

"You Are Not What Babylon Calls You" – Daniel 1

#1 in Series: "Daniel: Living for God | Living in Babylon"

10/18/26 | Dave Geldart | Tru Community Church

1. [1] BETWEEN TWO WORLDS

- a. You know the feeling, even if you've never put words to it.
- b. You're *in* something but not fully *of* it.
 - i. You're at work and the joke lands wrong, so you laugh half a second late.
 - ii. Or not at all.
 - iii. You're at a cookout, the conversation drifts somewhere you can't follow with a clear conscience, and you suddenly have urgent business at the grill.
 - iv. You're scrolling at 11 p.m. A quiet alarm goes off: *this isn't making me who I want to be*. You scroll another thirty minutes.
 - 1. *I've done all three!*
- c. Or maybe it's just a low hum under ordinary life:
 - i. I love my family. I love this town.
 - ii. And yet something about the whole system feels off from what I believe about God and reality.
- d. You ever feel that? One foot in two worlds?
 - i. That's exactly where Daniel opens. In collision between two worlds.
- e. This summer we studied through Acts. And it ends with unresolved tension:
 - i. Paul is under house arrest in Rome, chained to a guard,
 - 1. and the gospel keeps advancing anyway,
 - 2. right into the heart of the empire holding him.
- f. Acts showed us God's people moving *into* hostile territory.
 - i. Daniel shows us what it looks like to be *embedded* there, for a lifetime,
 - 1. thriving and witnessing from the inside.
 - ii. Same Spirit. Same God.
 - 1. Different angle on the question Acts left ringing in our ears:
2. How do you live faithfully for God when you're not in charge?
 - iii. We'll take 12 weeks to hear Daniel's answer, in 2 parts.
 - 1. The first six chapters will show us *how* Daniel lived in Babylon.
 - 2. The last six show us *why* he could.
 - iv. Today: Daniel chapter 1, around 600 BC.

2. [2] THE LORD DELIVERED

- a. **Daniel 1:1–2 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 delivered Jehoiakim king of Judah into his hand, along with some of the articles from the temple of God. These he carried off to the temple of his god in Babylonia and put in the treasure house of his god.**
- b. Two weeks ago we saw how Jeremiah's letter had God telling these Israelites,
 - i. "I carried you." into Babylon
 - ii. Daniel says it from the other side:
 - 1. [3] *the Lord delivered.*
 - 2. Not "Babylon overpowered."
 - 3. Not "Nebuchadnezzar's army was too strong."
 - 4. Not even "Israel's sin finally caught up with them,"
 - a. though that's true too.
 - iii. The narrator tells us first who was driving.
 - 1. Everything that follows, the exile, the pressure, the reprogramming, happens inside God's sovereignty, not outside it.
- c. Watch what Nebuchadnezzar does with the Jewish temple vessels.
 - i. He parks them in his god's treasure house. A trophy case.
 - ii. The message is clear: your God is one more conquered god.
 - 1. That's Babylon's oldest move, shrinking God to a souvenir.
 - 2. Remember those vessels. We'll see them again in chapter 5.
- d. Here's the first big idea of the series:
 - i. [4] **God's people will often find themselves in "Babylon," but never outside of God's rule.**
 - ii. And that answers Acts' question: How do you live faithfully when you're not in charge?
 - 1. By remembering you were never outside the control of the One who is.

3. [5] WHAT DO WE MEAN BY "BABYLON"?

- a. Let's define "Babylon" carefully, because if we miss this, we'll misread the whole book.
- b. Babylon was a real place, about fifty miles south of modern Baghdad in Iraq,
 - i. It's been extensively excavated
 - ii. And was the largest city in the world for generations.
 - iii. Its Ishtar Gate rose in glazed blue tile, covered with lions, dragons, and bulls.

- iv. The Hanging Gardens were there, one of the seven wonders of the ancient world.
- v. And by some counts the city held over a thousand temples and shrines.
 - 1. A THOUSAND!
- c. Babylon was the pinnacle of human art, science, and religion, fused together.
 - i. Remember that, because it means the pull Daniel felt wasn't the pull of something ugly. It was the pull of something dazzling!
 - ii. Picture four Jewish teenagers from a small, defeated hill country walking through those gates.
 - 1. You might wonder whether your God who just lost the war was worth staying loyal to.
- d. And this particular story we read today is not legend.
 - i. Recovered Babylonian tablets record Nebuchadnezzar's military campaigns, and even the food rations issued to Judah's royal family.
- e. [6] The Bible takes that historical empire and uses it as a TYPE. A recurring pattern. A stand in for something deeply spiritual.
 - i. It starts in the exact same place, about 1800 years earlier, at the Tower of Babel in Genesis 11,
 - 1. Fallen humanity building as high as they can to reach the heavens on their own – to "make a name for ourselves" apart from God.
 - ii. And after, the apostle Peter signs off his letter from "Babylon" (1 Peter 5:13).
 - 1. But this time he means Rome – Babylon in spirit.
 - iii. And in Revelation, Babylon becomes the vivid symbol of every human kingdom that organizes life around anything but the Lordship of Christ.
- iv. Do you see it? This pattern, this TYPE?**
- f. So when I say "Babylon", I'm not merely talking about that ancient empire in southern Iraq,
 - i. but in a deeper sense, I mean any culture, any system, any set of assumptions we breathe in daily that pulls our hearts from the reign of the Living God.
 - 1. Whether it shows up as idols carved in stone
 - 2. or algorithms tuned to keep us scrolling.
- g. And so that means
 - i. [7] WE live in Babylon. Not that one. Ours.
 - ii. St. George, Kansas is not Nebuchadnezzar's court,
 - 1. but spiritual Babylon doesn't need a physical throne room.

2. It just needs a culture confident enough to think it no longer has to submit in all things to King Jesus.
- iii. Hear the tone here, because it sets the course for the series:
 1. This is not a "culture is evil, be afraid" sermon.
 2. It's not a "let's win the culture war" sermon either.
- iv. Two weeks ago we read how God told these same exiles through the prophet Jeremiah:
 1. build, plant, marry, seek the good of the city – BABYLON!
 - a. Live there, and love your neighbors for their good and his glory.
 2. We named three commands from God for living in Babylon:
 - a. Stay, Seek, Remain.
 3. Daniel is *Remain* with a face on it.
 - a. He shows us how to obey God's 3 commands – to build lives in Babylon without becoming Babylonian.

