

Do You Know What Day It Is?

Palm Sunday

Daniel 9

Dr. Matt Cassidy---- March 24, 2024

Hello again. Do you know what day it is? Yeah, it's Palm Sunday. It's pretty common for people of faith to find themselves, in times that are difficult in the world that surrounds them, losing faith. Faith in what? Faith in God and whether He's in control or not. When it appears that there are no restraints in the world, it is easy to slip into believing that you're helpless and alone in a hostile world. And frankly, it's easy to grow weary in doing good.

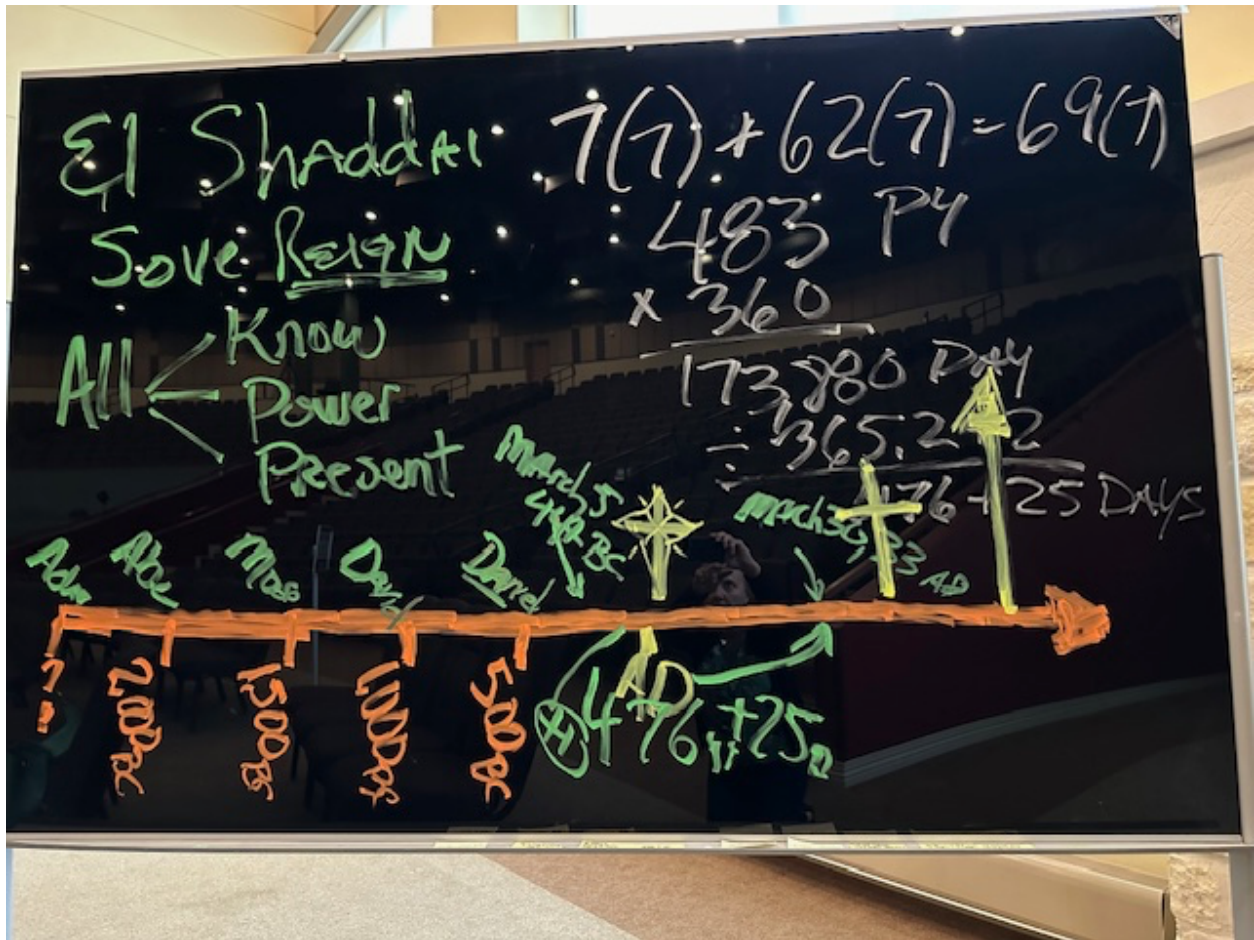
We've been spending three weeks on how we're to live in a time, certainly, when either we or maybe friends of ours feel as though they are drowning in anxiety and rage. And we've spent three weeks looking at that problem. And we found that the answer to the problem is, actually, looking more carefully at the problem. And it's this: that we often find ourselves spending a lot of time—too much time—looking all around us instead of looking towards the Lord. In other words, we look left and we look right. We put all our energy there instead of using our energy to look up to the heavens to see the glory of God.

