

Confident Steadiness

Leaning on the
Sovereign God

*Brief Articles on
the Book of Daniel*



Messiah Cut off

Daniel 9:26

City and Sanctuary Destroyed

by people of future false-prince
Daniel 9:26



Show Others my God is the Living God

(Daniel 1-3)

“The God of Daniel... He is the living God!” – Dan. 6:26

Daniel and his friends were taken into exile with little around to encourage them, yet they were faithful when young and until old age. They were undeterred by opportunities, pressures and attacks, showing ways of faithfulness and godliness. Like us, they lived in a rebellious world, yet they knew the living God in heaven. Those around saw their God through them. What a great example to imitate! May people around us who do not know our God still see our God through our lives. May we trust in Him and display to those watching that He is reliable, available and able to act!

What a beautiful testimony Daniel had as He faithfully followed His God. Darius comments about “the God of Daniel” that “He is the living God.” (6:26) Do those around us have such an impression through us?

The prophecies of Daniel are in a context of people and the circumstances of their lives. More important than the circumstances is their vital relationship with their God. The personal element of God’s record in Daniel is not incidental, but purposeful. God is not just a God of information. He is a personal God. The reality of the living God who is present and active and reliable is what will sustain the people of God in all the days that are prophesied. Daniel and his friends faced turmoil but trusted their God. Those in the prophesied days of turmoil ahead will need to do likewise. They are described as “the people who know their God” (11:32), and stand in contrast to people who are associated with God, but do not know him personally. Those who truly know the living God do not conform to the surrounding pressures, whereas others who only had a form of godliness but no real relationship cave in to the cultural pressures. May we be those who “know our God!”

In Chapter 1, Daniel and his friends face the pressure of opportunity. They were expected to pursue success, but had a higher way to thinking. They were at the greatest university of the day and learned many things, but Daniel “made up his mind” to obey the Lord (1:8) The culture pressed on them. The surroundings intentionally sought to conform them to Babylonian

culture with its gods and philosophies. They were allured by opportunities for honor, intelligence, enjoyment and accomplishment. How they attract! Their names were even changed to be associated with false gods as Nebuchadnezzar aimed to change their identity.

But “Daniel made up his mind that he would not defile himself” with idolatry through food offered to idols. He would not disobey God’s revealed will (Ex 34:15) and recognize false gods. He honored the one true God and was devoted to obey God’s will.

Daniel was firm but calm. He asked his superior to try them on vegetables for ten days. What confidence Daniel had in God! God would come through and he knew it! So this allowed him to be patiently firm. He could have a gentleness about him knowing the Lord was near and could be relied upon.

And God honored Daniel. “God granted favor” (1:9) “God gave knowledge” (1:17). Daniel proved the Scripture for himself that “those who honor me I will honor” (1 Sam 2:30). As he honored God despite extensive attractions, he showed to those around him that his God is reliable. What a testimony!

➔ Do others around me see my God is **reliable**?

In Chapter 2, Daniel and his friends face the pressure of danger. It was about a year later, when a severe time of danger came upon them. They were sophomores in university. Their “professors” lacked wisdom before the king, and so the king ordered that all the “wise men” be killed. In disputing with the king, these wisest men in the kingdom say that the only ones who could tell his dream are “the gods.” They emphasize that the gods are distant, saying that “their dwelling is not with flesh.”

Daniel in contrast knew God personally! He talked with God personally. The wise men thought “the gods” were far away, but Daniel’s God was available. He heard Daniel and could respond in giving Daniel understanding. Daniel was wiser than his instructors. “I have more insight than all my teachers, for your testimonies are my meditation.” (Ps 119:99) He knew the One who knows everything! (2:22) How important to remember “He knows.”

The king’s thoughts had “turned to what would take place in the future,” so God gave him a dream. The timing was just right for this dream, for the LORD had His

servants in place. He knew they would seek Him for understanding though they were young (perhaps in their upper teens). So not only was the dream interpreted, but God's person was displayed through Daniel and his friends. Their lives demonstrated that their God is able to give wisdom. He is available.

The world in its pride, power and supposed wisdom had not seen such a God before! "Your God is a God of gods and a Lord of kings and a revealer of mysteries." (2:47) What do people think about my God? May we live in fellowship with God so that He can show Himself through us. May I live in touch with the living God in a world that does not know Him!

May we seek God with active dependence, and display that our God is accessible! He is not far off, but near.

➔ Do others around me see my God is **available**?

In Chapter 3, Daniel's friends face the pressure of imposed sin.

They are required to worship a lie. But they refuse and their God shows Himself able to save those who "put their trust in Him" (3:28).

The king had set up an image and an atmosphere that said "bow." The majesty of man was so imposing as the phrase is repeated "the king had set up." Who would dare refuse? The intimidation was so forceful as the long list of authorities is repeated carrying the message that "all of us" agree on this. Who would dare to not conform? The atmosphere was so compelling as all manner of instruments are put into service to have all the surroundings stir everyone to bow. Who would not be stirred emotionally to bow? And noncompliance was so threatening, for those who will not conform will "immediately" face the "furnace of blazing fire."

So when "all the peoples heard the sound... all the people... fell down" (3:7), that is, except three. How were they able to remain standing!? Well surely they will cave when the anger of king burns ferociously directly at them! He scoffs "what god is there who can rescue you from my hands?" (3:15) These confident young men were confident in their God. Their resilient faith held up for they saw by faith a sovereign Lord. They confidently declare that "our God whom we serve is able to rescue us" (3:17). He has the ability.

But it is His decision to make. They leave it entirely with their God to decide in His sovereignty how He is going to handle this situation. Beautiful! Our God can save, but we let Him decide (3:18). Such conviction. Unwavering. What a way to live! Living in the good of God's sovereignty lived out personally.

God decides to allow them to be entirely under man's wrath and yet unaffected, for this is His way of having the rulers plainly see that their God was with them through the fire. What a testimony to the living God! The king confesses "there is no other god who is able to deliver in this way!" (3:29) He praises "the God of" these men (3:28). He saw the LORD through them.

While the world is dull to God's ability, his servants live differently, actively depending on the living God in a world that does not know Him. They trust God despite intimidating pressures and show their God is able to act.

➔ Do others around me see my God is **able and active**?

In this rebellious world let's live in fellowship with the living God! Let's not conform to this world in its dullness to the living God. We know Him. Let's act like it! And as we do, we can show His reality through our lives. When facing opportunities that attract, honor the LORD. When facing dangers, seek the LORD. When facing pressures, trust the LORD.

May others say of us: "the God of ____... He is the living God!" (Dan. 6:26)

