SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



THE COMPLETE STUDY

Daniel

Chapter Seven

Four Beasts & the Son of Man — Deep Dive and Workbook Companion in One

NASB 1995 | LESSON 7 | DEEP DIVE | THREE VOICES

Every workbook question from *Discovering Daniel* lesson 7 — the Scripture written out, each answer in one sentence, cross references, three teachers, critical thinking and a key question — with the **Deep Dive** woven in verse group by verse group: the Aramaic behind the vision, **Amir Tsarfati**, **John MacArthur** and **David Guzik** at length, and diagrams of the statue beside the beasts, the four beasts and the horn, the courtroom, Daniel's calendar, and the three and a half years.

THE PASSAGE

Daniel 7:1–28

Vision · court · interpretation

THE METHOD

Workbook + Deep Dive

Capture · Analyze · Compare · Execute

WHAT'S INSIDE

Contents

One workbook lesson, one chapter, and the Deep Dive inside it — movement by movement

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"His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed." — Daniel 7:14

BEFORE YOU BEGIN · THE PASSAGE

Daniel 7:1–28

Four Beasts from the Sea, One Son of Man from the Clouds

† How to Read This Study

The workbook lesson runs in the order you work it at the table — **Capture the Scene**, **Analyze the Message**, **Compare This Passage with the Rest of Scripture**, **Execute** — with every question from *Discovering Daniel* written out, the NASB95 text under it, an answer in one sentence you can copy into the book, a cross reference, the three teachers, a point of critical thinking and a key question. Because the whole chapter is one lesson, *Capture the Scene* is read in four verse groups, and after each group the book pauses for **Going Deeper**: the Deep Dive movement for those verses — the passage marked, the Aramaic Daniel wrote, and the same three voices at length. Diagrams sit where the symbols and the numbers matter. The book ends with the passage set inside the whole Bible, the three voices side by side, and questions for the table.

- **Capture the Scene** — what do I see? Observation, straight from the text, in four verse groups.
- **Going Deeper** — after each group, the Deep Dive for those verses: Aramaic, history and the three teachers.
- **Analyze the Message** — what does it say and mean? With *Discovering Daniel* open.
- **Compare** — how is it supported elsewhere in the Bible? Every cross reference written out.
- **Execute** — how does this affect my life? Off the page and into the week.

AMIR TSARFATI · Discovering Daniel | JOHN MACARTHUR · Grace to You | DAVID GUZIK · Enduring Word

HOW THIS STUDY IS MARKED △ God — His character & actions | Command / instruction | Key repeated word | ⚠ Sin / warning | ☆ Promise / blessing | Time / place / contrast

KEY VERSE · DANIEL 7:13–14

I kept looking in the night visions, And behold, with the clouds of heaven One like a △Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is ☆an everlasting dominion Which will not pass away; And His kingdom is one Which ☆will not be destroyed.

† Before the Passage

Chapter 7 opens in the first year of Belshazzar, about 553 BC. That date matters: the vision comes *before* the handwriting on the wall (chapter 5) and the lions' den (chapter 6), even though the book places it after them. Chapters 1–6 are the story of Daniel in Babylon; chapters 7–12 are the visions God gave him, and the book turns here from narrative to prophecy. Daniel is an old man, somewhere past sixty-five, near the top of a kingdom that has about fourteen years left to live — and God shows him the whole run of Gentile history to its end.

Chapter 7 is also the last chapter written in *Aramaic*, the trade language of the Gentile world (2:4b–7:28). Chapter 2 opened the Aramaic section with a statue of four metals; chapter 7 closes it with four beasts. They are the same four empires told twice — once as a king sees them, in gold and silver and bronze and iron, and once as God sees them, as animals coming up out of a churning sea. And both visions end in the same place: a kingdom that comes from heaven, not from the sea, and that will never be destroyed.

Hold one word over the whole chapter: **given**. A human mind "was given" to the lion (v. 4); dominion "was given" to the leopard (v. 6); to the Son of Man "was given dominion, glory and a kingdom" (v. 14); the saints "will be given" into the horn's hand for a measured time (v. 25) — and then the kingdom "will be given" to the saints forever (v. 27). The beasts take; heaven gives. Tsarfati reads the chapter to its end in the Antichrist and the millennial kingdom; MacArthur presses the throne room and the sovereignty that runs the whole scene; Guzik walks the beasts through the history books. All three agree on the sermon: the kingdoms of this world are loud and brief; the kingdom of the Son of Man is quiet in its coming and everlasting in its reign.

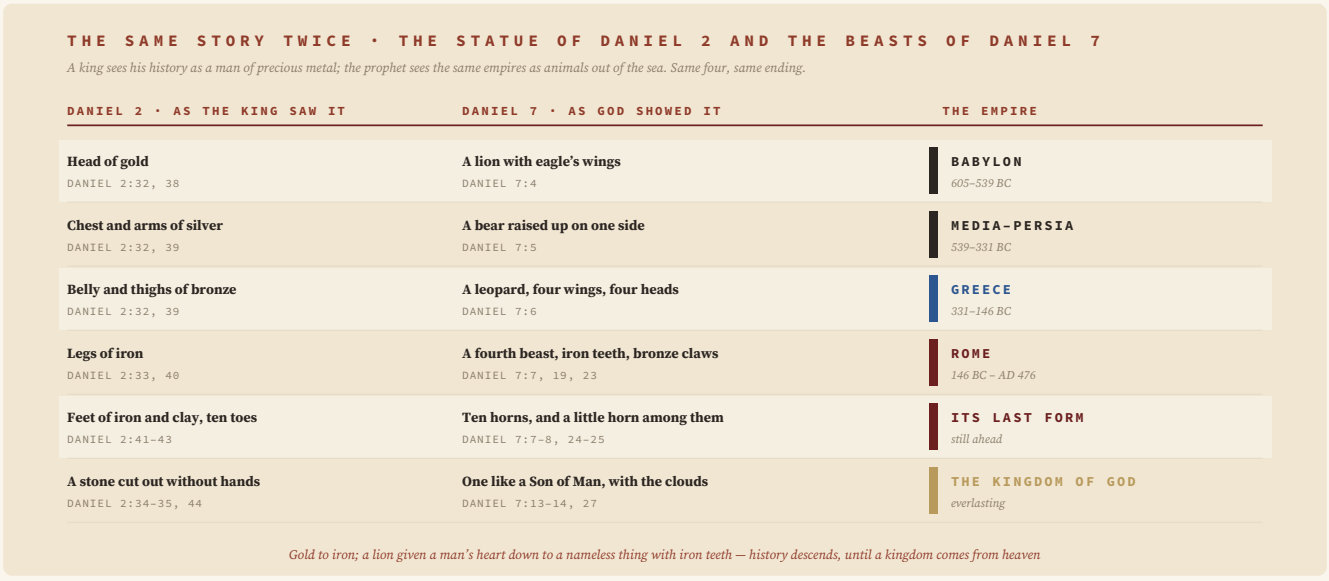


FIGURE 1 · THE SAME STORY TWICE — THE STATUE OF DANIEL 2 BESIDE THE BEASTS OF DANIEL 7, EMPIRE BY EMPIRE

PART ONE · DISCOVERING DANIEL · LESSON 7

DANIEL 7:1–28 · CAPTURE THE SCENE, WITH THE DEEP DIVE

Four Beasts and the Son of Man

In the first year of Belshazzar, fourteen years before Babylon falls, Daniel is shown the whole run of Gentile history as four beasts coming up out of a churning sea — and then the thrones go up, the Ancient of Days takes His seat, the books are opened, and One like a Son of Man comes with the clouds to receive the kingdom the beasts had fought over. Then an attendant explains it, and the little horn gets a clock.

IN THIS PART

- Capture the Scene — ten questions on Daniel 7, verse by verse, in four groups
- Going Deeper I — *Four Beasts from the Sea* (7:1–8), and the diagram of the beasts and the horn
- Going Deeper II — *The Court and the Son of Man* (7:9–14), and the courtroom from the sea to the clouds
- Going Deeper III — *The Interpretation Begins* (7:15–18), and where the vision sits in Daniel's life
- Going Deeper IV — *The Fourth Beast, the Horn, and the Verdict* (7:19–28), and the three and a half years counted five ways

01 CAPTURE THE SCENE

What do I see? · verses 1–8

Using my Bible, working through Daniel 7 verse by verse.

KEY VERSE · DANIEL 7:13-14 NASB95

I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.

1 **When did Daniel's dream occur, and what did he first see (Daniel 7:1-2)?** P. 127

Daniel 7:1 · NASB95

1 *In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his mind as he lay on his bed; then he wrote the dream down and related the following summary of it.*

Daniel 7:2-3 · NASB95

2 *Daniel said, "I was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea.* 3 *And four great beasts were coming up from the sea, different from one another."*

IN MY WORDS

It came in the first year of Belshazzar, and he first saw the four winds of heaven churning up the great sea with four great beasts coming up out of it, each one different from the others.

CROSS REFERENCE **Isaiah 57:20** "But the wicked are like the tossing sea, for it cannot be quiet, and its waters toss up refuse and mud."— the sea as a picture of restless humanity.

AMIR TSARFATI · Discovering Daniel

Tsarfati notes the date matters: this vision came years before the writing on the wall in Daniel 5, while Babylon still looked permanent. God showed Daniel the end of the empire while it was still at its height.

DAVID GUZIK · Enduring Word

Guzik points out that the winds of heaven stir the sea—the nations rage, but the agitation itself comes from above. Even the chaos is under orders.

CRITICAL THINKING

Daniel 2 and Daniel 7 cover the same four kingdoms, but a king saw a statue of gold and silver while a prophet saw predators rising out of a churning sea. Empires look like treasure from a throne room and like beasts from heaven's vantage point. The difference is not the facts; it is the altitude.

KEY QUESTION

Whose view of the world am I actually living by—the throne room's or heaven's?

2 Daniel saw four beasts. Give a brief description of each one:

P. 128

Daniel 7:4 · NASB95

4 *The first was like a lion and had the wings of an eagle. I kept looking until its wings were plucked, and it was lifted up from the ground and made to stand on two feet like a man; a human mind also* ↻ *was given* *to it.*

Daniel 7:7 · NASB95

7 *After this I kept looking in the night visions, and behold, a fourth* ↻ *beast*, *dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten* ↻ *horns*.

a. First beast (verse 4)

IN MY WORDS

A lion with eagle's wings whose wings were plucked, and which was lifted up to stand like a man and given a human mind—Babylon, and the humbling of Nebuchadnezzar.

CROSS REFERENCE **Daniel 4:16** "Let his mind be changed from that of a man"—and then restored; the beast that was given a human mind back.

b. Second beast (verse 5)

IN MY WORDS

A bear raised up on one side with three ribs in its mouth, told to arise and devour much meat—Medo-Persia, with Persia the stronger side.

CROSS REFERENCE **Daniel 8:20** "The ram which you saw with the two horns represents the kings of Media and Persia."

c. Third beast (verse 6)

IN MY WORDS

A leopard with four bird's wings on its back and four heads, to which dominion was given—Greece, moving with terrifying speed and dividing four ways after Alexander.

CROSS REFERENCE **Daniel 8:8** The goat's large horn was broken, "and in its place there came up four conspicuous horns toward the four winds of heaven."

d. Fourth beast (verse 7)

IN MY WORDS

A beast dreadful, terrifying, and extremely strong with large iron teeth, devouring and crushing and trampling, different from all the others, and having ten horns.

CROSS REFERENCE **Revelation 13:1** "A beast coming up out of the sea, having ten horns and seven heads."

JOHN MACARTHUR · Grace to You

MacArthur observes that the first three are compared to known animals but the fourth has no animal to compare it to—Daniel can only say it was different, which is itself part of the terror.

