

Daniel 11:1-20 “Kingdoms Come and Go...Except for One”^{**1}

Main Idea: Though lengthy, we learn a very simple truth from Daniel’s vision in Daniel 11, that kingdoms come and go...except for one. We’re going to look today at Daniel 11:1-20 from three perspectives. We’re going to look back, look ahead, and look around.

- I. We’re going to look back at the vision.
 - A. Keep in mind the following guidelines.
 1. It pertains to the future of the Jews (10:14).
 2. It will not be understood entirely until the end (12:8-9).
 3. The revealed conflicts remind us of the unseen conflict.
 - B. Keep in mind the big picture.
 1. The first section deals with Daniel's day to Antiochus (1-20).
 2. The second section deals with the deeds of Antiochus (21-35).
 3. The third section deals with the future (36-45).
 - II. We going to look ahead through the vision.
 - A. The future involves a series of leaders (1-3).
 1. There will be four Persian rulers (2).
 2. There will be a mighty Greek ruler (3).
 3. There will be a host of successive rulers (4ff).
 - B. The future involves a series of conflicts (4-20).
 - C. The future involves hardship for God's chosen people (14, 16).
 - III. We’re going to look around in light of the vision.
 - A. When leaders make promises, remember four things.
 1. When you hear promises of peace, remember conflict is inevitable.
 2. When you hear promises of wealth, remember prosperity is temporal.
 3. When you hear promises of hope, remember leaders are limited.
 4. When you hear promises of better life, remember God alone is sovereign.
 - B. When God makes a promise, we can count on it.
- Response: Rejoice, the Lord is King!

Scripture Reading: Revelation 15:1-4

Kingdoms Come and Go...Except for One. That’s the title of this morning’s message. We’re going to see a prophetic Old Testament account that makes that point perfectly clear, and why it matters for us today.

Does the name Sir Christopher Wren mean anything to you? He is the man responsible for what is considered to be one of the ten most beautiful buildings in the world, St. Paul's cathedral in London. Though Wren is best known for St. Paul's cathedral, I ran across an interesting story about one of his lesser-known designs.²

The town of Windsor, just west of central London, gave Wren the task of designing the interior of the town hall. His plans called for large columns to support the high ceiling. When he finished, the city fathers toured the building to inspect, and expressed dissatisfaction over one problem: the pillars. There weren't enough pillars to suit them.

Wren's solution was creative. He did exactly as he was told and installed four new pillars. Those extra pillars remain in the Windsor town hall to this day, and they're not too difficult to distinguish. Those four pillars are the ones that support no weight, and in fact, don't even reach the ceiling. They're fakes. Structurally, they are useless. Wren installed them to serve only one purpose--to look good.

When you stop and think about it, that illustration represents a lot that takes place in our world today. Take the church, for instance. In many church buildings this morning you will find, quite honestly, something that’s more of a show than substance. In the name of God worship leaders are putting on an impressive performance to make people

^{**}Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For an earlier development of this passage, see the Daniel series at WBC in 1996.

² As told by MacArthur, letter 6/17/96

feel good, rather than singing and preaching the substantive Word of God which alone can make people right with God. They are just like Wren's pillars, decorative and impressive, yet not fulfilling their intended purpose.

A pillar is supposed to hold something up. A worship service is supposed to exalt God.

There's another situation in our world which reminds me of Wren's pillars. I went online this week and read the platform of our two major political parties.

Here are the first words of the Republican party platform, "We are the party of a growing economy that gives everyone a chance in life, an opportunity to learn, work, and realize the prosperity freedom makes possible."

And from the Democrats' platform: "Democrats believe we must break down all the barriers holding Americans back and restore the basic bargain that built America's mighty middle class: If you work hard and play by the rules, you can get ahead and stay ahead."

I thank God for those civil servants who care for the people of this land. But as we've read and listened to the newsreports, have you noticed something? We are bombarded by promises, promises, promises. All of them sound good, but often, like Wren's pillars, some, perhaps *most* of them don't reach the top.

As Christians, what should we do in an election year when we are hearing these guarentees of peace and prosperity and security? We have two tendencies. One is to be cynical, the other is to be gullible. Neither is wise.

So how then should we respond? God's Word offers very practical help in Daniel 11.