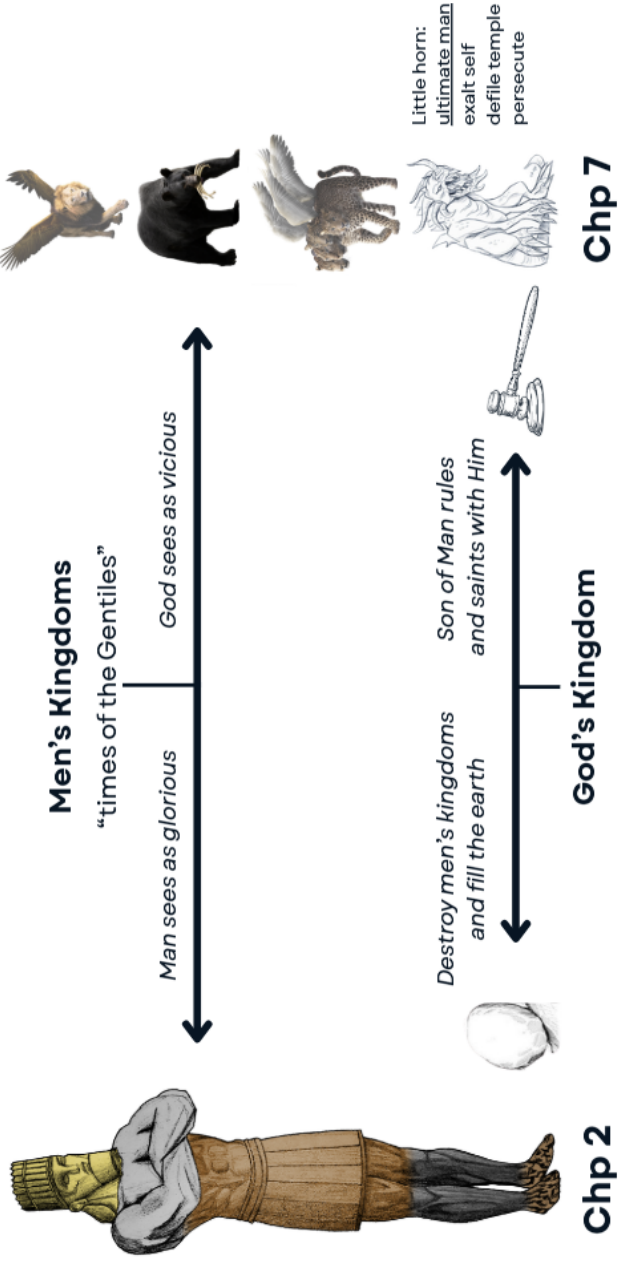


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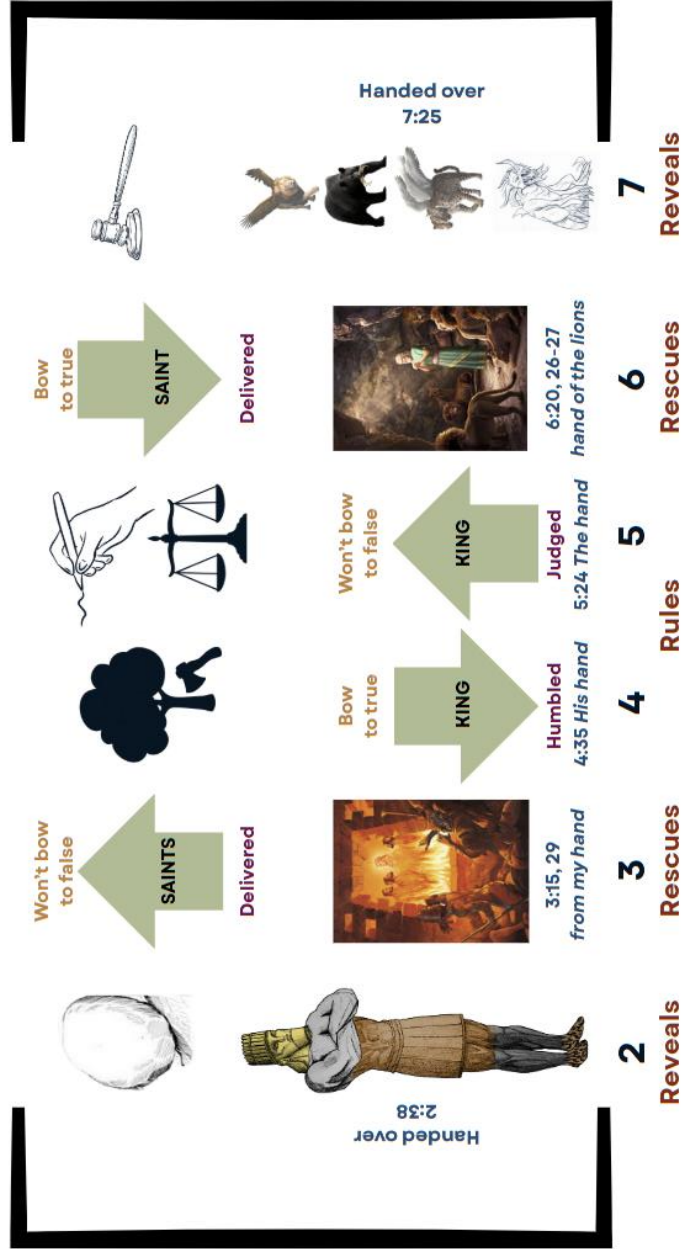
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Daniel 2 and 7 Parallel of Men's Kingdoms and God's Kingdom



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Aramaic Section of Book: Daniel 2-7



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Be Confident in Wild Times

(Daniel 2-7 Aramaic Section Part 1)

“the people who know their God will be strong and take action” Dan. 11:32

As God’s people face wild, difficult times (2 Tim. 3:1), they can stay confident and faithful because they know that the true sovereign is the Most High God! Daniel and his friends are beautiful examples of how God’s people can go forward confidently in times when the Lord hands over earthly rule to ungodly men. These “sub-sovereigns” are subject to the hand of God. They may mistreat obedient believers, but the hand of God is able to rescue those who trust in Him.

Daniel 2–7 is written in the common language of the nations that took the Jewish nation captive. This Aramaic section addresses “the times of the Gentiles,” when the nation of Israel is scattered among the nations. The prophecies in this section have been and will be fulfilled. This section emphasizes God’s sovereignty during this time and how He stands with those who stand with Him.

The Bookends are Visions (Chapter 2 and 7)

The Aramaic section begins in chapter 2 with God giving a vision to a Gentile king, depicting men’s kingdoms as men see them: glorious. Nebuchadnezzar, the king of Babylon, had thoughts that “turned to the future,” and God revealed regarding future empires. Over time, the empires would be of inferior materials (silver is worth less than gold), but the materials would get stronger (iron is stronger than bronze). Nevertheless, the solemn reality facing Nebuchadnezzar is that the empires, including his, would not be permanent. They would be replaced by one that came “after” them. Ultimately, all of the kingdoms of men will be utterly destroyed by a stone that did not originate with man and would fill the earth with the kingdom of God. The stone would strike the kingdoms of men during the time of “these kings,” the ten toes of the statue who came along at the end of the timeline. God will not draw from any of men’s ingenuity or great accomplishments, as He scatters the statue as worthless dust. Men’s imagined glory is not glorious compared to God’s glory!

In chapter 7 God gives a vision privately to one of His own. It again reveals men’s kingdoms but portrays them as God sees them: vicious. They are like vicious

beasts that consume the preceding kingdom; something that is clearly recorded in history. Babylon associated itself with the lion (as seen in the actual city of Babylon), and so God does as well. But it will be consumed by a bear lifted up on one side, illustrating the imbalanced kingdom that combined the Medes and Persians.

These prophecies given in about 604 and 553 BC were fulfilled in history. Babylon was conquered by the Persians, as noted at the end of chapter 5 (in 539 BC), and the Babylonian empire was assimilated into Persia (7:12). Though Persia was dominant for centuries, it fell suddenly when the Greek Empire attacked it like a leopard with wings. This third empire would ultimately be divided among four heads, with four kings ruling parts of the empire. This occurred after Alexander the Great died in 323 BC. Later this splintered empire was devoured by a terrible beast with large iron teeth, the Roman Empire. They were the most dominant of these empires, as depicted in the iron legs in Chapter 2 and the “extremely strong” fourth beast in Chapter 7.

In the private vision of chapter 7, attention is drawn to the ten horns of the last beast and a little horn that arises during the time of those ten kings (like the ten toes of the statue). That little horn dislodges three kings and elevates himself with boastful words, even against God Himself. He will persecute God’s people and be successful in it for three and a half years (7:25). This little horn is the ultimate display of a man who elevates himself in arrogance. Nebuchadnezzar shows this same character in chapter 4.

But this final arrogant king is the ultimate rebel against the Most High God. While he will seem to have success for a time, the true Sovereign will not decide in his favor! Ultimately the court of heaven will be seated. The Ancient of Days will take His seat. He will not give the kingdom to this arrogant man. Rather, Daniel sees ‘with the clouds of heaven, One like a son of man coming’ up to the Ancient of Days (7:13). He is the One who is given a kingdom that is everlasting, never to be replaced by another kingdom. Jesus Christ associates Himself with this ‘Son of Man coming on the clouds’ of heaven when He returns to earth (Matthew 24:30). The ultimate self-advancing, self-made, self-sufficient man will be destroyed, and only the Man suited to rule for God is given the kingdom. Those who wisely associate with Him are given the privilege to rule with Him.