4. [8] BABYLON'S STRATEGY: RENAMING

- a. Babylon actively presses in. And it has a plan.
- b. **Daniel 1:3–7**
- c. **Then the king ordered Ashpenaz, chief of his court officials, to bring into the king's service some of the Israelites from the royal family and the nobility — young men without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians. The king assigned them a daily amount of food and wine from the king's table.**
[9] They were to be trained for three years, and after that they were to enter the king's service.
Among those who were chosen were some from Judah: Daniel, Hananiah, Mishael and Azariah. The chief official gave them new names: to Daniel, the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego.
- d. Nebuchadnezzar methodically wanted the best, the sharpest teenagers Judah had,
 - i. because every empire knows you don't hold a people by controlling their bodies.
 1. You hold them by capturing their minds.
 - ii. Three years at Babylon University. New language. New literature.
 1. A new menu from the king's own table, so Babylon literally feeds them.

- iii. And then, almost as a footnote, Babylon gives them new names.
- e. Now look at those names:
 - i. [10] Daniel is a Hebrew name that means "Yahweh is my judge."
 - 1. Babylon calls him Belteshazzar, "Bel protect his life," after Babylon's chief god.
 - ii. [11] Hananiah means "the Lord is gracious."
 - 1. Now he's Shadrach, which means "Commanded by Aku", a Babylonian moon god.
 - iii. [12] Mishael means "Who is like Yahweh?"
 - 1. He becomes Meshach, which reads as a twisted answer to his own question: "Who is like Aku?"
 - iv. [13] Azariah means "The Lord is my help"
 - 1. But they call him Abednego, "servant of Nebo," another Babylonian god, son of Bel
- v. Do you see the pattern?
 - 1. Every name that tied these four to the God of Israel gets written over with a god of Babylon.
 - 2. That isn't mere cultural adjustment, like a new language or new clothes.
 - 3. It's theological replacement. Babylon says, without ever raising its voice:
 - a. *You're not who you thought you were.*
 - b. *Your God has been conquered.*
 - c. *You belong to us now.*
- f. It goes all the way back to Babel, where humanity says, "Let us make a name for ourselves."
 - i. One chapter later in Genesis 12, God tells Abram, "I will make your name great."
 - ii. In God's kingdom, he gives us our names. We don't build them.
 - 1. Babylon's whole project, then and now, is talking you into writing your own name instead of receiving the one God gave.
- g. Two weeks ago I asked you to learn one person's name.
 - i. Babylon knows names matter, too. It goes after them first.
 - ii. **PERSONAL STORY:** *I've been called many names in my 45 years here. Some of them were merely descriptive: Pastor's Kid, smart, leader*
 - 1. *Grade school added a little more negativity: 4 eyes when I got glasses*
 - a. *Gel-Fart stuck for some reason*

2. Others a bit more hurtful, even when they weren't always said out loud:
 - a. Dork, pathetic, gross, uncool, unwanted, untrustworthy
3. *None of those were my name either*
 - a. But as much as I tried to resist, they subtly but surely affected how I saw myself.

h. [14] Modern Babylon Still Renames People

- i. Our world still does the same.
 1. Rarely with a big ceremony or a decree.
 2. But patiently, one small message at a time.
 - a. You are what you achieve.
 - b. Your job title.
 - c. What people think of you.
 - d. What you weigh.
 - e. Your relationship status.
 - f. Your last success or last mistake.
 3. Or it flips the script: Find yourself, define yourself, be whoever you decide to be.
 - a. That sounds free.
 4. It's still Babel, writing your own name.
- ii. Either way, it hands you a label.
 1. Liked or unliked. Successful or worthless. Secure or unsafe.
 2. And if you're not paying careful attention, you start answering to a name God never gave you.
- iii. Here's the question under the whole chapter:
 1. **[15] Who are you, really?**
 2. **Who are you when everything else is stripped away?**
 - a. **Who are you when you can't *do*?**
 3. If your identity isn't anchored in God before the pressure arrives, Babylon will gladly supply one. It has names ready.

5. RESOLVE BEFORE THE TEST

- a. Daniel already answered that question before Babylon asked it.
- b. **[16] Daniel 1:8 -- But Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way.**
- c. *Resolved*. It means settled. Decided ahead of time.

- i. Before the test, Daniel had already considered and answered the question of who he really was.
- d. Contrary to what some people think, Biblical faith never asks you to believe something without evidence.
 - i. **[17] Biblical Faith is a reasoned response to what God has already shown to be true.**
 - ii. Daniel's resolve grew from a lifetime of learning who God is, and choosing to believe it.
 - 1. We'll come back to that, especially in Daniel 9.

6. [18] VEGETABLE-SIZED FAITHFULNESS

- a. Daniel 1:9–16
- b. **Now God had caused the official to show favor and compassion to Daniel, but the official told Daniel, "I am afraid of my lord the king, who has assigned your food and drink. Why should he see you looking worse than the other young men your age? The king would then have my head because of you."**
Daniel then said to the guard whom the chief official had appointed over Daniel, Hananiah, Mishael and Azariah, "Please test your servants for ten days:
[19] Give us nothing but vegetables to eat and water to drink. Then compare our appearance with that of the young men who eat the royal food, and treat your servants in accordance with what you see." So he agreed to this and tested them for ten days. At the end of the ten days they looked healthier and better nourished than any of the young men who ate the royal food. So the guard took away their choice food and the wine they were to drink and gave them vegetables instead.
- c. At first glance, this is a story about diet. But it's really a story about allegiance.
 - i. The king's food likely broke the Levitical food laws, so obedience is part of it.
 - 1. It was probably tied to Babylonian temple worship.
 - ii. But most of all, it declared dependence: *My life comes from Babylon's table.*
 - 1. Daniel refuses that story.
- d. And notice *how he refuses*, because the HOW of Daniel's stand is arguably far more important than the specific WHY:
 - i. No public protest. No angry shaming. No loud walkout.
 - ii. Instead, he asks, respectfully, and offers a reasonable, low-risk test instead of an ultimatum.
 - 1. He was courageous without arrogance.
 - 2. Distinct without disrespect.