God's timing is amazing. This morning, as we continue to work our way through the book of Daniel, we come to Daniel 11. Do you know what Daniel 11 is all about? It's a prophecy God gave to Daniel 25 centuries ago which revealed what was going to happen to future world leaders. I could have entitled this study, "A Good Reminder in an Election Year."

Though full of relevant application, I must say at the outset that Daniel 11 is a complex passage to preach and understand. It's a lengthy chapter, the record of Daniel's final vision, but in it we learn a very simple truth.

Kingdoms come and go...except for one.

We're going to look today at Daniel 11:1-20 from three perspectives. We're going to look back, look ahead, and look around.

I. We're going to look back at the vision.

Have you ever been lost in a forest? The trees all look the same, and you start walking in circles. That can easily happen to a student of Daniel 11 if he gets preoccupied with the trees before he takes time to understand the layout of the forest. So before we analyze the details of Daniel 11, we must keep in mind two things.

A. Keep in mind the following guidelines. Consider three.

1. *It pertains to the future of the Jews (10:14).* There are actually four prophetic visions recorded in Daniel 7-12. God gave Daniel the fourth (which is recorded in chapters 10-12) in the third year of Cyrus' rule (10:1). The seventy year Babylonian captivity was over for the Jews, and a remnant had returned to the land of promise.

What would happen next for the Jews? That's what Daniel wanted to know. In chapter 10, the prophet tells us he spent three weeks mourning, fasting, and seeking God. God responded by giving Daniel the fourth vision, which is the most detailed of them all.

Don't miss what the angel told Daniel in 10:14, "Now I have come to explain to you what will happen to *your people* in the future, for the vision concerns a time yet to come."

God is about to reveal what will happen to Daniel's people, the descendants of Abraham, Isaac, and Jacob, in the future. The prophecy pertains then, not to the future of the church per se, for the church didn't exist yet, but to *Israel*.

In fact, that's the subject God addresses for Daniel in the final chapters of this book. The book concludes as it began, in the *Hebrew* language, the language of the Jews. Daniel is wondering about what God has in store for Israel post-exile.

And God tells him. In chapter 9 He revealed that His dealings with the Jewish people would involve seventy "sevens" (490 years) of future activity. He says in 9:24, "Seventy 'sevens' are decreed *for your people* and your holy city." Note that the Lord is talking about Daniel's people, the Jews.

Then He mentions what He intends to accomplish through the Jews, six objectives which He identifies in the rest of 9:24, "Seventy 'sevens' are decreed for your people and your holy city to **finish transgression**, to **put an end to sin**, to **atone for wickedness**, to **bring in everlasting righteousness**, to **seal up vision and prophecy** and to **anoint the most holy**."

There is Israel's biggest need, and yours and mine too. To get rid of sin and obtain righteousness. And God says He Himself will do both.

How? He reveals right here who will accomplish these objectives. The Anointed One, He calls him in verse 25, *the Messiah*. And He gives the precise timing of Messiah's arrival, in 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.'"

But it's not just the timing of Messiah's arrival. The Lord also reveals the outcome, for He declares in 9:26 that Messiah will be "cut off and will have nothing," says 9:26.

What a tragedy! The Messiah will be cut off. Yes, a tragedy, but as Messiah Jesus Himself later revealed, it was by being cut off that He would save His people from their sins.

So there's the first guideline. This section of Daniel, including Daniel 11, pertains specifically to the future of the Jews.

2. *It will not be understood entirely until the end (12:8-9)*. Frankly, I am encouraged by Daniel's admission *after* the vision in 12:8-9. Notice what he says, "I heard, but I did not understand. So I asked, 'My lord, what will the outcome of all this be?' ⁹ He replied, 'Go your way, Daniel, because the words are closed up and sealed until the time of the end.'"

Daniel himself says that after seeing this vision and hearing what this angelic messenger said, he still had questions. He didn't understand it fully. He wanted to know more. He asked for help in the interpretation.

And he was told it would not be understood *until the time of the end*.

That's interesting. Daniel, for a time this will not be understood. But the time is coming when it *will* be understood, *at the time of the end*.

This reminds us to be careful when dealing with prophecy in God's Word. We must learn to live with this tension of not knowing completely, and yet being encouraged by what we do know, recognizing that more will be understood later. The angel told Daniel it would be understood at the time of the end.