God is sovereign over earthly sovereigns (Chapters 4 and 5)

The revelation of the times of Gentile rule (Chp 2 and 7) draws attention to the arrogance of rulers, their persecution of God's people, God's preservation of His own, and the Most High God ultimately setting up His own kingdom on earth. In the chapters between the bookends, these themes are developed further. We see two occasions of God standing with those who are faithful to Him (chp 3 and 6), and two occasions of God humbling Gentile kings (chp 4 and 5). Throughout, we see how the people who know their God can be strong because they are confident in the Most High God, whom they see by faith.

Chapters 4 and 5 are interconnected and tell the tale of two kings: one who bowed to the Most High God and one who did not bow and, in return, was broken. Sadly, the latter knew about the humbling of the former and still refused to glorify 'the God in whose hand are your life-breath' (5:22-23).

In chapter 4, Nebuchadnezzar becomes self-willed and self-sufficient, arrogantly thinking everything depends on him like the tree in his dream. So the Most High God cuts the tree down, and everything continues running without him for seven years. Once he acknowledges that 'the Most High is ruler over the realm of mankind and bestows it on whomever He wishes' (4:32), he is restored as king. As a humbled man, he recognizes that he is a sub-sovereign under the true Sovereign who 'does according to His will among the army of heaven and among the inhabitants of earth, and no one can fend off His hand or say to Him, "What have you done?"' (4:34-35). Thus, this king bows to the true God.

When the LORD gave the interpretation of the dream to Daniel, he was steady as he delivered such a solemn revelation to the great king. He is also faithful and steady years later when a solemn message is given to Nebuchadnezzar's grandson, Belshazzar. Daniel faithfully speaks the solemn words of judgment to this king in front of all his rulers, telling him that the Lord of Heaven has found him deficient and taken his kingdom from him! The once-cocky confidence of the king is crushed as the finger of a hand appears and writes unknown words on the wall. His knees are knocking! Yet this fear does not lead him to humble himself. He does not repent and beg for mercy, so he loses everything.

The message is clear: 'the King of heaven... is able to humble those who walk in pride' (4:37). One bows, and one does not bow, but both are brought low. The

Most High God had handed over the kingdom to the first, but His hand wrote the sentence of judgment upon the second. It is true: 'no one can fend off His hand.' Nebuchadnezzar certainly made the better choice to humble himself 'under the mighty hand of God' (1 Peter 5:6). These Scriptures forcefully emphasize that earthly sovereigns are under the ultimate Sovereign Who is in heaven. 'Heaven rules' (4:26). How stabilizing to know this!

Nebuchadnezzar was very impressed with the earthly glory of his kingdom. (4:30). Belshazzar's 'great feast' certainly must have been quite a display of the pleasures of man's kingdoms (Chp 5). Yet, by faith, God's people can see beyond the vanity of man's glory. They see a much greater glory: that of the Most High God, the Ancient of Days!

May we be increasingly unimpressed by man's passing glory. May the radiance of God's majesty alone cause man's glory to fade. The stadium lights are certainly bright at night, but one cannot even perceive if they are on at noon. Lord, strengthen us in faith that sees You in Your glory! Moving out of the central chapters, we will see faithful servants of the Lord live in the good of that sovereignty in a practical way. Let's imitate them!



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Be Steady in Wild Times

(Daniel 2-7 Aramaic Section Part 2)

“the people who know their God will be strong and take action” Dan. 11:32

His hand can save, but we let Him decide (chapters 3 and 6)

'What god is there who can rescue you from my hands?' The scoffing words of the strongest ruler of the day were directed at three young men who were exiles with no apparent advocate to stand up for them (3:15). They had not caved to the universal expectation that all bow to the manmade god that 'Nebuchadnezzar the king had set up.' Now they face the intense rage of this king. Yet they have the confidence to reply that they 'are not going to serve your gods nor worship the golden statue that you have set up' (3:18).

They confidently declare that their God is 'able to rescue... from the furnace of blazing fire... but even if He does not,' they will not bow to this lie. They had no doubt of their God's sovereignty over this earthly sovereign. And though their God could save them, they will let Him decide whether He will save them from the furnace or through it. There was no question about His ability. He is able. But He is the One who is sovereign, so He decides how to handle each situation. They are determined to trust Him even in that decision. What an excellent example of the personal application of God's sovereignty.

Though they are 'tied up,' they are seen 'untied' in the fire, for this earthly ruler is not the highest ruler. Their God comes alongside them in the fire and is seen walking with them. Such is our God's commitment to us. 'I am with you.' Truly, we do not need anything more than His presence, no matter what circumstances we face. These faithful servants of the Lord have a testimony in the midst of a rebel world ruled by a tyrant. Their God is exceptional. 'There is no other god who is able to save in this way' (3:29). He has a hand that is able to save from the hands of earthly sovereigns.

In chapter 6 Daniel as a faithful old man says likewise and is rescued from the power [literally hand] of the lions (6:27). Daniel's God is seen to be 'the living God' who rules forever (6:26). His conniving peers devise an intentional attack targeted at Daniel with confidence of success because it is based on 'the law of

the Medes and Persians, which may not be revoked' (6:8, 12, 15). But this law, which seemed unchangeable, did not change Daniel from faithfully bowing to the true God, as he had for decades. Daniel did not change. "He continued kneeling on his knees three times a day, praying and offering praise before his God, just as he had been doing previously" (6:10). Wicked men lay the charge against him that "he keeps offering his prayer three times a day" (6:13). Such steadfastness in the face of the pressures of ungodliness! Darius himself knew Daniel was consistent in his devotion to his God (6:16). And Daniel's God showed Himself faithful to His faithful servant and demonstrated that He is indeed 'able to rescue' (6:20).

In Chapter 3, saints of the true God would not bow to the false god despite the threat of a seemingly sovereign king. In Chapter 6, a saint of the true God would not stop bowing to the true God despite the commands of a seemingly sovereign law. Let us not forget that though the Most High God may choose to allow great trouble for those who trust in Him, He remains sovereign. Let us have unwavering confidence that His hand can save us in His sovereignty, and in recognition of that very sovereignty, let Him decide how He wants to act.

The constancy of God enables Daniel to be constant (chapter 6)

By chapter 6, Daniel is in his 80s. It has been more than six decades since he was taken as an exile from Jerusalem, yet he is so steady! How attractive! Where did Daniel get such steadiness for all those decades? He was in touch with his God. The Scriptures are clear: he had a daily practice of talking with his God. He knew his God. He was in touch with headquarters. He lived in active fellowship with the Most High God, who was near to him as his God. He did not just talk about God; he talked with God. He lived in consistent fellowship with the living God. He did not have religion but rather a vital relationship with a personal God.

So, the constancy of God enabled Daniel to be constant. The steadiness of the Rock made this feeble man strong and steady. That same faithful God is available to you and me. We can walk in fellowship with the Lord as our God. What a privilege to enjoy such nearness to the Most High God!

The Most High God is indeed Sovereign as seen in the times of the Gentiles

Sub-sovereigns may misuse authority, but the Most High God delivers His own and holds rulers responsible. God may choose to hand over kingdoms to ungodly rulers like Nebuchadnezzar (Chp 2). He may even choose to hand over the saints to wicked men, like the final arrogant king in the end time (Chp 7). Yet He is able to save those who trust in Him from the hands of those rulers and their agents (Chp 3 and 6). And the Most High God holds those rulers accountable. They cannot fend off His hand (4:35), even when it writes out solemn judgment upon them (Chp 5).

In the bookends of the Aramaic section, we see God revealing the kingdoms of the Gentiles and the ultimate kingdom of God that replaces them all. At the center of the section, the Most High God shows that He rules even as these sub-sovereigns are delegated power temporarily. Between these two sections, we see that the living God rescues those who trust in Him. What helpful Scripture!

When tempted to cave or be impressed with the glory of men and this world, think about the stone, the axe, the balance, and the gavel,



and then remember the Lord's presence with those who honor Him.