- iii. Peter describes the same posture, writing later from his own Babylon:
 - 1. "But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect" (1 Peter 3:15).
 - 2. That's the "Strangers Who Stay" lifestyle we studied this spring.
- e. And it starts with a plate of vegetables.
 - i. Most of you will never face a "bow or burn" moment like we'll read in Daniel 3.
 - ii. You'll face small, everyday, vegetable-sized decisions.
 - 1. Probably this week.
 - 2. Whether to laugh along.
 - 3. Whether to stay quiet.
 - 4. Whether to cut the corner nobody will notice.
 - 5. Whether to let a conviction slide half an inch to keep the room comfortable.
 - iii. Babylon rarely asks for everything at once.
 - 1. It asks for something small first, because the rest tends to follow.
- f. Here's where our word for the year, *Ripple*, meets Daniel 1.
 - i. Daniel's refusal here wasn't grand or dramatic.
 - ii. It was one small decision about a plate of vegetables
 - iii. And yet it rippled through his life, through the rest of Scripture, and all the way to us!
- g. **You don't need to overthrow Babylon this week.**
 - i. **You need to take the next small, faithful step, and trust God with where the ripple goes.**

7. [20] ANCHORED, NOT ASSIMILATED

- a. **Daniel 1:17–21**
- b. **To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds.**

At the end of the time set by the king to bring them into his service, the chief official presented them to Nebuchadnezzar. The king talked with them, and he found none equal to Daniel, Hananiah, Mishael and Azariah; so they entered the king's service. In every matter of wisdom and understanding about which [21] the king questioned them, he found them ten times better than all the

magicians and enchanters in his whole kingdom.

And Daniel remained there until the first year of King Cyrus.

- c. Notice the subject: *God gave*. In verse 2, the Lord *delivered* Judah into Babylon's hand.
 - i. Now, in the same breath, the Lord *gave* wisdom to his exiles, inside Babylon's own university, using Babylon's own curriculum.
 - ii. Babylon tried to reprogram these four from the inside out.
 - 1. But it couldn't touch the one thing that mattered.
 - 2. An identity rooted in God doesn't get overwritten by a change of address.
- d. Careful, though: Don't hear "ten times better than all the magicians" as a promise of worldly success.
 - i. As we'll see, faithfulness will lead three of these men into a furnace and Daniel to a lions' den.
 - ii. God doesn't guarantee worldly promotions or prosperity to his followers.
 - 1. That hope is anchored in the world to come!
 - iii. What a settled identity gives you now is clarity, stability, and integrity that an anxious, divided, constantly adjusting person can't reach.
 - 1. That kind of life stands out whether or not anyone rewards it.
- e. And notice what Daniel does with Babylon's wisdom.
 - i. He takes it. He learns their language, literature, science, and systems.
 - ii. In fact, much of what Babylon built was good, and Daniel excels at it.
 - iii. That's the balance this series keeps circling: **not withdrawal, not assimilation, but faithful engagement.**
 - 1. Full participation in the good of the place God put you, without letting that place rename your soul.
- f. The last verse of chapter 1 looks like a throwaway: *Daniel remained there until the first year of King Cyrus.*
 - i. It isn't.
 - ii. Nebuchadnezzar died.
 - iii. Babylonian Kings came and went, some murdered.
 - 1. The last Babylonian King, Belshazzar was killed the very night we'll read about in chapter 5.
 - 2. Before the Persian Empire, and its King Cyrus took over.
 - iv. And through it all, Daniel was still standing.
 - 1. Still faithful. Still God's man.

2. He *remained*. There's our word from two weeks ago.
- v. Every human empire that aimed to be permanent has fallen.
 1. Babylon to Persia.
 2. Persia to Greece.
 3. Greece to Rome.
 4. And Rome fell too.
 5. As much as it may make some of us bristle, our own country will fall someday. One way or another.
- vi. **Every kingdom of this world is temporary.**
 1. **God's is not.**
- vii. So anchor yourself in the kingdom that outlasts every empire, and you won't panic when this one shakes.

8. WHERE THIS LANDS FOR US (APPLICATION)

a. [23] Where this lands Personally:

- i. where has Babylon started renaming you?
- ii. Is there a place – whether work, a friend group, home, or your own head at eleven at night – where you've retired your identity in Christ because it was easier than holding the line?
- iii. [24] And what's the vegetable-sized decision in front of you right now?
 1. Not the furnace.
 2. The quiet one, where you need to say calmly, "That's not who I am."

b. [25] Landing this Together:

- i. Daniel didn't do this alone.
- ii. Three friends carried the same pressure and made the same resolve.
 1. That's perhaps the oldest small group in the Bible!
 2. and the pattern behind two of our big goals this year:
 - a. growing from fifteen to at least thirty of us in real discipling relationships,
 - b. and growing from two healthy small groups to six.
- iii. You weren't made to resolve this alone in your own head.
 1. [26] Do you have at least three friends who know your real name?
 - a. Not the one culture hands you,
 - b. or the one you're trying to make.
 - c. But the one God gave you.
 - d. Who you REALLY are and who He's making you to be?

