

DANIEL TO REVELATION – THE LAMB ON THE THRONE

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Scripture: Daniel 7: 13-14, Revelation 1: 12-18

Very often we read the Old Testament and the New Testament as though they were two separate books. We tend to polarize them, thinking that the Old Testament is about ancient history while the New Testament is about Jesus, the cross, and the birth of the church.

But the Bible doesn't present them that way. There's a constant passing of the baton from the Old Testament to the New. The Old Testament looks forward with anticipation while the New Testament looks back and declares what was promised has now been fulfilled or delivered. There's this beautiful conversation between them. One prepares the way; the other reveals its fulfillment.

And as we begin the Bible study on Daniel this Wednesday, I want us to appreciate these connections. In particular, I want us to see how Daniel and Revelation belong together. Last year, we journeyed through the book of Revelation. This year, we'll discover that many of the themes we encountered have their roots in Daniel.

So, the Bible is not just disconnected books. It's one grand unified story of God's redemptive plan. From creation, on the one hand, through the history of people, to the coming of Christ, and ultimately to His second coming and the consummation of all things.

With that in mind, I want us this morning, to just get an idea of how these things play together. So, we are going to look at both – some of the themes of Revelation and some of the themes of Daniel, put them together and see the whole journey in full, as we look at these two books.

Daniel 7:13-14

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 a 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.

Revelation 1: 12-18

¹² Then I turned to see the voice that was speaking with me. and having turned I saw seven golden lampstands;

¹³ and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash.

¹⁴ His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire.

¹⁵ His feet were like burnished bronze, when it had been made to glow in a furnace, and His voice was like the sound of many waters.

¹⁶ In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.

¹⁷ When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, "Do not be afraid; I am the first and the last,

¹⁸ and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.

Possibly, many of you journeyed with us through the book of Revelation and know what a rich and rewarding study it was. As we came to the end of that series, it became clear to me that Daniel was the obvious and natural next step, because these two books are so closely connected.

If Revelation shows us the destination, Daniel helps us to understand the journey. Revelation reveals God's final victory and His everlasting kingdom; Daniel unfolds the path of history that leads us there. It introduces the kingdoms, the conflicts, and above all, the God who sovereignly directs history according to His perfect plan.

Don't worry if you were not a part of the Revelation bible study. You can still be a part of Daniel's Bible study, because Daniel stands magnificently on its own. It teaches us how to live faithfully in a changing world, while reminding us that God is always in control.

This morning, I'd like to build a bridge between these two remarkable books. My prayer is that we'll catch a fresh vision of the God who reigns over history, and in doing so, become excited about the journey we will begin together in Daniel.

I want to present to you five truths or points that will help us understand this connection.

I. THE SAME GOD THAT WE SEE IN DANIEL RULES HISTORY.

We see Him right across history, from the beginning to the culmination in Revelation. And one of the first things that you will discover as we study Daniel is that Daniel is not the main character. God is. Daniel is simply one faithful servant living in an unfaithful world. And the true hero of the book is the sovereign God who rules over all of history.

Think about where Daniel finds himself. He's a teenager taken from Jerusalem into exile. His homeland has been destroyed, and everything familiar has disappeared. And if anyone had reason to wonder whether God had lost control, it was Daniel. Babylon looked unstoppable. Nebuchadnezzar looked invincible. And the gods of Babylon appeared to have won.

But appearances, as we know, can be deceptive. In Daniel 2, Nebuchadnezzar believes that he is the master of the world. Yet, see what Daniel declares in Ch.2:21 "He (that is God) changes times and seasons. He removes kings and raises up kings." Daniel reminds us that God had been raising up and bringing down kings all along. Babylon wasn't in charge. God was.

We fast forward 700 years. Babylon has fallen. Rome now dominates the world. The emperor demands worship. And the churches seem and feel small, vulnerable, and powerless. Once again, it seems as though another empire will last forever.