Through all the wild times, may we continue just the same as Daniel did. As empires pass (as they did during Daniel's lifetime), may others observe a life that is steady! People who know their God can be steady and strong. The Proverb rightly says that a man of understanding is of a calm spirit. (Prov. 17:27) By understanding that the Most High God rules, we can have an unexplainable calmness and steadiness. Through all the turmoil of men's strivings, may we have peace inside and a life that shows it! Like the Psalmist, we can say, "As for me, I trust in You, LORD; I say, 'You are my God.' My times are in your hands." Ps 31:15. What a great way to live!



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Confident Steadiness Leaning on the Sovereign God (Daniel); Page 14

Cooperate with God's Sovereign Working (Daniel 8)

“to refine, purge and cleanse” – Dan. 11:35

God's Man will rule in the end. Along the way, God is at work and even uses evil men in sovereignty that is far above our ability to grasp. Yet the Lord gives insight to those who have a heart for His interests. The LORD revealed that in the end, the Son of Man will rule and the saints will be with Him (Chapter 7), though this is preceded by a great time of trouble from an arrogant man. But what will happen to God's people Israel along the way? The Lord reveals to Daniel a prototype of that arrogant man in chapter 8. Two hundred years ahead of time, God tells of the rise of the Greek empire and a deceitful, arrogant ruler who will come during the latter part of the Greek empire. Though this wicked man will do as he pleases, God is sovereignly using the turmoil to judge evil and refine His people. In the end, the temple that was desecrated will be cleansed, for God's word is faithful, and His will happens!

People want to do what they want... as seen in their rulers

Naturally we want to be able to do whatever we want. We seek power and possessions with the illusive goal of self-sufficiency, ultimately desiring to “do as I please.” This character is seen in its fullest development in the little horn of Chapter 7 (11:36) who is successful “until” the Ancient of Days comes. (7:21-22). He is the fullest display of self-will and self-sufficient arrogance. This same character is seen in rulers before him. Yet all these rulers have failed or will fail, for they are not self-sufficient after all!

The LORD is able to foretell the future

The vision of Daniel 8 was given to Daniel in the third year of Belshazzar, king of Babylon. It was more than 200 years later (331 BC) when Alexander the Great, the Greek ruler, conquered the kingdom of Persia. The vision foretells a dominant kingdom seen in a ram (8:4) which “represents the kings of Media and Persia” (8:20). But this powerful kingdom is trampled rapidly by a male goat with a prominent horn who “rushed at him in his mighty wrath” (8:6-7). However, once this new kingdom became powerful, “the large horn was broken, and in its

place four prominent horns came up.” (8:8) which “represents the kingdom of Greece, and the large horn that is between his eyes is the first king.” (8:21-22)

History documents the clear fulfillment of this prophecy. God, who knows the end from the beginning, is able to foretell what will occur. The Medes and Persians conquered Babylon in 539 BC. Many years later, Alexander the Great took up the army his father Philip had developed and invaded the Persian Empire in 334 BC. In three decisive battles, he trampled the Persian empire, and by 331 BC, his kingdom was the dominant power. However, Alexander died young in 323 BC, and the empire continued in a splintered state including the Seleucids based in Syria north of Judea and the Ptolemies based in Egypt.

Antiochus IV is a dramatic example of men’s devious ways

The prophecy continues that “in the latter period of their dominion, when the wrongdoers have run their course, a king will arise, insolent and skilled in intrigue...” (8:23-24) This little horn will trample rulers, exalt himself even to be equal with the Commander of the army (God’s people Israel), remove the regular temple sacrifice from the Lord, and overthrow “the place of His sanctuary” (the temple). (8:10-11) In place of the regular sacrifice in the temple, there will be “the offense that causes horror.” An angel asks “how long” this horror will last, and the response is that it will be for 2300 evenings and mornings. (8:13) How horrible to see wickedness so successful! In his arrogant self-will, he will attack the sovereignty of God, remove the sacrifice from God, defile the sanctuary of God, and persecute the people of God.

Such a self-willed man arose near the end of the Seleucid empire. Antiochus IV minted coins that identified himself as “Theos Epiphanes,” meaning God made manifest. Such arrogance! He did “make himself great in his own mind.” (8:25) He took the kingdom by intrigue by poisoning his brother then claiming to serve as regent for his brother’s young son who was poisoned within a few years. He indeed made “deceit a success.” (8:25) Wild times!

Antiochus IV was determined to Hellenize all of his kingdom. He imposed laws that forbade practices like circumcision. Ungodliness was required! He sold the high priestly role for money to a man who would forward his worldly goals. After being humiliated by the Romans when he attacked Egypt, he turned back to Jerusalem with great wrath, desecrated the temple, sacrificing a pig and setting

The turmoil was still under God's sway. Someone in this wild time could have read Daniel's prophecy and seen that there was an end. It would only last so long. In fact, in the end, the Maccabees cleansed the temple, and arrogant Antiochus died from disease. The word of God was indeed true!

This man and the time after him are again prophesied in chapter 11. It is foretold that God is allowing trouble "to refine, purge, and cleanse" (11:35). This is also foretold of the final self-willed man at the end time. He will likewise desecrate the temple and persecute those associated with God, but in all the turmoil, "many will be purged, cleansed, and refined." (12:10) Yes, men's devious ways are under God's sway. God's purposes are being fulfilled! The promised plan will indeed succeed!

Let's decide to trust God and cooperate with His workings

If such intentional evil is under God's sway, surely other situations that arise in our lives are under God's sway. Let's actively depend on Him. Let's trust Him even if the situation is wild and appears to be out of control. Let's decide to trust the Most High God. We do not trust God because the circumstances support it, but because we know Him.

In this very time when Antiochus was turning many to act wickedly by "smooth words," it is written of the Maccabees that "the people who know their God will be strong and take action" (11:32). Those who know their God personally are strengthened supernaturally, and by faith they see the sovereign God and thus they do things that people would not otherwise do. Let's live that way!

And if, in our days, our God is choosing to use turmoil to refine His saints, let's cooperate with His wise, sovereign goals. It is sensible to trust the great and awesome God, the self-existent One, who is sovereign over all. Decide to trust.



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Constantly Commune with Your God

(Daniel 9-10)

“your words were heard, and I have come in response to your words.” – 10:12

Our Father, we recognize before you that we need you to teach us to pray. We would like to excel as people who pray. Thank you for Your Scriptures that give us such rich motivating truths about prayer. Please grant that these divine realities would reach our hearts by the power of Your Spirit and have a transformative effect. Teach us just now from Daniel 9 and 10 that:

1. Praying is more powerful than military forces or political activities.

Empires conquered each other (Daniel 10:1) and kings would fight and conspire for years to come (Daniel 11), but Daniel's praying touched the real battlefield in the heavenly places. So also does ours as we pray in the Spirit (Eph 6:10-20). Daniel's persisting in mournful prayer for 3 weeks (10:2) parallels 21 days of spiritual warfare touching the nations and their rulers (10:12-13). It's true that Persia had conquered Babylon, but what really mattered was how this would open the way for God's "desolate sanctuary" (9:17) to be restored for His name's sake (9:19).

Daniel begged God to act as he perceived what really mattered in the current events. Some exiles had returned to Jerusalem (Ezra 1), and Daniel who was too old to return was with them in spirit with his windows open toward Jerusalem (6:10). Surely he longed that the temple would be rebuilt as he had prayed a couple years earlier (chp 9). The timing of his praying in the third year of Cyrus in the first month from the third to twenty-fourth days (10:1, 4) may mean he also was longing that the people would celebrate the Passover for God's pleasure, for it was to occur in the first month on the fourteenth day (Lev 23:5; Ezra 6:19).

⇒ Help us grasp that praying is the most powerful thing we can do.

2. A person who pleads with God for God's concerns is precious to God.

Three times Daniel is told that he is precious (greatly beloved; treasured), and all of these times are when he is fervently pleading with God about God's

concerns (9:21; 10:11, 10:19). As the Lord heard Daniel's pleading, it moved His heart, and He rejoiced in having a companion who longed for what He longed for! How Daniel's heart longed that the sweet aroma of the evening offering (9:21) would at last ascend again to the Lord's nostrils! He passionately prayed for what would bring God pleasure.

