



Daniel's Vision
Of The Son
Of Man

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Chapter 1 - INTRODUCTION

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. 14 And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

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INTRODUCTION

In the book of Daniel, the grandeur of earthly kingdoms is diminished, and finally swallowed up, by the glory of God. As soon as men appear to be invincible, and their kingdoms unconquerable, our attention is turned to the God of heaven. If circumstances arise that seem to put the people of God in an impossible situation, our hearts are made to consider the Living God who both intervenes in the affairs of men and controls them. The consistency of this is most remarkable, as the following instances confirm. These are all recorded in Daniel prior to our text.

CONTROLS

1. When Nebuchadnezzar besieged Jerusalem, captured the king, and carried away vessels of the Temple, we are told the Lord gave these things into his hand (1:1-12).
2. God gave Nebuchadnezzar a kingdom, majesty, glory, and honor (2:37-38; 5:18-19).
3. The breath of Belshazzar was in God's hand, and his ways were from Him (5:23).
4. God numbered Belshazzar's kingdom, finished it, weighed Him in the balances, found him deficient, and gave his kingdom to the Medes and Persians (5:26-28). The affairs of this world are under the control of the God of heaven. If this was not the case, He could not work all things together for our good (Rom 8:28), and would be powerless to not allow us to be tempted above what we are able to bear (1 Cor 10:13). Neither, indeed, could He nourish and sustain the people of God through the various difficulties and vicissitudes of life. All of those things presume the unwavering, consistent, and absolute control of God.

GOD INTERVENES

1. God brought Daniel into favor and tender love with the prince of the eunuchs (1:9).
2. God gave the four children of Judah knowledge, skill, and wisdom (1:17).
3. The Lord revealed the secret of Nebuchadnezzar's dream to Daniel (2:19,23).
4. God made known to Nebuchadnezzar what would take place in the latter days (2:28,29).
5. In the reign of powerful kings, God would set up a kingdom that would never be destroyed (2:44,45).

6. God sent His angel, delivering the three Hebrew children from the fiery furnace (3:28).
7. God decreed the humbling of Nebuchadnezzar by driving him from men, and causing him to live with beasts and eat grass (4:24-25).
8. In one hour, God humbled Nebuchadnezzar as He had decreed, deposing him from the throne (4:31-33; 5:20).
9. God delivered a message to Belshazzar during a feast, sending a hand that inscribed a message addressed to him on the wall of the palace (5:5).
10. God numbered Belshazzar's kingdom, finished it, weighed him in the balances, found him deficient, and gave his kingdom to the Medes and Persians (5:26-28).
11. God sent an angel and delivered Daniel from the lions (6:22).
12. Daniel sees Divine judgment intruding into the affairs of men, ridding the world of despotic governments (7:9-10).

The saved of the Lord are not left to their own, and their enemies do not operate with a free and unhindered hand. God, because of His great power and nature, can break into the affairs of men for either blessing or cursing, for lifting up or casting down. That is simply the way things are. The people of God are to live with this in mind. They are to pass through their trials with this in mind. They are to pray with this in mind. They are to consider the threatening times in which we live with this in mind.

Chapter 2 - DECLARATIONS OF SOVEREIGNTY

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. 14 And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

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DECLARATIONS OF SOVEREIGNTY

In His declaration concerning the then coming Christ, Daniel was told of His Sovereignty – "And there was given Him DOMINION, and glory, and a KINGDOM, that ALL people, nations, and languages, should serve Him: His dominion is an EVERLASTING DOMINION, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan 7:14). This was in perfect accord with the manner in which Daniel had been exposed to the God of heaven. He saw, heard, and comprehended things related to Divine Sovereignty, and believed and proclaimed them.

1. God changes times, removes and sets up kings, gives wisdom to the wise, and knowledge to those of understanding (2:21).

2. God reveals deep and secret things, knows what is in darkness, and light dwells with Him (2:22).
3. The God of heaven reveals secrets (2:28).
4. God is the God of gods, Lord of kings, and Revealer of secrets (2:47).
5. God was able to deliver Shadrach, Meshach, and Abednego from the fiery furnace (3:17).
6. There is no god who can deliver as the God of heaven (3:29).
7. God's signs are great, His wonders mighty, His kingdom everlasting, and His dominion from generation to generation (4:3).
8. The Most High rules in the kingdoms of men, giving them to whomever He pleases (4:25).
9. God lives forever, His dominion is everlasting, and His kingdom from generation to generation (4:34).
10. God does what He desires in the army of heaven and among the inhabitants of the earth, and no one can hinder or question Him (4:35; 5:21).
11. All of God's works are truth, His ways judgment, and He is able to abase those who walk in pride (4:37).
12. God is the living God, is steadfast forever, His kingdom will not be destroyed, and His dominion will be to the end (6:26).
13. God delivers, rescues, and works signs and wonders in heaven and earth (6:27).

This is a point God wants the world to know. He taught the world this aspect of His nature in the flood, the dispersion at Babel, the calling of Abraham, and the deliverance of Israel. It is also seen in the sustaining of those who live by faith, and the inability of the devil and his hosts to carry out their will. Jesus Christ must be perceived within the context of Divine Sovereignty.

The word "Sovereignty" is used in the New King James Version (1 Sam 14:47) – "So Saul established his SOVEREIGNTY over Israel" (1 Sam 14:47). The King James Version reads, "Saul took THE KINGDOM over Israel." It is used seven times in the New American Standard Bible (Psa 108:19; Isa 17:3; Dan 4:31.36; 5:18; 7:27; 11:4). The King James Versions reads "KINGDOM." The NIV uses the word twice (Dan 5:18; 7:27). Again, the King James Versions reads "KINGDOM." I am using the word "sovereignty" in the sense of God's Kingdom. As it regards the Lord Jesus, it is "HIS KINGDOM" (Isa 9:7). The text of this series presents the Kingdom over which Jesus presides as one characterized by "DOMINION" – in fact it is an "everlasting dominion, which shall not pass away" (Dan 7:14). God's "so great salvation" (Heb 2:3) is initiated, maintained, and brought to its culmination within a sovereign, all powerful Kingdom. That salvation cannot be overturned, nullified, or weakened in anyone who maintains the "fellowship" with Christ into which we have been called (1 Cor 1:9).

OBSERVATION

As if this remarkable and consistent testimony is not enough, Daniel has been shown the throne of God – a throne established for judgment and reckoning with

His creation. That judgment is seen not only as incontestable, but irresistible (Dan 7:9-10). While some theologians have concocted jargon like “irresistible grace,” they ought to be thinking more about the inevitability, certainty, and finality of Divine judgment, as well as His blessing.

Now the Divine manner is once again chronicled in Daniel’s vision. Because the final phase of worldly history is governed by “the Man Christ Jesus,” He is now introduced to Daniel. This is the One who appeared “to put away sin by the sacrifice of Himself” (Heb 9:26). He is the One who “destroyed” the devil (Heb 2:14), “blotted out” the “handwriting of ordinances that was against us” (Col 2:14), and plundered “principalities and powers” (Col 2:15). He is the One through whom God speaks to men in “these last days” (Heb 1:1-2). This is the One who alone enabled God to be both “Just and Justifier” (Rom 3:26).

This is the One through whom God will judge the world in righteousness (Acts 17:31), and to whom all judgment has been committed (John 5:22). It is not possible, therefore, to focus upon the demise of worldly kingdoms without bringing “the Son of man” into the picture. Nearly six centuries before “the Word was made flesh and dwelt among us” (John 1:14), Daniel is given to see Him in majesty and splendor.

It is seriously wrong for any purported preacher, teacher, or church, to focus on something other than Jesus. Yet, this is being done by men who stress marriage, health and wealth, youth, evangelism, the church itself, etc. Before the conclusion of all things, Jesus Himself, because He is Sovereign, will overthrow such teaching, and the ones who developed it. All religious error, regardless of its perpetrator, is destined for the everlasting trash heap, and it is Jesus Himself who will cast it there, and everyone will know it. When Jesus is revealed, He will be revealed as the Sovereign One He is right now (1 Tim 6:15). Everyone will see Him as He is, yet it will profit only those who have lived in harmony with His reign.

Chapter 3 - THE INTENTION OF THIS SECTION

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

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THE INTENTION OF THIS SECTION

The intention of this section is to confirm that the most powerful and successful governments of this world could not delay the promised coming of the Messiah for one millisecond – much less prohibit it from coming at all. Men cannot cause

the appointments of God to be postponed. The doctrine that teaches men to hurry and convert the world so Jesus will come shortly and not be delayed, has done nothing more than display the ignorance and foolishness of men.

At the time Daniel was given this word, Babylon ruled the world—the first global empire. Following its overthrow by the Medes and the Persians, they would rule the entire world. Following their overthrow by the kingdom of Greece, Greece would rule the world. Following the overthrow of Greece by Rome, it would rule the world (Dan 2:31-43). Then with the certainty that can only come from the Almighty God, Daniel told Nebuchadnezzar, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan 2:44).

This is the same kingdom of which Isaiah prophesied (Isa 9:7). It is the same kingdom John the Baptist announced was at hand (Mk 1:14). It is the same kingdom Jesus preached (Matt 4:17). It is the same kingdom Jesus told His disciples to declare was at hand (Matt 10:7). It is the same kingdom into which Paul taught God has translated us (Col 1:13). It is the same kingdom which Paul affirmed, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom 14:17).

Nowhere is there the slightest hint that this Kingdom is, or can be, in any way influenced by men. It is a kingdom that influences men. It began to be perceived precisely when the Lord purposed for it to be perceived. It was preached as being near, or at hand, precisely when God determined that was to be announced.

This Kingdom was delivered into the hands of the exalted Christ exactly when God had purposed – when Jesus had died, was raised from the dead, tutored His disciples for forty days, ascended back into heaven, and was enthroned at the right hand of God (Eph 1:19-22; Phil 2:9-10; 1 Pet 3:22). The involvement of men in this Kingdom was announced at a very exact time – on the first day of Pentecost that occurred after Jesus had died – fifty days later.

From Daniel's vantage point, the Christ would enter the world on schedule, return to heaven, and would receive all power in heaven and earth. For the believers of succeeding generations, this is intended to confirm that Divine purpose drove the entrance of Christ into this world, not mere human need – although that was in the Divine equation. Not only did Babylon, the Medo-Persians, Greece, and Rome, rise when God had determined, and continue only as long as He had purposed, the ultimate King also appeared when God had appointed. Satan was powerless to thwart the coming of Christ, His atoning death, His resurrection, His ascension, or His enthronement. Neither, indeed, will he be able to delay His judgment for a moment, nor will those who oppose "the Son of man" be able to avoid that judgment. The reins of the Kingdom are in His hands alone, and He is wielding that power wisely for the good of the saints. Now, at this present time, we are, by Divine appointment, living in "the day of salvation" – "the accepted time." The duration of this time has been determined

by God, and He has not revealed the time when it will be terminated. But that time has been determined, and it will come to pass precisely at the time God has appointed.

Now is the time to take advantage of this “day of salvation.” If men choose to delay participating in this Kingdom, God will not adapt His schedule to their vacillating will. His longsuffering will be concluded when Jesus returns – and He will return as a King that has been ruling the Kingdom of God ever since He sat down at the right hand of God.

That element of Divine certainty is in the revelation given to Daniel concerning the reigning Christ.

Chapter 4 - ONE LIKE THE SON OF MAN

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

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ONE LIKE THE SON OF MAN

“I saw in the night visions, and, behold, ONE LIKE THE SON OF MAN came with the clouds of heaven . . . ” (Dan 7:13a)

While we may have grown accustomed to hearing of the humanity of the Savior, this aspect of His person has not always been clear. The coming Savior was identified as “The Branch” (Zech 3:8), “Righteous Branch” (Jer 23:5), “The Branch of Righteousness” (Jer 33:15), “a tender plant, and as a root out of a dry ground” (Isa 53:2), “a Nail” (Isa 22:23,25), “an Ensign for the people” (Isa 11:10), “a Stone, a Tried Stone, a Precious Corner Stone, a Sure Foundation” (Isa 28:16), “a covenant of the people” (Isa 42:6a), “a light of the Gentiles” (Isa 42:6b), “Plant of Renown” (Ezek 34:29), “a sanctuary” (Isa 8:14), and “a Scepter” (Num 24:17). It took extraordinary understanding to associate these appellations with a Person, or Man.

Although there were relatively frequent references to the Redeemer being a Man, prior to Jesus, the experience of the people of God was quite different. Before the Lord Jesus Christ, the grandest displays of Divine intervention consistently came through the disposition of ANGELS, not mere men.

1. After sin entered the world, Cherubims were sent to keep the way of the tree of life, so no one had access to it (Gen 3:24).
2. This was true of the flood, when God came “with ten thousands of His saints” (Jude 1:14).
3. The destruction of Sodom and Gomorrah was by angels (Gen 10:1-15)

4. The deliverance Israel from Egypt was by angels (Ex 23:23; 32:34; Num 20:16)
5. The Law as given by angels (Acts 7:53; Gal 3:19).
6. Even the personal deliverances recorded in this book of Daniel came through the hands of holy angels (3:28; 6:22).
7. Warnings were delivered by angels (Judges 2:1).
8. An angel was sent to call and instruct Gideon (Judges 6:11-13).
9. An angel informed Manoah and his wife of the imminent birth of Samson, and his role (Judges 13:6-7).
10. An angel commissioned Elijah (1 Kgs 19:5).
11. God “sent an angel to Jerusalem to destroy it” (1 Chron 21:15).
12. An angel “cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria” (2 Chron 32:21).
13. Angels were given charge over God’s people (Psa 91:11-12).
14. An angel informed Zecharias of the birth of John the Baptist (Lk 1:11-17).
15. An angel informed Mary that she was going to bear the Son of God (Lk 1:26-33).
16. An angel was sent to inform Joseph of Mary having the Son of God (Matt 1:20).
17. Angels informed certain shepherds of the birth of the Savior (Lk 2:9-14).
18. An angel, instructed Joseph what to do when the life of the child Jesus was threatened (Matt 2:13).

However, when Daniel was given a vision of the throne of God, and of the dispensing of Divine power, He does not see an angel, or angels being given a Kingdom. He sees one “like unto the Son of Man” –not like an angel, but “One like the Son of Man.” He did not see one like Moses, or like Elijah, or Elisha – prophets sent to the people before him.

Now Daniel will be shown a Man with Divine qualities – one who, although He is like man, is also like God. There is only one Person in all of history who was 100% man and 100% God. That is the Lord Jesus Christ, and this part of the vision pertains to Him.

NIGHT VISIONS

“I saw in the night visions . . .” Daniel keeps looking at the vision, and more of God’s purpose is unfolded to him. Thus other versions read, “I KEPT LOOKING in the night visions” (NASB), and “As I WATCHED in the night visions” (NRSV). What extraordinary things Daniel was given to see! This vision could not have happened through the instrumentality of the mightiest of prophets. It came from the Almighty God, and made known things that could not be made known by any other means.

It should be noted at this point that those who cannot concentrate on the things of God during the night, when there are fewer distractions, will not be able to adequately ponder them during the day, when there is more competition for their attention.

Chapter 5 - THE SON OF MAN, #2

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

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THE SON OF MAN, #2

"I saw in the night visions, and, behold, ONE LIKE THE SON OF MAN" (Dan 7:13a).

These magnificent "visions" commenced in the first year of Belshazzar's reign, which was to mark the end of the reign of Babylon. These visions did not occur during the first appearance of beastly governments, or after they had disappeared. Nor, indeed, do they conclude with the revelation of God the Judge. Daniel will be shown some of the means through which God will judge the world. It will be through a Man.

Earlier, a dream had been given to Nebuchadnezzar that depicted the revelation of the kingdom of God as a small stone "cut out without hands," and growing into "a great mountain" that "filled the whole earth" (Dan 2:34-35,44-45). That dream, however, provided no introduction to the Savior who was to govern that Kingdom, following His fulfillment of a specific mission He fulfilled as a Man on earth – His death, burial, resurrection, and ascension.

During those ancient times, even though certain heathen had dreams from God, with God speaking to them in some of them (Gen 20:3; -6; 40:2-5; 41:1-7), no heathen was ever given advance information about a coming Messiah. Such revelations were only given to the Jews – particularly Moses and the Prophets. The Lord did reveal some things relative to certain times to Balaam, a heathen. He only gave him a vague reference to One, whom we know, was the Christ: "I shall see him, but not now: I shall behold Him, but not nigh: there shall come A STAR OUT OF JACOB, and a SCEPTER SHALL RISE OUT OF ISRAEL, and shall smite the corners of Moab, and destroy all the children of Sheth" (Num 24:17). But Balaam did not receive a single word relative to the redemption that is in Christ Jesus.

This is the only place in Moses and the Prophets where the coming Messiah is referred to as "the Son of man." Although the expression is used 107 times in Genesis through Malachi, only here is it used exclusively of the coming Redeemer. One other possible allusion is found in the eightieth Psalm – "Let Thy hand be upon the man of thy right hand, upon THE SON OF MAN whom thou madest strong for Thyself" (Psa 80:17). However, it is not marked with the clarity provided in the visions of Daniel.

Further, when Jesus was going about “doing good, and healing all who were oppressed by the devil” (Acts 10:38), the Gospels record Him referring to Himself as “the Son of Man” eighty-three times – but none of them were spoken to heathen, or non-Jewish people.

When speaking to some Athenian philosophers, Paul referred to the enthroned Jesus as “that Man” whom God had “ordained” to “judge the world in righteousness” (Acts 17:31). He did not proclaim Christ’s vicarious and atoning death, nor His triumphant resurrection as “the Last Adam” (1 Cor 15:45), and “the Second Man” (1 Cor 15:47). Those perspectives are not intended to be told to those who have no interest in the God of heaven.

When the Spirit says “LIKE the Son of man,” He means this Person had Divine qualities and exercised Sovereign prerogatives, YET DID SO IN THE FORM OF A MAN. He was not totally like men. No other man could multiply bread, heal multitudes of people, expel demons, read the hearts of men, effectively command nature, etc. No man ever did speak like He did (John 7:46). He was “like” us, but also wholly distinct from us.

Equally true, “like” does not mean He really was not a man, but only the appearance of a man was prominent in Him. Daniel was not seeing the preexistent Word “in the form of God” (Phil 2:6), but in His redemptive capacity as a man. Because the Word had not yet been made flesh, Daniel saw Him prophetically as “LIKE the Son of man.” He was given to see the crucified, risen, exalted, and reigning Christ AFTER He had completed His earthly tenure. The Savior never “took upon Him the form of a servant and was made in the likeness of men” UNTIL He appeared as a Babe in Bethlehem of Judea.

Because the humanity of Christ is so critical to our redemption, and the reason judgment has been given to Him, some time must be given to establishing this aspect of the Savior. We are saved through the humanity of Christ, and that is why much is made of this in Scripture.

Chapter 6 - REPRESENTATIONS BY MOSES AND THE PROPHETS

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

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REPRESENTATIONS BY MOSES AND THE PROPHETS

Early in history, God revealed redemption from the fall would come from within humanity itself – the Offspring, or “Seed,” of the woman. The Offspring would be unique, to be sure, yet would be altogether “the Son of man” as well as “the Son of

God.” Among other things, this meant the Savior would be DISCERNIBLE to men, and would be able to EMPATHIZE with their condition. The depictions of the coming Savior makes His personal identity with humanity very clear. There was a detectable identity of Jesus with the race He came to save.

SEED OF WOMAN. “And I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel” (Gen 3:15). Here is the first promise of a Savior, and it was spoken to the devil, with the whole human race being present. In it both the greatness of God and the intricacy of salvation are seen. The demise of the devil would come from the appointed Offspring of the very one Satan deceived (1 Tim 2:14)! The Rescuer of humanity would come from the race itself – the very race of which it is said, “All have sinned and come short of the glory of God” (Rom 3:23).

SEED OF ABRAHAM. “For verily He took not on Him the nature of angels; but He took on Him the SEED of Abraham” (Heb 2:16). “Now to Abraham and HIS SEED were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy SEED, which is Christ” (Gal 3:16). When called, Abraham was a man without a background of knowing God, whose lineage was traced back to idolatry (Josh 24:2). Yet, because he became a man of faith – a chosen man – he became the progenitor of a race through which the Savior would be brought into the world. Jesus was His primary “Seed.”

A PROPHET FROM THE MIDST OF ISRAEL. “The LORD thy God will raise up unto thee a PROPHET from the midst of thee, of thy brethren, like unto me [Moses]; unto Him ye shall hearken” (Deut 18:15). From among the Israelites themselves, who were anything but ideal, would come the Prophet, bearing the message of salvation – the One through whom recovery from the fall would be accomplished. It would not come by an angel, but through a Man. He would be the primary Offspring of Israel, and the One through whom God would speak.

SON OF DAVID. “The LORD hath sworn in truth unto David; He will not turn from it; Of the FRUIT OF THY BODY will I set upon thy throne” (Psa 132:11).

“The book of the generation of Jesus Christ, THE SON OF DAVID, the Son of Abraham” (Mat 1:1). “Concerning His Son Jesus Christ our Lord, which was made of THE SEED OF DAVID according to the flesh” (Rom 1:3). Jesus Christ came from the kingly lineage of David. He was David’s ultimate Offspring, who would sit upon the throne from which the salvation of men and the open subjugation of the enemies of God would be accomplished. David was the man – the repentant man (Psa 51) – of whom God said, because of his sin with Bathsheba, “by this deed thou hast given great occasion to the enemies of the LORD to blaspheme” (2 Sam 12:14). Yet, his primary offspring, or Son, was the Lord Jesus Christ.

A SON IS GIVEN. “For unto us a Child is born, unto us A SON IS GIVEN: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and

with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this" (Isa 9:6-7). The ultimate "Jew" is the Lord Jesus Christ. Thus Jesus Himself affirmed, "salvation is of the Jews" (John 4:22). In a very real sense, He is the Son of that nation, the Child given to them by the Living God. This is the manner in which God spoke of the coming Messiah. He did not provide Israel with a thorough description of "The Word," who was in the beginning, and was with God (John 1:1-2). ALL of the descriptions of the coming Messiah pertained to Him as "The MAN Christ Jesus" (1 Tim 2:5). This is because God intends for the Savior Himself to be known by men! It is a sin of unspeakable magnitude to be ignorant of Jesus Christ.

Chapter 7 - THE SON OF MAN – REPRESENTATIONS BY JESUS

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like THE SON OF MAN came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

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THE SON OF MAN – REPRESENTATIONS BY JESUS

Jesus said much about Himself, particularly as "the Son of Man."

1. "But that ye may know that the Son of man HATH POWER on earth to forgive sins (Matt 9:6).
2. "For the Son of man IS LORD even of the sabbath day" (Matt 12:8).
3. "The Son of man SHALL SEND forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity" (Matt 13:41).
4. "For the Son of man SHALL COME in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matt 16:27).
5. "For the Son of man IS COME to save that which was lost" (Matt 18:11).

REPRESENTATIONS BY THE APOSTLES

Preaching and teaching concerning the Person, accomplishments, present reign, and second coming, were frequently mentioned by the Apostles. They always presented Jesus, declaring His accomplishments as "the Man." Our salvation, sanctification, and justification are not based upon who Jesus was prior to coming into this world, but what He accomplished AFTER coming into the world. His ministry in heaven is also based upon those accomplishments.

1. "And daily in the temple, and in every house, they ceased not to TEACH AND TO PREACH Jesus Christ." (Acts 5:42).
2. "But we preach CHRIST CRUCIFIED, unto the Jews a stumblingblock, and unto the Greeks foolishness" (1 Cor 1:23).

3. WORD MADE FLESH. "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was MADE FLESH, and dwelt among us, (and we beheld HIS GLORY, the glory as of the only begotten of the Father, FULL OF GRACE AND TRUTH" (John 1:1,14).
4. Jesus ENTERED THE WORLD, coming from the eternal realm. Micah said His goings forth were "from everlasting" (Micah 5:2). Notwithstanding, He entered the world as a Man, being "made flesh" (John 1:14).
5. Jesus' HUMANITY is the Divinely appointed agency through which we are saved. That salvation consists of three parts. First, His atoning death (Col 1:22; Heb 2:14). Second, His triumphant resurrection (Rom 1:4; 1 Pet 1:3; 1 Pet 3:21). Third, His effective intercession (Heb 7:25). All of these required the humanity of Jesus – the Word becoming "flesh," and dwelling among us.
6. "It is Christ THAT DIED, yea rather, that is RISEN AGAIN, who is even AT THE RIGHT HAND OF GOD, who also MAKETH INTERCESSION for us" (Rom 8:34).
7. "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now RECEIVED THE ATONEMENT." (Rom 5:11).
8. "God is faithful, by whom ye were called unto THE FELLOWSHIP OF His Son Jesus Christ our Lord" (1 Cor 1:9).
9. "But thanks be to God, which giveth us the victory THROUGH OUR LORD JESUS CHRIST." (1 Cor 15:57).
10. "Having predestinated us unto the adoption of children BY JESUS CHRIST to Himself, according to the good pleasure of His will" (Eph 1:5)
11. "But of Him [God] are ye in Christ Jesus, who of God IS MADE UNTO US wisdom, and righteousness, and sanctification, and redemption" (1 Cor 1:30).
12. "And in the midst of the seven candlesticks one like unto THE SON OF MAN, clothed with a garment down to the foot, and girt about the paps with a golden girdle" (Rev 1:13). "And I looked, and behold a white cloud, and upon the cloud one sat like unto THE SON OF MAN, having on His head a golden crown, and in His hand a sharp sickle" (Rev 14:14).

The term "Son of man" not only accents the humanity of the Savior, but His preeminence among men. He is the premier Man, the ultimate Offspring of woman, and the appointed Representative of our race. He is, in fact, the ONLY Man God has accepted upon the basis of His person and work. All others are accepted by virtue of their identity with Him.

He was MADE of a woman, MADE under the Law. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal 4:4-5).

The woman, who was deceived by the devil (1 Tim 2:14), became the vehicle through whom humanity is rescued from the fall! This is the Lord's doing, and it is marvelous in our eyes. Having been brought into the world, the manhood of the Savior was confirmed by Him being subject to the Law of God. This is said of

no angel, seraph, or cherub. Such holy personages obey God's commandments, but are not subject to "the Law," which is made for the lawless and disobedient. The "Son of man," however was "made under the Law," not because He was disobedient, but because under it He would "learn obedience by the things that He suffered" (Heb 5:8). When Jesus perfectly fulfilled the Law, it ceased to be the basis for men becoming righteous (Rom 10:4). Although He did not sin, yet He "suffered being tempted" (Heb 2:18). All of that is involved in Jesus being called "the Son of man." Incidentally, Jesus referred to Himself as "the Son of Man" no less than eighty-four times.

Chapter 8 - THE LIKENESS OF SINFUL FLESH

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

Lesson 8 of 39

I am continuing in the exposition of the term applied to Jesus: "The Son of Man." Daniel is the only one among Moses and the Prophets who used this expression in reference to the coming Savior. The Gospels record Jesus using it eighty-four times. When he was martyred, Stephen referred to the glorified Christ, whom He saw at that time, as "the Son of Man" (Acts 7:56). He is also referred to in this manner in Hebrews (Heb 2:6), and the Revelation (Rev 1:13; 14:14).

THE LIKENESS OF SINFUL FLESH

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in THE LIKENESS OF SINFUL FLESH, and for sin, condemned sin in the flesh" (Rom 8:3).

By saying "the likeness," the Spirit is not suggesting the body of Jesus was not real. His was a very real body of flesh and blood: one in which He grew in wisdom, and stature, and favor with God and man (Luke 2:52). It was a body in which He was not only "tempted in all points like as we are" (Heb 4:15), but "suffered being tempted" (Heb 2:18). Yet, because Jesus was "undefiled" and "separate from sinners" (Heb 7:26), He is said to have come "in the LIKENESS of SINFUL flesh." His "flesh," though very real, was not contaminated by sin prior to His death on the cross. At that time, because His body was not "sinful," God laid the iniquities of us all upon Jesus (Isa 53:6). These were put into His body – His sinless body. Therefore Peter wrote of Jesus, "Who His own self BARE OUR SINS IN HIS OWN BODY ON THE TREE, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet 2:24).

As “the Son of Man,” He was MADE LIKE UNTO HIS BRETHREN. “Wherefore in all things it behooved Him to be made LIKE UNTO HIS BRETHREN, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted” (Heb 2:17-18). “His brethren” are those who have been “joined” to Him (1 Cor 6:17), and are, in fact, His “brethren,” or brothers. These brethren, the saved, have the same Father as Jesus, the Son of Man, has. As it is written, “For both He that sanctifieth [Jesus, the Son of Man] and they who are sanctified [the saved ones] are all of One [God the Father]: for which cause He is not ashamed to call them brethren” (Heb 2:11). In order for Jesus to save us, He had to be made like unto us. He had to meet the enemy of humanity on his own turf, so to speak. He had to pass through the same waters that had overflowed our race, and triumph over death as a Man. In particular, this qualified Him to be a merciful and faithful High Priest. He could now be touched with the feelings of human weakness. Because He Himself survived the assaults of the devil and the lure of the flesh, He is able to succor, or minister to, those who “are tempted.” He knows the way through the morass of the world, which is slated for destruction. He knows how to wade through the waters of temptation, and come out of them uncontaminated. He knows how to successfully journey through the earth to heaven. That is why He leads, and we follow.

Chapter 9 - THE LAST ADAM

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 9 of 39

This is a continued delineation of the term “the Son of Man.”

THE LAST ADAM

“And so it is written, The first man Adam was made a living soul; THE LAST ADAM was made a quickening spirit” (1 Cor 15:45).

Jesus was a Man whose fleshly lineage, so far as appearance was concerned, could be traced all the way back to Adam (Lk 3:23-28). Yet, He was “the last Adam.” That is, because He had no fleshly offspring, and from heaven’s view, and so far as God is concerned, the Adamic lineage actually ENDED with Him. It is no longer accepted in heaven! To be included with Jesus, heaven demands a new birth (John 3:3,5; 1 Pet 1:23), and regeneration (Tit 3:5).

The fleshly lineage [according to appearance] of Jesus is traced from Christ back to Adam by Luke: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, . . . Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God" (Luke 3:23-38). In saying Adam was "the son of God," reference is made to Adam's creation, as compared with a birth. He was created a full grown and mature man, having no mother. Jesus is the Son of God in a similar sense. He was a special Creation of God, having no earthly father. Jesus' lineage is also traced back to Abraham (Matt 1:1-17). That fleshly lineage abruptly terminated with Jesus, for He had no fleshly offspring, as did all of the predecessors in His lineage. As the prophet said, "He was taken from prison and from judgment: and WHO SHALL DECLARE HIS GENERATION? For He was cut off out of the land of the living" (Isa 53:8; Acts 8:33). Yet, His offspring are more numerous than all the others. This is why He is called "The Everlasting Father" (Isa 9:6). His "children" were given to Him by His Father (Heb 2:13-14), and when fully seen, are "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" (Rev 7:9). Jesus' children were given to Him by His Father. He is quoted as saying to God the Father, "I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee. And again, I will put My trust in Him. And again, Behold I and the children which God hath given Me" (Heb 2:12-13).

Notice that Jesus' "children" are also referred to as His "brethren." This is because they have the same Father as Himself. They are His "children" because His Father begat them. They are referred to as "begotten of God" (1 John 5:18). So far as the "children's" relationship to one another, "Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth HIM THAT BEGAT [the Father] loveth him also that is begotten of him [Christ's brethren]" (1 John 5:1). In the families of Adam, Abraham, Isaac, Jacob, and David, there was strife. But it is strictly forbidden in the house of Jesus – "whose house we are. "But Christ as a Son over His own house; whose house are we, IF we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb 3:6). No person who is holding tenaciously to "the confidence and the rejoicing of the hope firm unto the end" strives with others doing the same thing. The "one hope" (Eph 4:4) they possess firmly unites them with one another.

Until Jesus comes again, members of His generation will remain on the earth as salt and light (Matt 5:13-14). Satan will not be able to remove this generation – the "generation" of Jesus.

The precision of this view is confirmed in Matthew's genealogy of Jesus. He cites forty-two generations from Abraham to Christ, grouping them in three clusters of fourteen. He affirms "So all the generations from Abraham to David are FOURTEEN GENERATIONS; and from David until the carrying away into Babylon are FOURTEEN GENERATIONS; and from the carrying away into Babylon unto Christ are FOURTEEN GENERATIONS" (Matt 1:17).

FOURTEEN GENERATIONS are said to have passed “from Abraham to David” (Abraham, Isaac, Jacob, Judas, Phares, Esrom, Aram, Aminadab, Naasson, Salmon, Booz, Obed, Jesse, David). FOURTEEN GENERATIONS “from David to the carrying away into Babylon” (Solomon, Roboam, Abia, Asa, Josaphat, Joram, Ozias, Joatham, Achaz, Ezekias, Manasses, Amon, Josias, Jechonias). FOURTEEN REMAINING GENERATIONS were “from the carrying away into Babylon until Christ” (Salathiel, Zorobabel, Abiud, Eliakim, Azor, Sadoc, Achim, Eliud, Eleazar, Matthan, Jacob, Joseph the husband of Mary, Jesus). In counting these generation, it will become apparent that ONLY FORTY-ONE are listed, not forty-two. FOURTEEN are listed from Abraham to David, and FOURTEEN from David to the carrying away into Babylon. But ONLY THIRTEEN are listed from the carrying away unto Babylon to Christ Jesus. Some have attempted to explain this by saying David and Josiah are to be counted twice. That mode of reckoning, however, leaves Christ out, terminating with Joseph. Still others are of the opinion the third list includes Mary as well as Joseph. Some believe Matthew made a mistake. Still others account for the difference by saying David is listed twice.

These explanations are wholly unacceptable. The word “begat” is mentioned thirty-nine times in this passage. Add to that number Joseph [Mary’s husband], whose begetting is not mentioned as it is in Luke’s lineage (Lk 3:23), and Jesus who is not declared to have begotten any fleshly lineage, and you have forty-one generations, not forty-two.

The forty-second generation is accounted for in Christ’s own generation, which was a spiritual one, not a fleshly one. That generation is His by virtue of redemption. It is written of that generation, “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal 3:29). The word “Christ’s” denoted, then, His particular generation. Isaiah asked, “who shall declare His generation” (Isa 53:8; Acts 8:38). His generation is His children, given to Him of His Father. They are His “seed,” as affirmed in Galatians 3:29: “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal 3:29). The expression “if ye be Christ’s” equates to saying “if ye be Christ’s seed, or children.”

From the standpoint of being the father of fleshly seed, Jesus was the same as a barren woman. Taking up this figure, and likening it to Sarah, Isaiah shouts out, “Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for MORE ARE THE CHILDREN of the desolate than the children of the married wife, saith the LORD” (Isa 54:1). All praise to God for the generation of Jesus – a generation that has now been declared!

Chapter 10 - THE SECOND MAN

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 10 of 39

THE SECOND MAN

“The first man is of the earth, earthy: THE SECOND MAN is the Lord from heaven” (1 Cor 15:47).

Jesus began a new race of men – a “new creation” (2 Cor 5:17), or new generation. He is, in this sense, “the Firstborn among many brethren” (Rom 8:29). In this view, all of “the brethren,” including Himself, “are all of One (the Father),” for which cause He is not ashamed to call them “brethren” (Heb 2:11). From the standpoint of them being His generation, they are His children. Thus it is said of Him, “Behold I and the children which God hath given Me” (Heb 2:13). It is in this sense that His name includes “Everlasting Father”(Isa 9:6).

HE TOOK THE FORM OF A SERVANT. “But made Himself of no reputation, and took upon Him THE FORM OF A SERVANT, and was made in the likeness of men” (Phil 2:7). The humanity of Christ required unequaled humility and condescension. By making Himself “of no reputation,” He “emptied Himself” (NASB), divesting Himself of the prerogatives, or privileges, of Deity. In doing this, He did not cease to be Divine, but refused to conduct Himself in that capacity. He stooped to enter earth in “the form of a servant,” humbling Himself to such a degree as to be “tempted” (Heb 4:15), “trust” in God (Heb 2:13), be “led by the Spirit” (Matt 4:1), grow in “wisdom,” and “in favor with God and man” (Lk 2:52), and have “the grace of God upon Him” (Lk 2:40).

No person can afford to take lightly the fact that “the Word became flesh, and dwelt among us” (John 1:14).

MADE A LITTLE LOWER THAN THE ANGELS. “But we see Jesus, who was made a little lower than the angels FOR the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man” (Heb 2:9). Ultimately, Jesus did not humble Himself just to be with men, but in order to die an atoning death for men.

Again, the condescension of the Savior is accented. Although in His most humble state, when He first entered into the world, “all of the angels of God” were commanded to worship Him (Heb 1:6). Yet He was “made a little lower” than that mighty host of “ministering spirits.”

THE TEMPTATION OF JESUS. “For in that He Himself hath suffered being TEMPTED, He is able to succor them that are tempted” (Heb 2:18). “For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points TEMPTED like as we are, yet without sin” (Heb 4:15).

I have already said considerable about this aspect of Christ's humanity. Yet, a few further observations are in order. There are some spiritual novices who say Jesus did not sin because it was impossible for Him to do so. His "temptation," in their view, was no temptation at all, but only a mere technicality. Such notions are more than foolish, and display a serious lack of understanding. Jesus "SUFFERED, being tempted" (Heb 2:18). On the eve of His betrayal, the temptation was strong that "there appeared an angel unto Him from heaven, STRENGTHENING Him" (Luke 22:43). He thrice pled with the Father to let this cup pass from Him IF IT WAS POSSIBLE to do so (Matt 26:39-44). His agonizing prayer during this time was accompanied with "strong crying and tears" (Heb 5:7). Let no one be so foolish as to suggest Jesus was not really tempted, or did not feel the tug of contrary influences. If such a postulate is true, He is not able to be touched with the FEELING of our infirmities. Such a view is a heresy of the worst rank.

All of that is part of Jesus initiating a new race of men –doing so as "the Second Man," or the first of a second order of men. Our participation begins with the creation of a "new man." That new man is unseen, being within. Yet, we are to know that it is the same kind of man as "the Second Man." That "new man is "is created in righteousness and true holiness" (Eph 4:24), and "is renewed in knowledge after the image of Him that created him" (Col 3:10). If here was not "The Second Man," there could have been NO "new man."

"The church of the Living God" (1 Cor 3:15) is to be an exhibit of that newness, just as surely as Jesus of Nazareth was an exhibit of, and Testimony of, the God who sent Him into the world. If the Anointing which ye have received of Him abideth in you," and you "abide in him" (1 John 2:27-28), you will not be ashamed before him at His coming" (1 John 2:28). If you quench the Spirit (1 Thess 5:19), and allow a distance to form between you and Christ – well, you should not even ask what, in such a state, your lot will be!

Chapter 11 - SOME OF THE INVOLVEMENTS

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

Lesson 11 of 39

SOME OF THE INVOLVEMENTS

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven." (Dan 7:13)

This is only brief statement: “one like the Son of Man” – but a lot of things were required BEFORE that “Son” could come back to heaven – which is what Daniel saw in His vision – “the Son of Man” returning to the heaven from whence He came. As the Son Himself said while on earth, “For I CAME DOWN FROM HEAVEN, not to do Mine own will, but the will of Him that sent Me” (John 6:38). There were certain essential things that had to be accomplished BEFORE Jesus could return to heaven.

These are some of the involvements of “the Word becoming flesh” and dwelling among us. The humanity of Christ is the emphasis of the appellation “the Son of man.” God the Father is never referred to in this sense, nor is any angel. As I have shown, the Savior’s personal identity with humanity was prophesied from the very beginning. It is expounded extensively in Apostolic doctrine. Some of the necessary things ACCOMPLISHED BY HIS HUMANITY include the following. This by no means an exhaustive listing.

1. He Humbled Himself (Phil 2:8).
2. He took the form of a servant (Phil 2:7).
3. He was obedient to His parents (Luke 2:41).
4. He grew in wisdom, and in stature, and in favor with God and man (Luke 2:40,52).
5. He became obedient (Phil 2:8).
6. He suffered being tempted (Heb 2:8).
7. He feared (Heb 5:7)
8. He was betrayed by one of His own (Matt 10:4; Acts 1:17).
9. He laid down His life (John 10:18).
10. He suffered death (Heb 2:9).
11. He was “made to be sin” (2 Cor 5:21).
12. He as “made a curse” (Gal 3:13)
13. Being able to succor those who are tempted (Heb 2:18).
14. Being an effective Intercessor (Heb 7:25).
15. Being able to be touched with the feeling of human infirmity (Heb 4:15).
16. Being led by the Spirit (Luke 4:1).
17. He trusted in God (Heb 2:13).
18. He spoke only what His Father taught Him (John 8:28).
19. He did only what He saw the Father doing (John 5:19).
20. Having been given all judgment because He is the Son of man (John 5:22).
21. Keeping His disciples safe (John 17:12)
22. His visage being marred (Isa 52:14).
23. Led like a Lamb to the slaughter (Isa 53:17).
24. Being three days in the tomb (Matt 27:63).
25. Rising from the dead, to die no more (Lk 24:48).

All of these were managed and governed from heaven.

It is particularly in the capacity of “dominion” that Daniel now sees Him – as One who has received “all judgment.” As Jesus Himself affirmed, “For as the Father

hath life in Himself; so hath He given to the Son to have life in Himself; and HATH GIVEN HIM AUTHORITY TO EXECUTE JUDGMENT also, BECAUSE He is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:26-29). While ministering on earth Jesus did not execute “eternal judgment” (Heb 6:2). However, in the judgments He did render, He proved His thorough competency to judge.

The emphasis in our text – Him being “given a Kingdom” – will not be the final judgment, but the sagacity associated with the government being now placed upon His shoulder (Isa 9:6-7) – the discernment required to govern “the Kingdom of God. His competency was flawlessly demonstrated when He “went about doing good, and healing all who were possessed of the devil” (Acts 10:38). It was shown in His teaching, His rebukes, and His observations. He never departed from doing the will of God. He never incorrectly assessed a situation, or judged wrongly, or had to take back what He said. This will be made more clear in the verses that follow. What marvelous things were revealed to Daniel!

Chapter 12 - WITH THE CLOUDS OF HEAVEN

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 12 of 39

WITH THE CLOUDS OF HEAVEN

“ . . . one like the Son of man came with the clouds of heaven . . . ” (Dan 7:13)

Other versions read, “coming with the clouds of heaven” (NKJV), “with the clouds of heaven One like a Son of Man was coming (NASB), and “behold, on the clouds of the heavens came One like a Son of Man” (AMPLIFIED).

Those who are familiar with Scripture will recall the Lord’s use of these very words when referring to His return to earth: “they shall see the Son of Man COMING IN THE CLOUDS OF HEAVEN with power and great glory” (Matt 24:30; Mk 13:26). “Hereafter shall ye see the Son of Man sitting on the right hand of power, and COMING IN THE CLOUDS OF HEAVEN” (Matt 26:64; Mk 14:62). Jesus also said He will return “COMING IN A CLOUD” (Lk 21:27). In these texts, Jesus is referring to His second coming, when He returns to be seen by “every eye”(Rev 1:7).

Daniel’s text, however, refers to Him coming to “the Ancient of days,” or “God the Father,” as Jesus called Him (John 6:27). THIS HAS REFERENCE TO HIS

ASCENSION INTO HEAVEN, when “a cloud received Him out of their (the disciples) sight” – away from the presence of His disciples, but into the presence of the Father (Acts 1:9).

Daniel is being shown the entrance of the Messiah into heaven where He is presently enthroned in glory. That enthronement is the result of His triumphant death, and death-conquering resurrection from the dead. Following His death and resurrection, Jesus spent time exclusively with His disciples, "To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3). During that time “opened He their understanding, that they might understand the Scriptures" (Luke 24:45), particularly as they regarded His vicarious death and resurrection -, i.e., “ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24:26). He had not come to earth only to go about “doing good, and healing all that were oppressed of the devil; for God was with Him" (Acts 10:38). He had really come to earth (John 10:17-18) to lay down His life, suffering and dying for the sins of the world – enduring being “made to be sin” (2 Cor 5:21), and “made a curse” (Gal 3:13). During His ministry, He had shown His superiority to demons, and to Satan Himself. But His life and teaching, as powerful they were, DID NOT destroy the devil. THAT WAS ACCOMPLISHED IN HIS DEATH (Heb 2:14). They did not once and for all plunder principalities and powers. THAT WAS ACCOMPLISHED IN HIS DEATH (Col 2:15). His absolutely pure life did not take away the sins of the world. THAT WAS ACCOMPLISHED IN HIS DEATH (Heb 9:26). His ministry among men did not reconcile them to God. THAT WAS ACCOMPLISHED IN HIS DEATH (Rom 5:10).

In Christ’s resurrection, all that He had said about Himself, the Living God, and His mission, was validated. All of that is involved in the expression, "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And DECLARED TO BE the Son of God with power, according to the Spirit of Holiness, BY THE RESURRECTION FROM THE DEAD" (Rom 1:3-4). Because of His resurrection, Divine power can be given to the children of God. Paul knew this, and engaged in a lifetime quest to "know Him, and the power of His resurrection" (Phil 3:10).

Now, Daniel sees the risen Christ returning to heaven to assume the government of the Kingdom – to commence the reign of which Isaiah wrote: "Behold, a King SHALL REIGN in righteousness, and princes shall rule in judgment" (Isa 32:1). Jeremiah said of Him, "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King SHALL REIGN and prosper, and shall execute judgment and justice in the earth" (Jer 23:5). Men say, and songs have been written, that affirm Jesus is coming back to reign. They are all wrong. HE RETURNED TO HEAVEN TO REIGN, and now He is doing so as the "the blessed and only Potentate, the King of kings, and Lord of Lords" (1 Tim 6:15). When He comes again, “the earth and the heaven” shall flee away from His face (Rev

20:11). Peter said it this way, “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Pet 3:10). HE WENT TO HEAVEN TO REIGN, and that will be abundantly apparent when He returns “the second time” (Heb 9:28). Daniel is seeing the initiation of that reign, with the risen Christ returning, having totally fulfilled His mission to earth. He has nothing more to do on the earth. His earth-work has been “finished.” This too will be made more clear in the verses that follow, which speak of the very time in which we presently are living. Suffice it to say, the level of revelation on this matter that is given to Daniel is most remarkable.

Chapter 13 - HE CAME TO THE ANCIENT OF DAYS

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 13 of 39

HE CAME TO THE ANCIENT OF DAYS

“ . . . and came to the Ancient of days, and they brought Him near before Him.” (Dan 7:13b)

Allow me to clarify once again that Daniel is now being shown the exalted Christ. This is after the Lord Jesus had suffered, died, raised from the dead, and is now ascended into heaven. Later, Daniel will be shown the vicarious death of Christ (Dan 9:26). But for now, He sees the Son of Man returning to the Father who had commissioned Him to lay down His life, and take it up again (John 10:17-18).

HE CAME

“ . . . and came to the Ancient of days . . . ” Other versions read “He came UP to the Ancient of Days” (NASB/DARBY); “He approached the Ancient of Days” (NIV), and “and unto the Ancient of Days He hath come” (YLT).

The entrance of the risen Savior into heaven is a key point of Apostolic doctrine (Acts 3:21; Eph 1:20; 4:8-10; 1 Tim 3:16; Heb 1:3; 4:14; 9:24). Be clear about this, if Jesus had not returned to heaven following His death, burial, and resurrection, His death would not have been effective, and salvation would have remained impossible. Jesus is saving people from heaven, and doing so upon the basis of His atoning death and powerful resurrection from the dead. It is my persuasion that this has not been sufficiently proclaimed in our time.

Here, as well as some other places, it is seen in prophecy, which, by its very nature, is not as specific as the declaration of the fulfillment of the prophecy. The

fulfillment of the prophetic word is what Peter referred to as “a MORE SURE WORD of prophecy” (KJV), or “the prophetic word confirmed” (NKJV) (2 Pet 1:19). It is to our advantage to acquaint ourselves with the ascension of Jesus. Once again, this is the point at which He “came” “with the clouds of heaven,” “unto the Ancient of Days.”

At this point, it is important to now that the Law, or the First Covenant, contained no word of something that had been fulfilled. It was a covenant of doing, not of promise. By way of comparison, the New Covenant is one associated with promise. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make THE PROMISE of none effect" (Gal 3:17). That “promise” related to “all families of the earth” being blessed through Abraham’s Seed (Gen 12:3; 22:18; Acts 3:25).

IN PROPHECY

The Psalms contains allusions to the ascension of Christ. The immediate use of this language applies to the return of the ark of the Covenant. However, it was a foreshadow of the return of the conquering Savior to heaven.

1. “God is gone up with a shout, the LORD with the sound of a trumpet” (Psa 47:5).
2. “Thou hast ascended on high, thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them” (Psa 68:18). This passage is quoted in the book of Ephesians, where the ascension of a victorious Christ is declared (Eph 4:8-9).
3. The twenty-fourth Psalm contains an especially vivid picture of the ascension of Christ. “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, He is the King of glory. Selah” (Psa 24:8-10). In this Psalm we have a Man, for the first time, entering into the very presence of the throne of glory. It provides a most glorious picture of the returning Conqueror with the spoils of warfare, having soundly defeating the foe. He is coming to “the Ancient of Days” as the Conqueror, the One who has triumphed, fulfilling His mission to the most minute detail. He has perfectly executed what was required to not only allow the forgiveness of sin, but for it to be forgiven righteously and justly. As the ultimate Steward, Jesus returns to stand before the God who sent Him – just as we under-stewards will do.

Chapter 14 - CHRIST’S ASCENSION IN THE GOSPELS

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near

before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 14 of 39

CHRIST’S ASCENSION IN THE GOSPELS

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven . . .” (Dan 7:13)

Much is said by Jesus and the apostles about the ascension of Jesus back into heaven. First, we will consider what Jesus Himself, and the writers of the Gospels, said concerning this matter.

1. RECEIVED UP INTO HEAVEN – “So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God” (Mark 16:19). Jesus not only left the world, He was joyfully “received” up into heaven to commence bringing many sons to glory (Heb 2:10).

2. SOMETHING THAT OUGHT TO BE DONE – “Ought not Christ to have suffered these things, and to enter into His glory?” (Luke 24:26). Christ’s ascension was something that had to be done. He had to enter into His glory before we could enter into glory with Him.

3. CARRIED UP INTO HEAVEN – “And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven” (Luke 24:50-51). So far as Christ’s visible and tangible appearance is concerned, He was “parted” from those to whom He would minister. His economy would be one of faith, not sight.

4. ASCEND UP WHERE HE WAS BEFORE – “What and if ye shall see the Son of man ascend up where He was before?” (John 6:62). Eternity cannot be measured, for it has neither beginning nor end. But throughout all eternity, there were only thirty-three years that our Savior was not in heaven.

5. I GO UNTO HIM – “Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent Me” (John 7:33). As precious as it is that the glorified Christ is with us, it was even more important that He be with His Father in heaven.

6. I GO TO PREPARE A PLACE FOR YOU – “In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you” (John 14:2). The truth of the matter is that no one could go to dwell the house of the Lord forever if the glorified Christ, the Son of Man, did not go there first.

7. I GO AWAY – “Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I” (John 14:28). Jesus had to go away in order for us to be washed, sanctified, and justified (1 Cor 6:11). Once a person knows this, he will rejoice that our Savior is now in heaven, and that at the appointed time, He will come from there to take us there.

8. I GO MY WAY UNTO HIM – “But now I go My way to Him that sent Me; and none of you asketh Me Whither goest Thou?” (John 16:5). Jesus returning to heaven was such a new thought that the disciples could not even ask Him where He was going.

9. IT IS EXPEDIENT FOR YOU THAT I GO AWAY – “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you” (John 16:7). Something that is expedient brings certain advantages. In this case, if Jesus did not go back to heaven, the Holy Spirit would not come to us.

10. I GO UNTO MY FATHER – Of righteousness, because I go to My Father, and ye see Me no more” (John 16:10). “Righteousness,” then, has everything to do with Jesus being at the right hand of God.

11. BECAUSE I GO TO THE FATHER – “A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father” (John 16:16). The reason we shall see Jesus again, is because He DID return to the Father in heaven.

12. I LEAVE THE WORLD AND GO TO THE FATHER – “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father” (John 16:28). In order to be with the Father, Jesus had to leave this world. Only from there could He be with us “always, even to the end of the world” (Matt 28:20; Heb 13:5).

13. I ASCEND UNTO MY FATHER – “Jesus saith unto her, 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). Jesus could not be firmly and really be held until He ascended to His Father, and our Father.

Now, in view of these revealed realities, someone needs to ask why so little is being said these days about Christ’s ascension – about Him being in heaven, seated and reigning at the right hand of God. Today there is a new and erroneous Gospel that accents Christ’s ministry on earth instead of His ministry in heaven. Recently one of the brethren with whom I fellowship shared with me an experience he had concerning the ascension of Christ. He asked a group of young Christian girls if they had heard about the ascension of Christ. They said they were hearing about it every Lord’s Day. When he told them about the ascension, they were astounded. They said they thought the resurrection of Jesus was His ascension. That was the result of hearing and embracing a miserable misrepresentation of the Gospel of Jesus Christ. There is no such thing as a valid gospel that does not declare and clarify the ascension of Jesus Christ.

Chapter 15 - THE ASCENSION OF CHRIST IN ”SOUND DOCTRINE”

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 15 of 39

THE ASCENSION OF CHRIST IN "SOUND DOCTRINE"

The essentiality of Christ's ascension into heaven is confirmed in the "sound doctrine" of Luke and the apostles. It is inconceivable that the omission of Christ's ascension in preaching and teaching is in any way acceptable.

1. LUKE'S GOSPEL. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). Even angels, who desire to "look into" the Gospel (1 Pet 1:12), know the place of the ascension of Christ into heaven.

2. PETER'S GOSPEL. "Whom the HEAVEN MUST RECEIVE until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21). The ascension of Christ is a "must" with God.

3. PAUL'S EPISTLE TO THE EPHESIANS, #1. "And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, Which He wrought in Christ, when He raised Him from the dead, and SET HIM AT HIS OWN RIGHT HAND in the heavenly places" (Eph 1:20). The risen Christ has been deliberately "set" in heavenly places.

4. PAUL'S EPISTLE TO THE EPHESIANS, #2. "Wherefore he saith, WHEN He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ASCENDED UP far above all heavens, that He might fill all things" (Eph 4:9-10). Jesus ascended into heaven in order to "fill all things."

5. PAUL'S LETTER TO TIMOTHY. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, RECEIVED UP into glory" (1 Tim 3:16). Jesus was received by heaven, where His present ministry commenced.

6. THE EPISTLE TO THE HEBREWS, #1. "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, SAT DOWN on the right

hand of the Majesty on high” (Heb 1:3). Having purged our sins, Jesus sat down on the right hand of God, commencing His reign.

7. THE EPISTLE TO THE HEBREWS, #2. “Seeing then that we have a Great High Priest, that IS PASSED INTO the heavens, Jesus the Son of God, let us hold fast our profession” (Heb 4:14). In view of the fact that our “Great High Priest” is passed into the heavens, we are admonished to “hold fast our profession,” and to do so “without wavering” (Heb 10:23).

8. THE EPISTLE TO THE HEBREWS, #3. “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, NOW TO APPEAR in the presence of God for us” (Heb 9:24). In view of the fact that heavenly things have been “purified with better sacrifices” (Heb 9:23), and that Jesus is presently appearing in the presence of God for us, we now “look for Him” to “appear the second time” (Heb 9:28).

9. THE REVELATION. “And she brought forth a Man Child, who was to rule all nations with a rod of iron: and her Child was CAUGHT UP TO GOD, and to His throne” (Rev 12:5). When Jesus was on earth, he was tempted by the devil (Matt 4:1-5), required angelic ministry (Lk 22:43), and men sought to kill Him (Matt 26:4; Lk 22:2; John 5:18; 7:1). But all of this was abruptly terminated when He rose from the dead and returned to heaven.

All of these are depictions of the Lord coming on the clouds, as it were, into heaven. Daniel saw it nearly 600 years before it occurred. This was unquestionable evidence that Daniel was especially precious to the God of heaven. Three times Daniel is referred to as “greatly beloved” of God (Dan 9:23; 10:11,19). I will tell you that no other kind of person would have been vouchsafed such precious insights! Those who live close to the Lord get even more, as is confirmed in the prophet Daniel, to say nothing of the Apostles’ like Peter, Paul and John. We make much of the ascension of Christ, and make no apology for it. Our salvation depends on Him being in heaven, functioning as our Great High Priest (Heb 4:14).

Chapter 16 - THEY BROUGHT HIM

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 16 of 39

THEY BROUGHT HIM

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.”

Other versions read, “and was presented before Him” (NASB), “was led into His presence” (NIV), and “He reached the Ancient of Days and was presented to Him” (TNK).

This is a characterization of the risen Savior returning to the One who sent Him on a mission determined from the foundation of the world (1 Pet 1:20). He returns, having taken away the sins of the world (John 1:29). He returns, having “destroyed the devil” (Heb 2:14). He returns, having “spoiled principalities and powers” (Col 2:15). He returns, having “by one offering . . . perfected forever them that are sanctified” (Heb 10:14). He returns leading “captivity captive” – captivating captivity itself (Eph 4:8). He returns, having “made peace through the blood of His cross” (Col 1:20). He has taken the “handwriting of ordinances” contained in the ceremonial Law out of the way, and nailing them to His cross (Col 2:14). He returns, having fulfilled His mission perfectly and effectively – to lay down His life, and take it up again (John 10:17-18). Now accepted men will no longer live by routine, but by faith (Heb 10:38)! Now men will not live because they have kept all of the commandments, as the Law specified (Lev 18:5), but will have “eternal life” because they believe on the Son (John 3:36; 6:47). That is how gloriously thorough the accomplishments of Jesus are!

Now, that He is brought to the Ancient of Days, the laws of God can be “put into” men’s minds, and written in their hearts (Heb 8:10). Now men can actually experience being “washed,” “sanctified,” and “justified” (1 Cor 6:11). Now men can be “accepted” (Eph 1:6), have “the fruit of the Spirit” (Gal 5:22-23), be given “the whole armor of God” (Eph 6:10-18), and overcome the world (1 John 5:4-5). Now they can be “called into the fellowship of” God’s “Son Jesus Christ our Lord” (1 Cor 1:9). Now they can become “heirs of God and joint heirs with Christ” (Rom 8:17).

As the glorified Christ is brought to the Ancient of Days, His Father, He comes in glorious triumph as “the King, of glory” (Psa 24:7-10). Nothing more needs to be done for God to be righteous in justifying sinners. Nothing more needs to be done for Satan’s power to be broken, and his principalities and powers neutralized. The table of salvation can now be spread, fulfilling the promises of the prophets, “And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined” (Isa 25:6).

We should not be surprised if this returning Savior is not given dominion when He stands before the Ancient of days. We should not be taken unawares if all of the kingdoms are given to Him at this time, and He is given complete charge of the work of salvation. Contrary to the misrepresentations of many, the exalted Christ will not be required to return once more to earth to subdue the nations, lead in a battle of Armageddon, and sit on a visible throne in Jerusalem. The next

time His enemies see Him, He will come in all of His glory – and it will not be possible for anything made to survive the display of that glory (Rev 10:11). Upon Him being brought to the Ancient of Days, He will receive total power and dominion, with nothing being excluded. That is what Daniel is going to behold. From that point on He is to be known for who He really is – "the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim 6:15) – "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." (1 Pet 3:22).

Chapter 17 - RETURNING TO THE ONE WHO SENT HIM

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

Lesson 17 of 39

RETURNING TO THE ONE WHO SENT HIM

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven." (Dan 3:17a)

At this point, we know more of the One Daniel sees than he himself knew. This is only because "the Son of man" is the subject of Divine illumination and proclamation through the Apostles. Thus, in this text, we are seeing Jesus "presented" to the Father, or "Ancient of days," as One RETURNING from the fulfillment of God's commission to Him.

In the Gospels, Jesus refers to the Father SENDING HIM no less than thirty-eight times (Matt 10:40; Mk 9:37; Lk 4:18; 9:48; 10:16; John 4:34; 5:24,30,36,37; 6:38,39,40,44,57; 7:16,28,29,33; 8:16,18,26,29,42; 9:4; 11:42; 12:44,45,49; 13:20; 14:24; 15:21; 16:5; 17:18,21,23,25; 20:21). It is good for us to ponder that commission for a moment, for much is said about it.

1. THE SAVIOR OF THE WORLD. "And we have seen and do testify that the Father sent the Son to be the Savior of the world" (1 John 4:14).
2. A PROPITIATION FOR SIN. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the Propitiation for our sins" (1 John 4:10).
3. THAT WE MIGHT LIVE. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (1 John 4:9).
4. TO REDEEM THE CONDEMNED, AND ENABLE THEIR ADOPTION. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal 4:4-5).

5. DESTROY THE WORKS OF THE DEVIL. “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil” (1 John 3:8).
 6. DESTROY THE DEVIL AND LIBERATE THE CAPTIVES. “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb 2:15).
 7. TAKE AWAY OUR SINS. “And ye know that he was manifested to take away our sins; and in him is no sin” (1 John 3:5).
 8. PUT AWAY SIN. “For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself” (Heb 9:26).
 9. DO GOD’S WILL, TAKE AWAY THE OLD COVENANT, AND ESTABLISH THE NEW COVENANT. “Wherefore when He cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared Me: In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said He, Lo, I come to do Thy will, O God. He TAKETH AWAY the first, that he may ESTABLISH the second” (Heb 10:5-9).
 10. TO SAVE SINNERS. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief” (1 Tim 1:15).
 11. BEAR WITNESS TO THE TRUTH. “Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. EVERY ONE that is of the truth heareth My voice” (John 18:37).
 12. ACCOMPLISH HIS DECEASE. “And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of His decease which He should accomplish at Jerusalem” (Luke 9:31).
 13. DO GOD’S WILL AND FINISH HIS WORK. “Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work” (John 4:34).
 14. HEAL, PREACH, RECOVER, AND SET AT LIBERTY. “The Spirit of the Lord is upon me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord” (Luke 4:18-19).
- As the “Son of man” is brought to the Father, He comes as one who has fulfilled every jot and tittle of His staggering commission. He has taken away the sins of the world (John 1:29), dashed the foe to the ground (Heb 2:14; Col 2:15),

liberated the captives (Lk 4:18), and given the people a glimpse of the Father and His will (John 14:9).

He has thrown open the door of hope (2 Thess 2:16), demonstrated Divine power by putting the devil and his hosts to flight (Col 2:15), and brought in everlasting righteousness (Heb 2:14; Col 2:15; Dan 9:24). Sin has been put away (Heb 9:26), the world has been reconciled to God (2 Cor 5:18-20), and the time of Divine acceptance has been announced (Eph 1:6). Special messengers have been prepared and sent (John 20:21), death has been “abolished” (2 Tim 1:10), and an acceptable and effective sacrifice for sin has been offered (Eph 5:2).

Now God can be both “Just and the Justifier of him that believeth in Jesus” (Rom 3:26). Now, for the first time since the fall of man, “Mercy and truth are met together; righteousness and peace have kissed each other” (Psa 85:10).

We should expect, therefore, for significant things to take place upon the return of the conquering Savior – the “Son of man” – to “The Ancient of Days.”

Chapter 18 - WHAT THE SON OF MAN RECEIVED, #1

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 18 of 39

WHAT THE SON OF MAN RECEIVED, #1

“And there was given Him dominion, and glory, and a kingdom . . . ”

Because there has been such corruption of this glorious text, I again want to emphasize this is a declaration of something taking place in heaven – and “the heavens do rule” (Dan 4:26). It is not possible for One to rule in heaven that is not also, at that time, ruling on earth. The earth, and everything and everyone on it are under the rule of heaven. Nothing on earth ever takes place that is not supervised from heaven, where Jesus is presently enthroned – and He is seated on David’s throne. Peter declared this in his enlightening sermon on the day of Pentecost.

1. HE DECLARED THAT DAVID DIED AND HIS SEPULCHER WAS PRESENT WITH THEM. “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.” (Acts 2:29)

2. DAVID KNEW ANOTHER WOULD COME FROM HIS LOINS, WHICH WAS CHRIST, and Christ would sit on David’s throne. “Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins,

according to the flesh, he would raise up Christ TO SIT ON HIS THRONE." (Acts 2:30)

3. COMPREHENDING THIS PROMISE, DAVID SPOKE OF THE RESURRECTION OF CHRIST. "He seeing this before spake of the resurrection of Christ, that His soul was not left in hell [hades], neither His flesh did see corruption" (Acts 2:31; Psa 16).

4. GOD RAISED UP JESUS, which is what David prophesied, and Peter proclaimed. "This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:32)

5. JESUS, ACTING AS ONE WITH DOMINION, SHED FORTH THE HOLY SPIRIT. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." (Acts 2:33)

6. DAVID WAS NOT SPEAKING OF HIMSELF. "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool." (Acts 2:34-35)

7. GOD HAS MADE JESUS BOTH LORD AND CHRIST. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

RIGHT NOW, Jesus is "the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim 6:15). AT THIS PRESENT TIME Jesus is "gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." (1 Pet 3:22). RIGHT NOW He is at God's "own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph 1:20-21). AT THIS PRESENT TIME "God also hath highly exalted Him, and given Him a name which is above every name" (Phil 2:9).

It is in this capacity as the only Potentate, King of kings, and Lord of lords that God "hath put all things under His feet, and gave Him to be the Head over all things to the church" (Eph 1:22). That is, God has "placed all things under His feet and appointed him to be Head over everything FOR the church" (Eph 1:22, NIV). Jesus is not reigning to defeat His foes – He has already done that. Now, His role is not to subordinate everyone to Himself – that will be done the very second He returns in all of His glory. The purpose for His rule over everything and everyone is to "bring many sons to glory" *(Heb 2:10). It takes that kind of authority and power to bring the saints home to glory! If Jesus was not now, at this present time, the absolute Head over all, no one could possibly be "ever with the Lord." The idea that salvation can be appropriated by "repeating this simple prayer" is one of the greatest displays of human ignorance in the history of the world.

Our present salvation, together with its finalization when the body is redeemed (Rom 8:23; Eph 1:13), is the result of the "Son of man" being presented to the "Ancient of days," the "God of heaven." This is not the chronicling of an earthly,

or fleshly, kingdom. The vision has to do with the exaltation and enthronement of Jesus, a matter declared and emphasized in Apostolic doctrine. I fear that a considerable amount of contrived theology regarding this text reveals earth-mindedness rather than Divine purpose. This is a condition that must be avoided at all cost.

When speaking about accomplishments and issues relating directly to Christ Jesus, there is no latitude allowed for error. If the Gospel, or good news, of Christ is God's "power unto salvation" (Rom 1:16), improper presentations of Him cannot be allowed, for God does not bless through error, or work through vain imaginations. One will search the Scriptures in vain for the slightest hint that God is tolerant to any degree of those who misrepresent His Son. Our salvation is hinged to our faith in Christ. We simply cannot be wrong about Him. While it may seem totally unnecessary to say this, we live in a religious climate that demands that this point be repeatedly affirmed – just as it was by the apostles.

Chapter 19 - WHAT THE SON OF MAN RECEIVED, #2 HE WAS GIVEN DOMINION

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

Lesson 19 of 39

WHAT THE SON OF MAN RECEIVED, #2

HE WAS GIVEN DOMINION

"And there was given Him dominion . . ." (Dan 7:14a)

Other versions read, "He was given authority" (NIV), "and He gave Him power" (DOUAY), "and He gave Him dominion" (GENEVA), and "on Him was conferred rule" (NJB).

Here Daniel is given to behold more precisely what was revealed to Nebuchadnezzar in his first dream. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan 2:44). This kingdom was "set up" when "the Son of man" the exalted Christ, was invested with all authority and dominion, as declared in this text.

Let it be clear that "the Word," prior to His incarnation, was not without power and authority. In fact, He "was God" (John 1:1). Nor, indeed, was He without it when He walked among men – "His word was with power" (Lk 4:32). Frequently He exhibited His power and authority in healing diseases, expelling demons,

stilling the sea, calming storms, withering a fig tree, calling for a fish to deliver a coin, etc., etc. He also had “power on earth to forgive sins” (Matt 9:6). However, that is not the power of which our text speaks. While on earth Jesus’ power was exhibited exclusively among the Jews. Jesus did in any sense not live out His authority before the Egyptians, the Assyrians, the Philistines, or the Romans. When Jesus “went about doing good, and healing all who were oppressed of the devil” (Acts 10:38), it was confined to a tiny tract of land called Canaan. As Jesus of Nazareth, the Lord did have power, authority over the devil and demons, sickness, and even death. But He did not exhibit that power over the nations. The government of Rome, which was ruling the world, felt no political tremors when Jesus of Nazareth walked among the Jews, who remained under its authority. However this is not how the exalted Christ is revealed to Daniel. In our text, He is not revealed as “Jesus of Nazareth,” or an unparalleled Prophet in “the land of the Jews” (Acts 10:39). Upon His entrance into heaven, and presence before “the Ancient of days,” He was given “dominion” – power, authority, or dominion, was delivered to “the Son of man!” This was nothing less than laying the government “upon His shoulder”(Isa 9:6). Thus He was given “power over all flesh, that He should give eternal life to as many as Thou (the Father) hast given [to] Him” (John 17:2).

He is given this power in the capacity of a Man – “the Man Christ Jesus” (1 Tim 2:5). Not only was the Word required to become a Man in order to pay the penalty for sin, He also had to be a Man, or “the Son of man,” in order to effectively intercede for them and bring them all the way to glory (Heb 2:10). As the Savior, and Captain of salvation, there could not exist a single personality, an aggregate of personalities, or a competing government over which He did have absolute dominion.

The “sons” could not be brought to glory (Heb 2:10) by one who did not possess “all power in heaven and in earth”(Matt 28:18). They could not successfully resist the devil (1 Pet 5:8-9), perfect holiness (2 Cor 7:1), fight the good fight of faith (1 Tim 6:12), or “run with patience the race set before” them (Heb 12:1) without One who is “the blessed and only Potentate, the King of kings, and Lord of lords” (1 Tim 6:15). Their successful trek from time to eternity, and from earth to heaven, require a King with all of the dominion! They cannot successfully “crucify the flesh” (Gal 5:24), or “walk in the Spirit” without this “King of glory” (Psa 24:7-10; 1 Tim 1:17).

Professed “Christians” who hawk self-help and recovery systems are wrong – seriously wrong. Their “fake” programs rely on discipline, not the exalted Christ. Their programs were not given by God, but were created by men – men who have usurped the role of “teacher.” The instant Jesus returns in all of His glory, this will be crystal clear, and there will not be a dissenting voice in the entire aggregation of mankind. Now is the time to acknowledge Christ’s dominion, and to uncompromisingly submit to it.

Chapter 20 - WHAT THE SON OF MAN RECEIVED, #3

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

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WHAT THE SON OF MAN RECEIVED, #3

And there was given Him dominion . . ." (Dan 4:14)

DOMINION DECLARED BY THE PROPHETS

The prophets declared an authoritative SAVIOR – One that would be given dominion. The prophets did not specialize in prophesying of the second coming of Christ, but of His initial appearance on the earth. Daniel's vision of the Christ returning to heaven had to do with "the day of salvation." Now, we will let the Prophets speak.

1. A KING SHALL REIGN IN RIGHTEOUSNESS. "Behold, a King shall reign in righteousness, and princes shall rule in judgment" (Isa 32:1). The reign of Jesus is not something planned for the future, but is in place at this very hour (Eph 1:20-22; 1 Tim 6:15; 1 Pet 3:22; Rev 1:8,11,17,18). That righteous reign is in order that the sons of God be safely brought to glory (Heb 2:10).

2. A KING THAT IS IN PLACE. "Yet have I set My King upon My holy hill of Zion. I will declare the decree: the LORD hath said unto Me, Thou art My Son; this day have I begotten thee. Ask of Me, and I shall give thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa 2:6-9). This is quoted in the letter to the Hebrews as something that is presently in place (Heb 5:5-8).

3. DOMINION FROM SEA TO SEA. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa 72:8). The present dominion of Jesus is affirmed in Ephesians 1:21, and First Peter 4:11; 5:10-11.

4. RULING IN THE MIDST OF HIS ENEMIES. "The LORD said unto my Lord, Sit thou at My right hand, until I make Thine enemies Thy footstool. The LORD shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies" (Psa 110:2). The "Rod" of God's strength is Jesus Christ, who presently is "the Power of God" (1 Cor 1:24). By saying Jesus is presently reigning "in the midst of His enemies," the Spirit is emphasizing that His primary purpose is NOT to subdue His enemies, but to bring the saints safely to glory. That requires His reign in the midst of His foes, all of which He has already personally defeated – down to "the last enemy," which is death (1 Cor 15:25). His being a reign "in the midst of His enemies" is confirmed by the words, ". . . Jesus Christ: Who is gone

into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Pet 3:21-22). Again, "Which He wrought in Christ, WHEN He raised Him from the dead, and set Him at His own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under His feet, and gave Him to be the head over all things to the church" (Eph 1:20-22).

4. **THE GOVERNMENT IS UPON HIS SHOULDER.** "For unto us a Child is born, unto us a Son is given: and **THE GOVERNMENT SHALL BE UPON HIS SHOULDER:** and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the **LORD** of hosts will perform this" (Isa 9:7). That has to do with the exaltation of Christ after His resurrection – not at His second coming. The glorified Man is now governing the Kingdom of God, and doing so in the interest of those He is saving. He has already clearly shown that there is no foe He has not already soundly defeated.

5. **HE WILL OPEN AND SHUT.** "And the key of the house of David will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open" (Isa 22:22). Jesus Himself is "the Door" that determines whether or not a person can enter the sheepfold (John 10:7-9), and the Kingdom of God (Jon 3:5; Col 1:13).

6. **A SAVIOR THAT REIGNS.** "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa 52:7). The Sovereignty and Reign of God Almighty is revealed and confirmed in the Person of the exalted Christ. It was prophesied of Jesus when He was born, "And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke 1:33). It is declared, "For He must reign, till he hath put all enemies under His feet" (1 Cor 15:25) – that is, until His enemies, before an assembled universe, all bow before Him and acknowledge that He IS Lord of all. That is who Jesus IS, not who He will be!

