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1C - DANIEL 7: The *Son of Man* is given Dominion (7:13-14)

Upto this point in the dream-vision, an awesome Judgment scene, presided over by the *Ancient of Days*, has taken place. The ungodly power, which had ruled the Earth, has been destroyed. So what comes next? This third and final episode of Daniel's "dream" presents the astounding revelation of what is in store for the future of humanity.

7:13 *I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.*

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I saw in the night visions

Again this phrase - "*I saw in the night visions*" - which appeared in verses 2 and 7, indicates not just a scene change, but a major change of direction in the drama that is unfolding before Daniel's eyes. Up to this point, the focus has been on the rise and fall of worldly empires, the *Beasts*, especially the "*fourth beast*", and the Judgment meted out to him. But here "the curtain falls", so to speak, and the drama shifts into a new "act": the Son of Man arrives to establish God's Kingdom in the Earth.

With the clouds of heaven there came one like a son of man

The Being who appears before the *Ancient of Days* is described as being "*like a son of man*". This does not mean that He was only a man. Rather that this heavenly or divine being was in human form. He has the appearance of a human being, yet arrives "*with the clouds of heaven*" - a clear symbol of divine authority. Clouds viewed from the ground take on a majestic appearance of grandeur, and probably this is why they appear a number of times in the Scriptures as an accompaniment to divine

appearances: Exodus 13:21-22, 19:9; Psalm 97:2, 104:3; Isaiah 19:1; Nahum 1:3; Matthew 24:30, 26:64; Mark 13:26, 14:62; Luke 21:27; Acts 1:9; 1Thessalonians 4:17; Revelation 1:7, 14:14.

The clouds are the veil or the “chariot” on which God comes from heaven to execute judgment against His enemies; cf. Ps 18:10 f., 97:2-4; 104:3, Isa 19:1; Nah 1:3. This passage forms the foundation for the declaration of Christ regarding His future coming. (from *Keil & Delitzsch Commentary on the Old Testament*, 1864)

“Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.” (Matthew 24:30) These words of Jesus clearly recall Daniel’s prophecy from this verse 13 and point straight to His Return at the End of the Age. ([2Thessalonians 1:7-10](#), [Revelation 19:11-16](#))

The “beast” world-powers ascend from the agitations of the political sea; the kingdom of God and the Son of man, on the contrary, descend from the clouds of heaven. Jesus made this point clear in John 8:23 - “You are from below; I am from above. You are of this world; I am not of this world.”

Several times Jesus proclaimed that He was the *Son of Man*, and this infuriated the religious establishment of His day. He was supposed to be nothing more than the “carpenter, the son of Mary and brother of James and Joses and Judas and Simon... his sisters”, so how could He also be the Messiah? (Mark 6:3) But the whole idea bound in the term *Son of Man* is that He would experience life as a normal human being, and this is what would enable Him to be a true son of man, which in turn gave him the right to become the King, Savior, and Deliverer of the entire human race.

Normally, the term “son of man” was used to distinguish human beings from God or angelic beings. Ezekiel, for example, was referred to as a “son of man” more than 90 times in the *Book of Ezekiel* - as a sort of...

continued admonition to the prophet to remember that he is a man like all the rest... to denote that he partook of the weakness and infirmities of the [human] race.... and, as the phrase “THE Son of

man” is used in the New Testament when applied by the Saviour to himself, there is an undoubted reference to this fact - that he sustained a peculiar relation to our race; that he was in all respects a man; that he was one of us; that he had so taken our nature on himself that there was a peculiar propriety [rightness, appropriateness] that a term which would at once designate this should be given to him. (*Albert Barnes’ Notes on the Whole Bible*, published in the 1800’s)

And of course, we note what Jesus Himself said, “*He [the Father] has given Him [Jesus] authority to execute judgment.*” Why? “*Because He is the Son of Man.*” (John 5:27)

So, more than any other title, Jesus identifies Himself as the “*son of man*”, the favorite name by which he chose to designate Himself when on the earth. (And in the *New Testament* He is called *Son of Man* no less than 88 times.)

When His main religious rival, the high priest, insisted before the Jewish council, “*I put You under oath by the living God: Tell us if You are the Christ, the Son of God!*” (Matthew 26:63, NKJV), Jesus told them the full truth, calling Himself the *Son of Man*, even though He knew it would result in being charged with blasphemy: “*in the future you will see the Son of Man seated in the place of power at God’s right hand and coming on the clouds of heaven.*” (Matthew 26:64)

[Jesus] used it [Son of Man] as one that would be understood to denote the Messiah; he used it as if it needed no explanation as having a reference to the Messiah. But this usage could have been derived only from this passage in Daniel, for there is no other place in the Old Testament where the name could refer with propriety to the Messiah, or would be understood to be applicable to him. (*Albert Barnes’ Notes on the Whole Bible*, published in the 1800’s)

This title is always associated with His coming again, because the kingdom that then awaits Him is that which belongs to Him as the Saviour of man, the Restorer of the lost inheritance. (from *Commentary, Critical and Explanatory on the Whole Bible* by Jamieson, Faussett, Brown - 1871)

Daniel, of course, could not know who this “*son of man*” was, but when Jesus came, His disciples eventually realized that here, right in their midst, was the very One of whom this ancient prophecy foretold, and who frequently referred to Himself as the *Son of Man*. Several years after the Crucifixion, John, in the *Book of Revelation*, received the visions that describe in much more detail what to expect at the Second Coming of the *Son of Man*: Jesus the Messiah will appear again, this time in glory and power, to usher in God’s Kingdom on Earth.