The antidote to difficult times when we are swept up into an addiction of anxiety or rage is the attributes of God, the nature of God himself. An attribute of the nature of God that I want to spend a lot of time on today is His nature and His name El Shaddai—God Almighty.

El Shaddai = God Almighty = He Is Sovereign

El Shaddai means that God is sovereign. And the word “sovereign” itself means “He reigns.” Webster’s Dictionary will tell you that “sovereignty” means that a person is ruling with supreme power and absolute autonomy. In Bible theology, “sovereign” means that God is all. He is all knowing, He has a plan. He’s all powerful—He can implement the plan. And He is all present—He is with us. He knows what’s happening all around us.

And as sovereign God of the universe, El Shaddai wants us to know that He is ruling, and He’s demonstrated that through history by telling us His plan. In a progression of revelation, getting more detailed throughout history, God has told us in time.



I don't know when this date is, but He told Adam that there's redemption coming. And then He told Abraham more details, and then five hundred years later, 1500 B.C., Moses. And then in 1000 B.C. (these are rounded numbers), King David received the Davidic covenant with details about the kingship. And then five hundred years or so after that, 500 B. C., Daniel.

That's where we're going to spend time today—in Daniel. If there's ever a soul in the older Testament who lived in a hostile time, in a time when you could wonder if God were, in fact, supreme—whether He did reign—it would be during that period. In 500 B. C. (rounded), Babylon comes and sweeps down into Israel, and particularly, even Jerusalem, the southern tribes. And it comes upon them like a plague. The Babylonians pummel the city, burn it to the ground, kill without discretion or conscience. They killed many of the adults and some of the children. But they take the children of influence, of potential, and they kidnap them, stealing them from the burning city, and take them back to Babylon, where the boys will be castrated to

be made safe as eunuchs, as they're brainwashed into believing the values of the Babylonian kingdom where they can serve that king.

That's his experience. And Daniel lived his entire life as a faithful saint. Faithful to what? Faithful to believing in the sovereignty of God, El Shaddai. He has a plan, He has the power to make it happen, and He is very present.

In Daniel 9 where we pick up the story that we're reading here, Daniel is eighty years old. He has served three kings under two different empires, all with dignity and love for the Lord, even proud of his worship of Jehovah. But here we are, and we find on his soul, his tank of hope and faith has gone to empty. And he's starting to slip. He's starting to wonder. Look at God's holy city on the holy hill. It still is smoldering, and the reputation of God is tarnished. And so, what does a saint do when he finds himself overwhelmed with anger or fear? He goes and he prays. And he prays a respectful but transparent, honest prayer to the God he loves.

