fashion, that the kingdom of יהוה was at hand. Let us read 2 Timothy 2:15 and 21:

15 Study to show thyself approved unto God, יהוה, a workman that needeth not to be ashamed, rightly dividing the word of truth.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

In addition, as a result of following the courses of Daniel, they developed extended treatment on the subject of יהוה as a direct reflection of Daniel in

speech, writing, oration, and the like. Let us read another example of how this past representation of Daniel, as depicted in Daniel 1:4, holds true in the prophetic rise of **יהוה בן יהוה** and the Nation of **יהוה**. Let us read Matthew 11:29:

29 Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Let us read on in St. John 13:15:

15 For I [**יהוה בן יהוה**] have given you an example, that ye should do as I have done to you.

Let us read 1Timothy 4:13; 15 and 16:

13 Till I come, give attendance to reading, to exhortation, to doctrine.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

So as it is this prophetic day in these last days of satanic rule, the kingdom of **יהוה בן יהוה** is at hand. And just as Hananiah, Mishael, and Azariah, we are the children of **יהוה** and the sons and daughters of **יהוה בן יהוה** who must take heed to inculcate the “divine” doctrines of **יהוה בן יהוה**. We must keep going, meditate, and give ourselves wholly to the things of **יהוה בן יהוה**; so that our profiting in speech, writing, oration, and the like may

appear to all as a reflection of יהוה בן יהוה. Furthermore, we must eagerly continue in the reading and exhortations of יהוה בן יהוה, to proclaim in discourse the good tidings of the kingdom of יהוה as an example of בן יהוה יהוה. For in doing this, we as well as those who shall hear and see extended treatment of orderly communications on the knowledge of יהוה and His Son, יהוה בן יהוה shall be saved. Praise יהוה for His merciful Son, our Savior, יהוה בן יהוה! Praise יהוה!

From this point, let us continue by going back once again to the keyword *circuit*, stemming from the cryptic name “*Shadrach*” examined earlier in our study. We shall scrutinize and decrypt another mysterious meaning of “*Shadrach*” through the key word *circuit* in connection to Daniel, Hananiah, Mishael, and Azariah. On the authority of the *American Heritage Talking Dictionary*, copyright 1997 computer software, the word *circuit* is also synonymous to the word “circle.” **Circle** as found in the *Webster’s Collegiate Dictionary*, Fifth Edition, copyright 1936, on page 182 denotes “a company bound by a common tie.” **Company** in the *Merriam-Webster’s 11th Collegiate Dictionary*, copyright 2003, computer software, describes “a group of persons; association with another; and companions”; while **companion** states “one that accompanies another.”

Having uncovered all of these important points, we can add to our earlier study of “*Shadrach*,” that Daniel, Hananiah, Mishael, and Azariah represented a distinct group of persons in association with one another, hidden within this **cryptic** name. As a matter of fact, we can also extract that Hananiah, Mishael, and Azariah stood as the cooperative company of the House of יהודה. Being as though they worked as the family circle of יהודה, bound by a common tie in the *circuit* of Daniel, they moved as one within the House of יהודה. Let us read Daniel 2:17 to emphasize their family association and common tie with Daniel:

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

Unquestionably without doubt, Hananiah, Mishael, and Azariah accompanied Daniel as his faithful companions in making known and proclaiming publicly the testimony of the kingdom of יהודה.

Let us prove the importance of their companionship with Daniel even further, by examining the significant root word, *accompany* stemming from *companion*.

Based on the correctness of the *Merriam-Webster's 11th Collegiate Dictionary*, copyright 2003, computer software, **accompany** means “to perform an accompaniment to or for; while **accompaniment** states “an addition intended to give completeness.” And the root word **complete** from *completeness* is described as “highly proficient; having all necessary steps; fully carried out; and brought to an end.”

We can validate from all of the evidence we have seen up to this point that Daniel, Hananiah, Mishael, and Azariah (in whom was no blemish), were one family joined together in the name and House of יהיה. And these children (Hananiah, Mishael, and Azariah) were to carry out fully a specific work in addition to Daniel. This specific work was intended to give completeness to their ability to stand in the king's palace, in the House of יהיה. Conclusively, as a result of adhering to Daniel's study methods, יהיה gave them the aptitude to become highly proficient having all of the necessary steps to communicate the wisdom of God, יהיה, which would make them whole and complete. Let us read James 1:5-8:

5 If any of you lack wisdom, let him ask of God, יהיה, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord, **יהוה בן יהוה.**

8 A double minded man is unstable in all his ways.

Furthermore, through their stability in unwavering study to stand approved by **יהוה** and their genuine faithfulness to perform the work as Daniel had prescribed, **יהוה** was in the midst of them.