7. **REIGN AND PROSPER.** "Behold, the days come, saith the **LORD**, that I will raise unto David a Righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer 23:5). When Mary was told by an angel that she would give birth to the Son of God, it was said of the Holy Child, "And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name **JESUS**. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." (Luke 1:31-33). That Savior is presently "King of kings" (1 Tim 6:15), "King" (Matt 21:5), the "only Potentate" (1 Tim 6:15), and "the Power of

God” (1 Cor 1:24). Peter declared that He is now sitting on David’s throne (Acts 2:29-36). If this is not presently true, believers are in a hopeless state.

Chapter 21 - WHAT THE SON OF MAN RECEIVED, #4 JESUS DECLARED THIS DOMINION

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

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WHAT THE SON OF MAN RECEIVED, #4 JESUS DECLARED THIS DOMINION

“And there was given Him dominion . . .” (Dan 7:14)

This dominion was given to the risen Christ when He returned to heaven. At this time there is no power, authority, or ruler that is not subject to Christ, who is seated on the right hand of God. It may appear as though some powerful rulers are not subject to Christ but they are! Prior to Israel’s deliverance from Egypt, it did not appear as though Pharaoh was subject to God – but he was. As soon as he refused to submit to God, and aligned himself against Israel, his doom was certain.

The same principle is in place today. It may appear that certain rulers and governments are really not subject to the exalted Christ – but they are. As soon as they engage in deliberate opposition to the saints of God, the body of Christ, or the church, their condemnation is certain. Jesus is ruling for ‘the church’ (Eph 1:22) – with their ultimate arrival in glory in mind (Heb 2:10). Whether the government is the United States of America, or Russia, or some government that has chosen to serve another God, ignoring “the Lord’s Christ,” their rebellion will be put down. Already in our country, we are beginning to see an unraveling of governmental authority. It is a most serious condition, for in that unraveling governmental authorities are trampling on the Law of God, openly condoning what God condemns, and opposing those who are in Christ Jesus.

Were it not for the fact that “dominion” has been given to Christ, the situation would appear totally hopeless. However, the dominion has been given to Him. We must believe it, and thereby calm our souls.

The Lord Jesus spoke of this power while upon earth. His works confirmed the nature of that power. His words provided assurance that it would be devoted to the execution of the will of His Father and the salvation of men.

1. ALL POWER IN HEAVEN AND EARTH. “And Jesus came and spake unto them, saying, ALL power is given unto Me in heaven and in earth” (Matt 28:18).

Jesus affirmed this after He had risen from the dead, and in anticipation of His return to heaven where “all power in heaven and earth” would be confirmed to have been given to Him. He demonstrated that power in the “land of the Jews” (Acts 10:39), but “every eye” shall witness it first-hand as He descends from heaven (1 Thess 4:16). **HE HAS BEEN GIVEN DOMINION!**

2. **POWER OVER ALL FLESH.** “As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.” (John 17:2). “All flesh” includes all worldly kings and potentates, all governments, and all that in any sense are rulers. Since Jesus has returned to heaven, there is not a person or group of persons in all the world, and even under the world, that can interfere with Jesus seeking the lost, saving the lost, and bringing them to glory. **HE HAS BEEN GIVEN DOMINION!**

3. **ALL THINGS DELIVERED TO HIM.** “All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him” (Matt 11:27). “The Father loveth the Son, and hath given ALL THINGS into His hand” (John 3:35). The earthly ministry of Jesus introduced men to that kind of dominion, and they will all see it when He is revealed from heaven. **HE HAS BEEN GIVEN DOMINION!**

4. **ALL JUDGMENT GIVEN TO HIM.** “For the Father judgeth no man, but hath committed all judgment unto the Son” (John 5:22). “And hath given Him authority to execute judgment also, because He is the Son of man” (John 5:27). Any contradicting judgment of men will eventually be overturned by “the Judge of the quick [living] and the dead” (Acts 10:42). **HE HAS BEEN GIVEN DOMINION!**

5. **HE SHALL RETURN WITH POWER, NOT TO OBTAIN POWER.** “And then shall appear the sign of the Son of Man in heaven: and then shall ALL the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven **WITH POWER AND GREAT GLORY**” (Matt 24:30). This is the “power and great glory” that He has now, as is proclaimed in First Timothy 6:15: “Which in His times He [God] shall show, who **IS** the blessed and **ONLY** Potentate, the King of kings, and Lord of lords” (1 Tim 6:15). **HE HAS BEEN GIVEN DOMINION!**

This is the **ONLY** Christ that God honors. He is the **ONLY** Jesus that saves. He is the **ONLY** Lord who can keep us from falling. Any “Jesus” who cannot be so described is “another Jesus” (2 Cor 11:4), and is to be summarily rejected.

Chapter 22 - WHAT THE SON OF MAN RECEIVED, #5 APOSTOLIC DECLARATIONS OF THIS DOMINION

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near

before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

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WHAT THE SON OF MAN RECEIVED, #5

APOSTOLIC DECLARATIONS OF THIS DOMINION

“And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Dan 7:14)

What Daniel saw briefly in a vision of the night, the Apostles expounded extensively, confirming Jesus has been exalted and invested with all power. The conferment of this power, authority, or dominion, is the consequence of Him finishing the work God gave Him to do upon the earth. That work was laying His life down, and taking it up again. In the completion of that assignment (John 10:17-18), here is a sampling of what was achieved BEFORE Jesus returned to heaven.

1. The sins of the world were taken away (John 1:29; Heb 9:26)
2. Eternal redemption was obtained (Heb 9:12).
3. Reconciliation was accomplished (2 Cor 5:18-19; Col 1:20).
4. Peace was made (Col 1:20).
5. Satan was destroyed (Heb 2:14).
6. Principalities and powers were plundered (Col 2:15).
7. The Law was ended as a means to righteousness (Rom 10:4).
8. God was “satisfied” (Isa 53:11).
9. Heavenly things were purified (Heb 9:23).
10. The “handwriting of ordinances” were nailed to Christ’s cross (Col 2:14).
11. The means of the world being crucified to believers, and they to the world, was accomplished (Gal 6:14).
12. The enmity was slain (Eph 2:16).
13. Jesus was declared to be the Son of God with power (Rom 1:4).
14. The means of being “begotten again to a living hope” were achieved (1 Pet 1:3).
15. The means of men being made the righteousness of God were accomplished (2 Cor 5:21).
16. We were “redeemed from the curse of the Law” (Gal 3:13).
17. The New Covenant was sanctified (Heb 10:9-10).
18. He triumphed over death (Rom 6:9).

Behold how thorough Jesus’ death, burial, and resurrection were in their accomplishments. When He returned to heaven He was fully qualified to be given dominion over all, in order that He might bring the sons safely to glory. It is no wonder that the Apostles declared that dominion.

1. SEATED AT GOD'S RIGHT HAND. "So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God" (Mark 16:19).
 2. AUTHORITIES AND POWERS MADE SUBJECT TO HIM. "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Pet 3:22).
 3. FAR ABOVE ALL PRINCIPALITY AND POWER. "And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph 1:19-21).
 4. HIGHLY EXALTED. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:9-11).
 5. HE HAS THE PREEMINENCE. "And He is the head of the body, the church: who is the beginning, the Firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell" (Col 1:19).
 6. EXALTED TO GIVE REPENTANCE AND FORGIVENESS. "Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31).
 7. MADE SO MUCH BETTER. "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (Heb 1:3-4).
 8. MADE BOTH LORD AND CHRIST. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).
 9. MADE HIGHER THAN THE HEAVENS. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb 7:26).
- Praise God that the exalted, reigning, ruling, Christ – with all dominion – is in charge of bringing us to glory! What reason can there possibly be for not serving Him?

Chapter 23 - WHAT THE SON OF MAN RECEIVED, #6
CHRIST'S DOMINION ASSOCIATED WITH SALVATION

DANIEL'S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

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WHAT THE SON OF MAN RECEIVED, #6

CHRIST’S DOMINION ASSOCIATED WITH SALVATION

It is imperative that we see the dominion of “the Son of man” in its relationship to the salvation of men. The rule of Deity over all opposing forces, whether human or evil spirits, has never been questioned. The rule of Deity is absolutely uncontested, and has always been. The God of heaven has always raised up and deposed kings and kingdoms at will. There is not a solitary instance in all of revealed history where the enemies of God engaged in an extended initiative against the God of heaven. It has always been true, “the heavens do rule” (Dan 4:26).

Our text is not about the God of heaven ruling. Rather, it is about “the Son of man” ruling – the glorified “Man Christ Jesus” being given dominion (1 Tim 2:5). Although Christ’s dominion involves the total public subjugation of His enemies, the last of which is death (1 Cor 15:26), it is primarily associated with salvation. It is written that when salvation has been brought to its culmination, and all of the sons of God have been brought safely to glory, and all of His enemies have publicly acknowledged Him, “Then cometh the end, when He shall have DELIVERED UP THE KINGDOM TO GOD, even the Father; when He shall have put down all rule and all authority and power . . . And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all” (1 Cor 15:14,28).

The whole reason for the exaltation of Christ was not to subdue the enemies of God, but to save the people of God – the ones God had foreknown (Rom 8:29-30) and chosen (Eph 1:4; 2 Thess 2:13). Our deliverance from sin had to come from a Man – a member of our own race. We must be kept safe by a Man, thus fulfilling the prophecy of Isaiah: “And A MAN shall be as an Hiding Place from the wind, and a Covert from the tempest; as Rivers of water in a dry place, as the shadow of a great Rock in a weary land” (Isa 32:2). The Divine resources required to make it safely from earth to glory must be ministered to us by a Man, who mediates the covenant (Heb 9:15), and ever lives to make intercession for us (Heb 7:25).

Daniel is being given to see the Savior AFTER He has been exalted. He is beholding what is required to bring the sons to glory (Heb 2:10), and bring men to God (1 Pet 3:18). Jesus did not have to be exalted to subdue God’s enemies. Michael and his angels could easily do that. The exaltation of Jesus was required in order that eternal benefits might pass from God to man. It was necessary in

order that the effects of Satan's destruction and the spoiling of principalities and powers might be realized by redeemed men.

While this may seem quite apparent, a significant amount of contemporary theology appears to ignore these facts. Men are brought to consider Jesus primarily as the One who subjugates our enemies. Some have even stooped so low as to declare Jesus as the Means of realizing the "dreams" or desires of men who are in the world. Really, the only "dreams" God is said to have fulfilled are the ones He gave (Gen 28:12; 37:5-9; 40:5-8; 41:5-44; Dan 2:1-44).

However, before the Word became flesh, He possessed power to subdue the enemies of God – all of them. The "Son of man" is PRIMARILY a Savior. That is why He was sent into the world, and that is why He has been enthroned in heaven, being given unquestionable dominion. It is He "that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 1:24). His intercession and mediation are exclusively for the saved, the sons of God, His own "brethren." That is why He is ruling.

Chapter 24 - HE WAS GIVEN GLORY

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

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HE WAS GIVEN GLORY

"And there was given Him . . . glory . . ." (Dan 7:14a)

In Jesus "power and glory" have been brought together in the fullest and most extensive way. "Glory" has to do with all honor, or full recognition. Presently, the glory of "the Son of man" is FULLY beheld in heaven, where He is seated at the Father's right hand. No heavenly personality has any doubts about the glorification of Jesus – His power and glory. Nor, indeed, is there any ignorance of it among the hosts of darkness who were all decimated by Him in His death on the cross (Heb 2:14; Col 2:15). It is only upon earth that Jesus was not seen in all of His glory.

Nor, indeed, was His glory fully beheld when Jesus walked among men. Some of His glory was revealed when He "was transfigured before them: and His face did shine as the sun, and His raiment was white as the light" (Matt 17:2). Luke records, "And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening. And, behold, there talked with Him two men, which were Moses and Elias: Who appeared IN GLORY, and spake of His decease which He should accomplish at Jerusalem" (Luke 9:29-31).

CHRIST'S HUMANITY HID HIS GLORY – it did not reveal it, or make it public. It ought to be noted that the more Jesus is considered to be “just like us,” the more His glory is hidden. For three decades He did appear to be like other men – even though His words and works shouted out that He was, in fact – even in a humbled state – superior to all men. Now, since He has returned to heaven, He is being made known as a GLORIFIED Man, with all power and authority in heaven itself, as well as upon earth.

The fact that Jesus Christ has received “glory” is declared to us, in order that we may grasp by faith something of the magnitude of His present glory.

1. “Who by Him do believe in God, that raised Him up from the dead, and GAVE HIM GLORY; [in order] that your faith and hope might be in God” (1 Pet 1:21).
2. “Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and THE GLORY that should follow” (1 Pet 1:11).
3. “But we see Jesus, who was made a little lower than the angels for the suffering of death, CROWNED WITH GLORY and honor; that He by the grace of God should taste death for every man” (Heb 2:9).

Here we see that Christ was made lower than the angels in order to die, but was crowned WITH GLORY and honor in order that His death might be effectual for all men. Thus THE GLORY, which He received after His death, VALIDATED that death for all who will believe.

“The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath GLORIFIED His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when He was determined to let Him go” (Acts 3:13). The GLORIFIED Christ is the One that Paul and the other Apostles preached.

Unfortunately, many people have never heard the preaching of a glorified Christ. Far too many people know only of the humbled Christ – but HE IS NO LONGER IN A HUMBLING STATE, for “God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:9-11). Faithful preaching does not declare that men CAN confess that Jesus Christ is Lord, but that they MUST do so!

The glory with which Jesus is presently endued was given to Him when He returned to heaven, having completed His mission in the world. It was in answer to His own prayer on the eve of His betrayal: “And now, O Father, GLORIFY THOU ME with Thine own Self with THE GLORY which I had with Thee before the world was” (John 17:5). That very glory will be openly displayed “when He shall come in His own glory” (Luke 9:26).

Once again, let it be clear that this glory is necessary for us to be saved. An unglorified Christ could not save us – His death and resurrection notwithstanding. The glory given to “the Son of man” sanctified His death, resurrection, and intercession. Also, He was glorified as a man – “THE Man Christ Jesus,” and “the

Second Man" (1 Cor 15:47). Now this glorified Man is our official Representative, and the Pledge that all who believe on Him will finally be with Him, also appearing "with Him in glory" (Col 3:4).

In my own view, this glorified Christ is not being preached as God intends. The supply of "YOUR NEED" is not according to earthly assessment, but "ACCORDING TO His riches in glory by Christ Jesus" (Phil 4:19). Believe me, those "riches" do not consist of money and things the world classifies as "wealth."

Chapter 25 - HE WAS GIVEN A KINGDOM

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

Lesson 25 of 39

HE WAS GIVEN A KINGDOM

"And there was given Him . . . a kingdom . . ."

Other versions read, "sovereign power" (NIV), "kingship" (NRSV), "THE kingdom" (Septuagint), and "royal power" (NLT).

