DISCOVERING DANIEL

WORKBOOK STUDY COMPANION · LESSON 1

Setting the Standard

Daniel 1



Scripture written out in the NASB95, every question answered in one sentence, cross references, and verse-by-verse commentary from three trusted teachers.

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Prepared for Ed & Paul Smith · Bible Study

July 6, 2026

01 CAPTURE THE SCENE

What do I see?

Using my Bible, working through Daniel 1 verse by verse.

1 **What did King Nebuchadnezzar and the Babylonian army do to Jerusalem and the treasures in the house of God, the temple (Daniel 1:1-2)?**

P. 9

Daniel 1:1 NASB95

In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.

Daniel 1:2 NASB95

The Lord gave Jehoiakim king of Judah into his hand, along with some of the vessels of the house of God; and he brought them to the land of Shinar, to the house of his god, and he brought the vessels into the treasury of his god.

IN MY WORDS

Nebuchadnezzar laid siege to Jerusalem and carried Jehoiakim and the sacred vessels of God's house off to the pagan temple treasury in Shinar—but I never forget that verse 2 says the Lord gave them over, so this was God's discipline, not Babylon's strength.

CROSS REFERENCE **2 Chronicles 36:7** *"Nebuchadnezzar also brought some of the articles of the house of the LORD to Babylon and put them in his temple at Babylon."*

Chuck Missler KOINONIA HOUSE

The land of Shinar is where Babel began (Genesis 11), so Missler sees this as more than geography—the sacred vessels are being carried back to the very cradle of organized rebellion against God.

David Guzik ENDURING WORD

Guzik stresses the two most important words are "the Lord gave"—Judah fell on schedule to God's word through the prophets, so even in catastrophe God was on the throne.

2 **Upon returning to Babylon, which of the Hebrew captives did Nebuchadnezzar want brought to him, and what qualifications were they expected to meet (verses 3-4)?** P. 9

Daniel 1:3 NASB95

Then the king ordered Ashpenaz, the chief of his officials, to bring in some of the sons of Israel, including some of the royal family and of the nobles,

Daniel 1:4 NASB95

youths in whom was no defect, who were good-looking, showing intelligence in every branch of wisdom, endowed with understanding and discerning knowledge, and who had ability for serving in the king's court; and he ordered him to teach them the literature and language of the Chaldeans.

IN MY WORDS

He wanted the royal and noble young men—handsome, healthy, sharp, and teachable—the very best of Judah, groomed to serve in the Babylonian court.

CROSS REFERENCE **2 Kings 20:18** *Isaiah's warning to Hezekiah: "some of your sons… will be taken away; and they will become officials in the palace of the king of Babylon."*

John MacArthur GRACE TO YOU

MacArthur notes Babylon's strategy was assimilation, not brutality here—take the finest young minds and re-educate them so a conquered people would produce its own loyal servants.

Chuck Missler KOINONIA HOUSE

Because they were of the royal seed brought into the king's palace, Missler ties this straight to Isaiah 39:7, seeing its literal fulfillment in Daniel and his friends.

3 **For what purpose did Nebuchadnezzar want these captives, and how long would their training period last (verses 4-5)?** P. 9

> **Daniel 1:5** NASB95
>
> *The king appointed for them a daily ration from the king's choice food and from the wine which he drank, and appointed that they should be educated three years, at the end of which they were to enter the king's personal service.*

IN MY WORDS

He wanted them retrained in Chaldean learning for three years so they could stand in his personal service, which tells me Babylon was after their minds and loyalties, not just their labor.

CROSS REFERENCE **Romans 12:2** *"Do not be conformed to this world, but be transformed by the renewing of your mind…"—the exact pressure Daniel faced.*

David Guzik ENDURING WORD

Guzik points out the three-year program was a total re-programming—language, literature, diet, and name—designed to make them think and live like Babylonians.

4 **Which four captives are named (verses 6-7)? Give their Hebrew names and the Babylonian names assigned to them.** P. 10

Daniel 1:6 NASB95

Now among them from the sons of Judah were Daniel, Hananiah, Mishael and Azariah.