Let's listen in on his prayer in Daniel 9. He says, **“Now, O Lord our God, God Almighty, who brought Your people out of Egypt with a mighty hand and who made yourself a name that endures to this day, we have sinned, we have done wrong. O God Almighty, in keeping with all Your righteous acts, would You turn away Your anger from us? Turn Your wrath away from Jerusalem, Your city on that holy hill. Our sins and the iniquities of our fathers have made Jerusalem what it is today and Your people an object of scorn to all those around us.**

“Now, God, our God, hear the prayers and the petitions of Your servant. For Your sake, Jehovah, look with favor on Your desolate sanctuary. Give ear, O God, and hear; open Your eyes and see the desolation of the city that bears Your name. We do not make requests of You because of our righteousness, but because of Your great mercy. So, El Shaddai, listen! El Shaddai, forgive! God Almighty, hear and act! For Your sake, O my God, do not delay, because Your city and Your people bear Your name.”

Are you hearing how Daniel is appealing to the reputation and the nature of God to help redeem his city and to redeem his people? He says, *Bring it back. Make it the way it was meant to be.*

And how does God, El Shaddai, respond to His faithful servant's desperate cry? Here's what He does. He says, *Listen, you don't need to be surrendered to things like anxiety and fear. You need to be surrendered to El Shaddai.* And He's going to bring an archangel to Daniel's side

to write all the details down, and He's going to tell him more about His knowledge and His power and His presence.

Daniel 9:20-23

While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the Lord my God for His holy hill—²¹ while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. ²² He instructed me and said to me, “Daniel, I have now come to give you insight and understanding. ²³ As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision.”

Here's how the prayer is answered. Verse 20 starts with, “While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to Jehovah my God, for His holy hill—while I was still in prayer, Gabriel”—he's the archangel—“the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. He instructed me and said to me, ‘Daniel, I have come now to give you insight and understanding. As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision.’”

Daniel 9:24

“Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put and end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy.”

“Consider the message and understand the vision”—there are two parts of it. Verse 24: There are “seventy sevens”—sometimes the Bible will say “weeks”—it means “seven”—“Seventy sevens are decreed for your people and your holy city.” These seventy years are what

are called “prophetic years.” I’ll explain that later, but there are seventy times seven prophetic years. And at the end of that seventy-times-seven prophetic years, God promises six things:

1. To finish transgression—to put a finish to it
2. To put an end to sin
3. To atone for wickedness
4. To bring in everlasting righteousness
5. To seal up vision and prophecy, and finally
6. To anoint the Most Holy

Daniel 9:25

“Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble.”

That’s how it ends. But let’s zoom in and see that there are two parts to this prophecy. In the next sentence is verse 25, “Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble.”

So, how does God respond to Daniel’s desperate prayer as he wonders if God is in charge, if He’s sovereign? He tells Daniel, *Oh, I’m going to give you all kinds of details about these promises that I’ve made to Adam and Abraham and Moses and David all throughout the years. He says, I’ve made this promise. He says, Get out your calendar. I will give you absolute specifics so that you’ll know when to start counting and you’ll know how long to count. And it’s going to end like this—this is how the world will be settled with the absolute rule of the King, where He says, “I will finish transgressions and put an end to sin and atone for wickedness and bring everlasting righteousness and seal up visions and prophecies and anoint the Most Holy.”* That’s part one. He’s going to make all things right.

Part two of the prophecy: He says, “Know and understand this...there will be seven ‘sevens,’ and sixty-two ‘sevens.’” *That’s when the Anointed One comes. That’s when the ruler will come to my most holy city.*

So, get out your calendar. Get out your calculator. Do you know what day it is? *Do the math*, He says. And there are two parts to this. How long do you wait, and when do you start the timer? What He gives Daniel is the penultimate “save the date.” Put this down. Mark it on your calendar. How long will it take?

Part 1: How Long Will It Take?

There are seven weeks plus sixty-two sevens, which equals sixty-nine sevens. And these are what we call “prophetic years.” So, that comes out to 483 prophetic years. Prophetic years—the reason I keep distinguishing that—it is 360 days, not 365 days. And that’s the way it’s used in the Bible from Genesis to Revelation.

So, if this is 483 years, let’s figure out how many days it is. So, we’ll multiply that times 360. And that, according to my notes here at the bottom, is 173,880 days. Those are prophetic days, the total number of days.