Then heaven pulls back the curtain. John turns and sees the risen Christ, not the suffering servant of the gospel, but the glorified king. And Jesus declares, "I am the first and the last. I was dead. And behold, I am alive forevermore." The message is the same. Rome is not in charge. Babylon was never in charge. History has never slipped from God's hands.

And church, we need to hear that today. We look around and see wars, political instability, economic uncertainty, rapid cultural change, artificial intelligence, global conflict, and moral confusion. And sometimes we wonder: Is everything just spinning out of control? And Daniel would answer – No. Revelation would answer – No. History is not random. History is not governed by chance. History belongs to Jesus.

That doesn't mean, of course, that everything that happens is good. Daniel didn't enjoy Babylon. And John didn't enjoy his exile on Patmos. Neither denied suffering. But both of them saw what the world could not see. They saw the throne.

One word echoes throughout Revelation – throne. All the way through – throne. Before John sees the beast, he sees the throne. Before he sees judgment, he sees the throne. Before he sees suffering, he sees the throne. Why? Because God wants His people to interpret everything else from the perspective of the throne.

And that's true for us as well. Don't interpret the throne through the headlines. Interpret the headlines through the throne. The news changes every hour. The throne never changes. That's why Daniel could sleep while kingdoms rose and fell. That's why John could worship while Rome threatened the church. And that's why we can face tomorrow with confidence because whenever heaven pulls back the curtain, God is still on the throne. Amen!

II. THE SAME ENEMY THAT WE SEE IN THE OLD TESTAMENT OPPOSES GOD'S PEOPLE ALL THE WAY THROUGH HISTORY.

Once we've established that God is sovereign, the next question naturally flows. If God is on the throne, why does evil seem so powerful? We've all asked that question: Why do the wicked prosper? Why do the righteous suffer? Why does truth seem to be under attack?

Daniel asked those questions. John asked them. And both books answer them in the same way. They pull back the curtain and reveal that behind every earthly conflict, you'll find a spiritual one. There is a spiritual conflict. Daniel introduces the battle; Revelation reveals its climax.

Think about Daniel. Most people remember the fiery furnace and the lion's den. Wonderful stories! But if you're not careful, we reduce them to simple moral lessons – be brave, trust God, stand up for your faith. And those lessons are absolutely true, but they are not the heart of the story. The real question is this: who deserves your worship?

Nebuchadnezzar built a golden image and commands everyone to bow down to that image. That wasn't merely political; that was profoundly spiritual. Babylon wasn't satisfied with controlling people's behavior; it wanted their worship.

Shadrach, Meshach, and Abednego understood that there are moments when God's people simply cannot compromise, not because standing is easy and popular, but because there's only one God who is worthy of worship. One God who is worthy of your worship and mine.

Then we come to Daniel 6 – a different king, different empire. The same issue. Daniel isn't thrown into the lion's den because he committed a crime. He's thrown there because he refused to stop praying. Once again, the question is: who will receive his worship?

Fast forward, if you will, to Revelation. Another empire, another beast, another ruler demanding worship. The dragon, the beast, persecution, false worship. It's as though John was saying, "You've seen this before."

Daniel shows us the pattern. Revelation reveals the climax. Different empires, the same spiritual battle. Satan's strategy has never really changed. He doesn't usually come to us and ask us to reject Jesus. No, he knows the first response would be: I will not. He begins by asking us to place something

else ahead of Jesus. Like what? Power, success, money, comfort, politics, career, reputation, even our own opinions – anything that quietly replaces Jesus on the throne of our hearts.

John Calvin famously said that the human heart is a factory of idols. How true, isn't it? Most idols today aren't carved from gold or stone. They look like ambition, possessions, status, relationships, comfort, or even influence. None of those things are wrong in and of themselves until they take the place that belongs to Jesus.

That's why Daniel and Revelation ask the same question: Who receives your worship. Church, that question has never been more relevant. We may never be asked to maybe bow down before a golden statue. But every day, we're tempted to bow before something. Every day, the culture whispers – pretend, don't be different, don't speak too openly about Jesus. Just go along with the crowd. Babylon hasn't disappeared. It has simply changed clothes. It has simply changed its appearance.