Daniel 1:7 NASB95

Then the commander of the officials assigned new names to them; and to Daniel he assigned the name Belteshazzar, to Hananiah Shadrach, to Mishael Meshach and to Azariah Abed-nego.

IN MY WORDS

The four are Daniel (→ Belteshazzar), Hananiah (→ Shadrach), Mishael (→ Meshach), and Azariah (→ Abed-nego).

CROSS REFERENCE **Proverbs 22:1** *"A good name is to be more desired than great wealth…"—Babylon tried to strip the very names that pointed to God.*

Chuck Missler KOINONIA HOUSE

This is Missler's signature point: every Hebrew name honors God (Daniel = 'God is my judge,' Hananiah = 'Yahweh is gracious,' Mishael = 'Who is like God,' Azariah = 'Yahweh helps'), while each new name honors a Babylonian idol—Bel, Aku, and Nego—a deliberate assault on their identity.

David Guzik ENDURING WORD

Guzik observes they could not stop others from changing their names, but no one could change their hearts—so they chose their battles wisely and stood firm where it truly mattered.

5 What did Daniel resolve not to do, and why (verse 8)?

P. 10

Daniel 1:8 NASB95

But Daniel made up his mind that he would not defile himself with the king's choice food or with the wine which he drank; so he sought permission from the commander of the officials that he might not defile himself.

IN MY WORDS

Daniel resolved not to defile himself with the king's food and wine—likely because it was unclean and had been offered to idols—and I love that he settled it in his heart before the plate ever arrived.

CROSS REFERENCE **Psalm 119:11** *"Your word I have treasured in my heart, that I may not sin against You."—conviction stored up before the test.*

John MacArthur GRACE TO YOU

MacArthur calls this the hinge of the chapter: Daniel acted on conviction, not preference, drawing a clear line at the point where obedience to God and loyalty to Babylon collided.

David Guzik ENDURING WORD

Guzik highlights 'made up his mind'—the decision was made in advance, and he pursued it with courtesy and wisdom rather than confrontation.

6 **What was the nature of the relationship between the chief of eunuchs and Daniel (verse 9)?** P. 10

Daniel 1:9 NASB95

Now God granted Daniel favor and compassion in the sight of the commander of the officials,

IN MY WORDS

God gave Daniel genuine favor and compassion in the official's eyes, so the relationship was warm—but the credit belongs to God, who was working behind the scenes.

CROSS REFERENCE **Proverbs 16:7** *"When a man's ways are pleasing to the LORD, He makes even his enemies to be at peace with him."*

David Guzik ENDURING WORD

Guzik notes that Daniel's courtesy and God's providence worked together—Daniel was winsome, and God moved the official's heart toward him.

7 **When Daniel requested that he and his friends not eat or drink of the king's food, how did the chief of eunuchs answer at first (verse 10)?** P. 10

Daniel 1:10 NASB95

and the commander of the officials said to Daniel, 'I am afraid of my lord the king, who has appointed your food and your drink; for why should he see your faces looking more haggard than the youths who are your own age? Then you would make me forfeit my head to the king.'

IN MY WORDS

At first he said no out of fear—he was afraid that if the young men looked worse than the others, the king would have his head.

CROSS REFERENCE **Proverbs 29:25** *"The fear of man brings a snare, but he who trusts in the LORD will be exalted."*

David Guzik ENDURING WORD

Guzik observes the official's objection was real and reasonable, which is why Daniel answered it not with argument but with a wise, testable proposal.

8 What test did Daniel propose, and how did the chief of eunuchs respond (verses 12-14)?

P. 10

Daniel 1:12 NASB95

‘Please test your servants for ten days, and let us be given some vegetables to eat and water to drink.’

Daniel 1:13 NASB95

‘Then let our appearance be observed in your presence and the appearance of the youths who are eating the king’s choice food; and deal with your servants according to what you see.’

Daniel 1:14 NASB95

So he listened to them in this matter and tested them for ten days.