3. *The revealed conflicts remind us of the unseen conflict*. If you scan down through Daniel 11 you'll notice that the vision involves one conflict after another after another. Ruler attacks ruler, nation attacks nation, over and over again.

But we must not forget a lesson the angel told Daniel back in chapter 10. The conflicts we see in this world are indicative of an unseen, spiritual conflict in the angelic realm. In 10:12 the angel told Daniel that he was resisted by a demonic creature for 21 days, until the angel, Michael, intervened, and he broke through and came to Daniel.

Why would Satan try to hinder this meeting? It's because Satan doesn't want God's plan to be accomplished, and with the Jewish remnant back in the land, he could see it happening before his eyes.

It's worth noting that just 55 years later, by using Haman, Satan tried to exterminate God's people, but God intervened. Read the book of Esther.

Then four centuries later, Satan tried again under Antiochus Epiphanes who slaughtered thousands of Jews. We'll see the prophecy of that event right here in Daniel 11.

The point to remember is this. When we see the human conflicts predicted in Daniel 11, we must remember the agent behind them. There is an unseen, spiritual warfare raging in this universe.

And we must not forget that we have the same enemy. If you belong to God, you have an enemy who wants to dishonor God through you. Which is why Paul gave this counsel, "Be strong in the Lord and in his might...Put on the whole armor of God...For we wrestle not against flesh and blood, but against...the spiritual forces of evil in the heavenly realms...(Eph 6:10-18)."

So as we approach this vision, let's keep these three guidelines in mind...

1. It pertains to the future of the Jews (10:14).
2. It will not be understood entirely until the end (12:8-9).
3. The revealed conflicts remind us of the unseen conflict.

B. Keep in mind the big picture. The vision takes 45 verses to record, and can be divided into three sections (we'll plan to look at one section a week in our study). The three sections deal with three different time periods.

1. *The first section deals with Daniel's day to Antiochus (1-20).* For a time-frame, roughly speaking that's from 535 BC to 175 BC.

2. *The second section deals with the deeds of Antiochus (21-35).* That's Antiochus Epiphanes, the blasphemous despot who tried to obliterate the Jewish faith around 167 BC.

3. *The third section deals with the future (36-45).* And by *future* I mean future to us, since the entire prophecy was future to Daniel. Not all would agree, but I believe this final section likely describes the ultimate opponent of the Jews who will one day enter the world scene, a man just like Antiochus Epiphanes, only far worse.

With these guidelines and the big picture in mind, we're ready to consider the vision. We have *looked back*. Now it's time to *look ahead*.

II. We going to look ahead through the vision.

That's what this vision does. It *looks ahead*. It is a prophetic vision. And it is full of specifics, for in it God revealed to Daniel dozens of details about coming rulers, battles, and alliances.

Details such as, verse 2, "Three more kings will appear in Persia, and then a fourth." Verse 3, "Then a mighty king will appear." Verse 4, "After he has appeared his empire will be broken up."

I lost count trying to count the specific events predicted in chapter 11. It's not an exaggeration to say that Daniel learned and recorded *dozens* of specific actions future rulers would take.

But, say some critics, the prophecy is *too* specific. As John Walvoord observes, "Probably no other portion of Scripture presents more minute prophecy than Daniel 11:1-35, and this has prompted the sharpest attack of critics seeking to discredit this prophetic section."³

The critics have said that since the book contains so many specifics, it couldn't have been written in Daniel's day in the sixth century BC. They say someone living in 160 BC "forged" Daniel's name and wrote the prophecy *after* the events it "predicts".

For example, here's what Wikipedia says:

The [Book of Daniel](#) is not regarded by scholars as a reliable guide to history.^[8] The broad consensus is that Daniel never existed, and that the author appears to have taken the name from a legendary hero of the distant past mentioned in the [Book of Ezekiel](#).^{[9][10]} Daniel is an [apocalypse](#), not a book of prophecy, and its contents form a cryptic allusion to the Syrian Greek king [Antiochus IV Epiphanes](#) (reigned 175–164 BCE) and his savage persecution of the Jews.^{[11][12]} There is broad agreement that the stories making up chapters 1-6 are legendary in character, and that the visions of chapters 7-12 were added during the persecution of Antiochus, the book itself being completed soon after 164 BCE.⁴

But we must ask, why is it such an incredible thing to say that God would predict the future in such detail? For the One who created the sun, moon, and stars, and everything else, including mankind, revealing future events in detail is no more difficult than general predictions.