2. [27] Join a small group. Start a discipling relationship.
 - a. Be someone's Hananiah, Mishaël, or Azariah.
- iv. [28] Grab and use the Daniel study guide Amber put together, on your own, and even better with a friend or two. Pick one up today on the welcome table.
- v. And for a companion to this series, I'll draw throughout on
 1. [29] John Lennox's excellent book *Against the Flow*.
 2. It's accessible and sharp and devotional.
- c. **(Final Charge)** So as you walk into your workplace, your kitchen table, your group chat, your life between the Sundays, remember this:
 1. You're not called to escape Babylon.
 2. You're called to live faithfully in it,
 3. the way Daniel did: engaged, respectful, unashamed, and undivided.
 4. [30] **Because you are not what Babylon calls you.**

9. THE OTHER TABLE (Communion)

- a. But if you're not what Babylon calls you, who gets the last word?
- b. Go back to the vegetables.
- c. Daniel said no to the king's table because a table is never just food.
- d. A table says who provides for you, who you belong to.
 - i. Babylon's table always comes with a name.
 - ii. But it's not the only table.
- e. [31] So here is the other table.
 - i. Nobody here earned a seat.
 - ii. The King of this table doesn't feed us to own us.
 - iii. He feeds us because he already paid.
- f. And he doesn't rename us something foreign.
 - i. He calls us by name, by our true names – the way he called exiles through Isaiah:
 1. [32] **"Fear not, for I have redeemed you; I have called you by name, you are mine." (Isaiah 43:1, ESV).**
 - ii. How can he say that?
 - iii. Because Jesus took every name we carry: sinner, failure, outsider, unworthy,
 1. and wore them to the cross. In our place
 - iv. He who had no sin was numbered with the transgressors.
 1. He took our names so we could take his.
- g. In Revelation, where spiritual Babylon finally falls,

- i. Jesus promises everyone who holds on to Him:
- ii. [33] **"I will give some of the hidden manna. I will also give that person a white stone with a new name written on it" (Revelation 2:17).**
- iii. King Jesus gives us food and a name, in one promise.
- iv. One day he'll hand you that stone himself. Today he hands you bread.
- h. In a moment, come get a piece of bread and a cup, and take them back to your seat.
 - i. We'll eat and drink together in celebration.
- i. If you love Jesus, if you want Him as your King, this table is for you.
- j. (Come and get the elements)**
- k. Before we eat, and as we hold the bread and the cup, a few seconds of quiet.
 - i. Tell God the name Babylon has been calling you this week.
 - ii. Then listen for the one He's calling you.
 - 1. *[20 seconds of silence.]*
- l. BREAD: On the night he was betrayed, Jesus took bread, gave thanks, broke it, and said, "This is my body, given for you."
 - i. Let's thank him. Take and eat.
- m. CUP: In the same way he took the cup and said, "This cup is the new covenant in my blood, poured out for you."
 - i. Let's thank him. Take and drink.
- n. By God's great grace, you are not what Babylon calls you. You are his.**
- o. PRAY**

