

Briefing Document: His Kingdom Will Come: Lesson 2

November 2, 2025

Executive Summary

This briefing document synthesizes a theological lesson centered on the prophecy of Christ's coronation as King of Kings, primarily detailed in Daniel chapter 7. The central theme is the establishment of the Millennial Kingdom, an event presented as the "apex of history." The analysis identifies two key figures in Daniel's vision: the "Ancient of Days," understood to be God the Father, and "one like the Son of Man," identified as Jesus Christ.

The document highlights that the coronation of a Messianic king is a recurring theme throughout the Old Testament, with precedents found in Genesis, 2 Samuel, the Psalms, Isaiah, and Zechariah. A detailed examination of Daniel 7 reveals a celestial throne room scene where the Ancient of Days presides over a court as thrones are set in place. The Son of Man approaches on the clouds of heaven and is presented before the Ancient of Days to receive an everlasting dominion and a kingdom that encompasses all peoples and will never be destroyed.

Key terminology is explored, including the Aramaic phrase for "Ancient of Days"¹ and the title "Son of Man." The analysis asserts that Jesus purposefully used the title "Son of Man" to directly link His ministry and teachings on the Second Coming to this specific prophecy in Daniel. Furthermore, the vision in Daniel 7 is shown to run parallel to John's apocalyptic vision in Revelation chapters 4 and 5, where God the Father, seated on the throne, gives the scroll—the title deed to the earth—to the Lamb who was slain. The lesson concludes that this future coronation is not merely a symbolic event but a literal one that believers will witness, participating as rulers in Christ's eternal kingdom.

Introduction: The Coming Millennial Kingdom

The focus of the lesson is the transition from the period of Tribulation to the establishment of the Millennial Kingdom. The primary biblical text for this examination is the seventh chapter of the book of Daniel, which provides a prophetic vision of this transfer of power. The vision outlines the "who, what, and when" of the coming kingdom, establishing that its dominion under Jesus Christ will be universal, reigning over the entire earth.

The Coronation of the King: An Old Testament Theme

The concept of a divine king receiving his kingdom is not a new theme introduced in Daniel but is deeply rooted in Old Testament scripture. Daniel 7 provides a picturesque and magnificent depiction of this event, but it builds upon a foundation of earlier prophecies.

- **The Promise in Genesis:** The first mention of this theme is identified in Genesis 49, with the promise of one who would be named "Shiloh." The name Shiloh is defined as "the one whose right

it is," signifying a future ruler who has the legitimate right to take up the scepter and possess the deed to the world.

- **The Davidic Covenant:** In 2 Samuel chapter 7, King David desired to build a temple for God. While God denied David this task—designating him a "man of blood"—He made a covenant with him. Within this promise, which designated David's son Solomon to build the temple, God spoke of a descendant greater than Solomon who would establish a kingdom that would last forever.

- **Prophecies in the Psalms and Prophets:** Several other Old Testament books provide glimpses of this coronation event:

- **Psalms 2, 45, 72, and 110:** These psalms all contain imagery of a divine king at his coronation and taking his rightful throne.

- **Isaiah 9:6:** The well-known prophecy, *"For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder,"* directly points to this coming ruler.

- **Zechariah 9:** This chapter also discusses the coming of the king and his coronation.

A Vision of Coronation: A Detailed Analysis of Daniel 7

Daniel's vision offers a unique, first-hand account of the celestial coronation ceremony. The prophet repeatedly uses the phrase "I watched" or "I beheld," which translates literally as "I kept on looking," indicating his intense and fixed focus on the unfolding events.

The Setting: The Throne Room (Daniel 7:9)

The scene opens with a court being prepared. The text, originally written in Aramaic, states, *"I watched till thrones were put in place, And the Ancient of Days was seated."*

- **The Thrones:** The plural "thrones" has been subject to various interpretations. Some translations render the phrase "thrones were thrown down." This is explained not as destruction, but in the context of Middle Eastern custom where pillows or cushions are "thrown down" for a ruler to sit upon. The plurality might refer to a pile of luxurious pillows, a symbol of high rank. Other interpretations suggest the thrones are for the Trinity or for lesser beings present at the coronation.

- **The Court:** The vision describes a majestic and awe-inspiring scene:

- The Ancient of Days' garment was "white as snow," and His hair "like pure wool."

- His throne was a "fiery flame" with wheels of "a burning fire."

- Countless celestial beings served him: *"A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him."*

◦ The vision culminates with the statement, *"The court was seated, And the books were opened,"* indicating that a time of judgment and divine decree is at hand.

The Central Figure: The Ancient of Days

The figure presiding over this scene is referred to as "the Ancient of Days" (Daniel 7:9, 13, 22), a title identified as referring to God the Father.

- **Meaning:** The Aramaic term, *Atik Yomin*¹ (antique yomaya), means "old in age," "the old one," or "the ancient one." Biblically, this is interpreted as a reference to God's eternal nature. Psalm 29:10 reinforces this, stating, *"The LORD sits as King forever."*

- **Hymnody:** This title for God has been incorporated into Christian hymns, such as "O Worship the King" ("Our shield and defender, the Ancient of Days") and "Come, Thou Almighty King" ("Father all glorious...Ancient of Days").

The Recipient of the Kingdom: The Son of Man (Daniel 7:13-14)

A second figure enters the vision, described as *"one like the Son of Man, coming with the clouds of heaven!"* This figure is unequivocally identified as Jesus Christ.

- **The Title "Son of Man":** This was Jesus's favored self-designation in the New Testament. The analysis posits that Jesus used this title purposefully to point His followers back to Daniel's prophecy, as Daniel 7 is the only place in the Old Testament where this specific phrasing is used. By calling Himself the "Son of Man," Jesus was identifying Himself as the one Daniel saw receiving the eternal kingdom. This connection is most pronounced when Jesus speaks of His **Second Coming**.

- **Matthew 16:27:** *"For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works."*

- **Matthew 19:28:** *"Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel."*

- **Matthew 25:31:** *"When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory."*

- **Coming with the Clouds:** The imagery of coming "with the clouds of heaven" is a consistent biblical symbol of deity. This is seen in both the Old Testament and the New Testament (1 Thessalonians 4:17, Revelation 1:7, Acts 1:11), signifying a divine manifestation. Matthew 24:30 explicitly connects this imagery to Christ's return: *"...they will see the Son of Man coming on the clouds of heaven with power and great glory."*

• **Receiving the Kingdom:** In the vision, the Son of Man is brought before the Ancient of Days, and the transfer of authority occurs: *"Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed."*

New Testament Confirmation and Parallels

The vision in Daniel 7 does not stand in isolation but is paralleled and confirmed by John's vision in the book of Revelation, providing two distinct yet harmonious accounts of the same cosmic event.

John's Apocalyptic Vision (Revelation 4-5)

John is given a glimpse of the same coronation day. In Revelation 4, he sees God seated on a throne in heaven, surrounded by 24 elders on lesser thrones, with lightnings, thunderings, and angelic hosts crying out, *"You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created."*

In Revelation 5, the one on the throne holds a scroll (the title deed to the earth), and a search begins for one worthy to open it. The "Lion of the tribe of Judah, the Root of David" steps forward. This figure, also described as a Lamb that was slain, takes the scroll. This act prompts a massive chorus of praise from all creation: *"Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!"*

The Proclamation of the Kingdom (Revelation 11)

The event culminates in a grand proclamation heard throughout heaven, as recorded in Revelation 11:15: *"Then the seventh angel sounded: And there were loud voices in heaven, saying, 'The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!'"*

Conclusion: The Significance for Believers

The synthesis of Daniel's and John's visions presents a clear picture: God the Father (the Ancient of Days) officially bestows the kingdom and the authority over the earth to His Son, Jesus Christ (the Son of Man/the Lamb). This coronation is presented not as a past event or a mere metaphor, but as a future reality. The ultimate conclusion of the lesson is that believers will be present to witness this glorious and thrilling coronation, where they will also serve as rulers within Christ's eternal kingdom.

Aramaic Terminology Used in the Text

Term	Phonetic Pronunciation (from source)	Definition
<i>Atik</i> <i>Yomin</i> ¹	antique yomaya	An Aramaic phrase meaning "old in age" or "the ancient one," used as a title for God to denote His eternity.

¹ *Atik Yomin* is the standard transliteration. The source provides the phonetic pronunciation "antique yomaya."