Once again, I must emphasize that this is related to "the Son of man" being brought to the Father following His resurrection and ascension – not with Him coming back to the earth! It has to do with His return to heaven, not His return to earth. Daniel is being given to see the impact of Christ's vicarious death IN HEAVEN, not the impact of His "second" glorious coming among men (Heb 9:28; 2 Pet 3:10-12).

Jesus received the kingdom given to Him when He returned to the glory -- starting with His glorification and consequent enthronement at the right hand of God as "the Man Christ Jesus." It is unfortunate that many professing Christians have heard little about what Jesus is doing NOW. He is ruling NOW (Psa 110:103)! He is bringing many sons to glory NOW (Heb 2:10)! He is interceding for His people NOW (Rom 10:34; Heb 7:25)! He is mediating the New Covenant NOW (1 Tim 2:5; Heb 12:24)! He is keeping the saints from falling NOW (Jude 1:24)! He is making new believers stand NOW (Rom 14:4)! He is sending believers grace and peace NOW (Rom 1:7; Eph 1:2)! That is all Kingdom work, and it is being done by "the ONLY Potentate, the King of kings and Lord of lords" (1 Tim 6:15).

PETER'S EXPOSITION OF THIS TRUTH

On the day of Pentecost, in the very first declaration of the enthroned Savior, Peter alluded to this. He declared God had "made" Jesus "both Lord and Christ." His reasoning is unusually powerful, shattering contradicting misconceptions of

the nature of salvation and the Divine rule. Peter spoke these words on the day of Pentecost when He was “filled with the Spirit.”

FIRST, He affirmed God had made promises regarded a coming Sovereign – THE “Lord.” “For David speaketh concerning Him, I foresaw THE LORD always before my face, for He is on my right hand, that I should not be moved . . . For David is not ascended into the heavens: but he saith himself, The Lord said unto MY LORD, Sit thou on My right hand” (Acts 2:25,34).

SECOND, Peter announced the Christ, or Messiah, that was enthroned.

“Therefore [David] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He [God] would raise up Christ to SIT ON HIS THRONE” (Acts 2:30).

THIRD, inspired by the Holy Spirit to see the Scriptures with clarity, Peter goes on to relate all of this to the resurrection of Christ. “He seeing this before spake of THE RESURRECTION OF CHRIST, that His soul was not left in hell [hades, NKJV] neither His flesh did see corruption” (Acts 2:31).

FOURTH, confirming that the resurrection of Christ did, in fact, include His ascension and enthronement in glory, Peter further declared, “Therefore BEING EXALTED to the right hand of God, and HAVING RECEIVED from the Father the promise of the Holy Spirit, HE Poured out this which ye now see and hear. For David did not ascend into the heavens, but he says himself: ‘The LORD said to my Lord, ‘Sit at My right hand till I make Your enemies Your footstool.’ Therefore let all the house of Israel know assuredly that GOD HAS MADE THIS JESUS, whom you crucified, BOTH LORD AND CHRIST” (Acts 2:33-36, NKJV).

FIFTH, further, the term “Christ” applies exclusively to Jesus’ redemptive role (Matt 16:16; Acts 3:18; Rom 1:16; 1 John 2:22; 5:1).

Therefore, Jesus is presently sitting at the right hand of God in the capacity of the reigning “Lord.” He is presently the “Christ” God promised David He would seat upon his throne. This was one of the very first things proclaimed about the Lord Jesus. It ought not be so little known among those who claim identity with Him. THE GLORIFIED CHRIST HAS RECEIVED A KINGDOM! That Kingdom, which has always been, is now known as "the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Pet 1:11). He has been “given” the Kingdom! All praise to God!

Chapter 26 - HE WAS GIVEN A KINGDOM, #2

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an

everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 26 of 39

HE WAS GIVEN A KINGDOM, #2

“And there was given Him dominion, and glory, AND A KINGDOM . . .” (Dan 7:14)

Remember, this is what took place when Jesus ascended back into heaven, having accomplished His Father’s commission to lay down His life, and take it up again (John 10:17-18). All of His life and ministry culminated with the fulfillment of this mandate. In obeying this commandment He satisfied God (Isa 53:11), made reconciliation (Rom 5:10; 2 Cor 5:18-20), made peace (Col 1:20), destroyed the devil (Heb 2:14), plundered principalities and powers (Col 2:15), ended the Law as a means to righteousness (Rom 10:4), slew the enmity (Eph 2:16), and blotted out the handwriting of ordinances that was against us (Col 2:14). **IT WAS RIGHT FOR HIM TO BE GIVEN THE KINGDOM.**

The Apostles refer to this kingdom – the one “the Son of man” has received.

1. It is called “the KINGDOM OF CHRIST and of God” (Eph 5:5).
2. It is “the EVERLASTING KINGDOM of OUR LORD AND SAVIOR JESUS CHRIST” (2 Pet 1:11).
3. When in exile on Patmos, John referred to himself as “your brother, and companion in tribulation, and in THE KINGDOM AND PATIENCE OF JESUS CHRIST” (Rev 1:9).
4. Our own reconciliation to God is described as the work of God, “Who hath delivered us from the power of darkness, and hath translated us into THE KINGDOM OF HIS DEAR SON” (Col 1:13).
5. The Spirit represents the Father as saying to the glorified Son, “Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of THY KINGDOM” (Heb 1:8).
6. In one of His parables, Jesus likened the kingdom of God to “A certain nobleman [who] went into a far country TO RECEIVE FOR HIMSELF A KINGDOM, and to return” (Luke 19:12).
7. Jesus will judge the living and the dead when He AND HIS KINGDOM appear. “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom” (2 Tim 4:1).

At this present time, the Lord Jesus is ruling and reigning. The government is now upon His shoulder (Isa 9:6), and He is reigning in righteousness (Isa 32:1). From the earthly perspective, however, this does not appear to be true. It seems as though Jesus is not really reigning, for things do not appear to fall out to the apparent advantage of the saints. Thus foolish people become “upset with God,” or “angry with God,” supposing they have become the victims of happenstance or uncontrollable forces of evil. Notwithstanding, Daniel saw “the Son of man” receiving a kingdom, and Peter and Paul both affirmed that kingdom is now in place. The only thing that remains is for Christ’s rule and kingdom to be made

known, or revealed. Initially, that takes place when men are born again, and transferred into that kingdom (Col 1:13). They become aware intuitively that Jesus Himself is carrying the government on His shoulder. As time progresses, and they grow up into Christ in all things (Eph 4:15), they become "able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph 3:18-19). It is then that they are more thoroughly comforted (Col 2:2), strengthened with might (Eph 3:16), and knowledgeable of the fact that He "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 1:24). Our King does have a Kingdom, and if you are in Christ, you have been placed in that kingdom by the Lord God Himself.

Chapter 27 - GOD WILL REVEAL HIM

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

Lesson 27 of 39

GOD WILL REVEAL HIM

"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan 7:14)

The Spirit informs us that God has determined to openly display His Son in all of His glory. He will exhibit Him as He is right NOW – having been given everlasting dominion, and a kingdom that shall not be destroyed. Daniel was given to see it several hundred years before the Son of Man was exalted. Jesus declared that ALL would see Him coming IN GLORY (Matt 24:30; Lk 21:27). The Apostles declared Jesus as presently Head over all things (Eph 1:22), and "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Pet 3:22). They affirmed Jesus would come again – "the second time" (Heb 9:28). They said He would "APPEAR," not coming secretly or undetected (Col 3:4; 1 Pet 5:4; 1 John 2:28; 3:2). The glorified Christ Himself revealed to John: "Behold, He cometh with clouds; and EVERY EYE shall see Him, and they also which pierced Him: and ALL KINDREDS of the earth shall wail because of Him. Even so, Amen" (Rev 1:7).

Even though these things have been revealed, men have still imagined they have the liberty to develop their own idea of the return of the King. Some have Him

coming and setting up His throne in Jerusalem, where all will be able to see Him – even though He has been glorified, and for mortals to “see” Him, He would have to again humble Himself. Others have Him returning to marshal an army and fight the battle of Armageddon. Some say He is really coming two more times – once to sneak the saints out of the world, and another time to rule the world of sinners.

However, these are distortions, and manage to obscure who Jesus is right NOW! There is no way to satisfactorily state how serious it is to stuff the Word of the Living God into a humanly devised theological form. The glorified Jesus Himself has said in the Revelation, "For I TESTIFY TO EVERY MAN that heareth the words of the prophecy of this book, If ANY MAN shall add unto these things, GOD SHALL ADD UNTO HIM the plagues that are written in this book: And if ANY MAN shall take away from the words of the book of this prophecy, GOD SHALL TAKE AWAY his part OUT OF THE BOOK OF LIFE, and OUT OF THE HOLY CITY, and FROM THE THINGS which are written in this book" (Rev 22:18-19). That simply means THE Lord will NOT overlook the person who distorts His words. He will NOT be merciful to such a person. Such will NOT be forever with the Lord, because their name will be removed from the book of life. And, just what does that do to the “once saved always saved” heresy? The names were in the book of life, and they were taken out. Their names were in the citizenry listing of the Holy City, and they will be taken out. That is what the glorified Christ said – the One who is presently exalted above everyone and everything else – seen and unseen.

While men may doubt Christ’s exaltation now, no one will doubt it when God shows the Son as He is NOW. Thus it is written, “that you keep this commandment without spot, blameless until our Lord Jesus Christ’s APPEARING, which He [God the Father] will MANIFEST in His own time, He who IS the blessed and ONLY POTENTATE, the KING of kings and LORD of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen” (1 Tim 6:16, NKJV). How can a Christ who dwells such glory that no man has seen or can see, appear on earth and actually be seen by mortals. Such a view is the epitome of ignorance.

Who is the person willing to affirm Jesus is NOT presently “blessed?” Is there an individual who will stand up and say Christ is not presently “the ONLY Potentate,” or all-powerful One? Will anyone dare to say He is not at this present time “KING of kings and LORD of lords?” Is He not deserving of “honor and everlasting power” right now? All of that is another way of saying He has been “given a kingdom.”

The “Son of man” receiving a kingdom is referred to by Jesus Himself when speaking to the church at Laodicea. “To him that overcometh will I grant to sit with me in MY THRONE, even as I also overcame, and AM set down with My Father IN HIS THRONE” (Rev 3:21). When Jesus was seated with His Father in

His throne, He was “given a kingdom.” At that point He received the reins of the kingdom in order to bring the sons home to glory – and Daniel was given to see it. Who is the person who is audacious enough as to say Jesus will be exalted even higher from His present lofty present position? Is it really possible for Him to be more highly exalted in the world than He is in heaven? Indeed not – “the heavens do rule!” (Dan 4:26).

Chapter 28 - THE EXTENT OF CHRIST’S DOMINION

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 28 of 39

THE EXTENT OF CHRIST’S DOMINION

“And there was given Him dominion, and glory, and a kingdom, that ALL PEOPLE, NATIONS, AND LANGUAGES, SHOULD SERVE HIM.” (Daniel 7:14) Now Daniel is told of the marvelous extent of the kingdom given to “the Son of man.” Understand that this dominion and glory are actual and affective, even if it may not be seen. The existence of rebels and enemies does not prove that Jesus does not reign. The fact that they cannot expunge the church, or purge the world of all believes, proves that Jesus is, in fact reigning. Some believers are being brought to glory from North Korea, Pakistan, India Afghanistan, Russia, Turkey, and other places where other gods are being worshiped and served. Furthermore, it is twice said to be on the revealed heavenly agenda, and it will surely come to pass: “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” (Isa 11:9; Hab 2:14). The fact that “all people, nations, and languages, should serve Him” will be made apparent.

SHOULD SERVE HIM

“ . . . should serve Him . . . ” Other versions read, “might serve Him” (NASB), “Worshiped Him” (NIV), “were His servants” (BBE), “shall serve Him” (DOUAY), “became His servants” (NJB), “would obey Him” (NLT), “must serve Him” (TNK), and “do serve Him” (YLT).

Thus, considering the various translations, and from a linguistic point of view, a number of views are possible. The “Son of man” received “dominion, glory, and a kingdom,” in order that:

1. All people should, or OUGHT, to serve Him.
2. The result WOULD be that all people worshiped Him.
3. The result would be that everyone will eventually BECOME HIS SERVANTS.
4. All people would, INDEED, serve Him.

5. It would become an OBLIGATION to serve Him.

While men will be tempted to do so, they must avoid philosophizing about the glorification of Christ, as well Him being served by all.

Of old time, God revealed what it means for the Lord to reign over the earth. Five times it was affirmed, "THE LORD REIGNETH" (1 Chron 16:31; Psa 93:1; 96:10; 97:1; 100:1). There was no nation over which God did not reign!

1. If Egypt aligned itself against Israel, it was judged, and Israel was freed (Ex 12). THE LORD REIGNS.

2. If the organized mass of humanity determined to build a tower that reached into heaven and thereby become secure, God judged them, scattered them, and brought the project to nothing. THE LORD REIGNS.

3. If Sihon, king of the Amorites "would not suffer Israel to pass through his border, God empowered Israel to smite "him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong" (Num 21:24). THE LORD REIGNS.

4. If Israel departed from Him, and exalted themselves, God called for the Babylonians to destroy Jerusalem, slay the people, and carry them captive to Babylon (2 Kgs 24:11-15; Jer 27:6). THE LORD REIGNS.

5. If Babylon went too far in opposing Israel, God would "break the yoke of Nebuchadnezzar from the neck of all nations" (Jer 28:11). THE LORD REIGNS.

6. If Israel was disobedient, God would call for a nation to overcome them, and Israel would serve them (Judges 3:8; 3:14; 13:1; 6:2,13). THE LORD REIGNS.

7. When Israel cried to the Lord because of the oppression of the Midianites, the Lord delivered them, and they conquered the Midianites (Judges 6). THE LORD REIGNS.

Jesus reigns in the same manner today. No human government or amalgamation of people will hinder Jesus in bringing many sons to glory (Heb 2:10). Nothing is able to separate them from the love of God (Rom 8:32-38). THE LORD JESUS IS REIGNING.

Chapter 29 - ALL PEOPLE AND LANGUAGES SERVE HIM

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

Lesson 29 of 39

ALL PEOPLE AND LANGUAGES SERVE HIM

“And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him.” (Dan 7:14)

It is arresting to consider “all people, nations, and languages” serving the exalted Christ. This is the Christ who is presently reigning in heaven. His reign is the result of Him taking away sin, destroying the devil, and plundering principalities and power. His reign is not the result of visibly overthrowing all the kingdoms of the world – although that will happen when He comes and “the earth also and the works that are therein shall be burned up” (2 Pet 3:10).

In this regard, here are a few considerations.

FIRST. Those who are NOT in Christ are “NOT a people” (1 Pet 2:10). Hence, before God, the legitimacy of all peoples, nations, and languages is owing to “the remnant” of the godly within them who have believed through grace. In this sense, believers are the “salt of the earth” (Matt 5:13). From this perspective, the glorified Christ is being served by Divinely recognized people “out of every kindred, and tongue, and people, and nation” (Rev 5:9). That sanctified remnant brings genuineness to the various visions of humanity.

