Jesus Christ in the Major Prophets

(27 – "Jesus in Jeremiah, Ezekiel & Daniel")

(Selected Scriptures from Jeremiah, Ezekiel and Daniel)

6/1/2014

Introduction:

We can learn much of the nature, character and works of the Messiah, by seeing predictions made about Him in the Major Prophets.

Review: In Isaiah we saw Christ repeatedly!

I. ***In <u>Jeremiah</u>, The Messiah appears as…***

A. **The Branch** (Jer. 23:5)

B. **The LORD our Righteousness** (Jer. 23:6-8; Jer. 33:15-16)

II. ***In <u>Ezekiel</u>, The Messiah appears as…***

A. **The True Shepherd** (Ezek. 34:22-26)

B. **The Resuscitator and Resurrection** (Ezek. 37:12-14)

C. **The One King** (Ezek. 37:21-28)

D. **The Conquering Judge** (Ezek. 39:17-22, 29; cp. Rev. 19)

E. **The Glory of the LORD** (Ezek. 43:1-7)

III. ***In <u>Daniel</u>, The Messiah appears as…***

A. **The Stone Cut Out without Hands** (Dan. 2:34-35; 44-45)

B. **The Son of God in the Fiery Furnace** (Dan. 3:25)

C. **The Ruling Son of Man** (Daniel 7:13-14)

D. **Messiah the Prince** (Dan. 9:25-26)

E. **The Awe-Inspiring Divine Revealer** (Dan. 10:5-9)

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I. ***In <u>Jeremiah</u>, The Messiah appears as…***

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II. ***In <u>Ezekiel</u>, The Messiah appears as…***

A. **The** _____ (Ezek. 34:22-26)

B. **The** _____ **and** _____ (Ezek. 37:12-14)

C. **The** _____ (Ezek. 37:21-28)

D. **The** _____ (Ezek. 39:17-22, 29; cp. Rev. 19)

E. **The** _____ **of the LORD** (Ezek. 43:1-7)

III. ***In <u>Daniel</u>, The Messiah appears as…***

A. **The** _____ **Cut Out without Hands** (Dan. 2:34-35; 44-45)

B. **The Son of God in the** _____ (Dan. 3:25)

C. **The** _____ (Daniel 7:13-14)

D. _____ **the** _____ (Dan. 9:25-26)

E. **The Awe-Inspiring** _____ (Dan. 10:5-9)

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Introduction:

A vast portion of the Bible is given to predictive prophecy. It is said that 333 distinct prophecies were literally and exactly fulfilled at the first coming of Christ (the chances of this happening by accident have been computed as 1 in 87,000--plus 90 more zeros).

For every verse speaking of Jesus' first coming in Scripture, there are eight which speak of His second coming.

We can learn much of the nature, character and works of the Messiah, by seeing predictions made about Him in the Major Prophets.

Review: In Isaiah we saw Christ repeatedly!

Jesus Christ appears many times in the book of Isaiah:

In Isaiah, Jesus, the Messiah is called:

- *The virgin born Immanuel Isaiah 7:14 (cp. Mt. 1:23)*
- *For unto us a child is born, unto us a son is given...and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6*
- *...a rod out of the stem of Jesse, and a Branch shall grow out of his roots: Isaiah 11:1 (cp. Rev. 5:5: Rom.15:12)*
- *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. Isaiah 11:10*
- *…a foundation a stone, a tried stone, a precious corner stone, a sure foundation… Isaiah 28:16 (cp. I Pet. 2:8)*
- *Behold, a king shall reign in righteousness... Isaiah 32:1*
- *Thine eyes shall see the king in his beauty...Isaiah 33:17*
- *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. Isaiah 42:1-3*
- *Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. Isaiah 44:6*
- *Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.*
  Isaiah 48:16

- *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Isaiah 49:6-7*
- *I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. Isaiah 50:6*
- *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men: Isaiah 52:13-14*
- *All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Isaiah 53:6*
- *The Spirit of the Lord GOD is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;*
  To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; Isaiah 61:1-2
- *...Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone...Isaiah 63:1-f*

I. ***In <u>Jeremiah</u>, The Messiah appears as…***

A. **The Branch** (Jer. 23:5)

After rebuking the unfaithful shepherds of Israel (23:1-4), God predicts the arrival of the perfect Leader - the Messiah (v. 5-6)!

v. 5
"A righteous Branch" - Normally we don't think of branches as having character. However, a branch in a lineage would.