"At the beginning of your pleas, that command was issued, and I have come to tell you, because you are highly esteemed [precious]" – 9:23

"Daniel, you who are treasured [precious]" – 10:11

"You who are treasured [precious], do not be afraid..." – 10:19

"I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of pleading, so that they will look at Me whom they pierced; and they will mourn..." - Zech 12:10

What a delight his words must have been to God! God may have heard Daniel like Joseph heard Judah when he at last fervently begged for his lord to act in grace for the well-being of his father and brother (Gen 44:33-34), and Joseph couldn't contain himself any longer (Gen 45:1-2). How precious Judah must have been to Joseph in that moment!

⇒ Strengthen us to be those whom our Father hears pleading, and it brings tears of joy to His eyes as He sees that we deeply desire what He desires!

"Let now Your anger and Your wrath turn away from your City... Jerusalem and Your people have become an object of taunting to all those around us.

For your sake, Lord, let Your face shine on Your desolate sanctuary!"

– 9:16-17

Father, strengthen us as we aim to imitate Daniel's example, being devoted to God's interests such that praying is essential living to us. Father, help us to have praying that is:

1. **A Persistent, Passionate Priority**

Pray in response to crisis (chp 2) but also as a persistent priority in life. Daniel prayed 3 times per day (6:10) across 7 decades (Dan 2 as a teen until Dan 10 as

Confident Steadiness Leaning on the Sovereign God (Daniel); Page 20

an old man) including intense, focused times such as 3 full weeks of passionate mourning when the people were back in the land to rebuild the temple (Dan 10).

⇒ May our praying be fervent.

2. **Perceptive of God's Plans and Pleasure**

With eyes of faith, he looked out the window towards Jerusalem and saw God's name dishonored as people reproachfully looked at the Lord's people (9:16). May we perceive what touches God's reputation and pray earnestly about it. May we see what would bring God joy and urge God to bring it about! Daniel's praying in chapter 9 was spurred by his reading the Scriptures (in Jeremiah). His prayer overflowed from grasping God's revealed will. He called on God to do what God said He wanted to do. What a great way to pray! How helpful it is when our praying is based on God's Word (His revealed purposes), God's Character (His person), and God's Reputation (His name associated with his people and interests here). What confidence this gives us as we address our God!

⇒ May our praying have the aroma of desiring and perceiving God's will.

3. **Personal and Precious**

Daniel completely identified with the people including confessing "we" have sinned (9:5) having a heart wrapped up with God's people and interests.

"Oh, Lord, the great and awesome God, who keeps His covenant and faithfulness for those who love Him and keep His commandments, we have sinned, we have done wrong..." – 9:4

He reminds himself and God of who God is – "great and awesome" (9:4) so He is capable of working, and also "keeping covenant and mercy" so He should be interested to work because He is personally connected with the people. As Daniel engages God's heart by His words, no wonder God finds him precious and gives him further insight in His plans!

"Lord, hear! Lord, forgive! Lord, listen and take action!
For Your own sake, my God, do not delay, because Your city and Your people are called by Your name." – 9:19

This type of praying is contagious, for almost a century later we hear Nehemiah praying like this (Neh. 1). No wonder that God chooses to use a man with such

a heart for His interests to fulfill the rebuilding of the city that He had revealed to Daniel (9:24-25). Does God hear me praying like this?

⇒ May our praying show hearts personally engaged with God's heart.

4. Profitable and Powerful

Though the “sound” of the words of the man in linen left Daniel on his face with no strength (10:9), yet Daniel's words were also powerful! “Your words were heard” (10:12). How marvelous that is! “I have come in response to your words” (10:12). How wonderful! Prayer moves the hand that moves the world!

⇒ May we by faith see our praying affecting heavenly activities.

Father, help us enjoy the privilege of vital fellowship with God!

May You hear our voices often! May our praying be personal yet corporate, humble yet confident, passionate and specific. Keep encouraging us to pray “without ceasing”, persisting for weeks and even decades, day after day. May our continual, fervent praying be contagious even to saints in future generations. Give us eyes to see from your perspective so we have hearts concerned for what interests You. Give us nostrils to smell what pleases You.

Make us a delight to You by developing us as ones who plead with You to do what Your heart longs to do! Grant grace to grow to perceive what would further Your revealed desires in the situations you have allowed in our lives and service, and then to persistently pray for you to accomplish it.



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Have Confidence from the Reliable Prophecies of Daniel (Daniel 2, 7-12)

“there is a God in heaven who reveals secrets” Dan 2:28

Written in the 500s BC, Daniel accurately prophecies events extending to AD 70 and into the future.

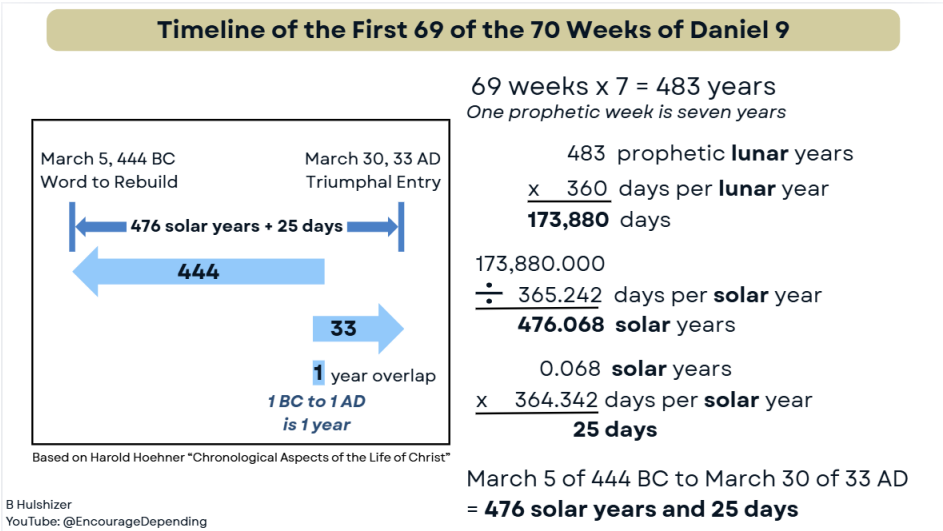
Daniel 2 and 7 give parallel views of man’s kingdoms as bookends to the Aramaic section of Daniel, showing their glory as a statue from man’s view and their viciousness as beasts from God’s view. The statue’s four parts begin with Babylon as the gold head and end with a strong kingdom that eventually has 10 parts (the toes). The statue’s four parts parallel the four beasts, also ending with a strong beast that eventually has 10 kings like the 10 toes. The visions end with the true King establishing His kingdom, pictured in the stone striking the statue’s feet (ch 2) and seen in the court being seated and the Ancient of Days establishing His everlasting kingdom under the Son of Man (ch 7).

The fourth beast of chapter 7 parallels the legs and feet of chapter 2, and from history, we know this is the mighty Roman Empire. The prophecies indicate a transition to 10 kings with a different character of iron mixed with clay. However, a little horn arises at the end, an arrogant man at the end of the second phase of the Roman kingdom.

Chapter 8 gives further insight into the two kingdoms in the middle. A swiftly moving male goat from the west attacks a strong ram. The goat’s notable horn is broken off when in its strength. Four horns then arise and eventually a little horn which attacks “the beautiful land” and exalts itself, speaking blasphemy. This little horn is from chapter 7’s third kingdom, so it is not the same person as the little horn at the end of chapter 7’s fourth kingdom (though a prototype). The ram is the kingdom of Medes and Persians, and the swift-moving goat is the Greek kingdom which arose more than 200 years after the prophecy. Its four horns are four kings that come after the first king dies. Alexander the Great, the Greek empire’s first king, was truly a notable ruler, conquering swiftly, but dying in his prime (323 BC). The kingdom did divide into four parts. Near the end of the Greek empire, a scheming ruler, Antiochus IV Epiphanes, came to power.

He attacked Judea and exalted himself as if he were God, desecrating the Temple with an idol (in 167 BC). He is the little horn from the Greek empire.