IN MY WORDS

Daniel proposed a ten-day trial on vegetables and water with the results judged by their appearance, and the overseer agreed—faith paired with practical wisdom.

CROSS REFERENCE **Malachi 3:10** *“‘Test Me now in this,’ says the LORD of hosts…”—a God who invites His people to prove His faithfulness.*

Chuck Missler KOINONIA HOUSE

Missler notes the word for ‘vegetables’ is zero‘im—food grown from seed—and the ten-day test kept Daniel from anything tainted by idolatry while giving God room to prove Himself.

David Guzik ENDURING WORD

Guzik commends Daniel’s wisdom: he didn’t demand or rebel, he proposed a short, measurable test that protected the official and honored God.

9 **What was the short-term result of the test (verse 15)? And the long-term result (verse 16)?** P. 11

Daniel 1:15 NASB95

At the end of ten days their appearance seemed better and they were fatter than all the youths who had been eating the king's choice food.

Daniel 1:16 NASB95

So the overseer continued to withhold their choice food and the wine they were to drink, and kept giving them vegetables.

IN MY WORDS

Short-term, after ten days they looked healthier and better-nourished than everyone else; long-term, the overseer permanently swapped their diet and kept giving them vegetables.

CROSS REFERENCE **1 Samuel 2:30** *"…those who honor Me I will honor, and those who despise Me will be lightly esteemed."*

John MacArthur GRACE TO YOU

MacArthur draws the principle plainly: God vindicated their conviction, proving that no one loses by obeying God, even when obedience looks like a disadvantage.

10 Who enabled Daniel and his friends during their training period (verse 17)?

P. 11

Daniel 1:17 NASB95

As for these four youths, God gave them knowledge and intelligence in every branch of literature and wisdom; Daniel even understood all kinds of visions and dreams.

IN MY WORDS

God Himself gave the four of them knowledge and skill in all learning, and He gave Daniel the added gift of understanding visions and dreams.

CROSS REFERENCE **James 1:5** *"But if any of you lacks wisdom, let him ask of God, who gives to all generously…"*

Chuck Missler KOINONIA HOUSE

Missler flags verse 17 as the hinge of the whole book—Daniel's gift with visions and dreams sets up the interpreted dreams and end-times prophecies still to come.

John MacArthur GRACE TO YOU

MacArthur underscores that their brilliance was a gift, not merely talent—God is the source of true wisdom, and He equips those He sets apart.

11 **After all the training was completed, what did King Nebuchadnezzar find out about Daniel, Hananiah, Mishael, and Azariah (verses 18-20)?**

P. 11

Daniel 1:19 NASB95

The king talked with them, and out of them all not one was found like Daniel, Hananiah, Mishael and Azariah; so they entered the king's personal service.

Daniel 1:20 NASB95

As for every matter of wisdom and understanding about which the king consulted them, he found them ten times better than all the magicians and conjurers who were in all his realm.

IN MY WORDS

The king found none like them and judged them ten times better than all his magicians and enchanters, so they entered his personal service.

CROSS REFERENCE **Proverbs 22:29** *"Do you see a man skilled in his work? He will stand before kings…"—exactly where God placed Daniel.*

David Guzik ENDURING WORD

Guzik notes 'ten times better' shows excellence is a witness—their God-given competence gave them a platform in the highest court of the empire.

02 ANALYZE THE MESSAGE

What does it say and mean?

Using both my Bible and my copy of the book Discovering Daniel.

1 **How long of a journey was it for Daniel and the other Jewish exiles from Jerusalem to Babylon (see page 22 in Discovering Daniel)?** P. 11

IN MY WORDS

It was a brutal march of roughly 900 miles—the exiles didn't travel the straight desert line but followed the Fertile Crescent, so the trek could stretch well over a thousand miles on foot.

CROSS REFERENCE **Psalm 137:1** *"By the rivers of Babylon, there we sat down and wept, when we remembered Zion."*

2 **What do you think was Nebuchadnezzar's intent in trying to "rebrand" Daniel and his friends by giving them Babylonian names (see page 26 in Discovering Daniel)?** P. 12

IN MY WORDS

His intent was to erase their identity and rewrite their allegiance—swapping names that praised the God of Israel for names that honored Babylon's idols, so they'd forget who they were and whose they were.