But here's the encouraging part. Daniel didn't overthrow Babylon. John didn't overthrow Rome. Neither started a revolution. They remained faithful. And that's our calling too. God is responsible for directing history. We are responsible for faithful obedience. And that must take an enormous burden off our shoulders. We're not called to save the world. Jesus already has. We are called to love Christ, to speak truth, to refuse to compromise, to keep praying, to keep worshiping, and leave the results with God.

That's why I love Revelation 12:11. It says this, "They overcame him by the blood of the Lamb." Overcame whom? Satan – by the blood of the Lamb. And by the word of their testimony. They had many testimonies to use when they needed to.

How about you, beloved? How about us? Do we have testimonies to use in times of conflict? They didn't overcome through power, by wealth, or influence. They overcame because Christ had already won the decisive victory. And they remained faithful to Him.

Isn't that exactly what Daniel did? Daniel never conquered Babylon. But Babylon never conquered Daniel. Sometimes faithfulness looks wonderfully ordinary. It looks like praying when no one is watching. Speaking the truth. Living with integrity. Opening your Bible. Raising children who love Jesus. Gathering with God's people. The world may not notice, but heaven certainly does. Because heaven measures faithfulness, not success.

So the question before us, that comes to us from both Daniel and Revelation, would be: Who sits on the throne of your heart? Not just on Sunday, but on Monday morning, at work, at university, at home, when no one else is watching. Because when heaven pulls back the curtain, we discover that the greatest battle is not first between nations, but between rival kingdoms – the kingdom of this world and the kingdom of our Lord.

That's where the battle is. And every day, each one of us chooses which kingdom we will serve. Every day, in the choices we make, we choose the kingdom that we will serve with honor.

III. THE SAME SON OF MAN APPEARS IN DANIEL AS WELL AS IN REVELATION.

We've seen that God rules over all of history. We've seen that the same enemy opposes God's people. Now we come to the very heart of both Daniel and Revelation. These books are not ultimately about kingdoms. They are not about beasts. They are not about persecution. They are about a king. They're about Jesus.

If someone asked you, “What is the main subject of Revelation?” many Christians would answer, “The end times, eschatology.” But the very first verse in Revelation says this: The revelation of Jesus Christ. That’s what the book is all about. The unveiling, the revealing of Jesus in all his splendor and glory. Revelation is not the unveiling of the Antichrist or the beast. It’s the unveiling of Jesus.

And Daniel points us to the same person in Daniel 7. Daniel watches four terrifying beasts rise out of the sea. They represent powerful earthly kingdoms. And just when the vision reaches its darkest moment, heaven opens. Daniel writes, “In my vision at night, I looked and there before me was one like a son of man. He was given authority, glory, and sovereign power. His dominion is an everlasting dominion that will not pass away. And his kingdom is one that will not be destroyed.

What a remarkable contrast.

- The beasts rise from the sea. The son of man comes down from heaven.
- The beasts receive temporary authority. The son of man receives an everlasting kingdom.
- The beasts destroy. The son of man restores.
- The beasts pass away. And His kingdom never ends.

Daniel didn’t know his name. we do. His name is Jesus.

Fast forward 700 years. John is an old man, exiled on the island of Patmos. The churches are under pressure and Rome appears unstoppable. And once again, heaven pulls back the curtain. And John hears a voice, turns around and sees this. Among the lampstand, that is the churches, was someone like a son of man. John is deliberately echoing Daniel. The one Daniel saw, John now sees. Daniel saw him receiving the kingdom. John sees him reigning over it. the same king, the same Lord, the same Jesus.

That helps us understand why Jesus’ favorite title in the gospels was the Son of Man. More than 80 times, he calls himself by that name. not simply to emphasize his humanity, but to identify himself with Daniel’s vision. Every time Jesus used that title, He was saying, “I am the one Daniel saw.” No wonder the religious leaders were so offended. They knew exactly what He was claiming.