Chapter 11 gives precise prophecies regarding the Seleucid-Ptolemy wars in the splintered Greek empire, including more details about Antiochus IV in 11:21-32. The prophecy then looks to a far future king. At “the end time” (11:35), “the king” will arise magnifying himself and blaspheming God (11:36; cf. ch 7). He will eventually enter Israel, fight the king of the north and king of the south, and set himself up there (11:41, 45), resulting in an unparalleled time of distress for Daniel’s people, Israel (12:1). The Lord Jesus spoke of this “great tribulation” occurring after the “abomination of desolation, which was spoken of through Daniel the prophet, [is seen] standing in the holy place.” (Matthew 24:15-21). Daniel 12:11 indicates that this abomination of desolation is set up at the time when “the regular sacrifice is abolished” (see 9:27). But ultimately, God will sovereignly use this distress to smash “the power” of Israel (12:7), so they come to repentance (Zec 12) then are delivered by Christ’s return (Dan 12:1; Zec 14). God will succeed in restoring Israel as promised!



In chapter 9 Daniel begs God to restore Israel and Jerusalem, so God reveals His future designs for them which will culminate after a period of seventy-sevens (490 lunar years). Things will come to a conclusion and everlasting righteousness brought about through the rule of the LORD’s Messiah (9:24). The seventy-sevens are divided into three groups: seven, sixty-two, and one. The

timing starts with a command to rebuild Jerusalem. From that command until Messiah the Prince, there will be seven sevens and sixty-two sevens (sixty-nine total). One seven then remains. Messiah indeed came at the end of 483 years (69x7). On that day Jesus of Nazareth rode into Jerusalem (Luke 19:28-48). God tells Daniel that “Messiah will be cut off” after this. (Dan 9:26) This happened exactly! Christ died for our sins, not His own! The final seven begins when an imposter prince makes a covenant with many of the Jews related to the temple and its sacrifices, but “in the middle of the seven, he will put a stop to sacrifice” (9:27). Halfway through the seven years (3½ years), he stops sacrifice and desecrates the temple, exalting himself as God in the temple (2 Th 2; Rev 13).

However, on the day Jesus rode into Jerusalem, a prince did not make a covenant with the Jewish people related to sacrificing. The 69th seven ended, but the 70th didn’t start. The prophecy says Messiah would be cut off and the people destroy the city “after” the sixty-nine sevens but not during the seventieth. The ancestors of the imposter prince would destroy the city and sanctuary during this pause. Titus the Roman did indeed destroy the city and temple in AD 70. A false prince has not yet made a covenant involving starting sacrifices, and the temple has not been rebuilt. The 70th seven still has not begun. We are in a parenthesis in the timeline.

So why is there a gap? God has a special plan during this pause in His direct dealings with Israel and Jerusalem. The New Testament apostles were given the “mystery” (Ephesians 3) which was not previously revealed. This is the purpose of God for today. He is calling out of all nations a people for His Name. This “one new person” (Eph 2) is the church, different from Israel, and not revealed in the Old Testament times. Though the church was not revealed, the prophecy of Daniel 9 allows for it through the gap between the end of the 69th seven and the beginning of the 70th seven. After God calls out the church, He will then deal with national Israel in the 70th seven as seen in Revelation.

How consistent God’s Word is! Jesus is the prophesied Messiah! God will faithfully fulfill all His promises to His earthly people Israel in the coming days! But we are part of His heavenly called-out people, the church.



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Timeline Overview of Daniel Prophecies



See Above the River

(Daniel 10-12)

“the Man dressed in linen... was above the waters...” Dan. 12:6

Men’s strivings affect those who associate with the Lord

The self-willed strivings of fleshly men cause turmoil, and this turbulence affects those who associate themselves with the Lord. The “wild times” can seem out of control! In Daniel 10 to 12 God foretells how such strivings by world rulers will cause distress for Israel. The striving during the splintered Greek empire will eventually affect Jerusalem, and then those who identify with the Lord will show their true colors because of the pressure.

Some will choose to conform rather than obey what God has said in His Word. But others will see through the deception of the day as wise people do. They will see their God whom they know personally, and this knowing of the true God as their God will empower them to do things they would not otherwise do if merely acting based on circumstances.

The pronounced pressure to dishonor the Lord and conform to the lies of men comes to a head in the latter part of the Greek empire. When Judea comes under the sway of Antiochus IV Epiphanes, the Hellenizing pressure dramatically increases and ultimately presses those who associated with the LORD to make clear decisions about whether they will obey God and His Word. This is a prototype of the pressure that will come in the end time under the most self-willed king ever. It will cause a time of unparalleled distress for Israel, but God will use it to fulfill His purposes.

The strivings are like a river flowing

Daniel was standing by the “great river” which gives a visual of the great conflict. Picture a person standing in a river. The ongoing fighting is like the waters of the river. The currents persistently press those who are in the river.

The current pushes the people of God to conform, to go with the flow. Yet, the example of Daniel is of one who did not cave to the tumultuous pressure or get pulled into the striving and scheming of men. He knew His God and it stabilized

him. So also “those who have insight” in the future will be steady while others will fall in with societal pressures (acting “wickedly” toward God’s revealed will).

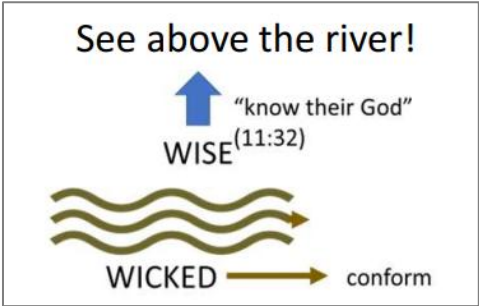
As the prophesy unfolds, it conveys a sense of how the river of man’s striving flows (11:2-13). Willful, self-advancing men think “I am superior, I deserve more, and I demand more to try to satisfy me.” Use whatever means available to gain for self. Attack any who will not comply with my high view of myself.

This river of men’s strivings eventually impacts God’s people in Jerusalem (11:14-35). The river starts to flood Jerusalem and force its inhabitants to decide what they will do, as men begin to impose their desires on them. It takes great strength to stand against the current.

Similarly, in the yet-future end time (as prophesied starting at 11:36), this river will rise to its highest by the most arrogant man striving for dominance. “The king” will cause the greatest flood upon Israel. Yet God will sovereignly use men’s willful ways to push the nation of Israel to repentance such that the Son of Man then rescues them! In it all, God fulfills His purposes. Men’s devious ways are under God’s sway!

The pressure is used by God to refine

To stand against the pressure is more difficult than conforming. Fear presses people to rationalize away obeying God’s revealed will. If a person has only been going along with the culture of God’s people but does not personally know their God, they surely will cave under the pressure. They will be glad for a way to explain away Scripture and allow them to fit in with the social expectations around them. Words of unbelief are welcome and liberating, even though they directly dishonor God. The situation says to bow to lies, and their knees do not have the strength to stay standing (Dan 3).



Yet, there are those who see through the swirling lies that bombard them. They find strength to stand, for by faith they see their God, the true, sovereign, great and awesome God. They know that even if their lives are taken, there is a resurrection ahead. They are like lights shining out to others. (12:2-4) By personally knowing their God, they are strong to do things that they would not do naturally. (11:32)

While the wicked get swept into conforming, the wise:

1. See the unseen and eternal by faith (see what's really going on)
2. Know and obey the true God (instruct in right living)
3. Act different and steady (seeking God's glory not gain for self)
4. Keep eyes above the river, looking for the Son of Man's return