CROSS REFERENCE **2 Corinthians 5:17** *"Therefore if anyone is in Christ, he is a new creature…"—only God has the right to give a new name and a new identity.*

Chuck Missler KOINONIA HOUSE

Missler sees the renaming as psychological and spiritual warfare—control the name and you attempt to control the theology, the loyalty, and the self-understanding of the person.

3 **What is the likely reason Daniel and his friends didn’t fight against being given new names (see page 28 in Discovering Daniel)?** P. 12

IN MY WORDS

They didn’t fight the name change because it wasn’t a matter of sin—they saved their stand for where obedience to God was actually at stake, the food, rather than wasting it on things they couldn’t control.

CROSS REFERENCE **Matthew 10:16** *“…be shrewd as serpents and innocent as doves.”—wisdom in choosing the hill to stand on.*

John MacArthur GRACE TO YOU

MacArthur draws the line between conviction and preference: a mature believer discerns which issues are worth a costly stand and which are simply the friction of living in a fallen culture.

4 **Why did Daniel and his friends believe they shouldn’t eat and drink the food provided by King Nebuchadnezzar (see page 30 in Discovering Daniel)?** P. 12

IN MY WORDS

The king’s food and wine had almost certainly been dedicated to Babylon’s gods and broke God’s dietary law, so eating it would have meant sharing in idolatry and defiling their devotion to the Lord.

CROSS REFERENCE **1 Corinthians 10:21** *“You cannot drink the cup of the Lord and the cup of demons…”*

David Guzik ENDURING WORD

Guzik notes that accepting the king’s table was a symbol of covenant and dependence, so refusing it was Daniel’s way of declaring his ultimate loyalty belonged to God alone.

5 **Daniel and his friends showed significant and noticeable differences after only ten days on their preferred diet. What does this tell us (see pages 33-34 in Discovering Daniel)?** P. 12

IN MY WORDS

It tells me that when I honor God with even a small step of obedience, He can produce results that no natural explanation covers—ten days shouldn't have made that difference, but God did.

CROSS REFERENCE **Zechariah 4:6** *"'Not by might nor by power, but by My Spirit,' says the LORD of hosts."*

6 **How else did God honor the four young men, according to Daniel 1:19-20 (see page 34 in Discovering Daniel)?** P. 12

IN MY WORDS

Beyond their health, God gave them wisdom and understanding that made them ten times better than all the king's wise men, so their faithfulness opened the door to real influence.

CROSS REFERENCE **Daniel 1:17** *"…God gave them knowledge and intelligence in every branch of literature and wisdom…"*

7 **On page 35 of Discovering Daniel, we read, “Every decision as to whether we sin or not is a big one, because every sin is big.” Why is this true?** P. 13

IN MY WORDS

Every sin is big because it’s ultimately against an infinitely holy God, and no offense against Him is ever really “minor”—which is why Daniel treated a plate of food as worth a stand.

CROSS REFERENCE **James 2:10** *“For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.”*

John MacArthur GRACE TO YOU

MacArthur argues sin’s seriousness is measured by the One offended, not the size of the act, so a ‘small’ compromise is rebellion against a great and holy God.

03 COMPARE THIS PASSAGE WITH THE REST OF SCRIPTURE

How is it supported elsewhere in the Bible?

Letting Scripture interpret Scripture.

1 **How does God call His people to live with regard to the world?** P. 13

Deuteronomy 14:2 NASB95

For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

2 Corinthians 6:17-18 NASB95

"Therefore, come out from their midst and be separate," says the Lord. "And do not touch what is unclean; and I will welcome you. And I will be a father to you, and you shall be sons and daughters to Me," says the Lord Almighty.

1 Peter 2:9 NASB95

But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

IN MY WORDS

God calls me to live set apart—in the world but not of it—a chosen, holy, distinct people who belong to Him and reflect His light rather than blending into the culture.