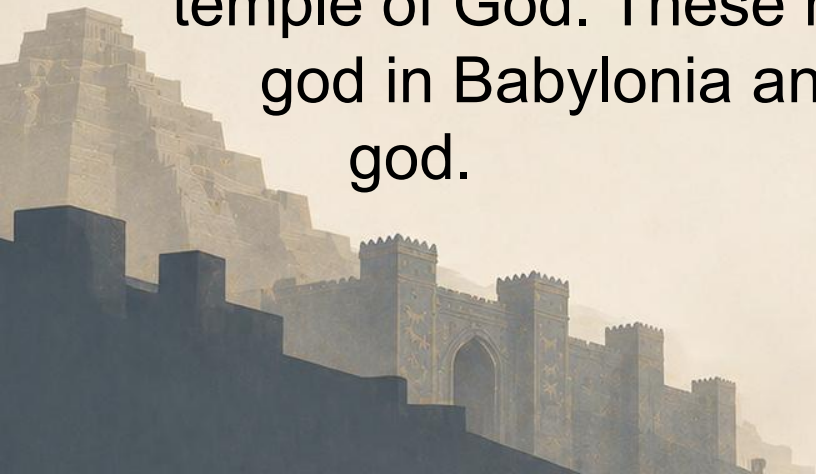
DANIEL

LIVING FOR GOD | LIVING IN BABYLON



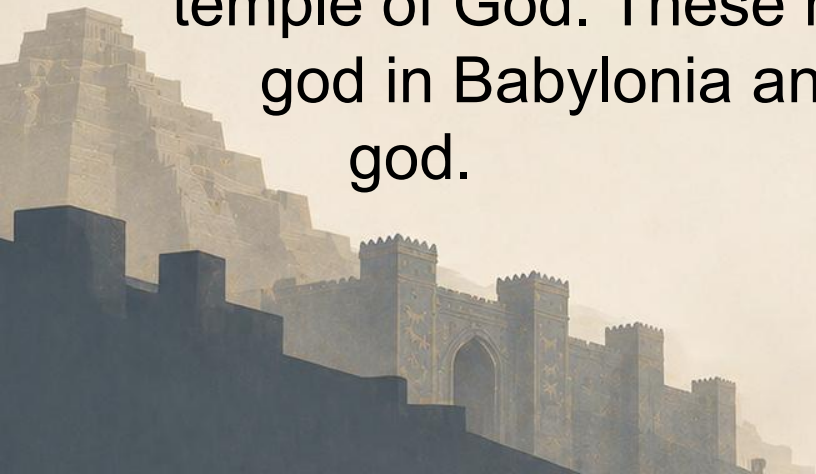
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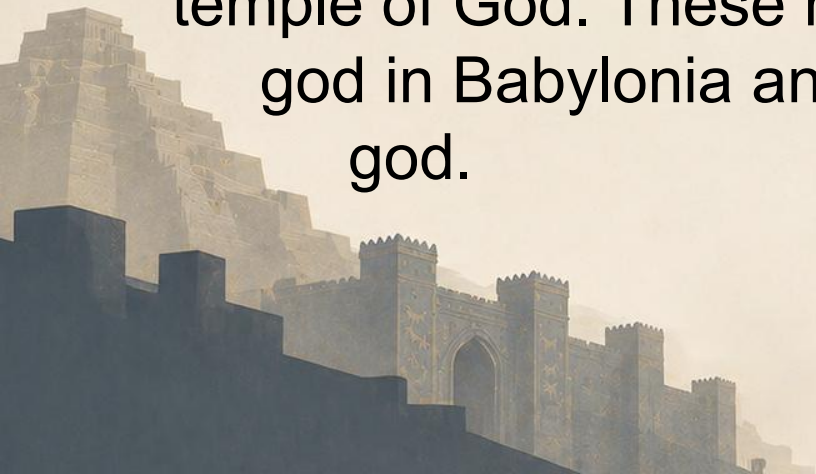
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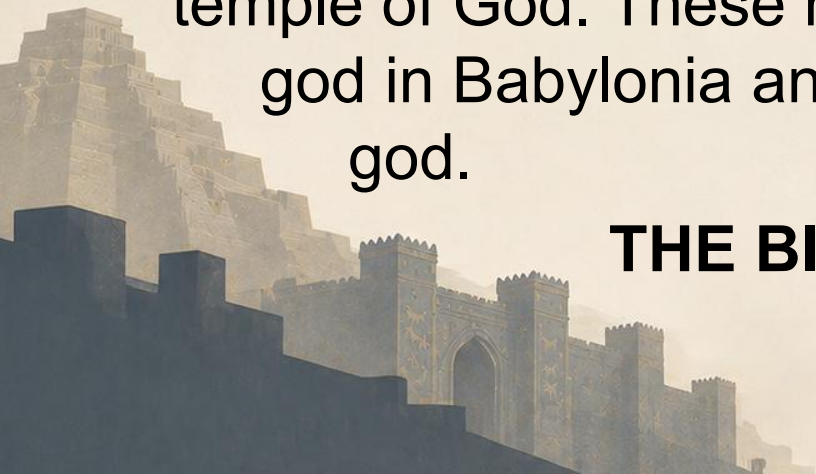
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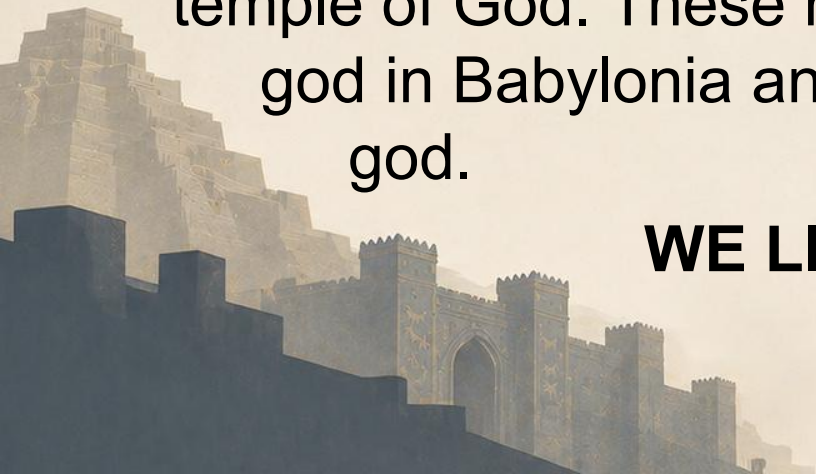
THE BIBLE USES BABYLON AS A TYPE.



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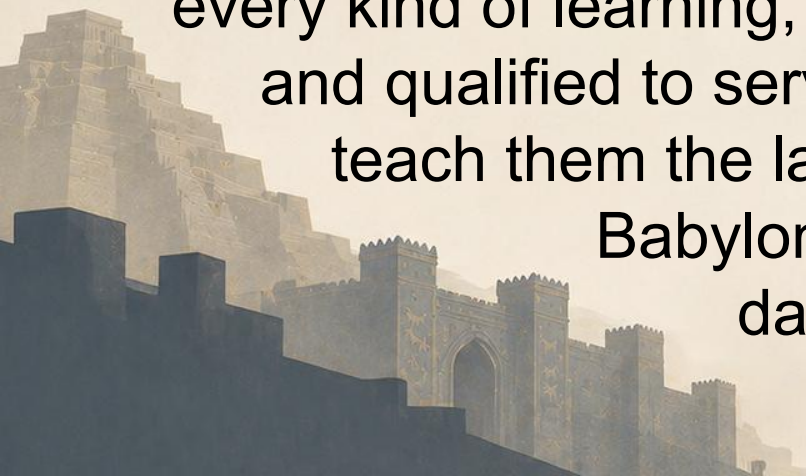
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WE LIVE IN BABYLON.



BABYLON'S STRATEGY: RENAMING

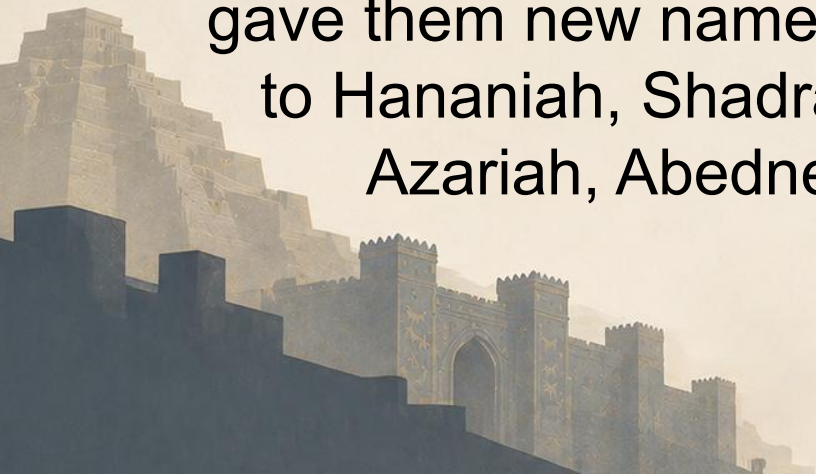
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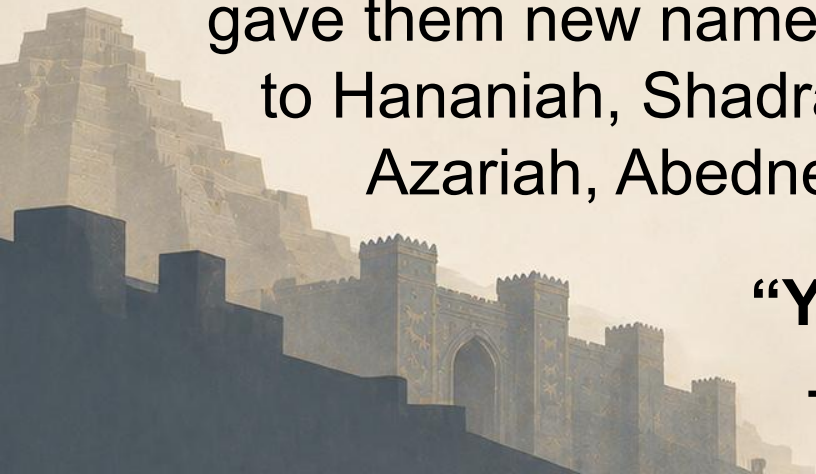
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“YAHWEH IS MY JUDGE”