Now let’s figure out, using our calendar, a solar calendar, how many days that will turn into years. So what do we do? We divide that by 365.242 ... of course! And that’s going to give us a total answer of 476 years plus 25 days. So, somewhere in here there is 476 years plus 25 days. Got it.

Part 2: When to Start the Timer?

So, now we know how long to wait. When do you set the timer? That’s the second part of it. Well, let’s look what the passage says. Let’s insert our new knowledge.

Daniel 9:25

“Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ (476 years and 25 days) It will be rebuilt with streets and a trench, but in times of trouble.”

“Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be 476 years and 25 days. It will be rebuilt with streets and a trench, but it will be during times of trouble.”

When is the decree to rebuild the city of Jerusalem? Now we know that, historically and biblically, for two reasons. One reason is that in Nehemiah chapter 1 and 2 it refers to that. It says in Nehemiah 2:1 “the month of Nisan in the twentieth year of Artaxerxes.” When is the twentieth year of Artaxerxes? Well, we know when his father, Xerxes, died. He died in December of 465 B. C. So, Artaxerxes, his son, would have started his rule the next year in 464 B. C. Nehemiah says it’s the twentieth year of that.

The point is that the decree is rolled out right here on March 5, 444 B. C. So, you have March 5, 444 B. C. as when the decree to rebuild the city and the walls under Artaxerxes happens. You add 476 years plus 25 days, and you have to add one year, believe it or not—plus one—because there’s a year between 1 B. C. and 1 A. D. And then that ends up right here, March 30, 33 A. D. What happened on March 30, 33 A. D.?

Well, there are ways of finding out. The first thing we need to appeal to is aspects of astronomy that are exact. And one of the exacting disciplines within astronomy is knowing the lunar calendar. We know exactly every moon phase in the present and in the future. That’s why we know when our total eclipse will be and where it will be, because of the consistency of the rotation of the planet Earth around the sun. That’s important because we’re going to need to know lunar phases, because it’s the nature of a Jewish calendar.

The second thing we can appeal to is history. The most famous Middle Eastern historian at this time is a gentleman named Josephus. And we know from John 2:2 that it took forty-six years to build Herod’s Temple, a rebuild that produced the temple that was there when Jesus was there. It took forty-six years. And because of that and the writings of Josephus, we know that the temple must have been there between 27 and 35 A. D.

The third point of reference is the Bible itself. There are only three times in Jesus' adult life where He went to Jerusalem and experienced the Passover, and the Passover was on Friday (the Passover is on the full moon, going back to astronomy). The full moon was on Friday. And we know that was the date of the crucifixion of Jesus, so we know exactly what happened on March 30, 33 A. D.

Do you know what time it is? That's the answer that Daniel is given. Do you know what day it is? When Daniel is wondering about if God is in control, in light of all that is around him and given thousands and an infinite number of reasons why he should wonder. He goes to God, and God says, *Oh, I am all knowing, I am all powerful, and I'm all present. I have a plan. The plan is in place. And I am experiencing what you are experiencing. I reign.* And He says, *I want you to remember this. I want you to write this down for you and for all future believers. You're going to know that date of that decree—it's March 5, 444 B. C. And you just do the math—476 years and 25 days, and it's going to come out to March 30.*

Luke 19:28-31

After Jesus had said this, He went on ahead, going up to Jerusalem. ²⁹ As He approached Bethany at the hill called the Mount of Olives, He sent two of His disciples, saying to them, ³⁰ “Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³¹ If anyone asks you, ‘Why are you untying it?’ tell him, ‘The Lord needs it.’”

And on that day, Luke 19: “After Jesus had said this, He went on ahead, going up to Jerusalem. As He approached Bethany at the hill called the Mount of Olives, He sent two of His disciples, saying to them, ‘Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Unties it and bring it here. If anyone asks you, ‘Why are you untying it?’ tell him, ‘The Lord needs it.’”