CROSS REFERENCE **John 17:15-16** *"I do not ask You to take them out of the world… They are not of the world, even as I am not of the world."*

David Guzik ENDURING WORD

Guzik ties these together to show separation is never isolation—God sets His people apart precisely so the world can see the difference and be drawn to Him.

2 What does Scripture say about those who engage in compromise?

P. 13

James 4:4 NASB95

You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

1 John 2:15 NASB95

Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.

IN MY WORDS

Scripture is blunt—cozying up to the world's values is spiritual adultery that sets me at odds with God, because I can't love the world and the Father at the same time.

CROSS REFERENCE **Romans 12:2** *"Do not be conformed to this world, but be transformed by the renewing of your mind…"*

John MacArthur GRACE TO YOU

MacArthur presses that friendship with the world isn't a neutral drift but active hostility toward God—there is no comfortable middle ground for the compromiser.

3 According to Hebrews 7:26 [Hebrews 11:24-26], what did Moses give up when he lived a separated life?

P. 14

Hebrews 7:26 NASB95

For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

Hebrews 11:24-26 NASB95

By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.

IN MY WORDS

Moses gave up the title, wealth, and pleasures of Egypt—the whole royal life of Pharaoh's house—counting reproach for Christ as greater riches, because he was looking ahead to God's reward.

David Guzik ENDURING WORD

Guzik notes the printed reference is Hebrews 7:26 (which describes Christ, our separated High Priest), while the account of what Moses surrendered is Hebrews 11:24-26—both point to the same call to a separated life.

4 What principle does Matthew 6:24 teach about compromise?

P. 14

Matthew 6:24 NASB95

No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.

IN MY WORDS

It teaches that divided loyalty is impossible—I cannot serve two masters, so at some point every compromise forces a choice between God and everything competing for His place.

CROSS REFERENCE **1 Kings 18:21** *"How long will you hesitate between two opinions? If the LORD is God, follow Him…"*

5 **What questions should we ask ourselves when confronted with a choice or decision?** P. 14

IN MY WORDS

I should ask whether this honors God, whether it violates His Word, whether it defiles my witness or conscience, and where the line is that I will not cross—settling it, like Daniel, before the moment of pressure arrives.

CROSS REFERENCE **1 Corinthians 10:31** *"Whether, then, you eat or drink or whatever you do, do all to the glory of God."*

04 EXECUTE

How does this affect my life?

Bringing Daniel 1 home to my own walk.

1 **What are some ways that we attempt to justify compromise?** P. 14

IN MY WORDS

I justify compromise by telling myself it's just this once, everybody does it, it's no big deal, no one will get hurt, or that I'll make up for it later—all ways of quieting a conscience God is trying to keep tender.

CROSS REFERENCE **Proverbs 14:12** *"There is a way which seems right to a man, but its end is the way of death."*

2 **Why is it dangerous for us to think that "small" compromises are okay? Once we've justified small compromises, what is likely to happen?** P. 15

IN MY WORDS

Small compromises are dangerous because they retrain my conscience and lower the bar, so what shocked me yesterday feels normal tomorrow—little surrenders always clear the path for bigger ones.

CROSS REFERENCE **Song of Solomon 2:15** *"Catch the foxes for us, the little foxes that are ruining the vineyards…"*

John MacArthur GRACE TO YOU

MacArthur warns that tolerated 'small' sin is never static—it desensitizes the conscience and becomes the seedbed for the very failures we swore we'd never commit.

3 **What consequences do you think compromise can have on your relationship with God?** P. 15

IN MY WORDS

Compromise dulls my fellowship with God, grieves His Spirit, weakens my witness, and slowly hardens my heart until His voice gets harder to hear.

CROSS REFERENCE **Isaiah 59:2** *"But your iniquities have made a separation between you and your God…"*

4 **Read Luke 16:10. (a) What principle is taught here? (b) In what ways did God reward Daniel for his faithfulness (Daniel 1:9, 1:15, 1:20)?** P. 15

Luke 16:10 NASB95

He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.

Daniel 1:9 NASB95

Now God granted Daniel favor and compassion in the sight of the commander of the officials,

Daniel 1:15 NASB95

At the end of ten days their appearance seemed better and they were fatter than all the youths who had been eating the king's choice food.

Daniel 1:20 NASB95

As for every matter of wisdom and understanding about which the king consulted them, he found them ten times better than all the magicians and conjurers who were in all his realm.

IN MY WORDS

The principle is that faithfulness in the small things is the proving ground for the big ones, and God rewarded Daniel's small stand with favor (1:9), health and vindication (1:15), and unmatched wisdom and influence (1:20).

CROSS REFERENCE **Matthew 25:21** *"'…You were faithful with a few things, I will put you in charge of many things…'"*

David Guzik ENDURING WORD

Guzik connects Luke 16:10 straight to Daniel—his faithfulness over a dinner plate qualified him for a lifetime of standing before kings and shaping empires.

5 **What do you think it means to "be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work" (2 Timothy 2:21)?** P. 15

2 Timothy 2:21 NASB95

Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work.

IN MY WORDS

It means letting God clean the sin out of my life so I'm a clean instrument in His hand—set apart, genuinely useful to Him, and ready the moment He wants to use me.

CROSS REFERENCE **Isaiah 6:8** *"'Whom shall I send, and who will go for Us?' Then I said, 'Here am I. Send me!'"*

6 **In what one or two areas of your life can you improve in being "useful to the master"?** P. 16

IN MY WORDS

I can grow by guarding what I let into my mind and by staying faithful in the small, unseen obediences—the private disciplines—so I'm clean and ready when God calls on me.

CROSS REFERENCE **Colossians 3:23** *"Whatever you do, do your work heartily, as for the Lord rather than for men,"*

7 **Read John 14:21. When we obey God, what are we showing to Him?** P. 16

John 14:21 NASB95

He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.

IN MY WORDS

When I obey God, I'm showing Him that I truly love Him—obedience is the proof of love, and Jesus promises to make Himself more real to the one who walks in it.

CROSS REFERENCE **1 John 5:3** *"For this is the love of God, that we keep His commandments; and His commandments are not burdensome."*

8 **How did Daniel and his friends respond to being taken into exile and separated from their former way of life?** P. 16

IN MY WORDS

They didn't collapse into bitterness or fear—they trusted God, held on to their convictions, and served faithfully right where He placed them, letting their circumstances refine them instead of define them.

CROSS REFERENCE **Jeremiah 29:7** *"Seek the welfare of the city where I have sent you into exile…"*

Chuck Missler KOINONIA HOUSE

Missler notes their example became a template for living faithfully in a hostile culture—engaged, excellent, and uncompromised—exactly the posture God's people need in every Babylon.

9 **Have you ever found yourself in a difficult situation that required major changes in your life? What mistakes did you make? How could you have responded better?** P. 16

> **IN MY WORDS**
>
> Yes—and my mistakes usually came from leaning on my own fear and control instead of settling my convictions ahead of time, so the better response is always Daniel's: decide in advance to trust God and refuse to compromise before the pressure ever hits.

CROSS REFERENCE **Proverbs 3:5-6** *"Trust in the LORD with all your heart and do not lean on your own understanding…"*

CLOSING THOUGHTS

When our world gets turned upside down — as it did for Daniel and his friends — we're prone to ask, *Where is God when bad things happen to good people?* The book of Daniel answers that question not with a lecture but with a life. Daniel purposed in his heart before the pressure ever came, drew his line where obedience to God was truly at stake, and left the outcome with the Lord.

> *"God had brought Daniel into the favor and goodwill of the chief of the eunuchs." — Daniel 1:9*

In both Daniel's exile and Joseph's prison, God was right there *with* His servants, at work *within* their circumstances. So when I find myself asking "Where is God?" the answer is that He has not gone anywhere — my feelings should never dictate my faith. He has promised, "I will never desert you, nor will I ever forsake you" (Hebrews 13:5). No matter what situation I face, God is faithful. He always has been, and He always will be.