



DANIEL

Unshakable Trust — in — Uncertain Times



Sunday
October 25, 2026

Daniel 7:1-28

Example Teaching Rhythm

Welcome and Connect: 10 Minutes

This helps people feel connected and more comfortable participating in the study and discussion.

Look Forward: 5-10 Minutes

Share any important church events, service opportunities, or upcoming group plans. Keep this brief but clear.

Look at Scripture: 25-35 Minutes

This is the main focus of Community Groups. Read the selected scripture together and guide the group through discussion questions and observations.

Prayer: 10 Minutes

Invite members to share prayer requests and praises, then pray together as a group. This is a time to support one another.

Explaining the H.E.A.R Method

The acronym **HEAR** stands for **Highlight, Explain, Apply, and Respond**. Each of these four steps aims to cultivate an atmosphere to hear God speak.

Highlight - After praying for the Holy Spirit's guidance, read the passage of scripture, and highlight each verse that speaks to you.

Explain - Explain what the text means. Ask questions like:

- Who wrote this, to whom, and why? What does this reveal about God? What do the key words actually mean? What did this call the original audience to, and what does that reveal for me?

By asking questions, with the help of God's Spirit, and by using helpful study resources, you can understand the meaning of a passage or verse.

Apply - Application is the heart of the process. Everything you have done so far culminates under this heading. As you have done before, work to uncover the significance of these verses and the implications they have. Ask questions like:

- What does this passage reveal about God, yourself, or the world that you need to embrace or sit with? Does this passage challenge an attitude, assumption, or habit that needs to change? Is there something to do? Is there someone to love?

Respond - Your response to the passage may take on many forms. Ask: Is there something to pray? - Let the passage shape your prayer, not just inform it. Use the "Five Daily Prayer Prompts" to guide you in your response.

Seeing Christ Amid World Events

One throne that outlasts every empire

Introduction

Daniel has spent the book so far reading what other people couldn't: a king's dream in chapter 2, the same king's second dream in chapter 4, writing on a wall in chapter 5. In chapter 7 he gets a vision of his own, and this time he needs an interpreter.

He dates it to the first year of King Belshazzar, years before the writing on the wall. Four winds churn a great sea and four beasts climb out of it one after another: a lion with an eagle's wings, a bear with ribs clamped in its teeth, a leopard with four heads, and a fourth creature so terrifying that the text never names an animal for it, only iron teeth and a habit of stamping on whatever is left.

The lineup should sound familiar. In chapter 2, King Nebuchadnezzar dreamed of a giant statue with a head of gold, a chest of silver, a belly of bronze, and legs of iron with feet of iron and clay. Daniel told him the metals were four kingdoms in sequence, ending when a stone cut without human hands struck the statue and grew into a mountain that filled the earth.

Chapter 7 gives the same four kingdoms in the same order, with different imagery. Nebuchadnezzar saw a gleaming display of wealth. Daniel sees hungry, violent beasts. Both pictures are true of the same empires, and which one we default to says a lot about how we read the world's powers.

Then the scene changes. An Ancient One takes His seat on a throne blazing with fire, a court convenes, and the beasts lose their power. Into that room, riding the clouds of heaven, comes one who looks like a human being, and he is handed a kingdom with no end date on it.

About six centuries later, a prisoner stood before the high priest and was asked directly whether he was the Christ, the Son of God. Jesus answered with words from this vision.

That is the question this week puts in front of us: who is on the throne behind the world's events, and can we see Christ there when the headlines are loudest?

Discussion Questions + Illustration

Select a question or two below to open up discussion.

- When the news feels heavy, what's your first instinct – read more, look away, argue, pray?
- Think of a time the world felt like it was shifting underfoot. What did you expect next, and how did that hold up?
- Who do you know that stays steady when headlines are bad? What do they seem to know that you don't?
- Have you watched something powerful you assumed was permanent come to an end – a company, a leader, an institution?
- What do you do with worry over things you can't vote on or fix?

In August 410, Visigoth forces under Alaric sacked Rome – a city no foreign army had taken in nearly eight hundred years, one many Romans assumed was permanent. Refugees fled to North Africa, where pagan critics blamed the disaster on Christians for abandoning Rome's gods. Augustine, bishop of Hippo, spent over a decade answering them in *The City of God*: every earthly city falls; the city of God endures under a king who doesn't.

- Augustine had to explain the fall of the world's strongest empire to people whose identity was built on it. When a world you trusted comes apart, where do you look for what's still standing?

Highlight | Daniel 7:1-28

Daniel writes the dream down (v.1). Four winds churn the sea and four beasts climb out: a lion given a human mind, a bear with three ribs in its mouth, a four-headed leopard given dominion, and a fourth beast with iron teeth and ten horns (vv.2-7). A small horn with human eyes and a boasting mouth uproots three of the ten (v.8).

The scene shifts to heaven: thrones set, the Ancient of Days seated, fire flowing from His throne, books opened (vv.9-10). The fourth beast is killed; the rest lose their dominion (vv.11-12).

Verses 13-14 are the center of the vision. One like a son of man comes with the clouds of heaven, is presented to the Ancient of Days, and receives dominion, glory, and a kingdom. Every people and nation serves him, and his kingdom never passes away.

An attendant explains the vision to a shaken Daniel: the beasts are four kings (v.17), the little horn wars against the saints (v.21) for "a time, times, and half a time" (v.25), then the court sits and the kingdom goes to the saints of the Most High (vv.18, 26-27). Daniel ends the chapter pale and quiet, keeping it in his heart (v.28).

- Which verse or image stands out to you most, and why?
- The beasts are given power (v.6) and lose it (v.12). What does that say about the authority the worst rulers actually hold?

Explain | Consider the Context

Daniel's first readers were exiles under pagan empires. Most read the four beasts as Babylon, Medo-Persia, Greece, and Rome; others split Medo-Persia in two, making Greece the fourth kingdom and Antiochus IV the little horn. Both agree dominion changes hands for good.

Verses 13-14 use God's language: everlasting dominion (4:3, 34; 6:26), riding the clouds (Ps. 104:3), and service from every people (Aramaic *pelach*, used for serving God in chapters 3 and 6).

At his trial Jesus says yes to being the Christ and points to "the Son of Man seated at the right hand of Power, and coming with the clouds of heaven" (Mark 14:61-62), joining Daniel 7:13 to Psalm 110:1. The high priest tears his robes; he understood the claim.

Yet this Son of Man "came not to be served but to serve" (Mark 10:45); he reached the throne by the cross (Phil. 2:8-11). The court in verse 10 matters too: books open, and the worst rulers answer.

- The Sanhedrin judged Jesus, but the court that matters in Daniel 7 sits in heaven (vv.10). What changes when Jesus points there?
- Dominion is "given" to the Son of Man (7:14); the risen Jesus says all authority "has been given" him (Matt. 28:18). What is he claiming?
- The Son of Man came to serve, yet every nation serves him. What does that say about your king?

Apply | Discuss as a Group

Daniel is shaken by a dream that ends in victory (v.28). That corrects anyone who thinks strong faith means calm about every headline. He knows the ending and still feels the road, which includes a horn that wears down the saints (vv.21, 25).

Verse 25 sets a boundary: the saints are "given into his hand" for "a time, times, and half a time." The pressure is real, but the One on the throne sets its length, as with Nebuchadnezzar's madness, the furnace, and the lions' den. That is not approval of evil. The horn's power is permitted, limited, and answerable to a judge (vv.10, 26).

Jesus is already enthroned at God's right hand (Acts 2:33-35), above every authority (Eph. 1:20-22), reigning until every enemy is under his feet (1 Cor. 15:24-25). We follow world events as citizens of a kingdom already in its king's hands.

The kingdom is also given to "the saints of the Most High" (vv.18, 27): "it is your Father's good pleasure to give you the kingdom" (Luke 12:32). His followers are heirs.

- Is it acceptable for a believer to be shaken by world events? How do you tell sorrow from lost hope?
- Verse 25 limits the season of pressure. What season feels endless right now, and how does God's limit on it change your endurance?
- If you believed you were an heir with a stake in the ending, what would you do differently this week?

Respond | How should I live/pray?

Start by naming the event, headline, or leader taking up the most room in your mind, and say it to God out loud. Then read Daniel 7:13-14 slowly as a sentence about that specific thing: whatever is happening there is happening while a Son of Man holds dominion, glory, and a kingdom that will not pass away. That is not approval of the evil; it has a limit and a judge (vv.10, 25-26). Ask God to let you see Jesus in that place.

