

TBC SERMON NOTES & STUDY

May 2, 2021 – Dr. Bryan Ferrell, Senior Pastor

Audio file: www.timberlakebaptist.org – (Or on Facebook & YouTube)



Sermon Text: Daniel 7:9-15 (NKJV)

⁹ "I watched till thrones were put in place, And the Ancient of Days was seated; His garment *was* white as snow, And the hair of His head *was* like pure wool. His throne *was* a fiery flame, Its wheels a burning fire;

¹⁰ A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened.

¹¹ "I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame.

¹² As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

¹³ "I was watching in the night visions, And behold, *One* like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him.

¹⁴ Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion *is* an everlasting dominion, Which shall not pass away, And His kingdom *the one* Which shall not be destroyed.

Sermon Outline:

The Kingdom of The Son of Man (vs. 13-14)

- His Divine Entrance (vs 13)
- His Royal Accension (vs. 14a)
- His Unending Reign (vs. 14b)

Shepherding Group Discussion:

- 1) Why is Daniel 7 a key chapter for us in waiting for return of Christ?
- 2) Who is the Ancient of Days talked about by Daniel? What inspired that term used by Daniel?
- 3) Why is Daniel always looking for more in the vision? How is that inspiring for us living in these last days?
- 4) What is the significance of Exodus 13:10, Numbers 9:15, and Ezk.10:4 about our Lord and the use of the term “cloud(s)?” Explain with His Second Coming in mind.
- 5) Why is the symbolism of referring Jesus as the Son of Man so appropriate? (Research the term further as used in Scripture to see if it lessens or minimizes His real deity.)
- 6) Why is it unique to look onto this King (The Ancient of Days) as being 100% Man and 100% God? (Compare the unbiblical views of Christ in other religions in your discussion.)
- 7) Why is it important to genuine Christianity to fully agree and understand that the Jesus who ascended will be the Jesus that returns in judgment?
- 8) What Scripture would you share with another person about the literal return of Christ again?
- 9) How profound and prophetic was it that Jesus quoted Daniel 7 at His trial before His sacrifice at the cross? How did this unite the O.T. to the N.T. writings in Special Revelation?
- 10) Discuss and explain the connection of Daniel 7 and Revelation 4, as it relates to the *expansive view of prophecy* and the *condensed view of prophecy*? (Listen to the sermon again as needed)
- 11) How would explain the pre-millennial perspective of End Times using the literal text to justify it?
- 12) How does knowing that the imminent return of Christ for the final judgment of all mankind, considering that the “books” of life will be opened exposing your public and secret life to God (Revelation 20:11-12), and how it makes you feel about repentance and submission to Christ today?

Deeper Study #1: (Expositional Study)

Daniel saw an awesome sight: The Ancient of Days took His seat upon the throne of judgment (vv.9-12). The Ancient of Days is the eternal God who has no beginning or ending and who oversees all the days from eternity past through the eternal future. Daniel described four astounding features:

1) Daniel saw thrones (plural) that had been set in place, not cast down as the King James Version translates. Other Scriptures identify these thrones as the thrones upon which believers will sit (see outline and notes—Rev. 4:1–5:14; 20:4 for more discussion). One of the great promises of God to believers is that they will be exalted as kings. They will rule and reign with Christ and oversee the universe in His behalf (see outline and note—Lu.22:28-30; 1 Cor. 6:2-3; Rev. 3:21-22 for more discussion).

2) Daniel saw the eternal God take His seat upon the throne of judgment (vv.9b-10a). His clothing was as white as snow and His hair was as pure as wool. Both of these symbolize the LORD's purity, His holiness and righteousness. God's throne and its wheels were ablaze with flaming fire, which symbolizes God's justice to be executed at the Great White Throne Judgment of God (see outline and notes—Rev. 20:11-15 for more discussion). Flowing out from God's holy presence was a river of fire or lava, a symbol of His holy wrath to be poured out upon all the wicked of the earth, in particular upon the little horn or the beast (antichrist) (see outline and notes—Rev. 20:9-10 for more discussion).

3) Daniel saw and described the courtroom scene where the judgment is to take place (v.10b). Millions of angels ministered to the eternal God and hundreds of millions—a countless number—stood before the LORD. Then Daniel saw the court convene, and the books opened. The fact that a complete set of books was opened indicates that this is to be the final judgment not only of the antichrist but also of all the wicked and the unbelievers of the world. As Daniel indicates, the judgment of the antichrist will take place immediately prior to the coming of Christ and the establishment of His eternal kingdom on earth (vv.13-14. Also see outline and notes—Rev. 20:7-10 for more discussion.) Other Scriptures tell us that the Great White Throne Judgment is the judgment that will follow the Millennium, the thousand-year reign of Christ on earth. In that day, the LORD will open the complete set of books in which all the deeds of people have been recorded, and all unbelievers will face the perfect justice of God (see outline and notes—Rev. 20:11-15, esp.20:12. Also see Ex. 32:32-33; Da.12:1; Lu.10:20; Rev. 3:5; 13:8; 17:8; 20:15; 21:27; 22:19.)