Zechariah 9:9

Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your King comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

If anyone asks you why you need this donkey colt, tell them, “Do you know what day it is?” Because Jesus is fulfilling another prophecy from Zechariah that says this: “Rejoice greatly, O Daughter of Zion! Shout, Daughters of Jerusalem! See, your King comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.”

And so, that’s exactly what happens. They go into town, and right there is a donkey colt that’s never been ridden. Imagine that—it’s like it was part of a plan. They ask the owner, and he says, *Yeah, if the Lord needs it.* He gives it to them, and they put their cloaks on this little donkey, Jesus mounts that colt and rides it down the Mount of Olives, and people are throwing their cloaks down in front of the donkey, and they’re throwing palm leaves down in front of that donkey. It’s Palm Sunday.

And this is what the people are shouting, verse 37 of chapter 19 in Luke: **“When Jesus came near the place where the road goes down the Mount of Olives, the whole crowd of His disciples began joyfully to praise God in loud voices for all the miracles they had seen. And they were saying, ‘Blessed is the king who comes in the name of the Lord! Peace in heaven and glory to the Most High!’”**

Of course, there’s always a party pooper somewhere, and it’s when a couple of Pharisees look at Jesus and say, *I insist that you tell your disciples to stop saying these words, because they are fulfillments of prophecy.* And Jesus says, **“If they were quiet, the rocks would cry out.”**

Do you know why the rocks would cry out? Because the rocks know what day it is. If that donkey could talk, he’d turn to those Pharisees and say, *What, do you not have a calendar? Have you not done the math? Do you not know God’s plan? Today is that day.*

This day, March 30, 33 A. D., is the triumphal entry of Jesus the Christ. It is Palm Sunday. It’s March 30, 33 A. D. It is the tenth of Nisan. The tenth of Nisan—does that sound familiar? The tenth of Nisan is the new start date, the date that God gave Moses when He was explaining His plan at the original Passover, when God says, *You’re going to need a Passover*

lamb that is without spot or blemish. You're going to bring him in, you're going to slaughter him, you're going to put the blood on the doorposts and the walls. And then the judgment of God will pass over you.

And the people say, "What does this mean?" It's 1500 B. C. And then, God says, *I'll tell you later, in 1500 years. But this is what you're to do. Just do what I'm telling you to do. It's part of the plan.*

Exodus 12:3, 5

"Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household.

⁵ 'Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats.'"

In Exodus 12, He says, "Speak to all the congregation of Israel, saying, 'On the tenth of this month'—the tenth of Nisan—"they are each one to take a lamb for themselves, according to their fathers' household, a lamb for each household. Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats."

This Palm Sunday, this triumphal entry, is the presentation of God's holy household Passover lamb. And that's why John the Baptist, when he's introducing Jesus, says, "Behold the Lamb of God"—the Passover lamb of God—"who takes away the sins of the world."

It's all been working towards that end, towards that day.

Daniel 9:26

After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.

Do you know what day it is? Well, that's only half the prophecy. There's a comma in verse 26 of Daniel 9. Look what it says: "After the sixty-two 'sevens,' the Anointed One will be

cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.”

It says that the Messiah, the one who is coming on this day, will be cut off. And those two words are used in the Old Testament to indicate a violent death. In the Book of Leviticus, it's used to describe a person who is experiencing capital punishment. Isaiah uses the words “cut off” to reference someone experiencing a sudden and unexpected horrific, violent death. And Jesus knew that. Because after that March 30, on April 3, that Friday, Jesus will be crucified. He'll be cut off. It says He'll be abandoned. Abandoned means to have nothing. He will be abandoned, even by the Father. Even in the context of being cut off and abandoned, God's providential will is still that He will die.

Luke 19:41-44

As He approached Jerusalem and saw the city, He wept over it ⁴² and said, “If you, even you, had only known on this day what would bring your peace—but now it is hidden from your eyes. ⁴³ The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. ⁴⁴ They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you.