Stephen models this kind of seeing. Facing an enraged council, he looked up and saw the Son of Man standing at God's right hand (Acts 7:55-56), and he named him before the same council that had condemned Jesus for using the title. Elsewhere Jesus is seated, so many read his standing as the king rising to receive his witness.

Give verse 14 a daily place. When you take in news, pray first for those affected and their leaders (1 Tim. 2:1-2), then say the verse aloud: his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed. Pair it with Psalm 2 or Revelation 11:15.

Take "serve" seriously. In Daniel 3 and 6, servants refused the wrong throne: three men wouldn't bow to a statue, and Daniel wouldn't stop praying. Daniel 7 says every nation will serve the right one, the Son of Man who "came not to be served but to serve" (Mark 10:45). Where has your loyalty or anger been running toward a person or outcome? Hand it back to the one given the kingdom.

Finally, give one person carrying fear about the world verse 14 in your own words. Skip the headlines; tell them the throne is occupied, by one who once stood in a courtroom himself.

- What event or headline will you bring to God by name this week, and what will you say about Jesus as you pray it?
- Who could you tell that the throne is occupied?

Response Tool: Five Daily Prayer Prompts

As you leave today, let these five questions carry the weight of your response into the week ahead – not as a checklist, but as an ongoing conversation with God. Introduce the five daily questions as a simple spiritual practice that can help us intentionally live out our faith in our workplaces, homes, families, and communities.

- God, where do you want me to go?
- God, who do you want me to see?
- God, what do you want me to say?
- God, what do you want me to pray?
- God, how do you want me to serve?

After this time of reflection, transition into a time of prayer requests. Allow time for members to share and, if appropriate, allow others in the class to pray for each other.

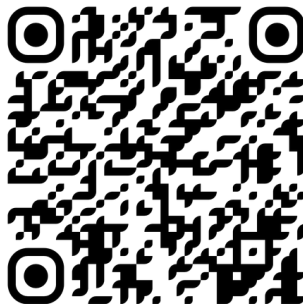
Additional Commentary

- On attiq yomin ("Ancient of Days," vv.9, 13, 22): "advanced in days," found only here. God is seated, older than every empire. The fiery, wheeled throne (v.9) draws on Ezekiel 1:15-28; Revelation 1:14 gives the risen Christ the same white-wool hair.
- On kebar enash ("one like a son of man," v.13): an Aramaic idiom for a human being, set against the beasts. Ezekiel is called "son of man" ninety-plus times (2:1). Jesus uses the title for earthly authority (Mark 2:10), suffering (8:31; 10:45), and coming glory (8:38; 14:62); Daniel supplies the glory, the others the road. Since the saints also receive the kingdom (vv.18, 27), he is king and representative (Rev. 1:13; 5:10).
- On yehiv ("was given," vv.4, 6, 14, 22, 27): a divine passive running through the chapter, from the lion's mind (cf. 4:16) to the Son of Man's kingdom (v.14) to the saints' (v.27). The same root gives the saints "into his hand" (v.25): even the horn's power is on loan. It starts at 4:17, 25, 32 and resurfaces in John 19:11 and Matthew 28:18.
- On iddan we-iddanin uphelag iddan ("a time, times, and half a time," v.25): iddan is Nebuchadnezzar's "seven times" (4:16, 23, 25, 32), so three and a half reads as a cut-off season. Cf. Daniel 12:7; Revelation 12:6, 14 (1,260 days; 42 months, 11:2; 13:5).
- On qaddishe elyonin ("saints of the Most High," vv.18, 27): "holy ones." Some read them as angels, but these are worn down (v.25) and given the kingdom (v.27), favoring human saints. Cf. Romans 8:17; Revelation 20:4.
- On the sea and winds (vv.2-3): the sea pictures chaotic nations (Ps. 65:7; Isa. 57:20). Revelation 13:1-2 gives its beast Daniel's three animals; 21:1 ends the sea. Jesus stills one with a word (Mark 4:39-41; cf. Ps. 89:9), and "Who then is this?" is what Daniel 7 answers. The winds are "of heaven," God's hand over the agitation.

Community Group Resource Page

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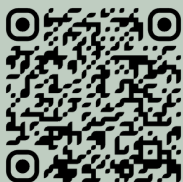
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Overview

Enduring Word - Daniel 7:1-28



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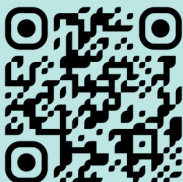
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