

DANIEL 7:9-14

I. INTRODUCTION

Daniel is written in a chiasmic structure, meaning the main point is in the center. If the book of Daniel was a mountain, chapter 7 is its peak and verses 9-14 are the peak's peak.

- A. The concept of the Messiah unfolds throughout the Scriptures; Daniel 7 brings all the different ideas that were articulated by different prophets together and concisely summarizes this unfolding revelation.
- B. [vs 13](#) All biblical prophecy is about Jesus. It's not first and foremost about the beast, the anti-Christ, the little horn, etc. We need to remember the heart and the center of the story is always the Messiah.
- C. [vs 14](#) in contrast to the total destruction of the anti-Christ's kingdom, the kingdom of the Messiah will last forever.

II. THE HEAVENLY THRONE ROOM ([vs 9-10](#))

- A. God placed His throne and His courtroom at the height of the heavens, but He has chosen to dwell among His creation.
- B. God has a divine counsel called the "Elohim:" divine, created beings that are not God but not just angels.
 - 1) [Psalm 82:1](#) the Hebrew uses the word "Elohim"
 - 2) [Psalm 89:5-7](#) sometimes the Scriptures call them principalities. The book of Daniel calls them watchers. These are powerful, heavenly beings that God created. The Bible says some of them fell; but they assist God in carrying out His sovereignty over all creation.
 - a. [1 Kings 22:19-23](#) This principality goes and carries out the sovereign will of the Lord.
 - b. [Daniel 4:13-14](#)
- C. The Ancient of Days, in the form of a human, is sitting on a throne in the midst of other holy beings which are not all in the form of a man or of a human.
- D. His throne is a chariot throne. Hebrew "merkabah" ([Ezekial 1:1-20](#))
 - 1) in Orthodox Judaism, the wheels are believed to be living creatures and are referred to as the "ophanim."

III. THE ANTICHRIST'S DESTRUCTION ([vs 11-12](#))

- A. To an extent, the horn and the beast are the same. The horn is the human dictator of this empire and the beast represents the empire.
- B. One idea is that the Lake of Fire, Gehenna, will be located just south of present day Jerusalem ([Isaiah 66:24](#)); and when the Messiah comes back, the river of fire that proceeds from His throne in Mount Zion will fill and flood the Valley of Gehenna.

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IV. THE CLOUD RIDER, THE ANCIENT OF DAYS, & THE SON OF MAN (vs 13-14)

- A. Any Old Testament literate Jew would have immediately understood this “one coming on the clouds of heaven” as being God Himself. (Deuteronomy 33:26)
- 1) In ancient religion, they thought Baal was the one who rode on the clouds, but God corrected that and established that He alone is the cloud rider.
- B. The Scriptures contain multiple promises about God Almighty coming as a human (Genesis 3:15, promises to King David in the Davidic Covenant, etc). They also contain promises of God coming from heaven. Daniel 7 is where these two revelations suddenly come together. Daniel reveals that there is “one like a son of man.” Jesus is fully human, fully God; but when it says He is “like a son of man,” the point is He *looks* like a human, but He *is* God almighty. (Psalm 68:4)
- 1) God is absolutely one, but there’s a complexity to Him.
 - 2) In the New Testament, the return of Jesus is consistently portrayed using the language of coming on the clouds of heaven because the return of the Messiah is the fulfillment of all of these prophecies. That is why Jesus is the ultimate revelation of God to man. God has chosen to send, in the Messiah, His very essence into the earth.
 - 3) The Son of man is God Almighty ‘veiled,’ lest He consume us.
 - 4) The ancient of days is called the “most high.” The son of man is called “the highest one.” (vs 21-22, 25-26)
 - a. the saints, the people of the Highest One, are the people of the Son of man, Jesus
 - b. four times Jesus, the Son of man, is called the Highest One. He will receive a dominion, a kingdom, and it will be everlasting (vs 27)
 - i. it was revealed that the Son of David would be much more than just a king of Israel, that His authority would extend to the ends of the earth. (Psalm 2 & 72)
- C. Those initial statements come together in Daniel 7 in the most concise, powerful statement: this One is coming and He will rule the entire earth. All of the earth will be His dominion, and it will last forever.
- 1) How important is Daniel 7? The term “son of man” is used throughout the Gospels 78 times. The term “Christ” or “Messiah” is only used 49 times. The term “son of God” is used 25 times. The term “son of David” is used 14 times.
 - 2) Jesus used the term “son of man” to refer to himself 78 times; He referred to Himself as the Messiah 11 times, the son of God five times, and the son of David once.
 - 3) “son of man” in Aramaic is “Bar Enasha”, in Hebrew is “Ben Adam”; Jesus didn’t call himself “Ben Adam;” He called himself “Bar Enasha.” There is only one reference in the Old Testament to “Bar Enasha.” When He said that, everyone knew He was pointing to Daniel chapter 7.
 - a. When Jesus called Himself the “son of man,” He was not saying, “I’m human.” He was saying, “That’s Me in Daniel seven.” (Matthew 26:62-65, Acts 7:51-58)