In this vision Daniel learned that the future was going to involve three specifics.

A. The future involves a series of leaders (1-3). Verse 1 actually belongs in chapter 10 for in it the angel speaking to Daniel finishes his statement about the spiritual battle he described in 10:21.⁵ Then in verses 2-3, the angel tells Daniel about a series of coming rulers, starting with Darius the Mede (539 BC).

1. *There will be four Persian rulers (2).* The angel speaks in verse 2, "Now then, I tell you the truth: Three more kings will appear in Persia, and then a fourth, who will be far richer than all the others. When he has gained power by his wealth, he will stir up everyone against the kingdom of Greece."

So Daniel learned that four Persian kings were coming, a fact verified by history. Walvoord gives their names: Cambyses (529-522 BC), Pseudo-Smerdis, Darius I (mentioned in Ezra 5-6), and Xerxes I (who ruled from 486-465 BC, and appears in Ezra 4:6). The angel said the fourth would be richer than the others. History verifies that Xerxes I was a wealthy leader who put together an army numbering hundreds of thousands, one of the largest armies in the ancient world. Unfortunately for him, however, in 480 BC, he launched an expedition against Greece which was disastrous, just as predicted in Daniel 11.

What else did the angel predict?

2. *There will be a mighty Greek ruler (3).* Verse 3 states, "Then a mighty king will appear, who will rule with great power and do as he pleases."

³ Walvoord, 252.

⁴ https://en.wikipedia.org/wiki/Darius_the_Mede

⁵ Daniel 11:1 "(...And in the first year of Darius the Mede, I took my stand to support and protect him.)"

Keep in mind this prophecy, though accurate in what it says is also selective, and does not mention all future rulers. There is more than a one hundred year gap of history between verse 2 and verse 3. God wasn't intending to give Daniel a history textbook for 10th Grade world history class! He was communicating theology through history.

Theology—a word (*logos*) and God (*Theos*). Through history. There are lessons God intends to teach us about Himself through this selective historical account.

The mighty king predicted in verse 3 is none other than Alexander the Great, who indeed did “rule with great power and do as he pleases.”

For a short time, that is. Kingdoms come, and kingdoms go.

What did the angel say would happen after Alexander passed from the scene? He predicted exactly what history verifies.

3. *There will be a host of successive rulers (4ff).* Verse 4 says, “After he has appeared, his empire will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants, nor will it have the power he exercised, because his empire will be uprooted and given to others.”

Again, that’s amazing in its precision, for the first four verses of Daniel 11 were fulfilled just like God predicted. Four Persian kings, then the great Greek ruler, Alexander, who died at the young age of 33, whose kingdom was parceled out to his four generals, followed by a host of successive rulers who competed for power, as described in verses 5 and following.

My friend, you can trust your Bible. It's a book you can build your life on. You can raise your family by it. You can do business in a God-honoring way by it. And why? Because its author is the One who knows everything about everything, who has given us everything we need for life and godliness.

So as we *look ahead*, we see that God showed Daniel, first of all, that the future would involve a series of rulers. He also revealed a second specific to him in the vision.

B. The future involves a series of conflicts (4-20). Beginning in verse 5, the narrative picks up the pace, so much so that it's easy for a casual reader to get lost in the shuffle. In the vision, Daniel learned that a series of conflicts was coming on the world scene.

I want to read verses 5-20, and then simplify the section by paraphrasing what Daniel learned would happen.

Verses 5-20 “The king of the South will become strong, but one of his commanders will become even stronger than he and will rule his own kingdom with great power.⁶ After some years, they will become allies. The daughter of the king of the South will go to the king of the North to make an alliance, but she will not retain her power, and he and his power will not last. In those days she will be handed over, together with her royal escort and her father and the one who supported her.⁷ “One from her family line will arise to take her place. He will attack the forces of the king of the North and enter his fortress; he will fight against them and be victorious.⁸ He will also seize their gods, their metal images and their valuable articles of silver and gold and carry them off to Egypt. For some years he will leave the king of the North alone.⁹ Then the king of the North will invade the realm of the king of the South but will retreat to his own country.¹⁰ His sons will prepare for war and assemble a great army, which will sweep on like an irresistible flood and carry the battle as far as his fortress.¹¹ “Then the king of the South will march out in a rage and fight against the king of the North, who will raise a large army, but it will be defeated.¹² When the army is carried off, the king of the South will be filled with pride and will slaughter many thousands, yet he will not remain triumphant.