→ “BEL PROTECTS HIS LIFE”



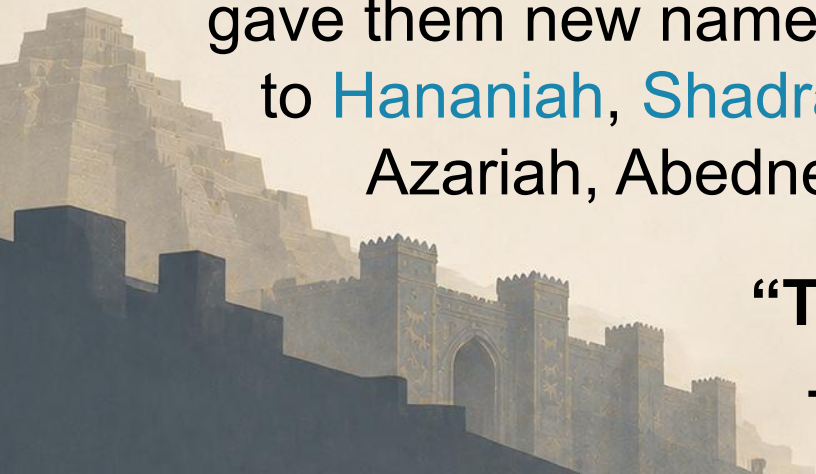
BABYLON'S STRATEGY: RENAMING

DANIEL 1 They were trained for three years, and after that they were to enter the king's service.

⁶ Among those who were chosen were some from Judah: Daniel, Hananiah, Mishael and Azariah. ⁷ The chief official gave them new names: to Daniel, the name Belteshazzar; to **Hananiah**, **Shadrach**; to Mishael, Meshach; and to Azariah, Abednego.

“THE LORD IS GRACIOUS”

→ “COMMANDED BY AKU”



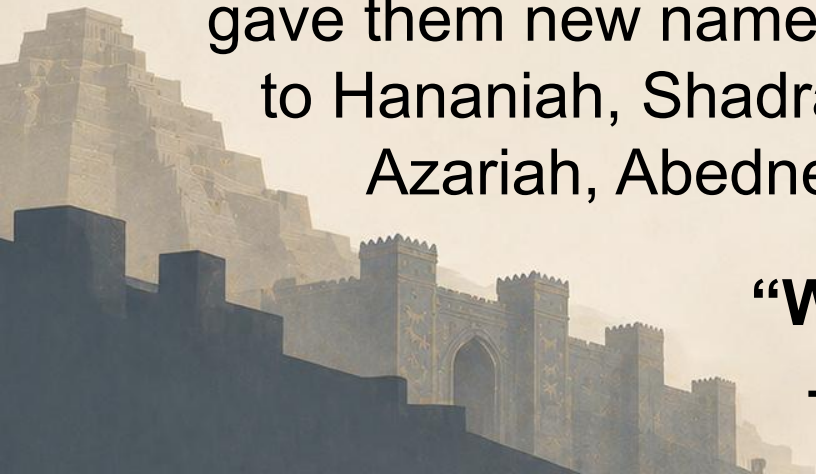
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“WHO IS LIKE YAHWEH?”

→ “WHO IS LIKE AKU?”



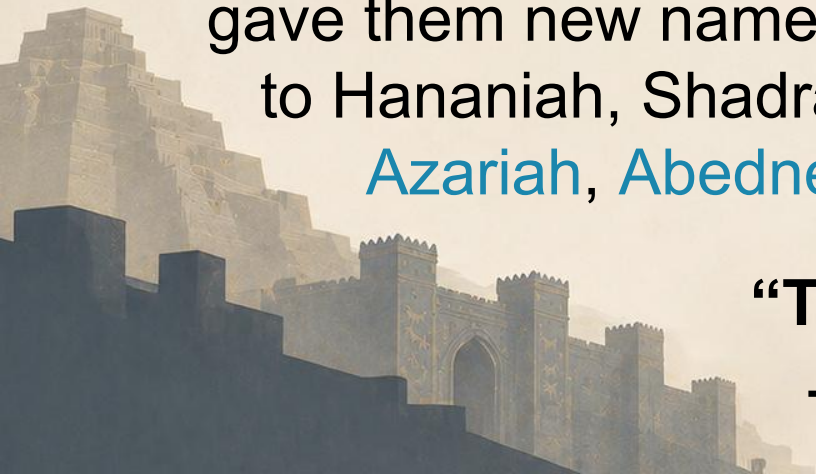
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“THE LORD IS MY HELP”

→ “SERVANT OF NEBO”

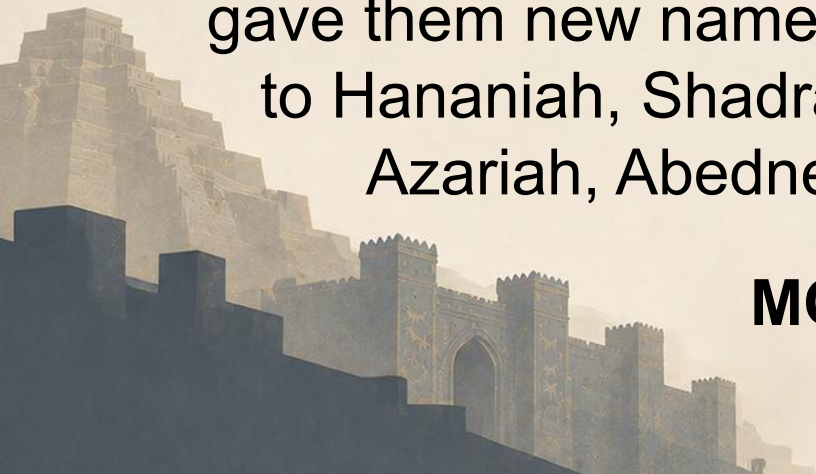


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**MODERN BABYLON STILL
RENAMES PEOPLE.**