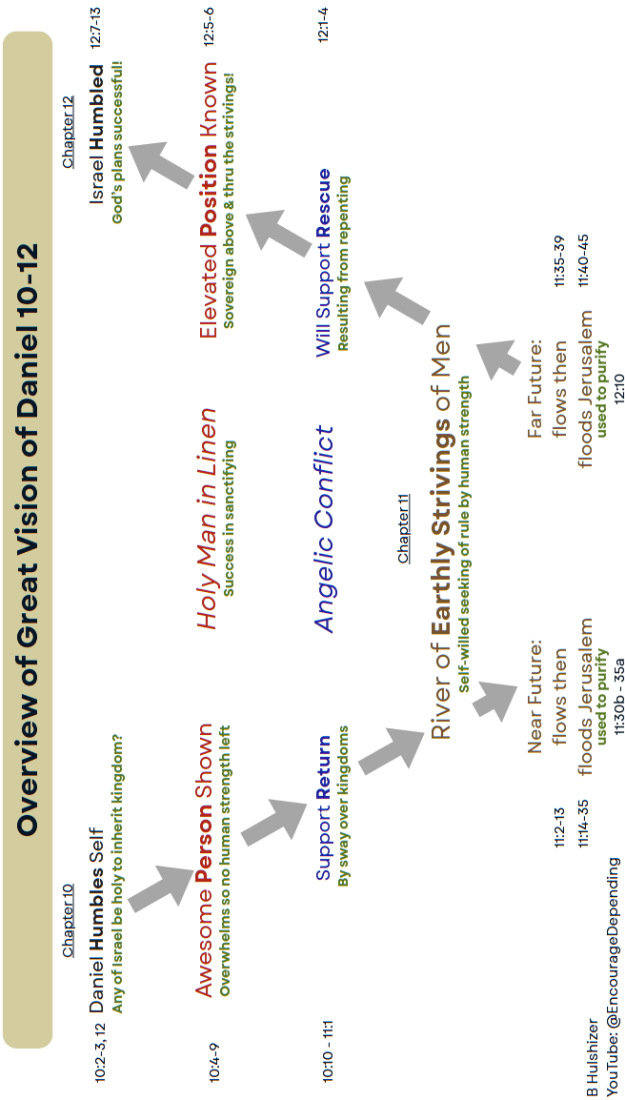
The pressures have a positive effect on the wise. They find themselves refined, purified and cleansed through the troubles (11:35, 12:10). Their dependence upon God becomes more simple. Their confidence in God becomes more pure. Their simple obedience to God's word becomes more earnest and settled. So the Lord in His sovereignty even uses men's evil activities to bring blessing to the faithful and honor to His name. Do not be shocked at wild times or their effect on people associated with God.

The pressures are sovereignly used by God to bring repentance for Israel as a nation, which is the essential prerequisite to forgiveness of their sins and restoring them to righteous fellowship with their God. Their power will be shattered by the false prince (12:7) as they face a time of distress never experienced before (12:1). National Israel will come to the end of themselves, confess that they cut off their Messiah, and look in faith to that very one whom they have pierced, at last finding the forgiveness and deliverance they desperately need (Zech 12-14). Through all the strife, the promised plan succeeds!

The Lord is sovereign above the river and uses it

The vision begins with the awesome Man in linen (chp 10). At the end of the vision (chp 12) attention returns to the Man in Linen with emphasis on His location being "above" the currents of the river of man's strivings. His person is awesome, and His position is above it all. His power is supreme, and plans are on schedule. He heralds God's sovereignty and urge us to decide to trust the living God!

In seeing this exalted One, Daniel could find peace inside, despite seeing all the turmoil ahead! May we be the wise who see above the river and act accordingly.



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Contact us for a detailed booklet covering chapters 10-12.



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Confident Steadiness Leaning on the Sovereign God (Daniel); Page 30

The New Testament Fits with Daniel's Prophecies

Daniel's prophecies in the 500s BC have proven reliable such as Messiah coming 173,880 days after the word was given to rebuild Jerusalem (9:24–26). The end time prophecies are also reliable, and New Testament revelation fits with them.

Brief Summary of End Times Prophecies in Daniel

The timeline framework of the end time is given in the prophecy of the 70 seven-year periods God specified for Israel and Jerusalem (Dan 9:24–27). There is a pause between the end of the 69th seven and the beginning of the 70th seven. Messiah is cut off and the city and sanctuary destroyed after the 69th seven but before the 70th seven begins. (9:26) The 70th seven-year period is about the end time. It will begin with a covenant made with many of Israel as a nation. (9:27) This covenant will be made by a false prince. Messiah the Prince had come but was cut off (9:25–26). The ancestors of a coming prince (imposter Messiah) destroyed the city and sanctuary in AD 70 as prophesied. Eventually, the false prince will come and make a covenant, starting the final seven year period. In the middle of the seven years (3 ½ years), he will make temple sacrifice stop and set up the abomination of desolation (12:11).

The little horn (chp 7) parallels the false prince. He exalts himself, boasts against God, and persecutes Israel for “time and times and a half time”, 3 ½ years that parallel the second half of the 70th seven. But the Son of Man will come and rule. “The king” of chp 11-12 also parallels the false prince. In the “end time” he exalts himself, boasts against God, and sets up his place of rule in Israel (11:36-45), leading to a time of unparalleled distress. Israel will nearly be annihilated (12:1). But after their power is smashed (12:7), Israel as a nation will be rescued (12:1).

The 70 sevens prophesied for Israel and Jerusalem will come to a point of culmination when “everlasting righteousness” is brought about for Israel (9:24). A righteous King will rule for God over the earth (Psalm 2; 2 Sam 7; Dan 7). The Son of Man will come with clouds, and the holy ones will reign with him (Dan 7).

Key elements of end times prophecy in Daniel

- ✓ Break in timeline between 69th and 70th seven-year period
- ✓ Israel, Jerusalem and Temple a focus in end time
- ✓ Abomination of desolation set up in the temple
- ✓ 3 ½ year period that is second half of 70th seven
- ✓ False prince exalts himself and persecutes Israel
- ✓ Nation of Israel repents and is saved by the Lord
- ✓ Kingdom on earth under Son of Man who comes on clouds

New Testament Parallel Texts

The New Testament is consistent with Daniel. Christ speaks of the Son of Man coming to rule and of a time of great tribulation that precedes His coming. The apostles tell of a coming antichrist who will persecute Israel and set himself up as god in the temple of God. What God had not yet revealed (the “mystery”) is His special plan for today, the church which fits with the pause in the timeline.

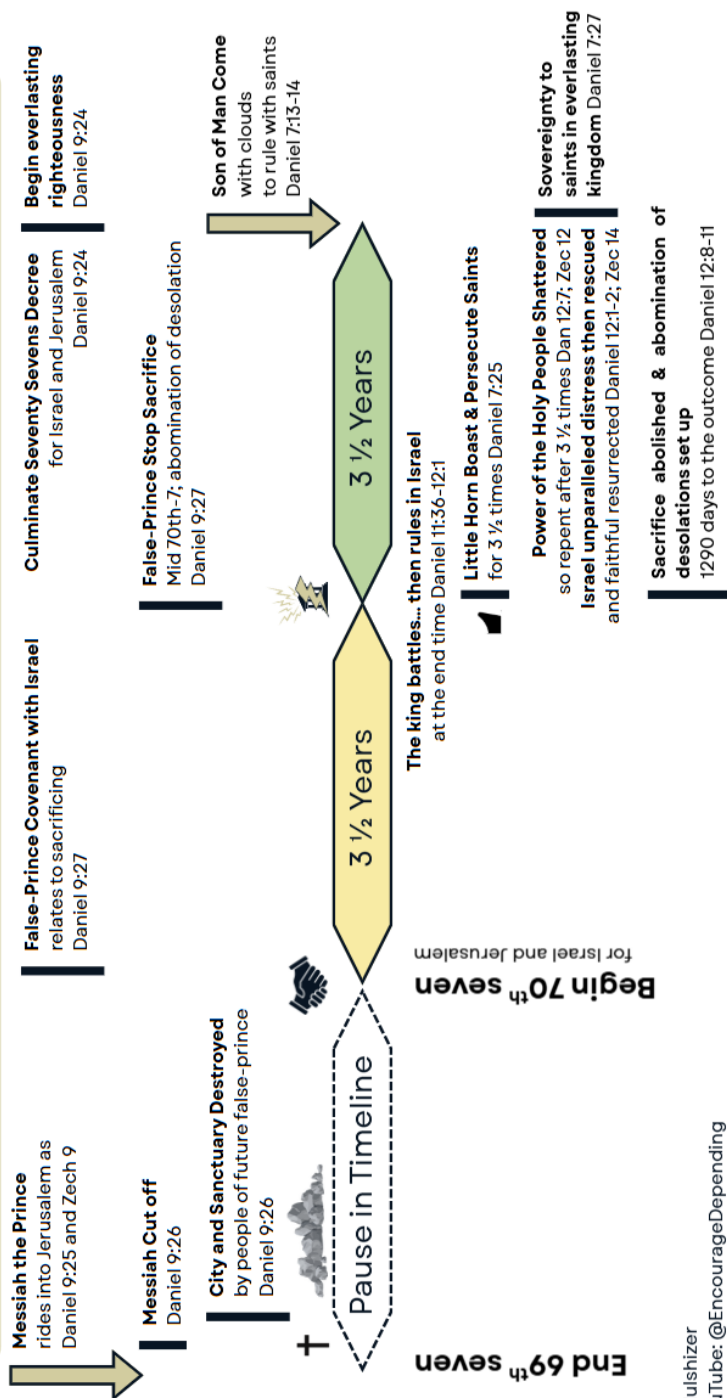
1. Matthew 24 fits with Daniel’s Prophecies