¹³ For the king of the North will muster another army, larger than the first; and after several years, he will advance with a huge army fully equipped. ¹⁴ “In those times many will rise against the king of the South. The violent men among your own people will rebel in fulfillment of the vision, but without success. ¹⁵ Then the king of the North will come and build up siege ramps and will capture a fortified city. The forces of the South will be powerless to resist; even their best troops will not have the strength to stand. ¹⁶ The invader will do as he pleases; no one will be able to stand against him. He will establish himself in the Beautiful Land and will have the power to destroy it. ¹⁷ He will determine to come with the might of his entire kingdom and will make an alliance with the king of the South. And he will give him a daughter in marriage in order to overthrow the kingdom, but his plans will not succeed or help him. ¹⁸ Then he will turn his attention to the coastlands and will take many of them, but a commander will put an end to his insolence and will turn his insolence back upon him. ¹⁹ After this, he will turn back toward the fortresses of his own country but will stumble and fall, to be seen no more. ²⁰ “His successor will send out a tax collector to maintain the royal splendor. In a few years, however, he will be destroyed, yet not in anger or in battle.”

In verse 5, the angel predicted there would be a continuous struggle between the "king of the south" (a likely reference to Egypt) and the "king of the north" (referring to Syria) which would last for the next 150 years.

Here's what happened in the vision. The king of the south is mentioned first in verse 5, probably a reference to Ptolemy I Soter. The text says he was strong, but ran into a commander who was stronger. His daughter made an alliance with the king from the north, but the alliance failed, according to verse 6, and the north king took over.

The tables turned in verse 7 when a new southern king attacked the forces of the north, entered the king's fortress, and took charge, humiliating the north king by taking his gods and valuables and retreating to Egypt (8).

In verses 9-10, the north king invaded the south, but was forced to retreat. Next the northern kingdom amassed an even larger army, but it was still no match for the southern king, who slaughtered thousands and became filled with pride (11-12).

The conflict continues in verse 13 as the north king raised an even larger army than before, with many others who despised the south king joining him--including, ironically, some Jews whom the angel identifies in verse 14 as, “the violent men among your own people.” Eventually, the south ruler could withstand the onslaught no longer, and fell in defeat (15).

There's more. The angel told Daniel that the northern invader would make his way to the "Beautiful Land" (16), and cause problems for the Jews. In fact, to solidify his rule, he would make an alliance with the south (17), with the subtle intent of overthrowing the south.

But his plan will fail, says the angel in verse 17.

History verifies the details of this biblical prediction. In 192 BC, Antiochus the Great pledged his daughter, Cleopatra, to be married to the seven year old son of the Egyptian king. It was a political ploy. The problem was, the strategy failed for when she got older, Cleopatra remained loyal to her Egyptian husband instead of to her Syrian father, just like the Bible predicted in verse 17!

Then, seeing he had been hoodwinked, this northern king attacked the “coastlands,” as verse 18 predicted, where he met his match. History verifies that Antiochus the Great ran into the Romans, then scurried home to Syria (mentioned in verse 19) where he was heard from no more.

Commentator Walvoord makes a fitting observation, "Antiochus the Great, who could have gone down in history as one of the great conquerors of the ancient world *if he had been content to leave Greece alone* (italics added), instead fulfilled the prophecy of verse 19 in that he had to return to his own land, defeated and broken."⁶

Self-seeking pride is not a new trait for would be world rulers. Or for the rest of us, for that matter. We have inherited a sin nature from Adam, so we are never content. We always want more, more attention, more of this world, more being made much of.

And we cannot change this coveting nature of our hearts. But God can, through the power of the gospel. Jesus went to the cross to break this bondage to self and set us free to live as God intends, for His glorious purposes.

He will make us new if we will repent of our sin and put our total trust in His Son.

Verse 20 reveals that the north king's successor would establish, we might call it the "New Deal." And you thought FDR came up with the idea!

Seleucus Philopator did, the son of Antiochus the Great. His father left the northern kingdom in such debt to the Romans that Seleucus came up with a novel idea. Raise taxes!