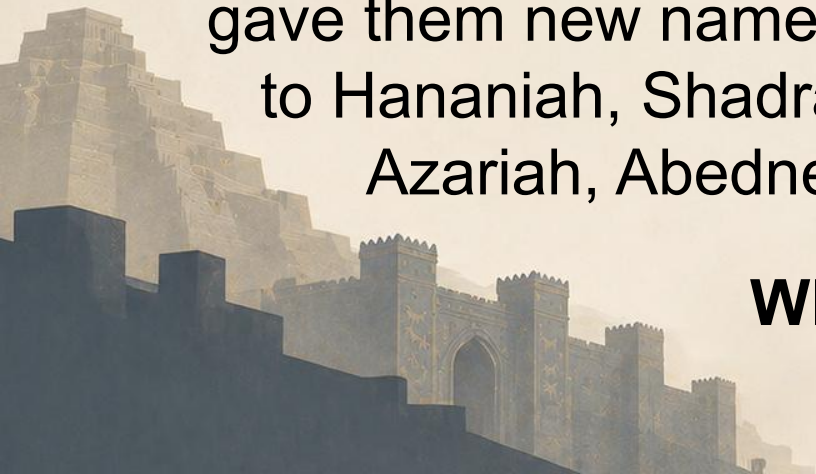


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WHO ARE YOU, REALLY?



RESOLVE BEFORE THE TEST

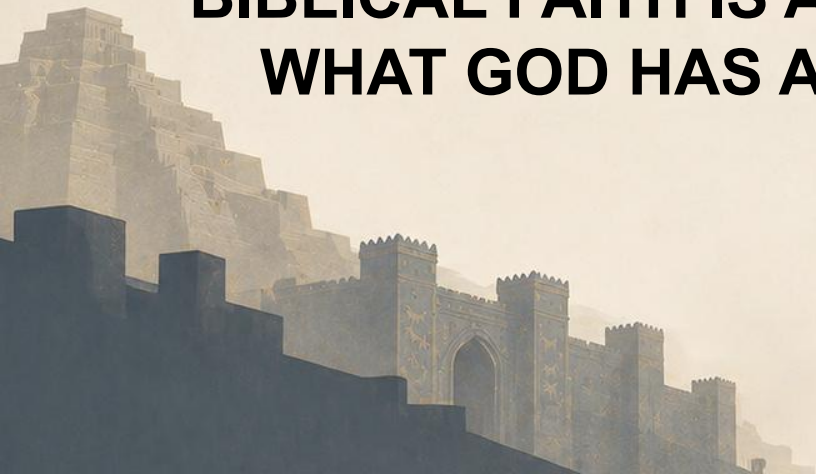
DANIEL 1 ⁸ But Daniel **resolved** not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way.



RESOLVE BEFORE THE TEST

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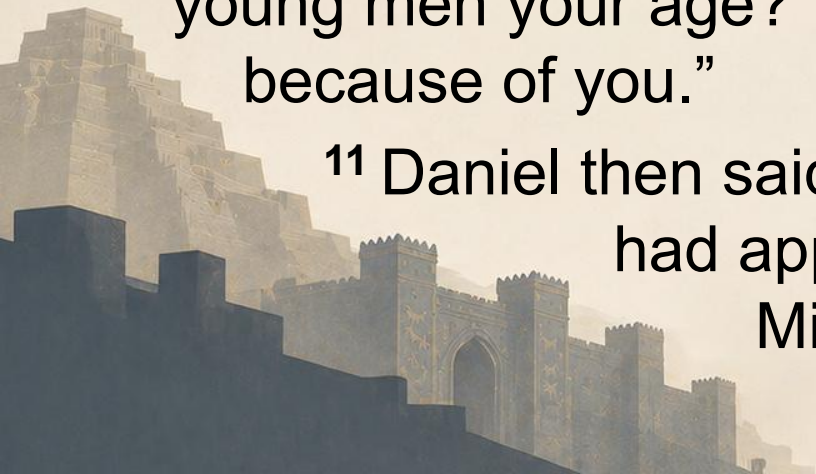
**BIBLICAL FAITH IS A REASONED RESPONSE TO
WHAT GOD HAS ALREADY SHOWN TO BE TRUE.**



VEGETABLE-SIZED FAITHFULNESS

DANIEL 1 ⁹ Now God had caused the official to show favor and compassion to Daniel, ¹⁰ but the official told Daniel, “I am afraid of my lord the king, who has assigned your food and drink. Why should he see you looking worse than the other young men your age? The king would then have my head because of you.”

¹¹ Daniel then said to the guard whom the chief official had appointed over Daniel, Hananiah, Mishael and Azariah, ¹² “Please test your servants for ten days:



VEGETABLE-SIZED FAITHFULNESS

1 PETER 3:15 But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect...

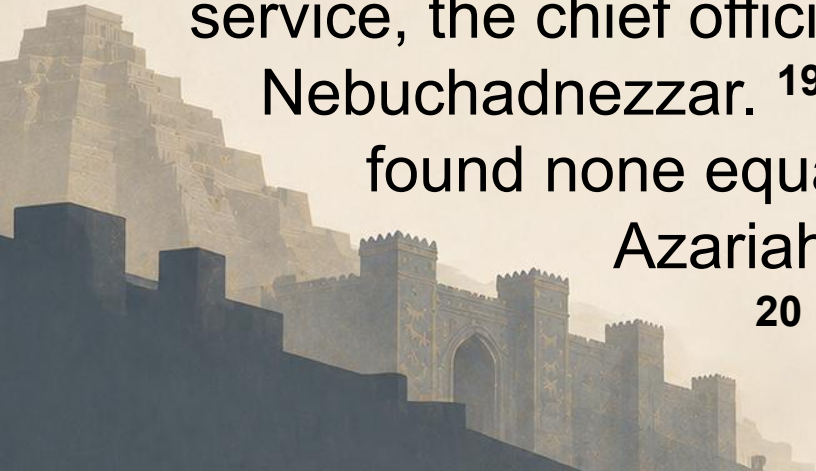


ANCHORED, NOT ASSIMILATED

DANIEL 1 ¹⁷ To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds.