And Jesus knew that while the people were shouting. And once all the confetti hit the ground, He turned and looked upon the city and said this. “As He approached Jerusalem and saw the city”---these are the next verses---“He wept over it: and said, ‘If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you.’”

In 70 A. D. Titus will come upon Jerusalem like a flood. They are tired of the Jews, and he will destroy everything in sight. He will completely demolish the temple and not leave one

rock on top of another. As for the walls, he blows those up. He leaves one wall standing that is still there today, called the Western Wall. And he did that to remind the Jews of their former glory. *Once upon a time you guys counted for something.* Because they didn't know what day it was. They weren't tuned into the Spirit of God to know.

And even in the context of His crucifixion, God was El Shaddai—sovereign, all knowing, all powerful, all present. Because even this was part of His plan. Because on Sunday there is a resurrection. And on the worst day of all creation, humans call that day Good Friday. The death of Jesus Christ takes on a new name because of the resurrection of Jesus Christ, because it was all part of the sovereign plan of El Shaddai. Wow, right?

How does this apply? How does that make sense in our everyday lives? I thought of at least three ways. One is that it applies to our understanding of the Bible. To the day—write this down—do the math—get out your calendar. You'll know. This shows that God does not just foreknow; He causes things into existence. And because of the reliability of this prophecy, we should have an awesome respect for the Bible itself. And at Grace Covenant Church, we submit ourselves to the authority of the Bible. The Bible is over us. It tells us what is right and real and true. There are a lot of passages that we don't like. But it doesn't matter. We're going to do everything we can to find out what the original audience received. We're going to look at the grammatical, the historical, the literary style, and when we know what the Bible clearly says, we say that's truth, and we submit to it.

You don't have to like it. There are several times a week I don't like gravity. It doesn't matter. I just want us to be, in some respects, shoulders-back proud that we believe in the Bible. *Oh, you believe in the Bible like it's literally true? Say, Yeah.*

I know, whenever you see a TV interview with someone, they get somebody with a silly southern accent (because we're geographically prejudiced), some blue-haired old lady: *What do you think about all the mayhem here, ma'am?*

Well, I just know that Jesus is coming back.

What?

Well, I just believe in the Bible. And the Bible says that Jesus is coming back.

And they're doing it on purpose. They're trying to get the person that sounds the most ignorant or uneducated to say something that's worthy of the Bible's authority. Let me tell you something about that blue-haired little old lady: she knows what time it is. She knows what the

day is. She knows there are seven years left. There's one week left, and it's seven years. It's called the Tribulation. And Jesus said He's coming back. And like He said in Daniel and like He said when He was here, He's coming back. And He is. He promised. It's all part of His plan.

You can apply this chart to our authority and submission to the authority of the Bible. Another way to easily apply this is to the nature of God. He is such a great God. And He's a sovereign God, He's El Shaddai. He reigns. He knows all things, He has all power, and He's ever present in our lives.

And so, in the context of His sovereign will, did you know there are three categories of will? There's His permissive will. There is where God permits people to do what they want. He allows people to reject Him, rebel against Him, commit unspeakable acts of cruelty, because He respects human dignity. It has no effect on His providential will. He is so powerful that He uses that evil for His plan.

So, He'll let the Nazis do what they want to do so that Israel will get their nation back and their capital city of Jerusalem, as they were promised. And He just does what He does.

There's a prescriptive will of God. The prescriptive will of God is what He would prescribe for us, like a doctor. *This is what I would recommend for you.* The prescriptive will of God means that you should do everything you can to become holy. At Grace we way to become like Christ in all of life. He gives five reasons why that's a great idea. To glorify God, it's good for you, eternal rewards, so on. But His prescriptive will is that we would seek justice and love mercy and walk humbly with God. He wants us within His prescriptive will. He wants us to ask, seek, knock, talk to Him. *What do you want?* If it's within the parameters of His prescriptive will and His providential will, He's like a good, good Father. He's a good, good Father. *What do you want?* Anything you ask, you'll be able to receive. Knock, and the door will be opened. Seek, and you will find. Come on! Talk to El Shaddai. Find out what He's up to. You'll want to hear it. You'll want to be part of His story.