Jesus foretold a time of great tribulation immediately preceded the Son of Man coming on the clouds of heaven. Judea and the holy place are the focus like in Daniel. He notes that just before the tribulation, there will be the “abomination of desolation spoken of by Daniel the prophet standing in the holy place” explicitly refers to Daniel 12 when an abomination of desolation was to be set up in the middle of the seventieth seven-year period. It will be set up in the temple, so the temple will have to be rebuilt before then.

2. Acts 1 fits with Daniel’s Prophecies

After Christ rose, his disciples asked Him if He was now going to “restore the kingdom to Israel.” (Acts 1:6) He does not tell them to forget about that idea, but says it is not for them to know the timing of the restoration of Israel to rule. For the present period, they are to carry the gospel to all the nations all over the earth, which had not happened before. It is part of God’s plan that He later revealed to the New Testament apostles, namely the church: People from all over the world “called out” to Christ by the gospel. This teaching was a “mystery” not previously revealed, as is taught in Ephesians. After that time period, God will resume His dealings with Israel as an earthly nation. It was not for the disciples to know its exact timing.

Timeline of 70th Seven of Daniel 9 with chapter 7 & 12 parallels



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3. Romans 11 fits with Daniel's Prophecies

Paul emphasizes that there is a future for Israel as a nation. At present, God has sent the gospel to the nations, but He will turn His attention back to Israel. They have fallen, and God used that to bless the nations through the gospel. But there is a day when Israel will be restored to a place of “fullness.” Blindness has temporarily happened to Israel, but in the future, God will bring them to repent of their ungodliness, and then “all Israel will be saved,” like Daniel was told, “your people will be rescued.” This teaching is consistent with the pause in the timeline in Daniel 9. God is calling Gentiles to Christ during the pause but will resume dealing with the nation of Israel during the final seven-year period, after which everlasting righteousness will come to Israel in God’s kingdom.

4. Ephesians 2-3, 1 Corin 15 and 1 Thess 4-5 fit with Daniel's Prophecies

The church is God’s special plan for today (Eph 2-3), composed of Jews and Gentiles united together in one new man, the body of Christ. It is built on the foundation of the apostles and NT prophets (2:20), to whom the Lord revealed “the mystery,” which was not previously revealed to man by God (Eph 3). In the Old Testament we would not find God’s plan to have this special called-out company from all nations as a bride for Christ (Eph 5). Though God had not revealed the mystery of the Church, He had it in His mind. Thus, in Daniel, there is a pause in the timeline of God’s dealings with Israel (Dan 9:26–27). Now we know why. Another mystery is God’s plan to catch the church out of the world before the time of tribulation (1 Cor 15; 1 Thess 4 and 5). We will meet the Lord “in the air” (1 Th 4), and later He will return visibly in great glory. Of the “day of the Lord” when He comes in judgment, Paul says “you know” about that from the Old Testament (1 Th 5). But the catching up is new revelation (1 Th 4) not revealed in the Old Testament but aligning with the pause in the seventy sevens timeline. Paul tells the church that “you” will not face the time of wrath ahead for the world (“them”) during the seven-year tribulation as God resumes dealing with Israel. (1 Th 1:10, 5:3, 9)

5. 2 Thessalonians 2 fits with Daniel's Prophecies

Paul taught believers about Christ’s coming after the false prince came on the scene. This “man of sin” will exalt himself, as prophesied of the little horn in Daniel 7 and the king in Daniel 11. He will set himself up as God in the temple of God, which aligns with the abomination of desolation being set up in the holy place (Matthew 24:15; Daniel 12:11). This occurs in the middle of the last seven-

year period (Dan 9, 12). Though there is no temple today, there will be a temple rebuilt, and the false prince will magnify himself as being God himself. But he will be destroyed when the Son of Man comes in glory, as anticipated in Daniel 7 and Matthew 24.

6. The Structure of Revelation fits with Daniel's Prophecies

The outline of Revelation is given in 1:19 as the things you have seen (chp 1), things that are (chp 2-3) and things that shall be. Chapter 4 starts with "I will show you what must take place after these things." The churches are in chapters 2 and 3 as the things that are. After the church age, the Lord is going to take the title deed of the earth (ch. 5) and bring judgment on the rebellious world (ch 6–19). He begins dealing again with Israel as a nation (see ch. 11, 12) so references a 3½ year period, the last half of the seventieth seven of Daniel 9:27. The church is not mentioned at all during this period, for it is connected with the pause in the timeline.

7. Revelation 11, 12 and 13 fit with Daniel's Prophecies

After the false prince breaks his 7-year covenant and causes sacrifice to stop in the middle of the seven years, he will persecute Israel (cf. Dan 12:11). Thus, the temple in Jerusalem is trampled by the nations (ch. 11) and Israel is persecuted (ch. 12) for this length of time, as in Daniel 7. "The beast" in chp 13 aligns with the false prince and dominates the world for 3½ years (42 months). A false prophet supports him, and causes everyone to worship the beast, which aligns with the abomination of desolation when he sets himself up as God (2 Th 2). But as in Daniel 7 and 11:45, he ultimately is judged by God when the Son of Man visibly returns as King (Rev 19).

8. Revelation 19 and 20 fit with Daniel's Prophecies

The beast of Revelation 13 parallels the little horn (Dan 7), false prince (Dan 9), king (Dan 11) and man of sin (2 Th 2). Though he has success (Dan 7, 11), he will be destroyed by the Son of Man coming, who returns as King (Rev 19). The nations were in upheaval, even warring against God Himself, but the LORD had chosen His Son as His King (Psalm 2), and He gives the dominion to His Chosen One. At last, David's Son will sit on David's throne in Jerusalem, as promised (2 Samuel 7) and longed for (Isaiah 9). Israel will at last be restored to the LORD, as prophesied in Zechariah 14. A righteous kingdom is on earth, with the Son of Man ruling for a thousand years and his saints ruling with him, as anticipated in Daniel 7.

Praise the Lord for how His revelation through the years fits together consistently! Let's choose to trust Him and His faithful Word!



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Let All Be Peace Inside!

The Most High God – sovereign, good and wise.
To Him we kneel; many bow to lies!
His hand can save - we let Him decide.
Such confidence - God is by our side!
As empires pass, may others observe a life that is steady.
Here His message proclaim, His interests pursue, perceptively pleading.
Through wild times continue just the same.
God the LORD is living! Decide to trust!
Let all be peace inside.

The awesome God – lean upon His will!
Be strong to act, serving Him until
The court declares “God the Son is King!”
He’ll come with clouds; all the earth will sing!
Men’s devious ways are under God’s sway; His plans are eternal!
Know He’s judging men’s sin, refining His saints, and helping the trusting.
Though willful men still fight yet heaven rules!
There’s a God in heaven! Do not conform!
Let all be peace inside.

The kings have fought - all as prophesied:
Messiah came and for us has died;
The temple burned; Calling out a bride;
One seven’s left - man is deified.
But then Christ will come and righteousness rule and saints will rule with Him!
Look! Repentant at last all Israel is saved! The Son of Man reigning!
Through all the strife the promised plan succeeds!
See above the river! Keep looking up!
Let all be peace inside!

Song by Bruce Hulshizer; recording available [@EncourageDepending](https://www.youtube.com/@EncourageDepending) on YouTube