AMIR TSARFATI · Discovering Daniel

Tsarfati notes the beasts are not merely political. Each carries the character of the empire it represents, and the last one has no natural category because it is the one still to come.

CRITICAL THINKING

Read the sequence and something is decreasing: gold to iron in Daniel 2, and here a lion given a man's heart down to a nameless thing with iron teeth. History does not climb toward civility; on this chart it descends toward appetite. Progress is a story the empires tell about themselves.

KEY QUESTION

Do I believe the world is getting better on its own—and what has that belief cost me in watchfulness?

3 How many horns did the fourth beast have, and what does the little horn that rises among them do (verses 8-9)? P. 130

Daniel 7:8 · NASB95

8 *While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man and a mouth* ⚠ *uttering great boasts*.

IN MY WORDS

It had ten horns, and a little horn came up among them, uprooted three of the first horns, and had the eyes of a man and a mouth speaking great boasts.

CROSS REFERENCE **2 Thessalonians 2:4** "Who opposes and exalts himself above every so-called god... displaying himself as being God."

AMIR TSARFATI · Discovering Daniel

Tsarfati identifies the little horn as the Antichrist, rising out of the fourth kingdom's ten-king confederation and taking power over three of them before the rest submit.

DAVID GUZIK · Enduring Word

Guzik notes the horn begins little. He does not seize the world in a day; he arrives as a minor figure among larger ones, which is exactly why he is not resisted in time.

CRITICAL THINKING

The two features Daniel is given are eyes and a mouth—intelligence and speech. Not armies, not weapons. The most dangerous man in history is introduced by his perception and his rhetoric, because that is how he will actually take the world: he will out-talk it before he ever out-fights it.

KEY QUESTION

How carefully do I test what I am told by people who are persuasive?

GOING DEEPER · FROM THE DEEP DIVE

Movement I · Four Beasts from the Sea

DANIEL 7:1–8 · A lion, a bear, a leopard, and a thing with no name — and a little horn with a mouth

Before the workbook moves on to the throne room, read the first eight verses as the Deep Dive reads them — the Aramaic for *vision*, *the great sea* and *a little horn*, and the three teachers on four empires named by their appetites and a man described by his mouth.

> *"[1] In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his mind as he lay on his bed; then he wrote the dream down and related the following summary of it. [2] Daniel said, "I was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea. [3] And four great beasts were coming up from the sea, different from one another.""*
>
> DANIEL 7:1–3

CHEZEV · "VISION"

חֲזֵה

The Aramaic word for a vision seen (Hebrew *chazon*). Verse 1 says Daniel "saw a dream and visions in his mind as he lay on his bed" — the same channel God used for Nebuchadnezzar in chapter 2. Daniel "wrote the dream down": the prophet is a careful scribe of what he saw, and the summary he relates (*reish millin*, "the head of the matters") is the chapter we have.

יַמָּא רַבָּא

YAMMA RABBA · "THE GREAT SEA"

Elsewhere the phrase is the Mediterranean (Joshua 1:4), the sea on whose shores every one of these empires rose. But in prophecy the sea is also the restless mass of the nations — "the wicked are like the tossing sea" (Isaiah 57:20), and the beast of Revelation 13 comes up out of the same water. Four winds of heaven stir it: heaven is the cause even of the churning.

AMIR TSARFATI · Discovering Daniel

Tsarfati opens with the calendar. The first year of Belshazzar puts this vision roughly fourteen years before Babylon falls, and the sea it starts with is the Mediterranean world — the stage on which every empire that ever touched Israel has played. He reads the four winds as God's own agitation of the nations: history is not drifting, it is being stirred. The chapter will end with Israel's Messiah receiving a kingdom from Israel's God, and the beasts are only the road there.

JOHN MACARTHUR · Grace to You

MacArthur notes the shift in the book: in chapters 1–6 Daniel interprets other men's dreams; from chapter 7 he receives his own. And he receives them, he stresses, not for curiosity but for comfort — the Jews in exile needed to know that Babylon was not the end of the story and that God had the end written. The dream is "visions in his mind," God addressing the man directly, and Daniel writes it down because revelation is meant to be kept, read, and believed.

DAVID GUZIK · Enduring Word

Guzik makes the point that Daniel 7 and Daniel 2 are the same prophecy from two sides. Nebuchadnezzar, a pagan king, saw the empires as a dazzling man of metal — the way man sees his own achievements. Daniel, the prophet, sees the same empires as beasts coming out of a sea — the way God sees them: predatory, brutal, and in the end not human at all. He also notes the "four winds of heaven," the same phrase that scatters Alexander's kingdom in 8:8 and 11:4: God moves the air that moves the nations.

"4 The first was like a lion and had the wings of an eagle. I kept looking until its wings were plucked, and it was lifted up from the ground and made to stand on two feet like a man; a human mind also was given to it. 5 And behold, another beast, a second one, resembling a bear. And it was raised up on one side, and three ribs were in its mouth between its teeth; and thus they said to it, "Arise, devour much meat!" 6 After this I kept looking, and behold, another one, like a leopard, which had on its back four wings of a bird; the beast also had four heads, and dominion was given to it."

DANIEL 7:4–6

אַרְיֵה

ARYEH · "LION"

The lion with eagle's wings is Babylon: both animals are Jeremiah's pictures of Nebuchadnezzar (Jeremiah 4:7; 49:19–22), and winged lions guarded the gates of his city. Its wings are plucked, it is made to stand like a man, and a human mind (*levav enash*, "a man's heart") is *given* to it — chapter 4 in one verse: the king who lost his mind in the field and got it back on his knees.

דֹּב

DOV · "BEAR"

Medo-Persia: heavy, slow, enormous — Xerxes marched armies in the millions. "Raised up on one side" is one empire with two peoples, Persia the stronger (the ram with the higher horn, 8:3). "Three ribs in its mouth" are the three great conquests still between its teeth: Lydia (546 BC), Babylon (539 BC), and Egypt (525 BC). The leopard is Greece: four wings for Alexander's speed, four heads for the four generals who divided his empire.

AMIR TSARFATI · Discovering Daniel

Tsarfati reads the first three beasts as plainly as the chapter later names them: Babylon, Medo-Persia, Greece — the head, chest and belly of the statue in chapter 2. His interest is in the pattern they set for the Middle East today: empires come, empires touch Israel, empires go, and the land is still there when they are gone. The lion given a man's heart is Nebuchadnezzar's humbling in chapter 4 — and a warning that God can do the same to any king who thinks himself more than a man.

JOHN MACARTHUR · Grace to You

"Dominion was given to it." MacArthur stops on the passive. The leopard did not seize the world; it was handed the world. Alexander crossed the Hellespont believing he was making history; heaven's record says he was receiving a grant. Daniel 4:17 is the key the whole book turns on: "the Most High is ruler over the realm of mankind, and bestows it on whom He wishes." Even the bear's command — "Arise, devour much meat!" — is a sentence spoken *to* it, not by it.

DAVID GUZIK · Enduring Word

Guzik walks the symbols through the record. Lion and eagle: Babylon's royal emblems and Jeremiah's own metaphors. Wings plucked: the empire stopped flying after Nebuchadnezzar. The bear's three ribs: Lydia, Babylon, and Egypt. The leopard's four wings: eleven years from the Granicus to the Indus. Four heads: Cassander, Lysimachus, Seleucus, and Ptolemy. He is matter-of-fact about it because the chapter is — it is the only one of the four that Daniel does not have to be told, and the interpreting angel later confirms the frame (vv. 17, 23).

> *"[7] After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns. [8] While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man and a mouth uttering great boasts."*
>
> DANIEL 7:7–8

דְּחִילָה וְאֵימְתָנִי

DECHILAH VE-EIMTANI · "DREADFUL AND TERRIFYING"

Daniel has an animal for each of the first three beasts; for the fourth he has only adjectives. It is "different," with iron teeth (the iron legs of the statue, 2:40) and, when he asks about it, claws of bronze (v. 19). Rome crushed and trampled "the remainder" — everything the others had held — and its ten horns point past Rome to a form of it that has not yet appeared (v. 24; Revelation 17:12).

קֶרֶן זְעֵירָה

QEREN ZE'EIRAH · "A LITTLE HORN"

Aramaic for "a horn, a little one." It comes up *among* the ten, uproots three, and has two human features: eyes (intelligence, watchfulness) and a mouth (*pum*) "uttering great boasts" — literally "speaking great things." The horn is not an empire; it is a man. The last verse of the vision proper (v. 11) is still listening to that mouth.

AMIR TSARFATI · Discovering Daniel

Here Tsarfati slows down. The fourth beast is Rome — and Rome never had a successor; it fragmented and lived on in the nations of Europe and the Mediterranean, which is why the beast has ten horns rather than a fifth beast following it. The ten are a future confederation that rises out of the old Roman world, and the little horn is the Antichrist, the man of Daniel 9:27 and 11:36, 2 Thessalonians 2 and Revelation 13. His eyes and mouth are the two things the world will love about him: he sees everything and he says great things.

JOHN MACARTHUR · Grace to You

The fourth beast is "different from all the beasts that were before it." MacArthur takes that difference as the point: Rome did not merely rule, it absorbed; it did not merely conquer, it crushed and then trampled what was left. And the horn that rises from it is described by its speech. In Scripture the mouth is the index of the heart (Matthew 12:34). A man whose defining feature is "a mouth uttering great boasts" is a man whose heart is set against God — and the chapter will make that explicit (v. 25).

DAVID GUZIK · Enduring Word

Guzik notes that the ten horns cannot be ten successive Caesars — they exist together, the horn comes up "among them," and three are pulled out at once. So the ten are contemporaneous kings, the ten kings of Revelation 17:12 who "receive authority as kings with the beast for one hour." He observes that nothing in ancient history fits that, which is how a reader knows the beast's last stage is still ahead. And "pulled out by the roots" is total: the Antichrist does not negotiate three kings out of power; he removes them.

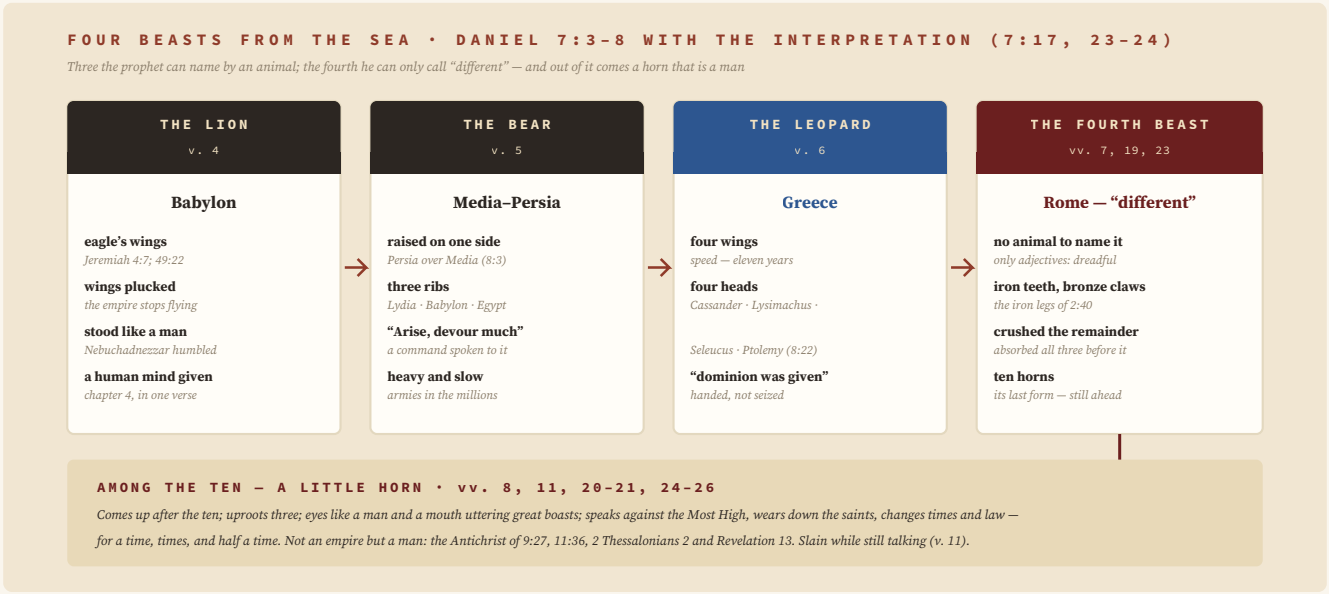


FIGURE 2 · FOUR BEASTS FROM THE SEA — EACH SYMBOL READ WITH THE CHAPTER'S OWN INTERPRETATION (7:17, 23–25)

01 CAPTURE THE SCENE

continued · verses 9–14

4 **Who does Daniel see in verse 9, and what do we see in the surrounding scene, according to verse 10?** P. 131

Daniel 7:9 · NASB95

9 *I kept looking Until thrones were set up, And the △ Ancient of Days took His seat; His vesture was like △ white snow And the hair of His head like pure wool. His throne was ablaze with flames, Its wheels were a burning fire.*

Daniel 7:10 · NASB95

10 *A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; ◷ The court sat, And △ the books were opened.*

IN MY WORDS

He sees the Ancient of Days take His seat—clothing white as snow, hair like pure wool, a throne of flame with burning wheels—while a river of fire flows out before Him, countless thousands attend Him, the court is seated, and the books are opened.