And church, don’t miss it. the center of Daniel isn’t Daniel. The center of Revelation isn’t John. The center of both books is Jesus Christ. That’s why we must be careful not to become obsessed with symbols. People spend hours debating the beasts, the horns, the numbers, and the timelines while missing the one standing at the center of the vision.

It’s like visiting an art gallery and spending all your time examining the frame while never looking at the picture. That’s what we sometimes do with prophecy. But Daniel says, “Look at the son of man.” The more clearly you see Christ, the less intimidating Babylon appears. The more clearly you see the king, the less afraid you are of earthly kingdoms.

Notice John’s response. When he sees Jesus, he doesn’t ask: What do all these symbols mean? instead, “when I saw him, I fell at his feet as though dead.” Because when you truly see Jesus, worship always comes before curiosity.”

And that’s my prayer for us as we begin that study in Daniel. Not that we become experts in prophecy, but that we become captivated by Jesus, that whenever heaven pulls back the curtain, we don’t merely see beasts and kingdoms, but we see the King, the one who says: Don’t be afraid. I’m the first, I’m the last, I’m alive forevermore.

And because He lives, we need not fear Babylon, Rome, or whatever tomorrow may bring. For the son of man whom Daniel saw, the risen Lord whom John worshipped, is the very same Jesus whom we worship today.

IV. HOW DO WE NAVIGATE THIS? HOW THEN SHOULD WE LIVE?

We've seen that the same God rules history. We've seen that the same enemy opposes God's people. We've seen that the same son of man stands at the center of both books.

Now comes the question that Daniel and Revelation ask every believer and asks us this morning. How then should we live? How then should we live in the midst of all that we see around us? what will be our witness?

Beloved, neither book was written simply to satisfy our curiosity. They were written to strengthen our faith. We often come to these books asking: Who is the beast? When will Christ return? Can we identify the kingdoms? Those aren't bad questions, but they aren't the primary question. The primary question is: In this prevailing time, will you remain faithful?

Think about Daniel. He lived in Babylon for nearly 70 years, almost an entire lifetime. Kings came, and kings went. Empires rose and fell. And yet, Daniel never lost his integrity, never abandoned prayer, never compromised his convictions. He remained faithful.

One of my favorite verses in this is right at the beginning of the book. Daniel 1:8 says, "But Daniel resolved not to defile himself." I love that word resolved. He resolved in his heart that he would not defile himself. Long before Daniel faced the lion's den, he had already settled the issue in his heart. that's how faithfulness works, beloved. We don't suddenly become courageous in a crisis. Character is formed long before the crisis arrives. The lion's den didn't make Daniel faithful. It revealed faithfulness that he had been cultivating over decades.

Now come with me to Revelation. The churches are suffering and some believers have been imprisoned. Some have lost everything. Some have even been martyred. What does Jesus say? Not work out the timeline, not identify every symbol. He says be faithful. "Be faithful even to the point of death, and I will give you life as your victor's crown." The command isn't figure everything out. It's be faithful.

Sometimes we come to prophecy and make it more complicated than Jesus intended. He isn't looking for people who can explain every prophetic chart. He's looking for disciples who remain faithful. Throughout scripture, God consistently honors something that our world often overlooks. Faithfulness. Just showing up, praying, serving, loving, forgiving, trusting, obeying – day after day, year after year – even when no one notices.

When we stand before Christ, beloved, we won't hear Him saying, "Well done, thou good and successful servant." We won't hear He say, "Well done, clever servant. You solved every prophecy." He will say, "Well done, thou good and faithful servant."

So, I pray that we will remember these points as we journey through Daniel. Daniel isn't calling us to become experts on Babylon. He's calling us to become experts in faithfulness. We live in a culture that increasingly encourages Christians to blend in, to soften the truth, to live as if we are part of Babylon. And yet, God never asked Daniel to withdraw from Babylon. Daniel served there, worked there, influenced its leaders, blessed the city where God had placed him. But Babylon never captured Daniel's heart.

That's the challenge for us today. The choice isn't about compromise or isolation. Daniel shows us a better way. Faithful presence, fully engaged in the world without allowing the world to shape our allegiance. And isn't that what Jesus also called us to be? Salt? Light? Witnesses, not fearful, not isolated, but faithful.

And so, we don't begin by asking what does this prophecy mean? I want us asking: What kind of people should this and these prophecies make us? Because if our study simply increases our knowledge, we've missed the whole point. But if it deepens our trust, strengthens our courage, and teaches us to live more faithfully in Christ, then Daniel will have accomplished everything that God intended.

And that's the beautiful connection between Daniel and Revelation. Neither book was written merely to inform us about the future. Both were written to transform us in the present. And through every vision, every prophecy, and every kingdom. God's call remains the same. Be faithful.

V. FAITHFULNESS ISN'T EASY.

Daniel knew suffering. John knew suffering. And many believers around the world today know suffering. So, what gave them and gives them the strength to endure? The answer is the same in both books. They never lost sight of the end of the story. Because whenever heaven pulls back the curtain one final time, we will discover that God's people are called not merely to endure, but to endure with hope.

Daniel and Revelation begin with God's people in troubled times. Daniel lives in Babylon. John lives under Rome. Neither enjoys an easy life. neither sees immediate victory. Yet both books end with hope. Why? Because God always wants His people to see beyond today's headlines.

One of the greatest gifts God gives us is not an explanation for everything. It's hope. Hope doesn't mean pretending life is easy. It means knowing that suffering is not the last word. History is not the last word. Babylon is not the last word. Rome is not the last word. Jesus is the last word.

Listen to the closing words of Daniel. After all the visions, the peace, the kingdoms and the unanswered questions, God speaks personally to his servant and He says, "As for you, Daniel, go your way till the end. You will rest and then you will rise to receive your allotted inheritance." Deeply moving! Daniel doesn't receive answers to every question. In fact, instead God simply says in effect, "Trust Me. Go your way. You'll find rest along that way, but you will rise. Your inheritance is secure." In other words, Daniel, I've got your ending, just as He has yours, mine. God has our ending.

And as we come to the final pages of Revelation, we will see the seals, the trumpets, the bowls, the beast, the final judgment, and the new heaven and the new earth. How does the Bible end? not with fear, not with confusion, but with a promise. "Yes, I'm coming soon." The last promise Jesus gives the church isn't you'll understand everything finally. It's coming, That's our hope. Not simply that circumstances will improve. Our hope is a person. The person of Jesus Christ. The king is coming!

One of the dangers of studying prophecy is becoming fascinated with events instead of being fascinated with the Savior. Wars, nations, technology, timelines, speculation. But the Bible keeps directing us back to Jesus. Every prophecy points to Him. Every kingdom gives way to His kingdom. Every crown is laid before His throne and every knee will bow; every tongue will confess that Jesus Christ is Lord.

That's where history is heading. It's not moving toward chaos. It's moving toward Jesus. That's why we have hope. Not because God's people will escape suffering. Daniel didn't. John didn't. The apostles didn't. But because suffering never has the final word. Jesus does.

I often think of life like reading a novel. Halfway through, everything seems confused. The hero seems to be losing; the villain seems to be winning. But if you've already read the final chapter, then you read the middle very differently. Although you still feel the tension, and you still feel the pain, you know how the story ends.

Church, God has allowed us to read that final chapter. And because we know the ending, we can live faithfully in the middle chapters. That's what Daniel did. That's what John did. And that's what God calls us to do. We don't know what challenges our children and grandchildren will face. But here's what we do know. The throne is occupied. The land has overcome. The king is coming, and His kingdom will never end.

Therein, beloved, is our hope. Therein is the way in which we live faithful lives in times like this because the throne is occupied, the Lamb has overcome. The king is coming and His kingdom will never end.

Amen.