In contrast to all of the wicked kings that stemmed from Israel (See 1 and 2 Kings), One stands out as perfectly righteous!

"Shall execute judgment (right decisions or sentences) and justice (righteousness, right actions) in the earth" - Finally, a perfect political leader!

Messiah, the Branch (tsemach) will Rule with Righteousness (Jeremiah 23:5 & 33:15)

B. The LORD our Righteousness (Jer. 23:6-8; Jer. 33 15-16)

v. 6
His name? The LORD (Yahweh) our righteousness

Who is the Branch? He is Yahweh!
What is He to us? He is our righteousness!
He does not merely give righteousness, He is our righteousness.

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. Romans 10:3-4
For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Corinthians 5:21

Throughout human history, men have wondered about the same question that the ancient Job asked: "How should a man be just with God?" (Job 9:2; cp. 25:4).

*Justification is that judicial act of God by which He declares the sinner as righteous and treats him as such.
God's justification of a sinner does not make him sinless (innocent); rather, God declares the guilty sinner as righteous because of the sinner's new relationship to His Son Jesus Christ. The saved sinner has a new position or standing in the eyes of God, whereby God views and declares a "justified" man as being "just as if he had never sinned."

*JUST IF I ED
JUST (as) IF I (had never sinn-) ED"

"The righteousness of God" - How righteous is God? Perfect!
You have God's perfection credited to your spiritual bank account if you are "in Him" (in relationship with Christ).

Reconciliation is possible because we have the righteousness of Christ wrapped around us.
ILLUS: The man who tried to get into Heaven without a wedding garment (Matthew 22:11f).

See Jeremiah 33:15-16:
In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.
In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness.

Not only will the Messiah be called "The LORD our righteousness," but the city of Jerusalem will bear this name as well, because Jesus Christ will rule from there on the everlasting throne of David, in fulfillment of 2 Samuel 7:13-16.

II. ***In <u>Ezekiel</u>, The Messiah appears as…***

A. **The True Shepherd** (Ezek. 34:22-26)

Context: In contrast to the false Shepherds (Political & Religious Leaders of Israel) who scattered His flock and "ate them up" (Ezek. 34:1-10), the Messiah would be the good shepherd of John 10.

Mt. 9:36
But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Read:
Ezek. 34:16 - Compare with: Luke 19:10 - For the Son of man is come to seek and to save that which was lost.

Ezek. 34:17 - Compare with: Mt. 25:32-33 - And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:
And he shall set the sheep on his right hand, but the goats on the left.

See: Ezek. 34:22-26

B. **The Resuscitator and Resurrection** (Ezek. 37:12-14)

Context: Valley of Dry Bones (Ezek.37:1-11)

Read: Ezek 37:12-14
Who is this One who will give resurrected life to the dead? Jesus the Messiah!

Jesus made these claims:
John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
Joh 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;
Joh 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

C. The One King (Ezek. 37:21-28)

Context: Two Sticks representing Judah (southern 2 tribes of Israel) and Joseph (Ephraim, representing the northern 10 tribes of Israel). The kingdom was split in two during the days of Solomn's son, Rehoboam.

See: Ezek. 37:22 - One King
Ezek. 37:24 - "David my servant" - The name "David" means beloved. Jesus is the "beloved one" Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
The reference to "David" is to the Messiah. The One ruling on David's throne and fulfilling the Davidic Covenant (2 Sam. 7:13)

He shall build an house for my name, and I will stablish the throne of his kingdom for ever.
2 Samuel 7:13

Ezek. 37:25 - David - Their prince forever!

Ezek. 37:26 - Covenant of Peace. The provisions of peace from the New Covenant.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:
Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:
But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.
Jeremiah 31:31-34

D. The Conquering Judge (Ezek. 39:17-22, 29; cp. Rev. 19:18)

Who is this Judge? Jesus Christ

John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.
His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.
And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.
And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.
And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND Lord OF LordS.
And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.
Revelation 19:11-18

E. The Glory of the LORD (Ezek. 43:1-7)

See: Ezek 43:1-2
Compare with: And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
Revelation 1:15

Ezek. 43:7 - In the New Jerusalem, Jesus will rule in the midst of His people.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.
Revelation 21:3

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.
And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.
Revelation 21:22-23

III. ***In <u>Daniel</u>, The Messiah appears as…***

A. **The Stone Cut Out without Hands** (Dan. 2:34-35; 44-45)

INTRODUCTION: Verses 31-36

The "New World Order" has arrived!

The theme of Daniel is simply this:
God is in control of the course of history!

He controls kings and kingdoms,
emperors and empires
princes and parliaments

God has controlled yesterday (the past), is controlling today (the present), and will control tomorrow (the future).

V. 31
"A great image" = a large statue.

As will be evident, this statue represents the major four kingdoms or empires of ancient history, and the Gentile dominion during the "times of the Gentiles."

This image (statue) represented kingdoms that were:

1)Large in size ("great" = enormous or exalted)

2)Splendid in prosperity ("brightness" = dazzling shining brilliancy)

3)Dreadful in power ("terrible" = fearful appearance, frightening)

V. 32
1.Head . . . . . Gold
2.Chest & arms . . . . Silver
3.Stomach and thighs . Brass
4.Legs . . . . . Iron
5.Feet . . . . . Iron mixed with clay

V. 32-33
NOTE: This image is not meant to describe all of the world's major powers (Ex. It does not describe the Egyptian dynasty nor the Assyrian Empire, which preceded Babylon). Rather, it begins by describing the Empire of Babylon (SEE: V. 38ff) and the following empires to the end of the Gentile-dominated world.

Observations:

1. The Image depicts 4 distinct empires (evident by the four metals - 1) gold;
2) silver; 3) brass; 4) iron)
2. The fourth empire (the "iron" one) has two aspects [two time frames].
   Proof:
   a. Legs = iron
   b. Feet = iron/clay
3. Each empire is inferior in worldly quality to its preceding empires. Proof:

   a. The decreasing value of the metals:
      Fine (pure) Gold --- Silver --- Brass --- Iron --- Iron/Clay

   b. The lower level of each part of the image (begins at the "head" and descends to the "feet" [toes, v. 42]).
      Each kingdom deteriorates not in size, scope, or longevity, but in magnificence.
      The downward progression from best to poorest goes contrary tot he theory of evolution. The course of sin will reach its apex when the final stage of the fourth kingdom is fulfilled.

4. Each kingdom is militarily stronger (the metals are progressively stronger, possibly picturing increased military might) [NOTE: V. 40 - "strong as iron"]

V. 36
Daniel, by the wisdom of God, gives the king both the dream and its interpretation.

V. 39

Specifically God predicts the:

--Longevity (length)
--Quality
--Sequence (succession)

Of this world's kingdoms.

"After thee shall arise another kingdom" - Specifically a reference to the Medo-Persian Empire under Darius the Mede (Dan. 5:36-31)

"Inferior to thee" (just as silver is inferior to gold - v. 32) - The Medo-Persian Empire was nowhere as great as the Babylonian empire in its highest glory.

"Another third kingdom" = Greece, under Alexander the Great, who sought to conquer the known world and to force his Greek culture and language on the people he conquered.

V. 40
"The fourth kingdom" = Rome, under the Caesars, was "strong as iron" as it cruelly crushed its enemies with its iron swords, weaponry, chariots, etc.

V. 39ff
"This image depicted a period of time referred to as "the times of the Gentiles" (Lk. 21:24), beginning with Nebuchadnezzar (587 B.C.) and continuing through the 70th week of Daniel, until Christ's literal return to the earth. During the "times of the Gentiles," no son of David will proper, ruling over Israel (Rosenthal, June 1990, "Zion's Fire" p. 5)

God gives the same prophecy as this image in chapter 7. However, rather than describing each kingdom as a part of a statue, God describes each kingdom as an animal:

1) Lion - Babylon (v. 4)
2) Bear - Medo-Persia (v. 5)
3) Leopard - Greece (v. 6)
4) Dreadful beast with iron teeth - Rome

This animal is described as having 10 horns (which correspond to the 10 toes - 2:42). These horns are said to be kings that will reign during the time of the Antichrist (Daniel 7:19-27).

V. 41
In the same fashion in which the Antichrist (the final human global leader) will be fatally wounded and rise again (Rev. 13:3ff), so his kingdom (Rome) will experience a revitalization.

Rome was in power when Christ came the first time, and in some sense she will be when He returns the second time.

Just as there exists a gap in time between the first 69 weeks and the 70th week of Daniel's prophecy (9:25-27), so there exists a gap in time between the legs and the feet and toes.

"Potter's clay" = baked clay that is very brittle.

"The kingdom shall be divided" = a composite; a mixture of "iron" (strong nations) and "clay" (weak nations).

V. 42
Strong nations and weak nations will combine to form a "one world kingdom."

V. 43
This final kingdom will be a mixing ("mingle themselves") but not a genuine unity ("they shall not cleave one to another").

The LORD will DESTROY this world's kingdoms
(v. 44-45; cp. 34-35)

V. 44
"These kings" = the kings that will be mingled together (v. 43); i.e. the ten toes (v. 42).

Some wrong interpret the falling of the stone to Christ's first coming -- An impossibility in light of the fact that there are still Gentile kings (rulers) and kingdoms today. Such kingdoms will end only when Christ returns for His second coming.

NOTE: When Christ returns for judgment, it will be a literal, visible, supernatural, devastating judgment. Jesus did not come "spiritually" in 1914, as the Jehovah Witnesses claim, for some form of "investigative judgment."

V. 45
Whom does the "stone" represent (v. 45)?
Answer: Jesus Christ!

Proof - See v. 34-35:

1) Jesus Christ is called a "stone" or "rock" in Scripture.

--"Spiritual rock" in the O.T. (I Cor. 10:4)
--"Stumbling stone" (Rom. 9:33)
--"Rock of offence" (I Pet. 2:8)
--"Cornerstone" (Eph. 2:20; cp. Mt. 21:42)
--The "foundation" stone (I Cor. 3:11)
--"The Lord is my rock and my fortress" - Ps. 18:2
(cp. Ps. 18:31, 46; 28:1; 31:2-3; 40:2; 42:9; 61:2, 6; 71:3; 78:35; 89:26; 92:15; 94:22; 95:1; cp. I Sam. 2:2; II Sam. 22:3, 32, 47; 23:3)
--The "stone" in prophecy (Zech. 3:9; cp. Rev. 5:6)

2) It's a stone "cut out without hands" - Points to the supernatural nature of the destruction; not of human origin.

The use of "hands" speaks of human effort; Christ accomplishes his work, however, without hands - without human cooperation or "works" (Col. 2:11; Heb. 9:11)

NOTE: Also may have reference to the nature of Christ and point to His uncreated existence

3) The image will be struck at its feet

The feet include 10 toes (v. 42) which are said to be the 10 kingdoms or kings (v. 44). It is Christ Jesus who destroys the 10 kings upon His return at His second coming (Rev. 17:7, 12; 19:19).

4) The phrase "brake them in pieces" - points to Messiah's (Christ's) work of judgment yet to come (Ps. 2:7; Rev. 2:27, 12:5, 19:15).

5) The stone after destroying the world's kings and kingdoms becomes a "great" mountain and fills the earth" (v. 35). This can only refer to Christ who will establish His kingdom (SEE: Isaiah 2:1-4; cp. Micah 4:1-4; Rev. 20:1-10).

V. 35
"Broken to pieces together" - Each kingdom depicted by the image come to an end and a new kingdom comes "after" (v. 39).

This new kingdom thus absorbed the worldly elements of the previous kingdoms. Hence, when Christ destroys the image at its feet, He obliterates the composite of all the world's kingdoms.

All of the world's kingdoms of the past, present, and future Tribulation will end when Christ's returns for Armageddon.
His coming marks the culmination or the final and complete destruction of the times of the Gentiles.

[NOTE: To study the composite nature of the fourth kingdom, SEE: Rev. 13:1-2; cp. with Dan. 7:4-7. A conglomeration of the leopard, bear and lion is pictured, manifesting the whole political Satanic beast system.]

"Chaff" - NOTE: Normally when the metals described become crushed, cut, etc., they retain their weight and value. In this dream, the image was obliterated so that not a trace remained.

The LORD will REPLACE this world's kingdoms (v. 44-45)

V. 44
NOTE: Christ's kingdom does not co-exist with the world's kingdoms. It replaces them!

"Thy Kingdom come" - Mt. 6:10

The reason Jesus told us to pray "Thy kingdom come" is because it has not come yet! But one day it will!

A. Christ's Kingdom will come personally (v. 44a, 45a)

God's kingdom personified by His Son, the Stone (Jesus Christ), will suddenly crush and consume the world's powers in the "Day of the LORD." His kingdom will then stand forever!

B. Christ's Kingdom will come permanently (v. 44b)

Theological note: The four previously mentioned kingdoms were literal, therefore there is no good, hermeneutically consistent reason to not view the last kingdom as literal also!

"Kingdom . . . shall never be destroyed" - the future millennial kingdom (Rev. 20:1-10) is the initial stage of God's eternal kingdom. At the end of the Millennium Christ will deliver this kingdom up to God the Father (I Cor. 15:24-28).

"The kingdom shall not be left to other people" - In contrast to man's kingdoms which were all absorbed by their conqueror, Christ's kingdom will not be taken over by anyone!

C. Christ's Kingdom will come positively (v. 45b)

NOTE: The guaranteed certainty of fulfillment -

"Shall come to pass hereafter"
"The dream is certain"
"The interpretation thereof is sure"

Just as Jesus said: "heaven and earth shall pass away, but My words shall not pass away" (Mt. 24:35).

B. The Son of God in the Fiery Furnace (Dan. 3:25)

Sometime after seeing a great image, Nebuchadnezzar makes a great image (an idol) to honor himself.

God's law forids the making of any image. We are told not to bow to them, nor serve them.

V. 24 - for their refusal to bow,
"These men were to be microwaved, roasted, grilled, fried, baked, barbecued, and burnt to a crisp" (Foster, p. 16) . . . but the king saw something totally different!

Nebuchadnezzar looking into the furnace's vents sees something unusual.

"Astonied" = astonished, startled, in shock.

V. 25

"Loose" = not bound

"Walking" = not burning

"The form of the fourth is like the Son of God" = the appearance of the fourth one in the furnace looked like a divine being.

To polytheistic Nebuchadnezzar, he thought he saw the Son of one of his gods. IN reality, the One he saw was Jesus Christ, the Son of God! A Christophany of pre-incarnate appearance of Christ.

The safest place in the universe (even in the midst of a fiery furnace), is in the presence of Jesus Christ. I would rather be in the fire with Him, than out of the fire without Him.

EX: the disciples had no need to worry when int he midst of a storm, for Jesus was sleeping in the lower deck of the ship (Mark 4:35-41).

Jesus says to His children: "I am with you always" (Mt 28:20).

As He said to John: "Fear not" (Rev. 1:17).

His Protection (v. 26-27)

V. 27
"the fire had no power" - Jesus Christ who controls the elements -- for He created the elements (Jn. 1:3, 10; I Cor. 8:6; Col. 1:16; Heb. 1:2 -- stripped the fire of its power to consume their flesh or cause a blister or even leave its effect on them -

--Not a hair was singed (the heat of the fire alone, under normal conditions, would have done this).

--Neither were their coats changed - their flammable robes were not scorched.

--Nor the smell of fire - they did not even have the scent of smoke.

The only thing that burned was the rope that bound them! (v. 25 - "loose").

Such a great Savior deserves our complete trust (dependence).

C. The Ruling Son of Man (Daniel 7:13-14)

V. 4

These four beasts "represent the rulers of the four world empires previously described in Nebucchadnezzar's dream in chapter 2."

Nebuchadnezzar'sDaniel'sInterpretation
Dream (ch. 2)Vision (ch. 7)

Head of Gold=Lion=Babylon

Chest & Arms of Silver=Bear=Medo-Persia

Belly & Thighs of Brass=Leopard=Greece

Legs of Iron=Beast w/iron=Rome
teeth

--10 toes of iron/clay= --10 horns =Eschatological league of 10 nations

V. 7
"A fourth Beast with great iron teeth" - symbolic of terror, slaughter, cruelty, ferociousness.

"It was diverse" = different than the previous 3 beasts. This beast is indescribable. It could not be compared to any known animal like the previous beasts were.

This beast has 10 horns, which represent a confederacy of 10 kings (v. 24).

Some have wrongly interpreted these 10 kings as 10 Roman Caesars. But these will be contemporary kings who reign at the same time, and will be destroyed supernaturally by Christ and be replaced by Christ's kingdom.

The Little Horn With the Big Mouth (v. 8-11)

V. 8

"Another little horn" = the Antichrist

"Eyes" ... "Mouth" - This description identifies this "little horn" as a person, a human being.

Note the paradoxical nature of this individual - He is a "little horn" yet his mouth boasts of "great things."

"Little" speaks only of his beginnings; he starts off small but through diplomacy he will during the first 3-1/2 years of the Tribulation exalt himself (with Satan's power) globally.

V. 9

"I beheld till" - Daniel saw an arresting panoramic view of history that ends when thrones are "cast down" and the Ancient of Days sits to judge and reign.

"The thrones were cast down" = Two views:

1)The Gentile thrones (kings and kingdoms) are destroyed ("cast down")

2)The Lord's thrones (the rule of Christ and His saints 0 v. 18; Rev. 20:4, 6) are "Placed into position" ("cast down")

"The Ancient of Days" = God the Father (NOTE: He is distinguished from the Son, v. 13).

--the whiteness of His garment - points to His purity (c. Mk. 9:3)

--the white hair - points to His wisdom (cp. Rev. 1:14)

--the fiery nature of His throne and its wheels - points to His holiness and awesome power to judge (Heb. 12:29).

V. 10
"Thousand thousands ministered" = the saints (believers of all ages)

"Ten thousand times ten thousands" = the sinners to be judged? (unbelievers to appear before the Great White Throne - Rev. 20:10-15).

"The books were opened" - the omniscient God has every work of man recorded.

V. 11
"The voice of the great words" - sparked a particular interest in Daniel (v. 20). Daniel is amazed because the loud, boasting Antichrist still kept blaspheming God even up until the end (SEE: Revelation 13:5, 6).

"The beast was slain, and his body destroyed, and given to the burning flame" - the Antichrist (who personifies and represents the revived Roman Empire) will be cast alive into the Lake of Fire when Christ returns for Armageddon (Rev. 19:20; 20:10).

The Son of Man and His Kingdom (v. 12-15)

V. 12
"The rest of the beasts" - the previously described three beasts (v. 4-6) had their kingdoms and power taken away successively, yet their philosophies and systems were absorbed by the kingdoms that took them over and in this sense "their lives were prolonged."

During the fourth kingdom (Beast), Babylon, Medo-Persia, and Greece no longer rule, but their system remains as a conglomeration or a blending into an eschatological beast which is described as both a leopard, bear, and lion (Rev. 13:1).

"They had their dominion taken away: yet their lives were prolonged..." (Dan. 7:12). "The first three kingdoms were overthrown (dominion removed), yet instead of being completely destroyed, they were actually assimilated into the next kingdom.

"However, when Christ established His kingdom, He will not assimilate the ungodly Gentile kingdoms into it. Those kingdoms, then combined in the revived Roman Empire, will be completely destroyed. He will then establish a kingdom made up entirely of saints" (Walton, p. 58).

V. 13
"The Son of man came with the clouds of heaven" - a reference to Jesus Christ and the Rapture

--Mt. 26:64 - "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."

--Mk. 14:62 - "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."

--Rev. 1:7 - "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."

Just as Rome was in power at Christ's first coming, sos he will be in power (in a revived sense) prior to Christ's second coming.

V. 14
"There was given him" - God the Father presents to Jesus the Son a kingdom (cp. Ps. 2:6-9).

"There was given Him" :

--"Dominion" - authority to rule
--"Glory" - honor, reverence
--"Kingdom" - organized empire

This kingdom must be understood literally. If the first four kingdoms are literal, so must the fifth kingdom be understood (Bookman notes, ch. 7, p. 6).

Christ will reign!

--His kingdom will be universal ("All people, nations, and languages" will serve Jesus Christ).

--His kingdom will be eternal (the Millennium [1,000 years] is only the first stage of His eternal kingdom - Rev. 20:4-6).

"Thy kingdom come" (Mt. 6:10) - is the heart throb of every Christian.

To live in a state of total justice and peace; the experience of utopia; no more cursed earth, no more crime and corruption, awaits the saints of God.

V. 15

The vision had a devastating effect on Daniel. He had an upset stomach and a distressed mind after experiencing the impact of this extremely significant vision.

D. Messiah the Prince (Dan. 9:25-26)

Da 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

HOW LONG UNTIL MESSIAH?

69 sevens (483 years) would pass before Messiah was to come (v. 25-26).

V. 25
"The commandment to restore and to build Jerusalem" - this command refers to the decree of "Artaxerxes Longimanus given in 445 B.C. (Neh. 2:5). Earlier, Cyrus had authorized the rebuilding of the temple (in 5:38; II Chron. 36:22-23; Ezra 1:1-4)." Ryrie note

The rebuilding of the wall would transpire during "troublous times" - cp. Nehemiah 4-6.

The work was attacked by Sanballat and Tobiah as well as the Arabians, Ammonites, and Ashdodites.

The Jews are without excuse for rejecting Christ. They should have known when He was to arrive based on Daniel's dates (Simeon knew the time of Christ's arrival - Luke 2:25-26); but Israel as a nation did not know (*SEE: Luke 19:41-44).

Sir Robert Anderson suggested that the dating should be calculated by "prophetic years" from 445 B.C.

1) His proof of prophetic years (lunar dating - Jewish calendar)
--Rev. 11:2, 3; 3 1/2 years; 42 months; 1260 days.
--Cp. Rev. 13:4-7 & 12:13-14 with Rev. 12:6

2) March 14, 445 B.C. to April 6, 32 A.D. totals 173,880 days.
Exactly 69 seven's of prophetic years [a prophetic year has 360 days]

476 x 365 = 173,740 days
Leap year = 116 days
March 14-April 6 = 24 days

173,880 days

173,880 360 = 483 prophetic years (or 69 sevens)

Decree of Artaxerxes Neh. 2:5-8, 17, 18	Wall street completely Rebuilt	then Christ's Triumphal Entry into Jerusalem

After 69 sevens Messiah would die (v. 26a)

"After threescore and two weeks (62 seven's (or 434 years) from the completed 7 weeks) shall Messiah be cut off"

"Messiah" = Jesus Christ

"Cut off" = to kill or put to death.

In a Messianic prophecy describing the suffering and death of the Messiah, Isaiah said "He was cut off out of the land of the living: for the transgression of my people was He striken" (Is. 53:8) ("cut off" - cp. Gen. 9:11; Deut. 20:20).

"But not for Himself" - Two possible translations:

1) "And have nothing" (NASV; NIV)

"There is nothing for Him" Nothing that rightly belonged to Messiah the Prince was given to Him at that time. His Kingdom would be future.

2) "But not for Himself" (KJV; NKJV)

- Jesus would be "cut off" but not for His sin (he was sinless [II Cor. 5:20]); but for the sins of the world (Is. 53; I Cor. 15:3; I Pet. 2:24, 3:18).

E. **The Awe-Inspiring Divine Revealer** (Dan. 10:5-9)

The Substance of the Vision (v. 5-6)

V. 5
"A certain man" - not an ordinary man as evident by his description (v. 5-6), but rather one who had the appearance of a man (cp. v. 16, 18).

"Linen" - white linen symbolized purity and was worn by priests (Lev. 6:10, 16:4), prophets (Jer. 13:1), and angels (Rev. 15:6).

"Loins" - waist; a golden belt.

V. 6
"Beryl" - tarshish stone, a quartz-like stone with a yellowish, golden luster.

"Lightning" - a fearful, brilliant, glowing radiance.

"Lamps of fire" - only said of Christ's eyes (Rev. 1:14).

Depicting eyes that pierce and penetrate.

"Like the voice of a multitude" - like a vast crowd speaking in unison: strong, deep, and authoritative (Wood, p. 269).

Who is this?

Some say - Gabriel: Improbable since Gabriel is referred to 2 other times in Daniel (8:16, 9:21) and mentioned by name. Why no mention here?

Some say - an "Unnamed angel": on the level of Gabriel or Michael (Wood, p. 268).

Some say - Jesus Christ:

Evidence: the description matches John's in Rev. 1:13-16; the response of John is the same as Daniel's (cp. Rev. 1:17; Dan. 10:8-9).

Problem: If it is Christ, how could He be withstood? (v. 13). Would He need Michael's help? (v. 13)

My view:

V. 5-9 describes a pre-incarnate appearance of Christ (a Christophany) (cp. Scofield, New Scofield Reference Bible, p. 914).

V. 10-21 describes an angel being who strengthens and imparts revelation to Daniel (the phrase "an hand" [v. 10] rather than "His hand" seems to indicate another person than the one previously described).

The Result of the Vision (v. 7-9)

V. 7
Only Daniel saw the vision of the Heavenly Messenger. Those with him fled in terror, sensing the presence of someone awesome.

[NOTE: When Paul saw Christ's radiant glory, those with him did not see the Christ he saw (Acts 9:7 - "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man").]

"They fled to hide themselves" - whenever sinful man comes in contact with divinity, he hides with fear (cp. Adam - Gen. 3; the world's mighty men - Rev. 6:16).

V. 8
"No strength" - Daniel's body became limp and powerless.

"Comeliness...into corruption" - Daniel's normal appearance was disfigured. A death-like paleness, combined with a grotesque wrenching of facial features (Wood, p. 270).

V. 8-9
Contrary to contemporary testimonies of those who see "visions of Christ," when someone in Scripture came into contact with the Lord, they were not struck with "warm feelings" - but with terror!

God is holy, awesome, dreadful in power! Whenever sinful humanity comes into the presence of Holy Deity, he is struck with a deep sense of unworthiness, humility, self-insufficiency, and holy fear!

EX: Abraham - during God's covenant with him - "a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him" (Gen. 15:12).

EX: Jacob - regarding his confrontation with the Lord at Bethel - "and he was afraid, and said, How dreadful is this place!" (Gen. 28:17).

EX: Moses - "I exceeding fear and quake" (Heb. 12:21).

EX: Job - "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." (Job 42:5-6).

EX: Isaiah - Is. 6:5 - ""Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts."

EX: John - "And when I saw Him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last." (Rev. 1:17)