4) Daniel saw and described the judgment of the antichrist (little horn) and all who followed his deceptive ways (vv.11-12). Up until the very last moment the little horn spewed out his boastful, defiant blasphemy against the LORD. Suddenly, the Lord pronounced judgment upon him and snatched his life away (see outline and note—

2 Th.2:8 for more discussion). His body was thrown into the blazing fire. Revelation says that he will be cast into the lake of fire and brimstone, and will be tormented day and night throughout all eternity (see outline and note—Rev. 20:9-10, esp.v.10 for more discussion). The other beasts (or world powers) that have ruled on earth down through the centuries—both their wicked rulers and citizens—will also face the judgment of God. Their authority to rule and live upon earth will

be stripped away. But they will be allowed to live for a period of time. God will preserve them someplace in the spiritual world or dimension of being until the day of final judgment, which is known as the Great White Throne Judgment (Rev. 20:11-15). This is clearly indicated by Peter the apostle:

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pe.2:9).

i. The Son of Man and His eternal kingdom will be the fifth and final kingdom to be established upon earth (vv.13-14). God’s kingdom will come to earth when Christ returns to rule in the Millennium and throughout eternity.

Daniel described three significant features about the Son of Man.

1) The Son of Man entered the throne room of God in the magnificent clouds of heaven (v.13). The term “Son of Man” means that Jesus Christ is not only what an ordinary man is, a son of man, but also what every man should be, the Son of Man Himself. He is the Ideal Man, the Representative Man, the Perfect Man, the Pattern, the Embodiment of everything a man ought to be. Jesus Christ is the perfect picture of a man. Everything God wants a man to be is seen perfectly in Jesus Christ (see DEEPER STUDY #3—Mt.8:20 for more discussion). When Daniel said that he saw a person who looked like a Son of Man, he meant that he was far more than merely a man in human form. He was a divine being, the very embodiment of the only living and true God. When Daniel said he saw this person “coming with the clouds of heaven,” he was indicating that this person was coming “out of” heaven to earth. He was in heaven with the Ancient of Days, the eternal God, but he was now leaving His presence to come to earth. This strongly points toward the Son of Man being both divine and human, the very embodiment of God Himself in human flesh.

To a believer, Jesus Christ is beyond question the Son of Man. In the Gospels alone he is called the Son of Man over 80 times. The fact that he will return in the “clouds of heaven” is also continually referred to both by Christ and others.

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory” (Mt.24:30).

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory” (Mt.25:31).

“Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Mt.26:64).

“And then shall they see the Son of man coming in the clouds with great power and glory” (Mk.13:26).

“And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Mk.14:62).

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen” (Rev. 1:7).

2) The Son of Man was given eternal dominion over all the nations of the earth and was worshiped by all peoples and languages (v.14a). In a dramatic scene, Daniel saw the Son of Man approach the Ancient of Days to receive the reward of eternal dominion over all the peoples and nations of the world (vv.13b-14a). This scene is described in detail in the book of Revelation (see outline and notes—Rev. 5:1-4; 5:5-14 for more discussion). Christ is to receive the kingdoms of the world because of His atoning death in behalf of humanity. He and He alone has paid the price of redemption in order to set people free from the bondage of sin and death (Rom. 3:23-24; Eph. 1:7; Titus 2:13-14; Heb. 9:12-14; 1 Pe.1:18-19; Rev. 5:9; Isa. 53:5-6). After His death on earth, Christ ascended into heaven where He is seated at the right hand of God the Father, the Ancient of Days. There He will remain until He comes in the clouds of glory to establish God’s kingdom on earth. That day is coming.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth” (Mt.28:18).

“For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:34-36).

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9-11).

“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession” (Ps. 2:8).

“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool” (Ps. 110:1).

“And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Isa. 2:2-4).

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment

and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Isa. 9:6-7).

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious” (Isa. 11:1-10).

“And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it” (Ezek. 34:23-24).

3) The Son of man will rule a kingdom that will never be destroyed (v.14b). History has witnessed one bloody war after another and the cruel, devastating collapse of nation after nation. But war with all its devastation and death is coming to an end. When Christ returns to set up God’s kingdom on earth, He will set the whole universe free from the bondage of sin and corruption. At last, peace and righteousness will fill the whole universe. And all beings in both heaven and earth will love, worship, and serve the Son of Man forever.

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God” (Rom. 8:18-27 (see outline and notes—Rom. 8:18-27 for more discussion).

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Cor. 2:9).

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. 4:17-18).

“For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Phil. 3:20-21).

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col. 3:4).

“Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory” (2 Ti.2:10).

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Pe.5:4).

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pe.3:10-13).

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 John 3:2).

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever” (Rev. 22:3-5).

(Preacher's Outline and Sermon Bible - Commentary - Daniel, Hosea.)