CROSS REFERENCE **Revelation 20:12** "And I saw the dead... standing before the throne, and books were opened."

JOHN MACARTHUR · Grace to You

MacArthur points out the shift in setting is the whole point of the chapter: the beasts rise from a churning sea, but the throne is already set and never moves. Earth is in motion; heaven is seated.

DAVID GUZIK · Enduring Word

Guzik notes the wheels on the throne—God's throne is not fixed to one location. He brings His judgment seat wherever it needs to be.

CRITICAL THINKING

Daniel says "thrones" were set up, plural, before the Ancient of Days takes His. There are seats around that throne, and Scripture later tells us who fills them—the saints who will judge. The scene that terrifies the beasts includes chairs for the people they were trampling.

KEY QUESTION

Do I live as though the outcome of history has already been seated?

5 What happens to the horn (or beast) in verse 11, and to the fellow beasts in verse 12?

P. 133

Daniel 7:11 · NASB95

11 *Then I kept looking because of the sound of the* ⚠ *boastful words which the horn was speaking; I kept looking until the beast* ☆ *was slain, and its body was destroyed and given to the burning fire.*

Daniel 7:12 · NASB95

12 *As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for* ◷ *an appointed period of time.*

IN MY WORDS

The beast was slain and its body destroyed and thrown into the burning fire, while the other beasts lost their dominion but were granted an extension of life for an appointed period.

CROSS REFERENCE **Revelation 19:20** "These two were thrown alive into the lake of fire which burns with brimstone."

DAVID GUZIK · Enduring Word

Guzik observes that the earlier empires did not vanish when they fell—Babylon's culture outlived Babylon's crown, and Persia and Greece kept shaping the world long after losing power. The fourth beast gets no such extension.

AMIR TSARFATI · Discovering Daniel

Tsarfati notes the finality here: the Antichrist's end is not defeat in battle but execution by verdict. The court sits first, and then the sentence is carried out.

CRITICAL THINKING

The trigger for the sentence is the sound of his boasting. Daniel keeps looking "because of the sound of the boastful words"— the mouth that talked him into power is the same mouth that finally draws heaven's attention. Every word was being recorded the whole time.

KEY QUESTION

If my words were the evidence read aloud in that court, what would they establish?

6 Briefly, what do we read about the Son of Man in verses 13-14?

P. 134

Daniel 7:13-14 · NASB95

13 *I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him.* 14 *And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.*

IN MY WORDS

One like a Son of Man comes with the clouds of heaven, is presented before the Ancient of Days, and is given dominion, glory, and a kingdom that every people and language will serve—an everlasting dominion that will never pass away or be destroyed.

CROSS REFERENCE **Matthew 26:64** Jesus to the high priest: "you will see THE SON OF MAN... COMING ON THE CLOUDS OF HEAVEN"—He was quoting this verse about Himself.

JOHN MACARTHUR · Grace to You

MacArthur notes that "Son of Man" became Jesus' favorite title for Himself, and this is where it comes from. He was not claiming humility with that phrase; He was claiming Daniel 7.

AMIR TSARFATI · Discovering Daniel

Tsarfati points out that the kingdom is given to Him, not seized—the contrast with the beasts, who take everything by force, could not be sharper.

CRITICAL THINKING

The high priest tore his robe at Jesus' answer because he knew this passage. A merely human messiah coming with clouds and receiving the worship of all nations is unthinkable in Jewish monotheism—which means Daniel 7:13-14 forces the question of who this Son of Man actually is. Caiaphas understood the claim perfectly. He just refused it.

KEY QUESTION

Do I hold Jesus in the full weight of this passage, or in a smaller version I find easier to manage?

GOING DEEPER · FROM THE DEEP DIVE

Movement II · The Court and the Son of Man

DANIEL 7:9–14 · Thrones, fire, a river of fire, open books — and One who comes with the clouds

Questions 4 to 6 asked what Daniel saw in the throne room, what became of the beasts, and who the Son of Man is. The Deep Dive adds the Aramaic — *Attiq Yomin*, *bar enash*, *sholtan alam* — and the three teachers on the only title God never used before and the only title Jesus used most.

> *"9 I kept looking Until thrones were set up, And the △Ancient of Days took His seat; His vesture was like △white snow And the hair of His head like pure wool. His throne was ablaze with flames, Its wheels were a burning fire. 10 A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; ◷The court sat, And △the books were opened."*
>
> DANIEL 7:9–10

עַתִּיק יוֹמִין

ATTIQ YOMIN · "ANCIENT OF DAYS"

A title used only here in all of Scripture (vv. 9, 13, 22): "the Advanced One of days," the One who was old before time was young. White garment and hair like wool are purity and age — not frailty, but the authority of the One who was there first. John borrows the picture for the risen Christ in Revelation 1:14, and the borrowing is deliberate.

דִּינָא יְתִב

DINA YETIV · "THE COURT SAT"

Din is judgment, a court in session. The scene is a tribunal, not a battle: thrones (plural) are set up, the Judge takes His seat, the attendants stand — "thousands upon thousands … myriads upon myriads" — and "the books were opened." The beasts raged for centuries; the end of them is a verdict read from a record. Revelation 20:12 opens the same books.

AMIR TSARFATI · Discovering Daniel

Tsarfati calls this the hinge of the chapter and of the book. Everything before verse 9 is man's history seen from God's side; everything after it is God's answer. The Ancient of Days is the Father; the thrones are the seats of judgment at the end of the Tribulation; the river of fire is the holiness that no beast survives. He connects the open books to Revelation 20 and reminds the reader that the Antichrist's career, which is about to be described in detail, is already in a file on heaven's desk.

JOHN MACARTHUR · Grace to You

For MacArthur the throne room is the sermon. Daniel has watched four empires rise and he has had no vision of God in any of them — and then, in one verse, the thrones go up and the beasts are small. The fire is judgment (Psalm 50:3; Hebrews 12:29), the white is righteousness, the myriads are the angelic court. He insists on the sequence: the court sits *before* the horn is dealt with. God is not reacting to the Antichrist. He has convened the hearing, and the boasting of verse 11 is simply the defendant talking while the Judge takes His seat.

DAVID GUZIK · Enduring Word

Guzik draws out the detail that is easy to pass over: the throne has wheels. It is the same mobile throne Ezekiel saw by the river Chebar (Ezekiel 1), the throne that comes to where the judgment is needed. He also notes that "thrones were set up" is plural, and lets the reader hold that with Jesus' promise that the apostles will "sit upon twelve thrones" (Matthew 19:28) and the thrones of Revelation 20:4. And the books: God keeps records, and the end of human history is not chaos but a reading of them.

"[11] Then I kept looking because of the sound of the ⚠ boastful words which the horn was speaking; I kept looking until the beast ☆ was slain, and its body was destroyed and given to the burning fire. [12] As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for ◷ an appointed period of time."

DANIEL 7:11–12

קְטִילַת חֵיוְתָא

QETILAT CHEIVTA · "THE BEAST WAS SLAIN"

Daniel keeps looking "because of the sound of the boastful words" — the horn is still talking when the sentence is carried out. The whole beast is slain and its body given to the burning fire: the empire dies with its last king, in one act. The other three beasts had their dominion taken but their *lives* extended "for an appointed period": Babylon, Persia, and Greece were absorbed, not annihilated, and live on inside the fourth.

AMIR TSARFATI · Discovering Daniel

Tsarfati takes verse 11 straight to Revelation 19:20: the beast and the false prophet are seized at Armageddon and thrown alive into the lake of fire — no trial on earth, no long war, the verdict already entered in Daniel 7. He also points to verse 12 as a detail that proves the sequence is right: the first three beasts outlive their empires as cultures and territories, which is exactly what happened; the fourth does not get that extension, because the fourth ends in the Antichrist and the Antichrist ends in fire.

JOHN MACARTHUR · Grace to You

"I kept looking until the beast was slain." MacArthur underlines the *until*. Daniel does not have to stop the mouth; he only has to keep watching until God does. That is the believer's posture under every loud tyranny: not anxiety, not retaliation, but watching with the certainty of an ending. And the ending is complete — slain, destroyed, burned — the same finality as 2 Thessalonians 2:8, where the lawless one is slain "with the breath of His mouth." A word from the Judge ends a mouth full of boasts.

DAVID GUZIK · Enduring Word

Guzik reads verse 12 carefully: the first three empires lost their *dominion* but were granted an extension of *life*, each surviving as a people inside its conqueror. Persia absorbed Babylon, Greece absorbed Persia, Rome absorbed them all — the leopard, bear and lion of Revelation 13:2 are all in the one beast John sees. The fourth, by contrast, is slain outright. So the end of history is not another empire replacing Rome; it is Rome's last form destroyed and the kingdom of God replacing all of them at once (2:44).

"[13] I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him.
[14] And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed."

DANIEL 7:13–14

בַּר אֱנָשׁ

BAR ENASH · "SON OF MAN"

Aramaic for "a son of man," a human being — and yet He comes "with the clouds of heaven," which in the Old Testament only God does (Psalm 104:3; Isaiah 19:1), and He is given a worship (*pelach*, "serve") that only God receives. The beasts came up out of the sea; He comes down out of heaven. Jesus took this title for Himself more than eighty times, and at His trial He quoted this verse to the high priest (Mark 14:62) — and was condemned for blasphemy.

שָׁלְטָן עָלַם

SHOLTAN ALAM · "AN EVERLASTING DOMINION"

Sholtan is the chapter's word for rule, used of the beasts (vv. 6, 12, 26) and now of the Son of Man. Theirs is taken away; His "will not pass away." The three-fold gift — dominion, glory, a kingdom — is received by presentation before the Father, not by conquest, and it covers "all the peoples, nations and men of every language": Nebuchadnezzar's own formula for his empire (3:4; 4:1), now true of a different King.