¹⁸ At the end of the time set by the king to bring them into his service, the chief official presented them to Nebuchadnezzar. ¹⁹ The king talked with them, and he found none equal to Daniel, Hananiah, Mishael and Azariah; so they entered the king's service.

²⁰ In every matter of wisdom and understanding about which



ANCHORED, NOT ASSIMILATED

DANIEL 1 the king questioned them, he found them ten times better than all the magicians and enchanters in his whole kingdom.

²¹ And Daniel remained there until the first year of King Cyrus.



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**EVERY KINGDOM OF THIS WORLD IS TEMPORARY.
GOD'S IS NOT.**



WHERE THIS LANDS FOR US

PERSONALLY Where has Babylon started renaming you?



WHERE THIS LANDS FOR US

PERSONALLY Where has Babylon started renaming you?
What vegetable-sized decision is in front of you right now?



WHERE THIS LANDS FOR US

PERSONALLY Where has Babylon started renaming you?
What vegetable-sized decision is in front of you right now?

TOGETHER



WHERE THIS LANDS FOR US

PERSONALLY Where has Babylon started renaming you?
What vegetable-sized decision is in front of you right now?

TOGETHER Do you have at least three friends who know
your real name?



WHERE THIS LANDS FOR US

PERSONALLY Where has Babylon started renaming you?
What vegetable-sized decision is in front of you right now?

TOGETHER Do you have at least three friends who know
your real name?
Join a small group. Get in a discipling relationship.



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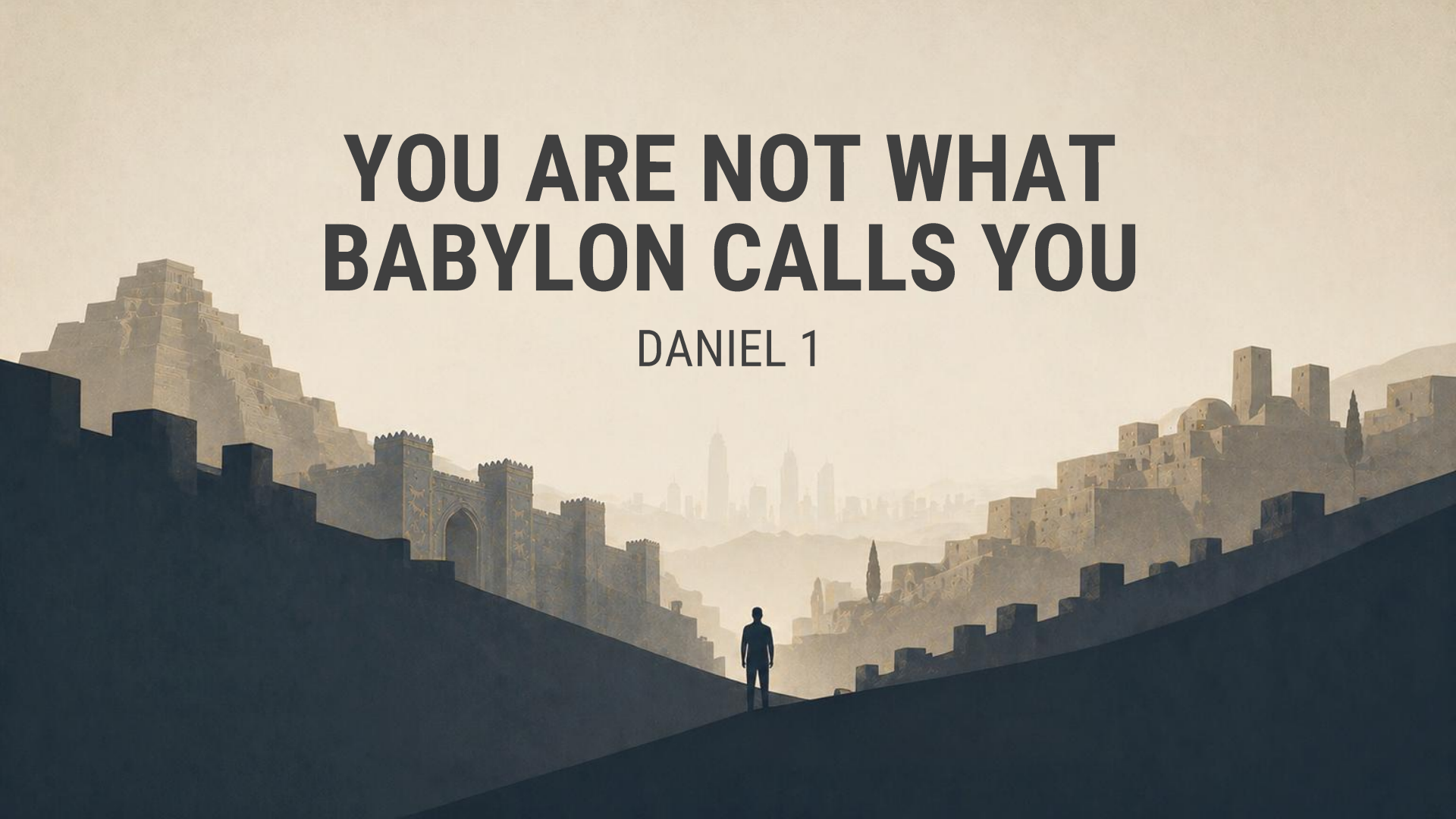
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+ “Against the Flow” by John Lennox.



YOU ARE NOT WHAT BABYLON CALLS YOU

DANIEL 1



COMMUNION

THE OTHER TABLE



COMMUNION

THE OTHER TABLE

ISAIAH 43:1 “Fear not, for I have redeemed you; I have called you by name, you are mine.”



COMMUNION

THE OTHER TABLE

ISAIAH 43:1 “Fear not, for I have redeemed you; I have called you by name, you are mine.”

REVELATION 2:17 “...I will give some of the hidden manna. I will also give that person a white stone with a new name written on it...”