Up to this point in the dream-vision, the procession of empires has looked grim as can be - all of them symbolized as beasts. Humans are supposed to rank above the animals.

Satan, as the serpent, is the representative head of all that is bestial; man, by following the serpent, has become bestial. God must, therefore, become man, so that man may cease to be beastlike and become truly manly. (from *Commentary, Critical and Explanatory on the Whole Bible* by Jamieson, Faussett, Brown - 1871)

Humans, , who were made in the “*image of God*”, are supposed to be far superior to the animal kingdom. So to view the empires of man in terms of animals or beasts is disappointing. But now at last we see the arrival of a human, the *Son of Man*, represented, not in the form of a beast, but as a man. And He is about to receive a Kingdom, represented again, not in the form of a beast, but as an “*everlasting dominion, which shall not pass away.*” (7:14)

He came to the Ancient of Days and was presented before him

This is one of the few places where the distinct personalities of God and Jesus are shown to be separate. Two different specific personalities: the Son of man, who could only be Jesus Christ and the Ancient of Days, God the Father. We know this is Jesus because He referred to Himself as the “Son of Man” on numerous occasions... The Jews were well versed in their Scriptures, and Jesus at that time was deliberately letting it be known to those listening to Him that He was the Son of Man of the Book of Daniel (Matthew 26:63-64). Just as He appears in the clouds in this vision, He will also appear in the clouds at His return at His second coming (from [Endtime Ready](#) by Gaetan

Goyer)

He came to the Ancient of days... from him he came forth, and to him he returns, to be glorified with him... It was with a great deal of pleasure that he said, Now I go to him that sent me. But was he welcome? Yes, no doubt, he was, for they brought him near before him; he was introduced into his Father's presence, with the attendance and adorations of all the angels of God, Heb 1:6. God caused him to draw near and approach to him, as an advocate and undertaker for us (Jer 30:21), that we through him might be made nigh. By this solemn near approach which he made to the Ancient of days it appears that the Father accepted the sacrifice he offered, and the satisfaction he made, and was entirely well pleased with all he had done. (from *Matthew Henry's Commentary on the Whole Bible*, first published in 1706)

The *Book of Revelation* expands on this appearance of Christ before the Father:

Then I saw a Lamb who appeared to have been slain, standing in the center of the throne, encircled by the four living creatures and the elders. The Lamb had seven horns and seven eyes, which represent the seven Spirits of God sent out into all the earth. And He came and took the scroll from the right hand of the One seated on the throne. (5:6-7)

7:14 *And 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 one that shall not be destroyed.*

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And to him was given dominion and glory and a kingdom

They are given by him who has an unquestionable right to give them... For thine is the kingdom, the power, and the glory. (from *Matthew Henry's Commentary on the Whole Bible*, first published in 1706)

The act here appropriately denotes that God is the source of all power; that all who reign derive their authority from him, and that even the Messiah, in setting up his kingdom in the world, receives it at the hand of the Father. (*Albert Barnes' Notes on the Whole Bible*, published in the 1800's)

The kingdom then was given to Him in title and invisible exercise; at His second coming it shall be in visible administration. (from *Commentary, Critical and Explanatory on the Whole Bible* by Jamieson, Faussett, Brown - 1871)

The words, "dominion, and glory, and a kingdom were given to him," remind us of the expression used of Nebuchadnezzar, Dan 2:37... God gave to Nebuchadnezzar, the founder and first bearer of the world-power, a kingdom, and might, and majesty, and dominion over all the inhabitants of the earth, men, and beasts, and birds, that he might govern all nations, and tribes, and tongues (Dan 5:18-19), but not indeed in such a manner as that all nations and tribes should render him religious homage, nor was his dominion one of everlasting duration. These two things belong only to the kingdom of God. (from *Keil & Delitzsch Commentary on the Old Testament*, 1864)

God and His Son step in at this point in history to take away the authority that the *Beast* has deluded himself and the world into thinking is his and theirs alone.

The nature of the representation requires that we should look for the fulfillment of this in some great and momentous change in human affairs - some events that would take away the power of the "beast," and that would cause the dominion to pass into other hands. (*Albert Barnes' Notes on the Whole Bible*, published in the 1800's)

It was after His Resurrection that Jesus said of Himself, "*All authority in heaven and on earth has been given to me.*" (Matthew 28:18) So this portrayal of God handing the Kingdom to Christ must have happened at this time of His Resurrection.