Did it work? Verse 20 predicted and history verifies that the new deal proponent passed away, not because of battle or anger. He just passed away.

And his passing paved the way for one of the most contemptible rulers the world has ever seen, Antiochus IV Epiphanes, the notorious persecutor of the Jews who desecrated the temple in the second century BC. As we'll see next time, the Lord willing, the next 15 verses of the vision pertain to Antiochus.

For now, the mention of Antiochus brings us to a third predicted specific.

C. The future involves hardship for God's chosen people (14, 16). We won't take time to dwell on this point now, for next week's section will develop it more fully, but it's certainly hinted at even here.

Listen again to verse 14, "In those times many will rise against the king of the south. The violent men among *your own people* will rebel in fulfillment of the vision, but without success."

And verse 16, "The invader will do as he pleases; no one will be able to stand against him. He will establish himself in the Beautiful Land and will have power to destroy it."

Remember this. We are not the first generation to see hatred for the Jews. Throughout history, there have been a host of Hitlers and Stalins and Antiochus's and Hamans who have plagued the Jews. Just like Daniel 11 warned.

You say, "This is a fascinating vision, but how does it apply to us?"

Good question. And that brings us to point three. We've *looked back* at the vision. We've *looked ahead* through the vision. Finally...

III. We're going to look around in light of the vision.

While the vision pertains particularly to God's past and future dealings with the Jewish people, there are some implications for us, especially in this election year. How should we respond to all the promises we're hearing these days?

A. When leaders make promises, remember four things.

1. When you hear promises of peace, remember conflict is inevitable.

This is not pessimism. This is reality. We know that conflict in the world is coming, for the Lord of history has revealed it.

⁶ Walvoord, 263.

And why is there conflict? There's conflict man-with-man because ultimately there's conflict man-with-God. It started when the first man, Adam, went his own way, transgressed the Creator's law, and put the human race at enmity with God. We have all inherited Adam's nature and likewise go our own way.

So we have a world filled with people going their own way. And that creates the climate for conflict.

There's only one Person in the universe who can reverse this curse, and He is the Prince of Peace. He came the first time to give sinners peace with God, and He will come again to bring peace to the cosmos.

We should long for His return. And pray for it. *Your kingdom come.*

On the other hand, until He comes, the world will be full of deceiving peace-promisers. We're told in 1 Thessalonians 5:3 what people will be saying just prior to His coming, "While people are saying, 'Peace and safety,' destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape."

So when you hear promises of peace, remember that according to Daniel 11 conflict is inevitable.

2. *When you hear promises of wealth, remember prosperity is temporal.* You'd think we'd learn this lesson. Why are we so preoccupied with the temporal?

Several years ago I conducted the funeral for my uncle, a man who died in the prime of his retired life. Two weeks prior to his death, when I talked with him, do you know what was on his mind? He was concerned about his relationship with God. For most of his life, that didn't matter too much to him, but in the end it mattered a great deal.

It's amazing what a different perspective we have on life when we realize we are about to leave this world. Most of us are so busy we seldom take time to ponder the issues that really matter in the light of eternity. Our schedules are packed with jobs, and ballgames, and raising families--all good things--yet good things which distract us from thinking about the essential things.

Listen, when you hear leaders making promises of wealth, remember it's temporal.

3. *When you hear promises of hope, remember leaders are limited.* Something caught my eye when studying Daniel 11. What do we see the leaders in Daniel 11 doing? The same things leaders today are doing. Making peace treaties, and entering into alliances with other nations, and going to war to defeat enemies, all in the name of bringing hope to the world.

Will the alliances and peace treaties bring lasting hope to this world? You know it won't, but why not? Because peace treaties can force people to lay down their guns (for awhile), but they can't change the heart that led the hand to pick up the gun in the first place. There's only One who can do that, and we are His ambassadors.

4. *When you hear promises of better life, remember God alone is sovereign.*

Which means this...

B. When God makes a promise, we can count on it.

Psalm 118:8-9 says, "It is **better to trust** in the LORD than to put confidence in man. It is **better to trust** in the LORD than to put confidence in princes."

Why is better to trust in the Lord? Because He is trustworthy. So the appropriate response is summed up in the title of the hymn we will now sing...

Rejoice, the Lord is King! (#228)

We are privileged to live in a blessed land. Let's pray right now for our leaders.