There's a providential will, a permissive will, and a prescriptive will. But the providential is right here. Oh, it's going to happen. And there's not a thing that anyone can do about it. It's in play. How it happens? That's just fun. It applies to the Bible, it applies to the nature of God, it applies to us. In the context of His prescriptive will and His providential will, He wants all of us to play our part. He's got a timeline like this for each and every one of us. If we're all going to be part of His will, He'd say, *You want to be part of the good part of my will.* When we seek

holiness, one of the reasons is so that we can seek intimacy with God so we can hear His voice. And the Spirit whispers. He doesn't like competition. He's extremely polite. And He whispers to us what He's up to and what part we're to play.

Know this about El Shaddai. He's the sovereign God of the boring and the mundane. And I know most of our lives are boring and mundane, and God says, *Okay, I know. I can work with that.*

Look at this story. Bob. Bob's got nothing. *I've got this little bitty shack, kind of a side job. I don't own much. I own this donkey colt that's never been used. But I'm just praying all the time to Jehovah God to see what He's up to. Oh ... somebody get the door.*

Hey, Dad ... Bob... the Lord wants to use your donkey.

My donkey? Oh, He can use my donkey.

Friends, when we get to heaven—at least my heaven—there's going to be nametags. And Bob's is going to say “Bob, the donkey guy.” Because this guy has a lot to crow about, doesn't he? *I'm the donkey guy.*

D. L. Moody was a shoe salesman—just a shoe salesman. He just wanted to trust God.

El Shaddai sanctifies the common, and He baptizes the boring. He just wants us to play a part. He wants us to know Him as all powerful and all knowing and all present. He wants us to know Him as a good, good Father. Because there will be a day when we need to trust Him to be a good, good Father, because He'll knock on our door and say, *Can I have your donkey? Your son? Can I borrow your daughter for thirty years? I've got a place in the Middle East where I think she's going to do really well.*

So, the application to this prophecy of Daniel's—my strong belief is that every follower of Jesus Christ should have a profound weight of destiny upon their life. Destiny—like God put you here for a purpose. He could put you anywhere on this timeline, and He put you here, now, on purpose. And so, it would just make sense that El Shaddai would do that. But there are promises in the Bible that God arranged good works that He made for us. It says we are His workmanship, we are the product of His craftsmanship. We are the painting of the great artist. We are His workmanship, created for good works in Jesus Christ that He arranged before time began.

And so, God put you here, now, for a purpose. He put your neighbors on your block, He put you in charge of your tee-ball team, the people you work with or work for who work for you are all there, arranged before time.

Do you know what day it is? This is the day that the Lord has made. And there is no reason to ever live your life in surrender to fear and anxiety, or anger and hatred. Surrender to El Shaddai. Our God reigns. And He's a good, good God.

Let's pray.

Lord Jesus, Your word is true. And it says that all things were created by You and for You, and You hold them all together. You reign. You are King Jesus. The rocks obey You, the donkeys obey You. I'd ask, Lord, that we would submit on bended knee to Your sovereignty.

Lord, I'd ask that we would be so struck by this revelation that You gave Daniel in a time of need that we would find ourselves almost embarrassed that we would doubt that You're in control, that You run history. You've not just foreseen the future, but You're causing it to happen.

So, Lord, I'd ask that You would give us a sense of calm, not for calm's sake, but because we find ourselves in Your presence, in the presence of an all knowing and all powerful Creator of all things. Lord, let that be a light that shines in a season of darkness all around us, that people would be drawn unto us, and that we would draw them unto You. You are a good, good Father. I'd ask that we would grasp that and that weight of destiny, that we're here for a purpose. We enjoy being Your children. We are grateful. In Jesus' name. Amen.