Likewise, in the same fashion, as the time of evil rule in Babylon-America is brought to an end, the companions of **יהוה בן יהוה** as those of Daniel shall perform an accompaniment to **יהוה בן יהוה** and fully carry out a specific work for the kingdom of **יהוה בן יהוה**. **יהוה בן יהוה** shall cause them to become highly proficient in communicating the wisdom of **יהוה** which shall make them whole and make them complete. Moreover, in addition to having the necessary steps intended to give them completeness in accompanying Him, **יהוה בן יהוה** shall give them the keys of the kingdom of heaven; and whatsoever they shall bind or loose on earth shall be bound or loosed also in heaven. Praise **יהוה**! Let us read Matthew 16:19:

19 And I [יהוה בן יהוה**] will give unto thee the keys of the kingdom of heaven: and whatsoever**

thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Let us proceed to gain more understanding of what the companions of יהוה shall do in the likeness of Daniel and His companions to *bind* and “to bear testimony” while holding the keys of the kingdom of heaven. We must return once again to our earlier study of the word *bear* stemming from the word *born* which originated from our first keyword, *children*.

Referenced in the *Random House Webster’s College Dictionary WordGenius*, copyright 2004 computer software, the word **bear** is also described as “to suffer; endure; to carry in the mind or heart; to exhibit; to possess as a quality or characteristic; and be entitled to.” We can definitively determine and establish undeniably from this context of the word *bear* that Daniel and his companions, carried in their hearts and in their minds the true testimony of the kingdom of יהוה. And because they were bound to the testimony of יהוה, they knew that they had to suffer and endure any process, or any condition that the Babylonian government via *Ashpenaz* should set up in opposition to them. Let us read Daniel 3:4-6 in reference to their global institution of oppressive executive conditions:

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

Moreover, according to prior research of these expanded executive orders Daniel, Hananiah, Mishael, and Azariah knew that the Babylonian homeland security surveillance technologies via *Ashpenaz*, would be designed in such a way to oppose the advancing kingdom of יהוה, the God of heaven. They also knew that as a result of legislated bounds and subsequent restrictions, they would have to suffer and endure any decrees enacted by king Nebuchadnezzar in the halls of the Babylonian government. Let us read Daniel 6:7-9:

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

Nevertheless, in spite of the false golden image, all the presidents of the kingdoms, and the executive surveillance decrees written into law, no visible effects were seen on the obligations of Daniel and his companions “*to bear testimony*” of the coming Kingdom of יהוה, the God of heaven.

However, even though there were no visible effects on the family *circuit* of Daniel to move from place to place, publish and transmit the approaching kingdom of their God, יהוה, they were openly accused of disregarding the decreed bounds and restrictions enforced through the Babylonian government. Let us read Daniel 3:12 after the first semicolon:

***12 ... these men, O king, have not regarded thee:
they serve not thy gods, nor worship the golden
image which thou hast set up.***

Thus, we can conclude without a doubt that the characteristic quality and sound ability possessed by Daniel and his companions to exhibit testimony of יהוה while facing temptation, loosed the effects of the executive bounds and restrictions that were set up in opposition to them. And as a result of their essential character and sound ability to adhere to the instructions of Daniel entitled them to stand in the king’s palace; thus, rendering them *certain* “***children in whom was no blemish.***”

In like fashion, as Daniel and his companions, you shall be pointed out this day as the kingdom of **יהוה בן יהוה** advances to be brought before governors, kings, and councils for the sakes of **יהוה בן יהוה** and as a testimony against them. We have the same comfort in **יהוה בן יהוה** this prophetic day, just as Hananiah, Mishael, and Azariah of knowing to fear none of those things that we shall suffer because the Son of **יהוה** is in the midst of us. And most assuredly, we must possess the characteristic quality of faithfulness to endure as Daniel and his companions so that we may receive a crown of life. Let us read Revelation 2:10:

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

For these reasons, and from all we have seen and examined today, it is fundamentally imperative that the sons and daughters having the keys of **יהוה בן יהוה** must exhibit the work of speaking and writing unconditionally of the true testimony of **יהוה בן יהוה**. We must carry in our hearts and in our minds the testimony of **יהוה בן יהוה** which shall entitle us to stand in the King's palace, in the House of **יהוה**.

This is the day that יהוה בן יהוה, the Lord of Host shall be the true crown of glory and a diadem of beauty for the residue of the tribe of Yehuwdah (descendants of slaves), in prophetic Babylon-America. Therefore, let us pray that in the remaining days before the approaching collapse of prophetic Babylon-America that we become His crown of glory and likewise His royal diadem in the palm of His hand. Praise יהוה בן יהוה!

Let us all thank יהוה for His Anointed Son, our King, Lord, and Savior, יהוה בן יהוה and His Eternal kingdom to come. Praise יהוה! And thank you יהוה בן יהוה!