At His first appearance (to Mary Magdalene), Jesus spoke these words, "*Touch me not; for I am not yet ascended to my Father: but go to my*

brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” (John 20:17, KJV)

From this it appears He had not yet received the Kingdom. So, if there is a specific timing to the event portrayed here - the *Son of Man* receiving the Kingdom from the *Ancient of Days* along with “*all authority in heaven and on earth*” - it would have been at this time, right after His Resurrection and encounter with Mary Magdalene.

That all peoples, nations, and languages should serve him

It is here foretold that the kingdom of the exalted Redeemer shall be, a universal kingdom, the only universal monarchy, whatever others have pretended to, or aimed at: All people, nations, and languages, shall fear him, and be under his jurisdiction, either as his willing subjects or as his conquered captives, to be either ruled or overruled by him. One way or other, the kingdoms of the world shall all become his kingdoms. (from *Matthew Henry’s Commentary on the Whole Bible*, first published 1706)

In the Book of Revelation, chapter 5, we read of a Heavenly Chorus, singing,

**“Worthy is the Lamb, who was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!”
And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying:
“To Him who sits on the throne and to the Lamb be praise and honor and glory and power forever and ever!”
And the four living creatures said, “Amen,” and the elders fell down and worshiped.
(Revelation 5:12-14)**

In the Gospels and the Book of Acts, we note that the disciples had latched onto these words, and other similar passages in the *Old Testament*, about having dominion and glory and all nations serving the *Son of Man*. However, they misunderstood these words, thinking that Jesus would immediately throw off the Roman yoke and establish His Kingdom. “*Lord, will you at this time restore the kingdom to Israel?*”

(Acts 1:6) Jesus had proven Himself to them through all His miraculous healings and power over nature, so they were quite convinced that He was well able to usher in the Kingdom of God. However, they were jumping to conclusions, and this led to some competition among themselves. (See [Mark 9:33-37](#), [Luke 22:24-27](#).)

There was something called the *“times of the Gentiles”* that they were not taking into account. So at the start of the Book of Acts, we read about Jesus instructing His followers that their job now was to spread the Good News of the Kingdom into all the world. Regarding the establishment of God’s Kingdom physically, He told them, *“It is not for you to know times or seasons that the Father has fixed by his own authority.”* (Acts 1:7)

His dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

Again, this passage corresponds to what Daniel observed about the dream that he and Nebuchadnezzar had experienced 50 years earlier.

And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever. (Daniel 2:44)

Interestingly, both revelations in chapters 2 and 7 end in much the same way. The world’s empires, as mere temporary usurpers, are destined for destruction, after which God’s eternal Kingdom will be established in the Earth.

That kingdom would extend over all the nations of the earth, and we are to look for the fulfillment of this only in such a universal reign of the Messiah...

The others, represented by the four beasts, would all pass away, but this would be permanent and eternal. Nothing would destroy it. It would not have, as most kingdoms of the earth have had, any such internal weakness or source of discord as would be the cause of its destruction, nor would there be any external power that would invade or overthrow it. (Albert Barnes’ Notes on the Whole Bible, published in the 1800’s)

It stretches our imaginations trying to figure out what the future Reign of Christ on Earth will be like. But here are a few suggestions: a visible and glorious Kingdom, Christ with His sceptre of authority ruling over the world, all nations and people subject to Him, all authority wielded by His people under Him. And it will be the spiritual reign of the Son of God over the Earth; that is, godly principles will prevail everywhere; the righteous will rule, and the Messiah's laws will be obeyed everywhere; everywhere peace and joy will abound.

There will be such a prevalence of his gospel on the hearts of all - rulers and people; the gospel will so modify all laws, and control all customs, and remove all abuses, and all the forms of evil; men will be so generally under the influence of that gospel, that it may be said that He reigns on the earth, or that the government actually administered is his. (*Albert Barnes' Notes on the Whole Bible*, published in the 1800's)

And as the former, worldly empires had their powerful rulers, so the Kingdom of God on Earth will have its powerful ruler: Jesus Christ.

The delivering of the kingdom to the people of God does not, according to the prophetic mode of contemplation, exclude the Messiah as its king, but much rather includes Him, inasmuch as Daniel, like the other prophets, knows nothing of a kingdom without a head, a Messianic kingdom without the King Messiah. (from *Keil & Delitzsch Commentary on the Old Testament*, 1864)

This great drama production presented in these verses to Daniel includes the appearance of the *Ancient of Days*, destruction of the "*fourth beast*", the arrival of the *Son of Man* and His reception of the Kingdom. The portrayal of these events helps us to grasp the full reality of the monumental change, the great upheaval that is going to take place in the Earth and human society.

Whether these behind-the-scenes events have happened exactly as portrayed is another question. For the portrayal of them in this chapter may well be a symbolic picture. But the important thing for us is that we can rejoice that the Earth and human society will not stay trapped in its present miserable state. The great change to come - that is, God's desire

and plan to come and live with us as part of His family - has been set into motion, and nothing can stop it. And when the fullness of God's Kingdom arrives, how wonderful it will be, and what a great reward for suffering humanity to enter into that glorious future era!

Continue to [Daniel 7:15-28, Angel's Explanation, Daniel Signs Off](#)