AMIR TSARFATI · Discovering Daniel

This is the verse Tsarfati wants the reader to see Israel's Messiah in. One like a Son of Man — truly human — presented before the Father and given the kingdom that every beast had tried to hold. He puts it beside Psalm 2 ("Ask of Me, and I will surely give the nations as Your inheritance") and Revelation 11:15, and he will not let it be spiritualized: this is a literal kingdom over literal nations, the one the disciples asked about in Acts 1:6, and Jerusalem is its capital. The Jewish people who rejected the Son of Man will one day see Him come with the clouds (Zechariah 12:10; Revelation 1:7).

JOHN MACARTHUR · Grace to You

MacArthur calls Daniel 7:13–14 the most important messianic text in the Old Testament for understanding Jesus' favorite name for Himself. When Jesus said "the Son of Man," He was not being humble; He was claiming this verse. And the claim is divine: He receives worship, an everlasting dominion, and a kingdom that cannot be destroyed — attributes of God alone. The high priest knew exactly what He meant at the trial and tore his robes. MacArthur draws the line to Philippians 2:9–11: the kingdom is *given* to the Son because He humbled Himself, and every knee will bow.

DAVID GUZIK · Enduring Word

Guzik points out that in the ancient world a prince came *to* the throne to be presented and invested; the Son of Man is "presented before" the Ancient of Days and *given* what the beasts had fought over. The clouds are the signature of deity — God rides on them in Psalm 104:3 and Jesus promises to return on them in Matthew 24:30 and 26:64. He adds that Jesus used "Son of Man" some eighty times in the Gospels, and that the title that sounds most human is the one that, in Daniel, is most clearly divine.



FIGURE 3 · THE COURT SAT — FROM THE SEA AND FROM THE CLOUDS, AND WHAT THE TRIBUNAL DECIDES

01 CAPTURE THE SCENE

continued · verses 15–18

7 How did Daniel respond to the visions he saw (verse 15)?

P. 136

Daniel 7:15 · NASB95

15 *As for me, Daniel, my spirit was distressed within me, and the visions in my mind kept alarming me.*

IN MY WORDS

His spirit was distressed within him and the visions kept alarming him.

CROSS REFERENCE **Habakkuk 3:16** "I heard and my inward parts trembled... Because I must wait quietly for the day of distress."

DAVID GUZIK · Enduring Word

Guzik notes that Daniel was a man who had faced a lions' den without recorded fear, and this vision shook him. What frightened Daniel was not danger to himself but what he saw coming on the world.

AMIR TSARFATI · Discovering Daniel

Tsarfati observes that the prophets were never entertained by prophecy. Seeing the future accurately is a burden, not a hobby.

CRITICAL THINKING

Daniel had just been shown the throne, the court, the Son of Man, and an everlasting kingdom—and he was still alarmed. Knowing how the story ends does not automatically make the middle of it comfortable. Assurance about the outcome and grief over the cost can, and should, live in the same heart.

KEY QUESTION

Does the state of the world still move me, or have I gotten used to it?

8 What interpretation was Daniel given about the four beasts and the kingdom that follows them (verses 17-18)?

P. 137

Daniel 7:17-18 · NASB95

17 *These great beasts, which are four in number, are four kings who will arise from the earth.* 18 *But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come.*

IN MY WORDS

The four beasts are four kings who will arise from the earth, but the saints of the Highest One will receive the kingdom and possess it forever, for all ages to come.

CROSS REFERENCE **Revelation 5:10** "You have made them to be a kingdom and priests to our God; and they will reign upon the earth."

JOHN MACARTHUR · Grace to You

MacArthur points out the deliberate contrast in the verbs: the beasts arise from the earth, but the saints receive the kingdom. One is grasped from below; the other is granted from above.

DAVID GUZIK · Enduring Word

Guzik notes the repetition—receive, possess, forever, for all ages to come. The Holy Spirit piles up the words because the point is permanence, and permanence is the one thing no empire in the vision has.

CRITICAL THINKING

Four kingdoms get one sentence; the saints get the rest of eternity. The proportion in the interpretation is the correction to the proportion in our news feed. What dominates the vision by volume is not what dominates it by outcome.

KEY QUESTION

What is taking up the most room in my thinking, and how long will it actually last?

GOING DEEPER · FROM THE DEEP DIVE

Movement III · The Interpretation Begins

DANIEL 7:15–18 · A distressed prophet, a standing attendant, and the summary of all history in two verses

The interpretation. Daniel is pierced by what he has seen and walks up to an attendant to ask what it means — and gets the whole book of Daniel on a card: four kings from the earth, and then the saints of the Highest One possess the kingdom forever.

> *"15 As for me, Daniel, my spirit was distressed within me, and the visions in my mind kept alarming me. 16 I approached one of those who were standing by and began asking him the exact meaning of all this. So he told me and made known to me the interpretation of these things: 17 These great beasts, which are four in number, are four kings who will arise from the earth. 18 But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come."*
>
> DANIEL 7:15–18

אֶתְכְּרִית רוּחִי

ETKERIYYAT RUCHI · "MY SPIRIT WAS DISTRESSED"

Literally "my spirit was pierced" — the same prophet who stood before Nebuchadnezzar and would later sleep among lions is cut through by what he has seen. Daniel does not write prophecy as a spectator; it costs him. And his first response is the right one: he walks up to one of the attendants and asks for the *meaning* — the vision was given to be understood, not merely felt.

קַדִּישֵׁי עֶלְיוֹנִין

QADDISHEI ELYONIN · "SAINTS OF THE HIGHEST ONE"

"The holy ones of the Most High" — the phrase occurs four times in the chapter (vv. 18, 22, 25, 27) and it is the people of God on earth, the ones the horn makes war with and wears down. They do not seize the kingdom; they "receive" it, and "possess" it "forever, for all ages to come" — *alam ve-ad alam almayya*, "to the age, and to the age of the ages."

AMIR TSARFATI · Discovering Daniel

The summary in verses 17–18 is the whole book of Daniel on a card: four kings from the earth, and then the saints possess the kingdom forever. Tsarfati emphasizes that "the saints of the Highest One" is Israel first — the people the beasts have trampled from Babylon to Rome and the Antichrist — and then all who belong to Israel's Messiah. The promise is possession, not visitation; the kingdom is on this earth, where the beasts were, and it does not pass to anyone else.

JOHN MACARTHUR · Grace to You

MacArthur draws attention to the honesty of verse 15. The man of God is alarmed. Revelation does not make Daniel calm; it makes him go and ask. That is the pattern for every believer who reads prophecy: distress drives us to the interpreter, not away from the text. And the interpreter's first words are the frame: four kings, one kingdom, the saints. Everything else in the chapter — the ten horns, the little horn, the time, times and half a time — is detail inside that frame. He will not let the detail eclipse the frame.

DAVID GUZIK · Enduring Word

Guzik notes that "four kings" (v. 17) and "four kingdoms" (v. 23) are used interchangeably — a kingdom is embodied in its king, which is how a horn can be a man in one verse and a power in the next. He also catches that the beasts "arise from the earth" in the interpretation but "from the sea" in the vision: the sea is the nations, and the earth is where they stand. The one place the kingdom of the saints comes from is neither; it is given from heaven.

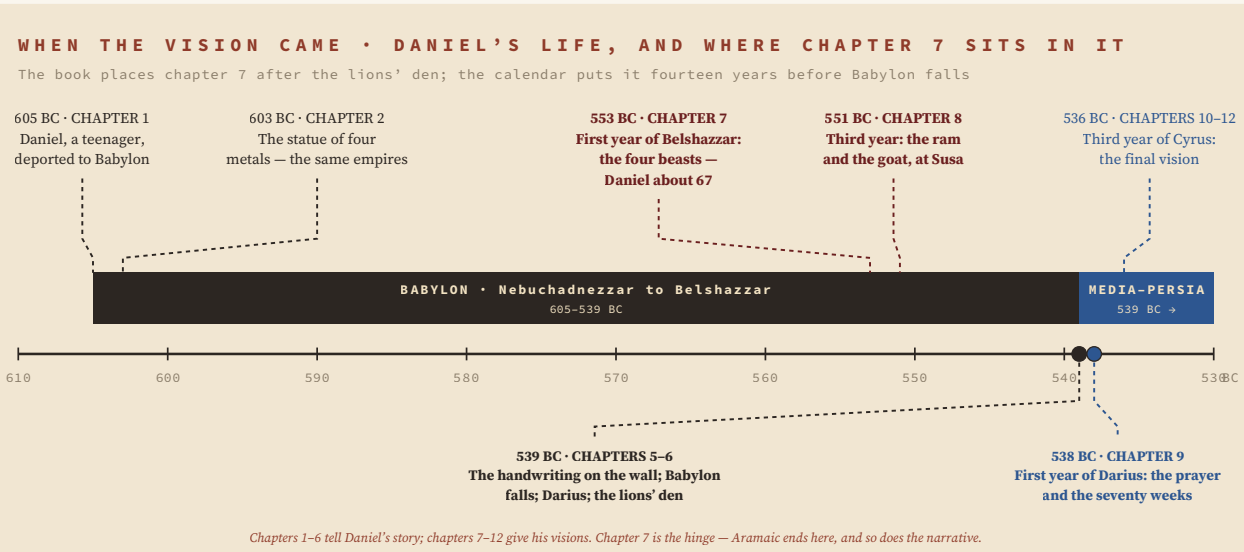


FIGURE 4 · WHEN THE VISION CAME — DANIEL'S LIFE, AND CHAPTER 7 FOURTEEN YEARS BEFORE BABYLON FELL

01 CAPTURE THE SCENE

continued · verses 19–28

9 **What will the fourth beast do, according to the last part of verse 20 and verses 23-25?** P. 138

Daniel 7:23-24 · NASB95

23 *Thus he said: "The fourth beast will be a fourth kingdom on the earth, which will be different from all the other kingdoms and will* ⚠ *devour the whole earth and tread it down and crush it*. 24 *As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and* ⚠ *will subdue three kings*.

Daniel 7:25 · NASB95

25 *He will* ⚠ *speak out against the Most High* *and* ⚠ *wear down the saints* *of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for* ⏲ *a time, times, and half a time*.

IN MY WORDS

It will devour, tread down, and crush the whole earth; ten kings will arise from it and another after them who subdues three; and he will speak against the Most High, wear down the saints, intend to change times and law, and have them handed to him for a time, times, and half a time.

CROSS REFERENCE **Revelation 13:5-7** "There was given to him a mouth speaking arrogant words... for forty-two months... It was also given to him to make war with the saints and to overcome them."

AMIR TSARFATI · Discovering Daniel

Tsarfati reads "a time, times, and half a time" as three and a half years—the second half of the seven-year tribulation, matching the forty-two months of Revelation 13.

JOHN MACARTHUR · Grace to You

MacArthur draws attention to the phrase "wear down." It is not a single massacre but a grinding, patient attrition designed to exhaust the faith out of God's people.

CRITICAL THINKING

Twice the passage says his power is given—"they will be given into his hand." The most terrifying figure in prophecy operates on a leash and a stopwatch, both held by God. His authority is real, it is granted, and it comes with an expiration date written into the text.

KEY QUESTION

Which of my fears would shrink if I actually believed they were on a leash?

10 What will happen after the court is seated (verses 26-27)?

P. 139

Daniel 7:26-27 · NASB95

26 *But* ⚠ *the court will sit for judgment*, *and his dominion will be taken away,* ☆ *annihilated and destroyed forever*. 27 *Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be* ☆ *an everlasting kingdom*, *and all the dominions will* 🫙 *serve and obey Him*."

IN MY WORDS

His dominion will be taken away and annihilated and destroyed forever, and the sovereignty and greatness of all the kingdoms under heaven will be given to the people of the saints of the Highest One, whose kingdom is everlasting and whom all dominions will serve and obey.

CROSS REFERENCE **Revelation 11:15** "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever."

DAVID GUZIK · Enduring Word

Guzik notes the three verbs stacked on his dominion—taken away, annihilated, destroyed forever. Scripture is not usually this emphatic; it is making certain no one expects a comeback.

AMIR TSARFATI · Discovering Daniel

Tsarfati observes that the same kingdoms the beasts fought over are simply handed to the saints. What the world spent all of history seizing is given away in a sentence.

CRITICAL THINKING

The little horn's career ends in a courtroom, not a battlefield. There is no final war between equals in this chapter—only a bench, a verdict, and a transfer of title. Evil does not get a heroic last stand; it gets a hearing it cannot survive.

KEY QUESTION

Am I waiting for God to win, or living as though the verdict is already recorded?

GOING DEEPER · FROM THE DEEP DIVE

Movement IV · The Fourth Beast, the Horn, and the Verdict

DANIEL 7:19–28 · A war against the saints with a clock on it — and a kingdom that will not be given to anyone else

Daniel's second look at the fourth beast, the war on the saints, the one number in the chapter, and the verdict. For each: the text marked, the Aramaic that decides the reading (*iddan*, *yevalle*, *yehivat*), and the three teachers on a horn that is given its hour and a kingdom that is given forever.

> *"19 Then I desired to know the exact meaning of the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its claws of bronze, and which devoured, crushed and trampled down the remainder with its feet, 20 and the meaning of the ten horns that were on its head and the other horn which came up, and before which three of them fell, namely, that horn which had eyes and a mouth uttering great boasts and which was larger in appearance than its associates. 21 I kept looking, and that horn was ⚠ waging war with the saints and overpowering them 22 🕐 Until the △ Ancient of Days came and ☆ judgment was passed in favor of the saints of the Highest One, and the time arrived when the saints took possession of the kingdom."*
>
> DANIEL 7:19–22

קְרָב עִם־קַדִּישִׁין

QERAV IM-QADDISHIN · "WAR WITH THE SAINTS"

Daniel's second look adds what the first did not show: bronze claws, a horn "larger in appearance than its associates," and an actual war — the horn "overpowering" the saints. Revelation 13:7 repeats the clause almost word for word: "to make war with the saints and to overcome them." The war is real and for a time it is lost. Then one word turns it: *until*.

AMIR TSARFATI · Discovering Daniel

Tsarfati walks verses 21–22 as the second half of the Tribulation: the Antichrist breaks his covenant with Israel (9:27), sets himself up in the temple (2 Thessalonians 2:4), and for three and a half years wages war on the Jewish people and on all who refuse his mark. "Overpowering them" is not a figure of speech. And then the Ancient of Days *comes* — the Second Coming — judgment is passed, and the saints take possession of the very kingdom the horn was ruling. The same people he wore down are handed his throne.

JOHN MACARTHUR · Grace to You

"Until the Ancient of Days came." MacArthur lets the word carry the weight: the saints are overpowered *until*. Not forever, not indefinitely, not until they organize — until God comes. The believer's security is not that persecution is prevented but that it is bounded by an appointment on God's calendar. And "judgment was passed in favor of the saints": the court does not merely condemn the horn; it rules *for* the people it wore down. Vindication is a verdict, and the verdict is already written in this verse.

DAVID GUZIK · Enduring Word

Guzik observes that Daniel asks about the fourth beast and not the first three — they were history he could decode; this one was different, and the horn was worse. He also notes a sobering realism: the saints are "overpowered." Scripture does not promise that God's people win every battle in the Tribulation; it promises that they win the verdict. He draws the parallel with Revelation 12:11 — they overcome "because of the blood of the Lamb … and they did not love their life even when faced with death."

"23 Thus he said: "The fourth beast will be a fourth kingdom on the earth, which will be different from all the other kingdoms and will ⚠ devour the whole earth and tread it down and crush it.
24 As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and ⚠ will subdue three kings. *25 He will ⚠ speak out against the Most High and ⚠ wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for ◷ a time, times, and half a time."*

DANIEL 7:23–25

עִדָּן וְעִדָּנִין וּפְלַג עִדָּן

IDDAN VE-IDDANIN U-PELAG IDDAN · "A TIME, TIMES, AND HALF A TIME"

Iddan is a set period — in chapter 4 it is the seven "times" of Nebuchadnezzar's madness, seven years. One + two + a half = three and a half years. Revelation counts the same span three ways: forty-two months (11:2; 13:5), 1,260 days (11:3; 12:6), and "a time and times and half a time" (12:14). It is the second half of Daniel's seventieth week (9:27), and it is the only number in the chapter — because the saints need to know that the war has a limit.

יְבַלֶּא

YEVALLE · "WEAR DOWN"

Literally "to wear out," as a garment is worn thin by use. The horn's war on the saints is not only the sword; it is attrition — speech "against the Most High," the attempt to "make alterations in times and in law," the rewriting of the calendar and the moral order so that the people of God are always out of step. Persecution by exhaustion is still persecution, and it is still timed.

AMIR TSARFATI · Discovering Daniel

Tsarfati takes verses 24–25 as the fullest Old Testament portrait of the Antichrist in a single breath: he rises out of the revived Roman world, after the ten; he is different; he subdues three; he speaks against God; he wears down the saints; he changes times and law — the feasts and the Torah, the very things that make Israel Israel; and he is given three and a half years. Every clause has a match in Revelation 13. For Tsarfati the point for today is the clock: the man is coming, and the time he is given is already measured.

JOHN MACARTHUR · Grace to You

"They will be given into his hand." MacArthur refuses to soften the verb. God *gives* His people into the horn's hand for a measured season, exactly as He gave Israel into Nebuchadnezzar's. That is not the defeat of sovereignty; it is its exercise. The same God who sets the clock running stops it, and He stops it from the bench (v. 26). The Antichrist "will intend" to alter times and law — the intention is his, the permission is God's, and the end is not his to choose.

DAVID GUZIK · Enduring Word

Guzik takes the ten kings as a future confederation of the old Roman world and the horn as the Antichrist, and he notes what the horn cannot do: he cannot change what he only intends to change, and he cannot outlast the time he is given. On "a time, times, and half a time" he lines up Daniel 12:7, Revelation 12:14, and the forty-two months and 1,260 days, and concludes that the Bible gives this number so often because God wants His people to count on it — literally.

"[26] But △ the court will sit for judgment, and his dominion will be taken away, ☆ annihilated and destroyed forever. [27] Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be ☆ an everlasting kingdom, and all the dominions will ▣ serve and obey Him." [28] At this point the revelation ended. As for me, Daniel, my thoughts were greatly alarming me and ◷ my face grew pale, but I kept the matter to myself."

DANIEL 7:26–28

יְהִיבַת

YEHIVAT · "WILL BE GIVEN"

The chapter's word, one last time. The dominion of the horn is "taken away, annihilated and destroyed forever"; the sovereignty and dominion and greatness of *all* the kingdoms under the whole heaven "will be given to the people of the saints of the Highest One." And the last clause belongs to the King: "all the dominions will serve and obey *Him*." The saints possess the kingdom; the Son of Man reigns over it. The vision ends not with a beast destroyed but with a world obeying.

AMIR TSARFATI · Discovering Daniel

Tsarfati reads verse 27 as the Millennium in one sentence and then the eternal state behind it: the kingdoms under heaven handed to the saints, the Son of Man reigning from Jerusalem, every dominion obeying Him — Isaiah 2, Zechariah 14, Revelation 20. He also notes Daniel's reaction in verse 28: the prophet is not excited, he is pale. The part that alarmed him most was the part still unfulfilled — and a reader who loves Israel will understand why.

JOHN MACARTHUR · Grace to You

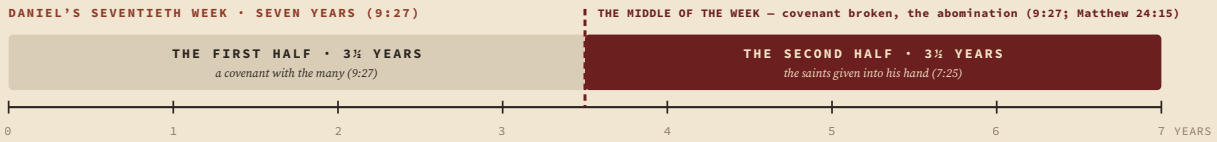
MacArthur ends where the chapter does, on the word *obey*. Four beasts, ten horns, one boasting mouth, a war, and a court — and the last word is a world in submission to the Son of Man. He draws the application straight: the kingdom that is coming is a kingdom of obedience, and the citizen who will possess it with the saints is the one obeying the King now. Daniel "kept the matter to himself"; he did not stop serving Belshazzar's court. Prophecy made him a sober servant, not a speculator.

DAVID GUZIK · Enduring Word

Guzik closes with the two reactions the chapter holds together: Daniel's thoughts "greatly alarming" him and his face pale, and his decision to keep the matter in his heart and go on. He notes that Daniel does not rush to publish, protest, or predict; he keeps it — the posture of Mary in Luke 2:19. And he underlines the last clause of the interpretation: the kingdom is everlasting, and "all the dominions will serve and obey Him." Every dominion. The sea is finally still.

"A TIME, TIMES, AND HALF A TIME" · DANIEL 7:25 — ONE NUMBER, COUNTED FIVE WAYS

The only number in the chapter. The war on the saints is real, and it has a clock — the second half of Daniel's seventieth week



THE SAME 3½ YEARS, FIVE WAYS

DANIEL 7:25	a time, times, and half a time	*the saints given into the horn's hand*
DANIEL 12:7	a time, times, and half a time	*"the shattering of the power of the holy people"*
REVELATION 12:14	a time and times and half a time	*the woman (Israel) nourished in the wilderness*
REVELATION 11:2 · 13:5	forty-two months	*the holy city trampled; the beast's authority to act*
REVELATION 11:3 · 12:6	1,260 days	*the two witnesses; the woman kept in the wilderness*

An iddan is a set time — seven of them were Nebuchadnezzar's seven years (4:16). One + two + a half = three and a half: the war ends on God's day, not the horn's

FIGURE 5 · "A TIME, TIMES, AND HALF A TIME" — THE SECOND HALF OF THE SEVENTIETH WEEK, COUNTED FIVE WAYS

PART TWO · DISCOVERING DANIEL · LESSON 7

DANIEL 7 · WHAT IT MEANS, WHERE ELSE IT IS TAUGHT, HOW I LIVE IT

Analyze, Compare, Execute

With the vision captured and the Deep Dive read, the workbook turns to meaning: what the beasts reveal about the empires, what the throne room reveals about the Ancient of Days, how the Son of Man enters His presence, why no one has time to spare, where the rest of Scripture says the same thing about God's sovereignty and His judgment, and how to live under that sovereignty without taking vengeance into my own hands.

IN THIS PART

- Analyze the Message — eight questions with *Discovering Daniel*: the beasts' clues, Daniel's awe, the Ancient of Days, the Antichrist's end, the Son of Man, the folly of waiting, the Lord's sovereignty
- Compare — Job 42, Psalm 115, Proverbs 21, Isaiah 46, Romans 8:28; then 2 Thessalonians 1, Hebrews 9, Revelation 19–20, and Romans 8:1
- Execute — Daniel 2:20–21 and the sovereignty I have doubted; Proverbs 3 and Philippians 4; Daniel 7:22; Romans 12:19 and the vengeance that is His
- Closing Thoughts, and the study helps that close the book

02 ANALYZE THE MESSAGE

What does it say and mean?

Using both my Bible and my copy of Discovering Daniel.

1 **As you look at the description of the first three beasts in Daniel 7:4-6, what clues do you see that would help to explain why Daniel was troubled?** P. 128

Daniel 7:5-6 · NASB95

5 *And behold, another beast, a second one, resembling a bear. And it was raised up on one side, and three ribs were in its mouth between its teeth; and thus they said to it, "Arise, devour much meat!" 6 After this I kept looking, and behold, another one, like a leopard, which had on its back four wings of a bird; the beast also had four heads, and dominion was given to it.*

IN MY WORDS

They are all predators, not men—ribs in the bear's teeth, a command to devour much meat, wings for speed and multiple heads for reach—so what Daniel is watching is not government but appetite, and it is coming for his people.

CROSS REFERENCE **1 Peter 5:8** "Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour."

JOHN MACARTHUR · Grace to You

MacArthur notes that Daniel knew these were the kingdoms his people would live under. This was not abstract prophecy to him; it was the forecast for his grandchildren.

DAVID GUZIK · Enduring Word

Guzik points out the passive verbs—the lion "was lifted up," a mind "was given," dominion "was given." Even at their most savage, the beasts only receive what heaven permits.

CRITICAL THINKING

The bear is raised higher on one side and the leopard has four heads—these creatures are lopsided and self-divided, unstable by design. Predatory power is never at rest even with itself, which is why every empire in the vision eventually eats its own. Daniel is watching the anatomy of that instability.

KEY QUESTION

Where am I feeding an appetite that will eventually turn and consume something I love?

2 The fourth beast is described in verses 7-8. What clues do you see here that would explain why this beast was especially disturbing to Daniel?

P. 130

Daniel 7:7 · NASB95

7 After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns.

IN MY WORDS

It has no animal name at all, it is dreadful and terrifying with iron teeth, it does not merely devour but tramples what is left over, and it is different from everything before it—so Daniel has no category to put it in.

CROSS REFERENCE **Daniel 2:40** "Then there will be a fourth kingdom as strong as iron... it will crush and break all these in pieces."

AMIR TSARFATI · Discovering Daniel

Tsarfati notes the trampling is the detail that distinguishes it. The others conquered to rule; this one destroys what it cannot use.

JOHN MACARTHUR · Grace to You

MacArthur points out that Daniel has to describe it by negation—not like a lion, not like a bear, not like a leopard, only "different." The vocabulary of the created order runs out.

CRITICAL THINKING

Trampling the remainder is not a military strategy; it is malice with no profit in it. The first three beasts wanted something. This one destroys past the point of any gain—which is the mark of an evil that is no longer merely human ambition.

KEY QUESTION

Have I ever kept hurting something after I had already gotten what I wanted from it?

3 In what ways do you see Daniel's awe and reverence made evident as he describes the Ancient of Days in verses 9-10?

P. 131

Daniel 7:9-10 · NASB95

9 I kept looking Until thrones were set up, And the Ancient of Days took His seat; His vesture was like white snow And the hair of His head like pure wool. His throne was ablaze with flames, Its wheels were a burning fire. 10 A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; The court sat, And the books were opened.

IN MY WORDS

His language shifts into poetry and he reaches for comparisons—"like white snow," "like pure wool"—describing what God is like rather than what God is, and he counts the attendants only in uncountable numbers because exactness fails him.

CROSS REFERENCE **Exodus 33:20** "You cannot see My face, for no man can see Me and live!"

DAVID GUZIK · Enduring Word

Guzik notes that Daniel never says he saw God's face. Everything described is clothing, hair, throne, and fire—the reverent periphery of a glory he does not attempt to render directly.

AMIR TSARFATI · Discovering Daniel

Tsarfati observes the title itself is reverence: "Ancient of Days," the One who was there before the beasts, before Babylon, before time had anything to count.

CRITICAL THINKING

Every image Daniel selects is white or burning—purity and consuming fire held together in one figure. He does not choose between a holy God and a fearsome one, because the vision does not offer that choice. The whiteness and the flames are the same attribute seen from two sides.

KEY QUESTION

Which half of God's holiness do I quietly prefer to leave out of my picture of Him?

4 **Reading verses 9-10 again, what aspects of this description convey that the Ancient of Days is powerful and authoritative?** P. 132

Daniel 7:10 · NASB95

10 *A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; The court sat, And the books were opened.*

IN MY WORDS

He is seated while everyone else stands, thrones are set up at His direction, fire pours out from His presence, uncountable multitudes serve Him, and the court does not convene until He takes His seat—then the books are opened.

CROSS REFERENCE **Psalm 47:8** "God reigns over the nations, God sits on His holy throne."

JOHN MACARTHUR · Grace to You

MacArthur points out that the books being opened means the record is complete and permanent. Nothing has been forgotten and nothing needs to be investigated—the court reads, it does not discover.

DAVID GUZIK · Enduring Word

Guzik notes that the fire proceeds from before Him. God does not summon judgment from somewhere; it comes out of who He is.

CRITICAL THINKING

The single most authoritative detail is that He sits down. Standing is the posture of servants and of anyone whose position is not yet secure. In a chapter full of beasts scrambling up out of a churning sea, the One who settles into a chair is making the strongest claim in the room.

KEY QUESTION

What am I still standing anxiously over that God has already sat down about?

5 **Both Daniel 7:11 and Revelation 19:20 describe the judgment and punishment of the Antichrist. How do you think the tone or nature of Daniel's vision would have changed at this key point, with the transition from evil worldly powers to a righteous heavenly power? Yet even with this revelation, why do you think Daniel felt so shaken after the dream was over?** P. 133

Daniel 7:11 · NASB95

11 *Then I kept looking because of the sound of the* ⚠ *boastful words which the horn was speaking; I kept looking until the beast* ☆ *was slain, and its body was destroyed and given to the burning fire.*

Daniel 7:28 · NASB95

28 *At this point the revelation ended. As for me, Daniel, my thoughts were greatly alarming me and* ◷ *my face grew pale, but I kept the matter to myself.*

IN MY WORDS

The tone turns from churning dread to settled order—the noise of boasting is finally answered by a verdict—yet Daniel was still shaken because he had seen how much his people would suffer first, and how long the wearing down would last before the court ever sat.

CROSS REFERENCE **Revelation 6:10** "How long, O Lord, holy and true, will You refrain from judging and avenging our blood?"

DAVID GUZIK · Enduring Word

Guzik notes the relief in the passage is real but not immediate—the beast is slain, but only after Daniel has watched him wear down the saints for three and a half years.

AMIR TSARFATI · Discovering Daniel

Tsarfati observes that Daniel understood the vision concerned his own people, and knowing that the end is good does not remove the weight of knowing what precedes it.

CRITICAL THINKING

Daniel says he "kept the matter to myself"—and he will do it again in chapter 8, where he is told to keep the vision secret and is left astounded with no one to explain it. Some truths are given first to be carried before they are given to be told. That silence is not failure of nerve; it is the weight of a burden being properly borne.

KEY QUESTION

Is there something God has shown me that I need to carry a while longer before I speak it?

6 **In Daniel 7:13-14, we see the Son of Man enter the presence of the Ancient of Days. In what other Bible passage do we see these two meet (see pages 140-141 in Discovering Daniel)? What similarities do you see about the Son of Man in both passages?** P. 140

Revelation 5:6-7 · NASB95

And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain... And He came and took the book out of the right hand of Him who sat on the throne.

Revelation 5:12-13 · NASB95

Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing... To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.

IN MY WORDS

We see it again in Revelation 5, where the Lamb approaches the One seated on the throne and takes the scroll from His right hand—the same scene of One approaching the Ancient of Days and receiving authority, dominion, and the worship of every nation and language forever.

CROSS REFERENCE **Revelation 1:13-14** John saw "one like a son of man... His head and His hair were white like white wool"—the description Daniel gave the Ancient of Days now given to the Son of Man.

AMIR TSARFATI · Discovering Daniel

Tsarfati notes that in both scenes the Son of Man does not take the kingdom by conquest; He is presented, and it is given—the only legitimate transfer of dominion in all of prophecy.

JOHN MACARTHUR · Grace to You

MacArthur points out that in Revelation the same worship offered to the One on the throne is offered to the Lamb without qualification. Two Persons, one glory—the doctrine of the Trinity standing in plain sight.

CRITICAL THINKING

Daniel saw the Son of Man coming with the clouds in power; John saw Him standing as a Lamb that had been slain. Between the two scenes lies the cross—which is why He is worthy to receive the kingdom in the first place. Daniel got the coronation; John got the reason for it.

KEY QUESTION

Do I love Christ for the throne He will take, or for the wounds He already carries?

7 **For what two reasons is it foolish for unbelievers to assume they will have enough time to get right with God before they die (see page 149 in Discovering Daniel)?** P. 149

James 4:14 · NASB95

Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away.

1 Thessalonians 5:2-3 · NASB95

For you yourselves know full well that the day of the Lord will come just like a thief in the night. While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.

IN MY WORDS

First, no one is guaranteed tomorrow—life is a vapor and death gives no notice; and second, Christ could return at any moment, and when He does the opportunity closes with no warning at all.

CROSS REFERENCE **2 Corinthians 6:2** "Behold, now is 'the acceptable time,' behold, now is 'the day of salvation.'"

AMIR TSARFATI · Discovering Daniel

Tsarfati notes that the rapture requires no preceding sign. A person planning to repent "later" is betting on a schedule that Scripture explicitly refuses to give.

JOHN MACARTHUR · Grace to You

MacArthur adds a further danger: repeated refusal hardens the heart, so the man who postpones may still be alive when he has lost the will to come at all.

CRITICAL THINKING

Both reasons share one flaw—they assume the deciding is ours to schedule. But delay is not a neutral holding pattern; it is itself a decision, renewed daily, and each renewal makes the next one easier. The tragedy is not usually that someone runs out of time; it is that they run out of wanting to.

KEY QUESTION

Is there anything with God I have been putting off as though I controlled the calendar?

8 **As you read Daniel 7:26-27, in what ways do you see the Lord's sovereignty clearly stated?** P. 139

Daniel 7:26-27 · NASB95

26 But △ the court will sit for judgment, and his dominion will be taken away, ☆ annihilated and destroyed forever. 27 Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be ☆ an everlasting kingdom, and all the dominions will serve and obey Him."

IN MY WORDS

God's court convenes on His schedule, He removes the Antichrist's dominion entirely, He hands the greatness of every kingdom under heaven to His people, and every remaining dominion serves and obeys Him—nothing in the sentence depends on anyone's permission but His.

CROSS REFERENCE **Isaiah 46:9-10** "I am God, and there is no one like Me... My purpose will be established, and I will accomplish all My good pleasure."

JOHN MACARTHUR · Grace to You

MacArthur notes the phrase "all the kingdoms under the whole heaven." Not most, not the surviving ones—the whole inventory changes hands at once.

DAVID GUZIK · Enduring Word

Guzik observes that the last word of the vision is "obey." Sovereignty is not only that God rules but that rebellion finally ends.

CRITICAL THINKING

Read it in sequence: the court sits, and only then is dominion taken away. God's sovereignty in this passage is judicial rather than merely forceful—He does not simply overpower the beast, He convicts him. That distinction is why the outcome is not just victory but justice.

KEY QUESTION

Do I want God to be strong enough to fix things, or holy enough to judge them—including in me?

03 COMPARE THIS PASSAGE WITH THE REST OF SCRIPTURE

How is it supported elsewhere in the Bible?

Letting Scripture interpret Scripture.

1 **What do the following passages tell us about the nature and extent of God's sovereignty?** P. 142

a. **Job 42:2**

> IN MY WORDS
>
> God can do all things and no purpose of His can be thwarted—there is no plan of His that anything can block.

CROSS REFERENCE **Job 42:2 NASB95** "I know that You can do all things, and that no purpose of Yours can be thwarted."

b. **Psalm 115:3**

> IN MY WORDS
>
> God is in the heavens and does whatever He pleases—His will is not subject to review.

CROSS REFERENCE **Psalm 115:3 NASB95** "But our God is in the heavens; He does whatever He pleases."

c. **Proverbs 21:1**

> IN MY WORDS
>
> Even a king's heart is a channel of water in the Lord's hand, turned wherever He wishes—the rulers in Daniel's vision included.

CROSS REFERENCE **Proverbs 21:1 NASB95** "The king's heart is like channels of water in the hand of the LORD; He turns it wherever He wishes."

d. **Isaiah 46:9-10**

> IN MY WORDS
>
> God alone declares the end from the beginning and says His purpose will be established and He will accomplish all His good pleasure.

CROSS REFERENCE **Isaiah 46:10 NASB95** "Declaring the end from the beginning, and from ancient times things which have not been done, saying, 'My purpose will be established, and I will accomplish all My good pleasure.'"

> DAVID GUZIK · Enduring Word
>
> Guzik notes that Isaiah 46 offers the ability to declare the end from the beginning as the proof of deity—which is exactly what Daniel 7 is doing to four empires in advance.

> JOHN MACARTHUR · Grace to You
>
> MacArthur points out that Proverbs 21:1 answers the fourth beast before it ever rises. The heart of the most powerful man on earth is water in God's hand.

CRITICAL THINKING

Notice that these verses do not say God will permit only good outcomes. They say His purpose cannot be thwarted—which includes the three and a half years He hands to the little horn. Sovereignty is not the promise that nothing terrible will happen; it is the promise that nothing terrible will happen outside His purpose.

KEY QUESTION

Am I trusting God's sovereignty, or only trusting that He will do what I want?

2 In what ways are you encouraged by the above passages?

P. 143

Romans 8:28 · NASB95

And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

IN MY WORDS

They tell me nothing in my life has escaped His attention or slipped outside His plan, so I do not have to hold the outcome of anything—including the things I have no power over at all.

CROSS REFERENCE **Psalm 46:10** "Cease striving and know that I am God; I will be exalted among the nations."

AMIR TSARFATI · Discovering Daniel

Tsarfati notes that Daniel could sleep in a den and live under three empires because he was certain of who actually sat on the throne.

DAVID GUZIK · Enduring Word

Guzik reminds us that God's sovereignty is a comfort only to those who trust His character. The same truth that steadies a believer terrifies a rebel.

CRITICAL THINKING

The encouragement in these verses is not that my plans will succeed but that His will—and that mine are safe inside His. That is a smaller comfort than we ask for and a far more durable one, because it survives the failure of everything I was counting on.

KEY QUESTION

What outcome am I gripping that I could hand back to God this week?

3 **What do the following passages inform us about the Lord's future judgments against Satan, the Antichrist, and unbelievers?** P. 145

> Revelation 20:10 · NASB95
>
> *And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.*

> Revelation 20:12 · NASB95
>
> *And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.*

a. **2 Thessalonians 1:8-9**

> IN MY WORDS
>
> Those who do not know God and do not obey the gospel will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power.

CROSS REFERENCE **2 Thessalonians 1:9 NASB95** "These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power."

b. **Hebrews 9:27**

> IN MY WORDS
>
> It is appointed for men to die once, and after this comes judgment—there is no second life and no negotiation afterward.

CROSS REFERENCE **Hebrews 9:27 NASB95** "And inasmuch as it is appointed for men to die once and after this comes judgment."

c. **Revelation 19:20**

> IN MY WORDS
>
> The beast and the false prophet are seized and thrown alive into the lake of fire that burns with brimstone.

CROSS REFERENCE **Revelation 19:20** This is the fulfillment of Daniel 7:11—the beast slain and given to the burning fire.

d. **Revelation 20:10**

> IN MY WORDS
>
> The devil is thrown into the lake of fire where the beast and false prophet already are, and they are tormented forever.

CROSS REFERENCE **Genesis 3:15** "He shall bruise you on the head"—the sentence pronounced in Eden, carried out here.

e. Revelation 20:12-15

> **IN MY WORDS**
>
> The dead stand before the throne, the books are opened, they are judged according to their deeds, and anyone not found in the book of life is thrown into the lake of fire.

CROSS REFERENCE **Daniel 7:10** "The court sat, and the books were opened."—Daniel saw the same courtroom John describes.

> **JOHN MACARTHUR** · Grace to You
>
> MacArthur notes that judgment is "according to their deeds" but salvation is by the book of life. The record convicts; only the Lamb's book acquits.

> **AMIR TSARFATI** · Discovering Daniel
>
> Tsarfati observes that Satan, the Antichrist, and the false prophet all share the same end—there is no separate outcome for the deceiver and the deceived leadership.

> **CRITICAL THINKING**
>
> Daniel saw the books opened without being told what was in them. John saw a second book—the book of life—which Daniel's vision never mentions. The judgment was always certain; the way of escape from it is the part of the picture that had to wait for the cross to be revealed.

> **KEY QUESTION**
>
> *Am I certain my name is in the one book that decides the verdict?*

---

4 What comforting truth do we find given to believers in Romans 8:1?

P. 148

> Romans 8:1 · NASB95
>
> *Therefore there is now no condemnation for those who are in Christ Jesus.*

> **IN MY WORDS**
>
> That there is now no condemnation for those in Christ Jesus—the court in Daniel 7 will sit, but for me the verdict has already been given and it is not guilty.

CROSS REFERENCE **John 5:24** "He who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."

> **DAVID GUZIK** · Enduring Word
>
> Guzik draws attention to the word "now." Not eventually, not if I finish well—now, while I am still failing, the condemnation is already gone.

JOHN MACARTHUR · Grace to You

MacArthur points out that the whole basis is the phrase "in Christ Jesus." The security is not in my performance but in my position.

CRITICAL THINKING

Daniel 7 is a chapter about a courtroom, and Romans 8:1 is the believer's standing in that courtroom. The books will still be opened and the deeds will still be read—but the sentence for those in Christ was served at Golgotha. The trial is real; the outcome is settled.

KEY QUESTION

Do I actually live like someone against whom there is no longer any charge?

04 EXECUTE

How does this affect my life?

Taking Daniel 7 off the page and into the week.

1 **Think back upon what you've read about Daniel in the previous chapters of Discovering Daniel. Consider his choices about not eating the king's food, about how to handle the interpretation of Nebuchadnezzar's dream, about being forthright to Belshazzar about the message written on the wall, and about the law regarding prayer to King Darius (and the penalty of being thrown into the lions' den). In what ways did Daniel show an immovable trust in God's sovereignty, and how God would sustain him in those difficult situations?** P. 150

Daniel 2:20-21 · NASB95

Daniel said, "Let the name of God be blessed forever and ever, for wisdom and power belong to Him. It is He who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men and knowledge to men of understanding."

IN MY WORDS

In every case he obeyed first and left the consequences to God—refusing the food before he knew the steward would agree, asking for time before he had the dream's answer, telling Belshazzar the truth on the last night of the empire, and praying at open windows under a death sentence.

CROSS REFERENCE **Daniel 1:8** "But Daniel made up his mind that he would not defile himself"—the pattern was set at seventeen and never revised.

JOHN MACARTHUR · Grace to You

MacArthur notes that Daniel refused the reward Belshazzar offered before he gave the interpretation. He would not let a payment be attached to the truth.

AMIR TSARFATI · Discovering Daniel

Tsarfati observes that Daniel 2:21 is the theological key to the entire book—"He removes kings and establishes kings." Daniel had already settled the doctrine that Daniel 7 would later illustrate.

CRITICAL THINKING

In each episode Daniel acted before he had any evidence it would work out. The food, the deadline, the writing on the wall, the windows—none of them came with a guarantee attached. Trust in sovereignty is not confidence about the outcome; it is willingness to obey without one.

KEY QUESTION

What obedience am I holding back until I can see how it will turn out?

2 What are some ways you've shown a lack of confidence in God's sovereignty in past situations you've faced?

P. 150

Proverbs 3:5-6 · NASB95

Trust in the LORD with all your heart and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight.

IN MY WORDS

By worrying about outcomes I could not affect, by trying to manage other people into doing what I thought was needed, and by delaying obedience until I had a plan that made the risk feel acceptable.

CROSS REFERENCE **Matthew 6:27** "And who of you by being worried can add a single hour to his life?"

DAVID GUZIK · Enduring Word

Guzik notes that anxiety is functional unbelief. We rarely deny God's sovereignty as a doctrine; we deny it as a practice, one worried hour at a time.

JOHN MACARTHUR · Grace to You

MacArthur points out that leaning on our own understanding is not a failure of intelligence but of trust—the mind is doing exactly what it was made to do, just without reference to God.

CRITICAL THINKING

The clearest evidence is not what I say I believe but where my mind goes at three in the morning. Doctrine is what I affirm; trust is what I default to when nothing is under my control. Daniel's default was an open window.

KEY QUESTION

Where does my mind actually go first when something goes wrong?

3 **What are some ways that we, as believers, can demonstrate our trust in God's sovereignty when it seems things are out of control?** P. 151

Philippians 4:6-7 · NASB95

Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

IN MY WORDS

By praying first instead of last, by giving thanks in the middle of it rather than only afterward, by continuing the ordinary duties in front of me, and by refusing to manipulate a situation into the shape I want.

CROSS REFERENCE **1 Peter 5:6-7** "Humble yourselves under the mighty hand of God... casting all your anxiety on Him, because He cares for you."

AMIR TSARFATI · Discovering Daniel

Tsarfati notes Daniel's response to a death decree was to keep his appointments with God. Faithfulness in the ordinary is what trust looks like when the extraordinary arrives.

DAVID GUZIK · Enduring Word

Guzik points out that Paul includes thanksgiving in the prescription, not as a nicety but as the mechanism—gratitude reorients the heart toward what God has already done.

CRITICAL THINKING

Paul's remedy does not promise the circumstance will change; it promises the heart will be guarded. That is a garrison word— peace posted at the gate of the mind like a soldier. God's first answer to chaos is usually not to fix the situation but to secure the person inside it.

KEY QUESTION

What is the one thing I could pray about this week instead of managing?

4 **Daniel 7 includes a court scene and makes it clear that God will not let the Antichrist and the enemies of God's people go unpunished. In what ways does this truth comfort you?** P. 151

Daniel 7:22 · NASB95

22 *Until the Ancient of Days came and judgment was passed in favor of the saints of the Highest One, and the time arrived when the saints took possession of the kingdom.*

IN MY WORDS

It tells me no injustice will finally stand, that the wrongs I cannot correct are not being ignored, and that I can leave the settling of accounts to a Judge who has every fact and no bias.

CROSS REFERENCE **Genesis 18:25** "Shall not the Judge of all the earth deal justly?"

JOHN MACARTHUR · Grace to You

MacArthur notes that judgment is "passed in favor of the saints." The court does not merely sentence the guilty; it vindicates the people who were worn down.

DAVID GUZIK · Enduring Word

Guzik observes that this is the answer to the martyrs' cry of "how long"—not never, and not now, but at the appointed session of a court already scheduled.

CRITICAL THINKING

The comfort here is not that my enemies will suffer but that the record will finally be read correctly. Most of what wounds us is not only the harm but the fact that no one saw it accurately. Daniel 7 promises a hearing in which nothing is misunderstood.

KEY QUESTION

What wrong am I still trying to get someone to acknowledge, that God has already seen in full?

5 **In Romans 12:19, we are told, "Do not avenge yourselves, but rather give place to wrath; for it is written, 'Vengeance is Mine, I will repay,' says the Lord."** P. 151

Romans 12:19 · NASB95

Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord.

a. **Why do you think God wants us to let go of any thoughts of avenging others?**

IN MY WORDS

Because I cannot see the whole record or weigh a heart, so my justice would always be partly wrong—and because carrying vengeance slowly turns me into the thing I am judging.

CROSS REFERENCE **James 1:20** "For the anger of man does not achieve the righteousness of God."

b. Would you agree there is a freedom that comes from leaving vengeance in God's hands? Why or why not?

IN MY WORDS

Yes—handing the debt to God means I stop being the one responsible for collecting it, and a burden I was never strong enough to carry finally goes to someone who is.

CROSS REFERENCE **Matthew 11:29-30** "Take My yoke upon you... for My yoke is easy and My burden is light."

c. What do the following passages tell you about the fairness of God's judgment? (1) Romans 2:11 (2) Colossians 3:25 (3) 1 Peter 1:17

IN MY WORDS

Romans 2:11 says there is no partiality with God, Colossians 3:25 says the wrongdoer will be repaid without partiality, and 1 Peter 1:17 says the Father judges impartially according to each one's work—so no one gets a discount and no one gets overlooked.

CROSS REFERENCE **1 Peter 1:17 NASB95** "If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth."

DAVID GUZIK · Enduring Word

Guzik notes the phrase "leave room." Revenge crowds God out of a situation; forgiveness clears the space for Him to act in it.

AMIR TSARFATI · Discovering Daniel

Tsarfati points to Daniel as the working example—never once did he retaliate against men who twice tried to have him killed, and both times God settled it Himself.

CRITICAL THINKING

The three passages on impartiality cut both directions, and 1 Peter says so explicitly—the same impartial Judge examines my work too. That is why the command is bearable: I am not being asked to let the guilty off. I am being asked to step out of a chair I am not qualified to sit in.

KEY QUESTION

Would I still want perfectly impartial justice if it were being applied to me?

Closing Thoughts · Lesson 7

In Daniel 7, the part of the dream that bothered Daniel most is the part that has not been fulfilled yet. During the end times the Antichrist will establish a global empire rampant with deception, blasphemy, and evil. Scripture calls him "the man of lawlessness... the son of destruction," the one who "exalts himself above every so-called god" and takes his seat in the temple of God "displaying himself as being God" (2 Thessalonians 2:3-4). He is "that lawless one" whose coming is "in accord with the activity of Satan" (2 Thessalonians 2:8-9). Revelation 13:2 tells us the dragon gave him "his power and his throne and great authority." His power comes directly from Satan himself.

So cruel will he be that he will "make war with the saints and to overcome them" (Revelation 13:7). His right-hand man, the false prophet, will cause anyone who refuses to worship the image of the beast to be killed, and no one will be able to buy or sell without his mark (verses 15-17). Daniel 8 says he will "destroy to an extraordinary degree" and cause deceit to succeed by his influence (verses 24-25). No wonder Daniel was so bothered — and no wonder his face grew pale and he kept the matter to himself.

But God has already set a limit on the length of that rule. Daniel was told it would last "a time, times, and half a time," and Revelation counts the same span as forty-two months. When the time is up, Christ will return. Out of His mouth comes "a sharp sword, so that with it He may strike down the nations" (Revelation 19:15), and in an instant the beast and his forces are finished — not defeated in a long war, but slain by a verdict already entered in a courtroom Daniel watched centuries ago.

"His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed."

Daniel 7:14

Daniel saw four beasts come up out of a churning sea and one Son of Man come with the clouds of heaven. The beasts arrived from below, taking what they could hold for as long as they could hold it. The Son of Man was presented before the Ancient of Days and was given what the beasts had spent all of history fighting over. That is the difference the whole chapter turns on — and it is why the last word of the vision is not "destroyed" but "obey." The kingdoms of this world are loud, and they are brief. The kingdom of the Son of Man is quiet in its coming and everlasting in its reign, and every knee that ever bowed to a beast will bow to Him instead.

STUDY HELPS · CROSS-REFERENCES

The Passage in the Whole Bible

The four kingdoms, the Son of Man, and the court — in both Testaments

> *"In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever."*
>
> DANIEL 2:44

> *"And the dragon stood on the sand of the seashore. Then I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names. And the beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority."*
>
> REVELATION 13:1–2

> *"There was given to him a mouth speaking arrogant words and blasphemies, and authority to act for forty-two months was given to him."*
>
> REVELATION 13:5

> *"Jesus said to him, "You have said it yourself; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.""*
>
> MATTHEW 26:64

> *"Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen."*
>
> REVELATION 1:7

> *"And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds."*
>
> REVELATION 20:12

> *"Then the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.""*
>
> REVELATION 11:15

AMIR TSARFATI · Discovering Daniel

Revelation 13 is Daniel 7 read from the other end. John's beast comes up out of the same sea, has the same ten horns, is a leopard with a bear's feet and a lion's mouth — the first three beasts folded into the fourth — and is given the same mouth and the same forty-two months. Tsarfati's rule: read Daniel and Revelation together or you will misread both. And Jesus at His trial (Matthew 26:64) tells the Sanhedrin they will see Daniel 7:13 with their own eyes; Revelation 1:7 says every eye will.

JOHN MACARTHUR · Grace to You

Daniel 2:44 and Revelation 11:15 are the same sentence in two Testaments: the God of heaven sets up a kingdom that crushes and ends every other and endures forever; the kingdom of the world becomes the kingdom of our Lord and of His Christ. MacArthur reads Daniel 7 as the bridge between them — it adds the Son of Man who receives the kingdom and the court that clears the ground for it. Matthew 26:64 is the proof that Jesus understood Himself to be that Son of Man; the high priest understood it too.

DAVID GUZIK · Enduring Word

Guzik sets the open books of Daniel 7:10 beside Revelation 20:12 and takes them as the same scene seen twice — a God who judges from records, not from mood. He stacks the forty-two months of Revelation 13:5 on the "time, times, and half a time" of 7:25 and the 1,260 days of Revelation 12:6 as one number given three ways, and reads the whole chain simply: the fourth beast is Rome, its ten horns are still ahead, the little horn is the Antichrist, and the Son of Man who was given the kingdom in Daniel's vision is the Jesus who will come with the clouds.

STUDY HELPS · THREE VOICES

At a Glance

Three voices, one chapter

The same chapter, read three ways. Tsarfati listens for Israel and the end of the age; MacArthur presses the throne room and the obedience it calls for; Guzik walks the beasts through history and the text. Together they keep Daniel 7 from becoming either a dead almanac or a newspaper.

THE MOMENT	TSARFATI · the times	MACARTHUR · sovereignty	GUZIK · text & history
Four beasts (7:1–8)	Rome has no successor — ten horns, a future confederacy, and the Antichrist.	"Dominion was *given*" — empires are handed, not seized.	Three ribs, four heads, iron teeth: the record line by line.
The court (7:9–12)	The open books of Revelation 20; the beast slain at Armageddon.	The court sits before the horn is dealt with; God is not reacting.	A throne on wheels (Ezekiel 1); thrones plural; records read.
Son of Man (7:13–14)	Israel's Messiah, a literal kingdom, Jerusalem its capital.	Jesus' favorite title is a claim to this verse; the high priest knew it.	Presented, not conquering; clouds are the signature of deity.
The interpretation (7:15–18)	The saints are Israel first, then all who belong to her Messiah.	Distress drives Daniel to the interpreter, not away from the text.	Kings and kingdoms interchange; sea and earth are the nations.
The horn and the clock (7:19–25)	The second half of the Tribulation; times and law rewritten.	Given into his hand — sovereignty exercised, not defeated.	3½ years, counted five ways across Daniel and Revelation.
The verdict (7:26–28)	The Millennium in one sentence; Daniel pale at what is still ahead.	The last word is *obey*; prophecy makes sober servants.	Daniel keeps the matter and goes on; the sea is finally still.

DANIEL 7 · A COMPARATIVE READING

† Key Insights to Carry

- **Daniel 2 and Daniel 7 are the same story twice.** A statue of metals as a king sees his history; four beasts from the sea as God sees it. Same four empires, same ending: a kingdom from heaven. GUZIK
- ***Given* is the spine of the chapter.** A man's mind given to the lion, dominion given to the leopard, the kingdom given to the Son of Man, the saints given into the horn's hand for a time, the kingdom given to the saints forever. The beasts take; heaven gives. TEXT
- **The court sits before the horn is judged.** Thrones, fire, myriads, open books (vv. 9–10) — and only then the beast slain (v. 11). God convenes the hearing; the Antichrist is the defendant talking. MACARTHUR

- **"Son of Man" is Jesus' claim to this chapter.** Used of Himself more than eighty times; quoted to the high priest at His trial (Mark 14:62). The title that sounds most human is, in Daniel 7, most clearly divine. MACARTHUR

- **Rome has no fifth beast after it.** The fourth beast ends in ten horns and a little horn, not in a successor empire — a future form of the old Roman world and the Antichrist who rises from it (Revelation 13; 17:12). TSARFATI

- **The war on the saints is real, and it is timed.** "Overpowering them … *until*" (vv. 21–22). A time, times, and half a time = 3½ years = 42 months = 1,260 days; the only number in the chapter, given so the saints can count on it. TEXT

- **Aramaic ends here.** 2:4b–7:28 is the Gentile-world section, framed by the statue and the beasts. Chapter 8 returns to Hebrew and to Israel. TEXT

- **The last word is *obey*.** Not "destroyed" but "all the dominions will serve and obey Him" (v. 27). The kingdom that is coming is a kingdom of obedience; its citizens obey the King now. MACARTHUR

† Questions for the Table

1 **Nebuchadnezzar saw the empires as a golden statue; Daniel saw the same empires as beasts. Where are you looking at something in your own life the way the king saw it — impressive from the front — that God may see as an animal with teeth?**

What looks like gold to me may be a beast to God; I want to see my ambitions from His side of the throne.

DANIEL 7:2–8; 2:31–35

2 **"Dominion was given to it." Every power in the chapter is handed its authority. What authority are you holding right now — at work, at home, in ministry — and what changes when you treat it as a grant instead of a possession?**

Whatever I rule was given, and the Giver can take it back; I hold it with open hands.

DANIEL 7:6, 14, 27

3 **The horn was still boasting when the beast was slain (v. 11). Where are you tempted to answer a loud mouth yourself instead of "keeping looking until" God does?**

I do not have to silence every boast; I have to keep watching until the Judge speaks.

DANIEL 7:11

4 **The saints are overpowered "until the Ancient of Days came." Where are you losing a real fight, and how does a verdict already passed in your favor (v. 22) change the way you stand in it?**

I may lose the battle and still have the verdict; vindication is already written.

DANIEL 7:21–22

5 **The horn "wears down" the saints — not only by force but by changing times and law, keeping God's people out of step. What is wearing you thin right now, and what rhythm of Scripture, rest and worship keeps you in step with the real calendar?**

Attrition is still persecution; I keep God's rhythm so the world's does not wear me out.

DANIEL 7:25

6 **The chapter ends with every dominion obeying the Son of Man, and with Daniel pale, keeping the matter to himself and going back to work. Which do you need more this week — to obey Him in something specific, or to keep something He has shown you quietly and keep serving?**

The kingdom is a kingdom of obedience; I will obey Him now and keep serving where He put me.

DANIEL 7:27–28

❖

Four beasts came up out of the sea and took what they could hold; One like a Son of Man came with the clouds and was given what they fought over. The court sat, the books were opened, the mouth was stopped — and the last word of the vision is not destroyed but obey.

Teaching the Word. Watching the Times. — Smith For Christ

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are the study author's faithful summaries — not verbatim quotations — of Amir Tsarfati (*Discovering Daniel*, Behold Israel), John MacArthur (Grace to You) and David Guzik (Enduring Word) on Daniel 7; consult each author's own work for his exact words. Aramaic from the Masoretic Text. Historical dates follow the standard chronology. · Smith For Christ · The Complete Study: Daniel 7 · Deep Dive + Discovering Daniel Lesson 7.