Deeper Study #2: (Exegetical Study)

A variant on the messianic interpretation would identify the “one like a human being” as Judas Maccabee. Jerome thought this identification was implied in Porphyry’s attempt to interpret the vision with reference to the Jews under Epiphanes, and it has also found occasional defenders in

modern times. The argument for this view is that Judas was the ruler who actually followed the “fourth beast.” Here again, the argument fails for lack of support in the rest of the book. In Dan 11:34 we are told that the *maškîlîm* in the time of persecution will receive “little help”; this has long been taken as a slighting reference to the Maccabees. In fact, it is far from clear that the Book of Daniel supports the militant action of the Maccabees at all. Nowhere else in the book do we find even a possible reference to Judas.

Daniel, the visionary himself, has also been proposed as the “one like a son of man.”

The primary argument here is that Daniel is addressed as “son of man” (בן אדם) in 8:17. This argument loses its force when we realize that the expression is not a title in either passage but means only “human being.” Daniel is a leader who can pray for his people in chap. 9, but there is nothing to suggest that he has an eschatological role or that he is an appropriate person to receive dominion.

Second, the collective interpretation, which was extremely rare in traditional exegesis, came to be the standard view by the end of the nineteenth century. Fundamental to this view is the equation of the “one like a son of man” with the holy ones and with the people of the holy ones, both of which are assumed to be identical with the Jewish people. The equation with the holy ones is by no means self-evident, and indeed traditional exegesis has assumed a distinction for nearly two thousand years. We argue below that the holy ones cannot be equated simply with the Jewish people either. There is no doubt that the exaltation of the “one like a son of man” represents in some way the triumph of the Jewish people. The question is whether the collective interpretation does justice to the fullness of the apocalyptic symbolism with which this triumph is portrayed.

Third, a considerable number of authors have remained persuaded that the “one like a human being” is individual but understand him as a heavenly, angelic being rather than the messiah. We have seen above reason to expect that the “one like a human being” be understood as a realistic symbol, representing a being who was believed to exist, and that a human figure in a vision represent an angel or divine being. Within the Book of Daniel the individual who is singled out as the heavenly counterpart of Israel is the archangel Michael, “the great prince who stands over your people.” The view that Michael is the “one like a human being” was put forward by Nathaniel Schmidt in 1900. Schmidt was followed by several scholars, but his view gained wide support only in recent years, in the wake of the discovery of the Dead Sea Scrolls, which threw new light on the prominence of angelic forces in the religion of the Hellenistic period. The identification of the “one like a human being” with Michael is greatly strengthened by the arguments below that the holy ones of the Most High are the angelic host. We return to the identification below, in connection with the holy ones.

A variant of the angelic interpretation would identify the “one like a human being” with Gabriel rather than Michael. Ziony Zevit has offered the ingenious argument that Dan 9:21, “the man Gabriel whom I had seen in the vision at first,” must refer back to the “one like a human being” in Daniel 7. It is more plausible, however, to trace this reference to 7:16, where Daniel asks “one of the attendants” for an interpretation. Gabriel serves as interpreter in 8:15 and 9:21, so he was probably identified as the interpreter in chap. 7 too. Michael, the prince of Israel, is the more appropriate recipient of the kingdom.

■ 13. with the clouds of heaven: See the discussion of the religio-historical background, above. The preposition עִם, “with,” is variously rendered in the versions. Montgomery sees here a theological nuance, arguing that a deity would come on the clouds, but there is no basis for the distinction. The text does not indicate whether the figure is ascending or descending or moving horizontally.

The entourage of clouds gives rise to the epithet עֲנַנֵי, applied to the messiah in rabbinic tradition. The clouds were identified as angels by Pseudo-Saadia.

he approached the Ancient of Days: The Old Greek reading, “he came as an Ancient of Days,” is probably to be explained as a mechanical error (reading ὦς for ἑὼς, followed by grammatical hypercorrection). Nonetheless, it acquired theological importance, as can be seen in the fusion of the two figures in Rev 1:13-14, and it is of interest in view of the later controversy about two powers in heaven.

■ 14. To him was given dominion: The language in this verse echoes earlier verses in Daniel 1-6. The sovereignty, glory, and dominion recall the kingdom given to Nebuchadnezzar in 2:37; 5:18. The peoples, nations, and languages constitute a cliché, found already in 3:4, among others. The indestructibility of the kingdom recalls that of 2:44 but more particularly the sovereignty attributed to God in 3:33; 6:27. The first, Babylonian kingdom provides the main standard of glory, which the eschatological kingdom will surpass. These echoes of the terminology of the earlier chapters provide continuity between chap. 7 and the older part of the book.

(Hermeneia - Daniel.)

Deeper Study #3: (Practical Theological Study)

Read and respond: “Gripping God’s Hand or Gripping About His Plan”

<https://wordtruth.org/PDF/Gripping%20or%20Griping.pdf>

Reflective Notes and Thoughts: