

This study is a continuation of Daniel chapter 7, where the subject matter changes from the rise and fall of world empires to a view of the heavenly sanctuary and a court scene. The subject of Bible prophecy in this lesson has its origin in heaven, but is revealed and understood through the earthly sanctuary and its services. The sanctuary that God instructed Moses to build in the wilderness was a "figure of the true" sanctuary found in heaven (Exodus 25:8, 9, Isa 57:15; Hebrews 9:23, 24), and represented the very presence of God among His people. The sanctuary, its articles, and its services all prefigured the works of Jesus Christ in the **Plan of Redemption**, but they also foreshadowed Jesus Christ Himself. That the Holy God would make His dwelling among sinful men, first typifies the incarnation of Jesus Christ, Who would take on fallen humanity in order to redeem the world (Matt 1:23; Isa 57:15). Secondly, the sanctuary foreshadowed the **mystery of God**, that Jesus Christ, through the Holy Spirit, would be the abiding, divine presence of God to inhabit sinful flesh once again, yours and mine (Col 1:27, 28, 2:9, 10; Gal 2:20)! Each item in the earthly sanctuary pointed to Jesus and some aspect of His work of redeeming humanity. This gives occasion for describing another *Literary Tool and Principle* that frequently arises in Bible prophecy:

Typology: Types and Anti-types: A **type** is a representation, figure, or symbol of an original, called the **anti-type**. The earthly sanctuary was a "type", or representation of the heavenly sanctuary. The actual sanctuary in heaven is called its anti-type. Similarly, every lamb, bull, goat, or dove that was

sacrificed for sin was a "type", or symbolic representation of Jesus Christ; Jesus himself being the anti-type, the true Lamb of God that takes away the sins of the world (Hebrews 9:12-14; John 1:29).

The earthly sanctuary bore significance for several purposes including a place of:

- Atonement
- Intercession
- Judgment

Each of these themes will be further developed in future studies, however, here we will focus on the sanctuary as a place of *judgment*.

The chronological consistency in the rise and fall of earthly empires seen in the prophecies of Daniel chapters 2 and 7 studied thus far, affirms these two facts regarding the Bible court scene of chapter 7:

1. The court scene follows the description of the rise of the fourth beast (the fourth world empire - Rome)
2. The court scene occurs before the destruction of the same beast, represent by the Little Horn

Together, these facts imply that the court scene of Daniel chapter 7 occurs parenthetically; meaning, it starts during the existence of the fourth world empire, Rome, and concludes before the empire's destruction.

The Bible introduces several key figures in this court scene who play distinct roles in its proceeding. Let us examine each participant. The greatest figure functionally in the **Plan of Redemption** and the first to be mentioned in the narrative is the **Ancient of Days**. Having pure white hair, a white robe,

and sitting upon a fiery flaming throne, He is the Most Glorious Person!

Q: *Who is the Ancient of Days? Consider the following verses when giving your answer:*

- Psalm 90:2
- Ezekiel 1:26-28
- Daniel 7:13
- John 14:28
- John 5:17-19
- Isaiah 6:1-3

A: The Ancient of Days is God the Father.

Daniel saw in the vision that thrones were put in place for the thousand, thousand, and ten thousand times ten thousand that stood before God the Father. This great multitude is said to minister and stand before God as *eyewitnesses* to the judgment.

Q: *Who are the thousand, thousand and ten thousand times ten thousand in this scene? Consider the following verses when giving your answer.*

- Hebrews 1:13, 14
- Revelation 5:11, 12
- 1 Timothy 5:21
- Luke 15:10

A: The thousand, thousand and ten thousand times ten thousand are the ministering angels of God in heaven.

The heavenly court was seated while books were opened. What fair trial could occur without a body of evidence? Without a review of details, how could judgment be pronounced and the giving of rewards for deeds administered (see Gen 3:8-19; 2 Corinthians 5:10)? Let us look at two books at a minimum, serving as a body of evidence that are present in this court scene:

Book #1: _____

- Exodus 32:31-33
- Daniel 12:1
- Luke 10:20
- Philippians 4:3
- Revelation 3:5
- Revelation 13:8
- Revelation 20:12, 15
- Revelation 21:27
- Psalm 69:28
- Revelation 22:11, 12

Book #2: _____

- Malachi 3:16
- Psalm 56:8
- Acts 10:4
- Ecclesiastes 12:14
- Matthew 12:36, 37
- Psalm 87:4-6

Based on what we have read and reviewed so far, we see:

1. A heavenly court scene where a throne is set-up for God the Father, Who takes His seat
2. Thrones are placed for the ministering angels who participate in the court scene as eyewitnesses
3. The **Lamb's Book of Life** and a **Book of Remembrance** at a minimum are opened, bearing the life record of every individual that has lived upon the earth Another glorious portion of the court scene is described in verses thirteen and fourteen of the chapter. **One like the Son of Man** is brought on the clouds of heaven to God the Father, Who is seated on His throne.

Q: *Who is the Son of Man Who can stand before the Father and is given such pomp, and honor? Further, what is the chariot of clouds upon which He rides? Consider the following verses:*

Our Day in Court

Daniel Chapter 7 - Part 2

[Based on verses 9, 10, 13, 14, 21, 22, 26, 27]



Lesson 14

- Matthew 13:37-43, 47-50
- Revelation 22:12

Lastly, the same court scene describes another aspect of the *Plan of Redemption's* fulfillment, the giving of the kingdom to Jesus, the Savior of the World. Consider these last verses as we conclude this study:



- Daniel 7:13, 14
- Luke 19:12-27

The heavenly court scene in Daniel chapter 7 commenced its proceedings with Jesus, the Son of Man, being brought before God the Father, by a host of angels to serve as **High Priest** and **Mediator** in judgment for the righteous, but as a **Judge** for the wicked (Malachi 3:5). The court of God is the place where sins are permanently removed, never to be remembered again, "judgment is given to the saints"- in other words, the wrongs and injustices of the world are avenged, and the righteous are vindicated and made glorious (Dan 7:22; Psalm 73:1-17).

Jesus, Who is One with, and equal to the Father, has joined Himself eternally to humanity to become the **Lamb of God**, slain for the sins of the world (John 1:29, 10:30). He is also our Intercessor and eternal High Priest (Heb 7:11-28). Let us accept Jesus today as Savior and Lord that we may have peace with the Father, assurance in judgment, and be counted as heirs of His **Everlasting Kingdom** (1 Jo 4:16-19; Rev 14:7, 12; Rom 8:14-17). Thanks be to God for His indescribable Gift!

For additional Bible studies or if you have questions, please write or contact: [Life More Abundant](mailto:biblestudies@lifemoreabundantpa.com)
 PO Box 334 * Goshen, VA 24439 * www.lifemoreabundantpa.com * biblestudies@lifemoreabundantpa.com



His aid in their time of need. Through His intercession, the case of every person that has ever come into the world, and whose names have been graciously written in the *Book of Life* are under review with just judgment (Rom 5:18; Lk 10:20; Ps 69:27, 28; Eph 1:4; Isa 11:1-4; Jer 11:20). This same Jesus, Who is fully God, will in time exercise His divine prerogative as *Judge* to execute judgment (Malachi 3:5); however, He has come to the scene as **Intercessor** for the penitent, and as the **True Witness** (Rev 3:14) against the wicked and scornful - two classes revealed:

1. The **righteous** who embrace God's **Everlasting Covenant** and **Plan of Redemption** by faith and obedience
2. The **wicked** who ignore God's Covenant, spurn the gift of salvation, and live at enmity with God and His law

The scene may seem eerie as we consider our own life record of mistakes and flaws. However, review the work of the High Priest as Intercessor on the typical **Day of Atonement** (see Leviticus 16 for details). Let us consider another Bible illustration of a court scene that should brighten our hopes! Read the following and discuss:

- Hebrews 9:11-15
- Hebrews 7:20-28
- Revelation 3:5
- Zechariah 3:1-5
- 1 John 2:1, 2
- Romans 8:31-34

The angels serve as eyewitnesses in this great court scene for another reason (Lk 12:8, 9). Consider the following verses:

Son of Man: _____

- John 1:18
- Luke 21:27
- Matthew 8:20
- Matthew 9:4-6
- 1 Timothy 2:5
- Matthew 24:30

Clouds: _____

- Matthew 16:27
- Psalm 104:3, 4
- Psalm 68:17

A: Jesus, the Son of Man, is escorted to the heavenly court scene by a host of angels that continually sing His praises!



Q: For what purpose is Jesus brought to this heavenly court scene? Consider the following verses:

- Matthew 22:11-14
- Luke 19:12-27
- Acts 17:30, 31
- 2 Corinthians 5:10
- Psalm 68:21-24
- John 5:22, 27
- Matthew 25:31-34
- John 16:8-11
- Romans 2:16, 14:9, 10
- Malachi 3:1-5
- John 12:46-50
- John 15:22-27

God the Father sits as an Observer, while Jesus presides over the trial, sentencing, and execution of judgment. Herein we see both the justice and amazing grace of God revealed! He Who became one with humanity, Who endured the trials and temptations that assail all men, understands our grief and wrestling with sin. Through His victory, He now offers men