SECOND. A comparison is being made between the temporal global kingdoms of the world (Babylon, Medo-Persian, Grecian, and Roman) and the kingdom given to Christ. In a fuller and more extensive way, “all people, nations, and languages” serve Him – as compared with Nebuchadnezzar, Cyrus, Alexander, etc., each of whom all nations also served. In this case, the emphasis is on “HIM” – the Lord Jesus Christ, the “Son of man.” It was said of Nebuchadnezzar, “ALL PEOPLE, NATIONS, AND LANGUAGES, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down” (Dan 5:19). Also, when Darius wrote to his subjects he addressed them as “ALL PEOPLE, NATIONS, AND LANGUAGES, THAT DWELL IN THE EARTH” (Dan 6:25). When Cyrus addressed his subjects he confessed, “ALL THE KINGDOMS OF THE EARTH hath the LORD God of heaven given me” (2 Chron 36:23).

In this view, the language is that of universal dominion and power, where the ruler does his will, governing the world with his own interests in mind. In the ultimate and final view, this is certainly true of the Lord Jesus, who presently has, and is using, “all power in heaven and in earth.” Whether men see it or not, the exalted Christ is presently doing what He wants to do.

THIRD. Because Jesus has, in fact, received all power in heaven and on earth, and the government is upon His shoulder, ONLY His interests are TRULY being served. Whether men are aware of it or not, He is the Governor of the nations (Psa 22:28), and “all people, nations, and languages” are actually serving Him. That is, He is using them to accomplish His will – they are NOT using Him to accomplish their will. The Christian world is filled with opportunists who imagine they are using God to accomplish their own objectives. Their real objectives are not lastingly beneficial to them, and when God has finished with them, He will simply remove them, like He did Pharaoh (Ex 9:15-17; Rom 9:17).

Jesus often spoke of His kingdom in this manner, showing that all men are involved in the heavenly kingdom, whether they know it or not. Thus, He said “Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered OF EVERY KIND: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away” (Matt 13:47-48). Those likened to “bad” fish were, IN FACT, in the net – TO WHICH Jesus likened “the kingdom of heaven.” That is, they are serving a Divine purpose, just as surely as Pharaoh was – even though they will be eventually discarded. As with Pharaoh, their purpose is not always beneficial to them personally. God used Pharaoh to get honor for Himself.

The same perspective is given in the parable of “the tares of the field” (Matt 13:1-30). They were in God’s field, and were allowed to remain there until the end. They were ignorant of it, but they were serving Divine objectives, even though they were seeking their own.

Other parables highlighting this aspect of the Kingdom over which Jesus now presides include the talents (Matt 25:15-28), pounds (Luke 19:13-25), and wise and foolish virgins (Matt 25:1-13). In each of them the righteous and unrighteous were involved, the good and the evil, the saved and the lost. All of them were, in the broad sense, within the Kingdom – some were accepted like Moses, and others rejected like Pharaoh.

In this regard, no persons live unto themselves, or purely for their own interests and objectives. As it is written, “For none of us liveth to himself, and no man dieth to himself” (Rom 14:7). This passage has particular regard to our relation to others – with God Himself being the primary Person. Thus the Basic Bible English Version reads, “For every man's life and every man's death has a relation to others as well as to himself.” The New Living Translation reads, “For we are not our own masters when we live or when we die.”

Christ’s Kingdom and His rule over it are real – whether it is perceived or not!

Chapter 30 - ALL PEOPLE AND LANGUAGES SERVE HIM, #2

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 30 of 39

ALL PEOPLE AND LANGUAGES SERVE HIM, #2

“And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him” (Dan 7:14).

If a person can rise high enough, everything is of God, through God, and to God” – “For of him, and through Him, and to Him, are all things: to whom be glory for ever. Amen” (Rom 11:36). Now that God has turned the government over to the Son, whether men acknowledge it or not, they are serving Christ’s interests – either to their own salvation or condemnation.

FOURTH. Because of the dominion, glory, and kingdom that have been given to “the Son of man,” it is the OBLIGATION of all people, nations, and languages to serve Him, and they will be held accountable for doing so. Should men refuse to do so, they will still be governed by Him, and will give a strict account to Him. Prior to Christ, God Almighty declared “all souls are Mine” (Ezek 18:4). God will excuse no person who does not willingly serve the “Son of man.”

Serving the Son of man is to the advantage of the individual when it is done willingly, and without the imposition of Divine power. Egypt served God when they gave their wealth to departing Israel (Ex 3:22; 12:36; Psa 105:37). However, it brought no benefit to them, for they did not do it out of a love for Israel, but were moved to do so by God: “And the LORD gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians” (Ex 12:36). Experientially, it took the death of the firstborn of all the houses in Egypt to move them to give their goods to Israel.

When Jesus was put to death, those who did it, in a very real sense, were serving God, for, as the early church confessed, they did “whatsoever Thy hand and Thy counsel determined before to be done” (Acts 4:28). However, it brought no advantage to them, for they had no thought of personally serving God.

However, when the power of salvation is experienced by a person, willingness becomes the hallmark of his service to Christ Jesus. As it is written, “Thy people SHALL BE WILLING in the day of thy power” (Psa 110:3). Other versions read, “Thy people will volunteer freely in the day of Thy power” (NASB). Peter announced on the day of Pentecost that this Psalm was about the exaltation of Jesus (Acts 34-35). Hebrews 1:13 makes the same application.

FIFTH. Eventually, and in an evident way, all peoples will be shown as subjects of Christ. Thus the Scriptures declare a time when “The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever” (Rev 11:15).

Again, in the song of Moses and of the Lamb, the redeemed sang, “Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify Thy name? For Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest” (Rev 15:4).

These texts specifically have to do with the overthrow of the enemies of Christ – when His enemies are made His “footstool” (Heb 1:13), and He has “put down all rule and all authority AND POWER”(1 Cor 15:24).

The point of our text is that until the appointed public overthrow of these powers, all nations, peoples, and languages are NOT continuing because of their own self-

will. It is NOT that they are strong, and it will take two-thousand or more years for the Lord to put them down, or make them His footstool. They are continuing under His government, even though they are largely ignorant of that circumstance. They are clay in His hand, and He is shaping them for His own purposes, even though they do not know it. Things are not out of control! This is no strange teaching, but is confirmed elsewhere in Scripture. It is this very circumstance to which the seventy-sixth Psalm refers: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psa 76:10). This principle was seen in the conspiracy of Joseph's brothers against him. They worked their will against him, throwing him into a pit, and selling him to a band of Ishmaelites. Yet, when all was said and done, "God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen 50:20). They actually were serving God, even though driven by their personal hatred of Joseph.

Chapter 31 - ALL PEOPLE AND LANGUAGES SERVE HIM, #3 OTHER PROPHECIE

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

Lesson 31 of 39

ALL PEOPLE AND LANGUAGES SERVE HIM, #3 OTHER PROPHECIES

"And there was given Him dominion, and glory, and a kingdom, that ALL people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan 7:14)

This certainly is not the only prophecy of all nations and peoples serving the Lord Jesus Christ – "the Son of man." One of the premier declarations of their subjugation is found in the second Psalm. "BE WISE now therefore, O ye kings: BE INSTRUCTED, ye judges of the earth. SERVE THE LORD with fear, and rejoice with trembling. KISS THE SON, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Psa 2:10-12). Paul clearly affirmed this Psalm was speaking of the risen Christ: "God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee" (Acts 13:33).

Also, the seventy-second Psalm speaks of the Messiah in a veiled, yet poignant, manner. “Yea, all kings shall fall down before Him: all nations shall serve Him” (Psa 72:11).

THE POINT OF THE TEXT

The point of our text is that commensurate with Christ’s exaltation and enthronement THE WHOLE WORLD was made subject to Him. There is no place on this earth over which He does not preside, or where His interests are not being served. This circumstance began with Christ’s enthronement in heaven, and will continue until the end of time. If He faces His enemies, they are used to serve His purpose, like Joseph’s brothers, Pharaoh, Judas, Pilate, and Herod. If they are heathen kingdoms, they serve Him in the same way as Babylon, the Medo-Persians, Greece, and Rome. HE IS AT THE HELM OF THE KINGDOM, and blessed are the people who know it. In matters pertaining to life and godliness it is wrong to seek council or wisdom from anyone else. It is transgression when men attempt to direct His kingdom, or establish a message He has not ordained – and He will treat them as usurpers.

This government, and the service of all peoples, is with the saints of God in mind – those who are “in Christ Jesus” (Rom 8:1; 1 Cor 1:30). Jesus is presiding over the world in order to bring the saints home to glory (Heb 2:10). He is ensuring that all things are worked together for their ultimate good (Rom 8:28). His rule guarantees we will not be tempted above our ability, and that a way of escape will accompany every temptation (1 Cor 10:13). His reign is why we continue to enjoy all things that “pertain to life and godliness” (2 Pet 1:3), and are “more than conquerors through Him that loved us” (Rom 8:37).

At this time, men may argue about this subjugation, or imagine that it does not exist. However, God has appointed a day when He will unveil this entire circumstance, making His Son known in the capacity He presently occupies. Thus it is written, “Which in His times He shall show, who IS the blessed and only Potentate, the King of kings, and Lord of lords; Who only HATH immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom BE honor and power everlasting. Amen” (1 Tim 6:15-16).

It must be remembered that Christ’s kingdom is “not of this world” (John 18:36). That is, it is not readily apparent to the flesh. Yet, it is a very real kingdom, a very real rule, and involves very real subjugation and service. It does require more wisdom and power to rule over tyrants, while using them to fulfill Divine purposes. After all, every “great house” has two kinds of vessels: “some of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble” (2 Tim 2:20, NIV). Just as those vessels serve the householder, “all people, nations, and languages” are now serving the exalted Christ.

Chapter 32 - ALL PEOPLE AND LANGUAGES SERVE HIM, #4

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 32 of 39

ALL PEOPLE AND LANGUAGES SERVE HIM, #4

“And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

ALL PEOPLE

“ . . . that all people . . . should serve Him . . . ”

The word “people” views humanity from the ethnic point of view – those with a common origin.

The most general view of “people,” or “peoples,” views humanity as springing from a single source – ADAM. “From one man he made every nation of men, that they should inhabit the whole earth” (Acts 17:26). This, of course, is in blazing contradiction of the Theory of Evolution – and of any view of human origin that is not that of the Scriptures.

A more restricted view traces everyone back to the sons of NOAH. “The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.) These were the three sons of Noah, and from them came THE PEOPLE WHO WERE SCATTERED OVER THE EARTH” (Gen 9:19; 10:1,32) – the “generations of Shem” were especially noted (Gen 11:10).

Other people groups specified by Scripture include the descendants of Abraham (Gen 17:5), Ishmael (Gen 25:12), Esau (Gen 36:1), etc. The offspring of Abraham was divided into three classes: those who sprang from Isaac (Gen 25:19), from Esau (Gen 25:12), and those coming from his other sons who were birthed through Keturah (1 Chron 1:32-33).

As you can see, the number of people groups is quite numerous, with Divine favor being especially focused on those linked to Shem, and the promises made to Abraham. Only the “people” proceeding from Abraham, Isaac, and Jacob, had any semblance of understanding concerning the True God. Yet Jesus has been exalted over all of these “people,” who are responsible to Him. Therefore, “people” should not be viewed from the standpoint of their ethnicity, but from the standpoint of their answerability of the exalted Christ.

ALL NATIONS

“ . . . that all . . . nations . . . should serve Him . . . ” The term “nations” views humanity from a political and geographic point of view. The offspring of a progenitor may be scattered throughout the world. A nation remains grouped together. This circumstance allowed for the judging of the nation of Israel to be

distinct, for they were (as a nation) “scattered” among other nations (Esth 3:8; Psa 44:11; Zech 7:14). Yet, they remained a people, even though dispersed among the nations. Thus, according to Divine appointment, they became “an astonishment, a proverb, and a byword, among all nations whither the LORD” led them (Deut 28:37). Even when scattered, they were, under the Kingship of Jesus, a “people.” When they again became a nation, they were still under the Kingship of Jesus. All nations, as individual nations are answerable to King Jesus. They have no right to form laws or customs that do not reflect the will of their King – and they will be judged from that perspective. This may not be viewed by some as “American,” but that is how it is viewed from heaven, and “the heavens do rule” (Dan 4:26). The Scriptures record God’s judgment of nations that had no immediate association or covenant with Him: Egypt, Assyria, Babylon, the “nation of the Cherethites” (Zeph 2:5), Syria, Moab, Ammon, Philistines, Amalek, Edom (2 Sam 8:12–13); Babylon, Medo-Persian, Greece, Rome (Dan 2:37-45).

ALL LANGUAGES

“ . . . that all . . . languages, should serve Him . . . ” The expression “languages” views humanity from the standpoint of their speech, or means of communication. A “people,” for example, may be divided in their language. This can also be true of a nation. One language can be embraced by several different people groups, or several different nations. But people of all languages are subject to the exalted Christ. Before Him, their language gives them no advantage.

Chapter 33 - THE REMARKABLE CIRCUMSTANCE

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 33 of 39

THE REMARKABLE CIRCUMSTANCE

“And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Dan 7:14)

Thus, from every vantage point, the “Son of man” is being served by humanity. The descendants of every progenitor are under His rule. Every government and every continent is embraced by His kingdom. All languages, whether crude or refined, are within His domain. There is no place where Jesus does not rule. There are no people that are not governed by Him. There are no nations,

governments, or land-masses that are not subservient to Him. There is no language that is not under His control.

WHAT DOES THIS MEAN?

The implications of this are staggering to consider. This means wherever a person seeks the Lord, regardless of the people group to which that person belongs, GOD WILL BE FOUND (Jer 29:13-14). It means that any individual that seeks the Lord, regardless of the government under which he lives, or the continent in which he resides, will find Him. It means that any male or female, young or old, bond or free, that reaches out for God, regardless of the seeming barriers of language, will find Him.

If that seems too difficult to receive, sift it through the words of the Sovereign Himself. "Ask, and it SHALL be given you; seek, and ye SHALL find; knock, and it SHALL be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Mat 7:7-8). Weigh it in the balance of the truth revealed in Paul's Athenian discourse. "From one man He made every nation of men, that they should inhabit the whole earth; and He determined the times set for them and the exact places where they should live. God did this SO THAT MEN WOULD SEEK HIM and perhaps reach out for Him and find Him, though He is not far from each one of us. For in Him we live and move and have our being.' As some of your own poets have said, 'We are His offspring'" (Acts 17:26-28, NIV). There is an intuitive nature in all living persons that drives them to serve something, yield to something, and revere something. That something, or Someone, is the enthroned Jesus! All men will be held accountable for doing what God created them to do.

If "the Son of man" was not reigning over all people, nations, and languages, no one could be saved. In such a case, a quest for the Lord could be frustrated, and reconciliation to God would be rendered impossible. If that is not true, then men are able to overcome evil forces on their own – forces that have held the world captive for centuries. Such a postulate is too foolish to embrace.

This is precisely why the government has been placed upon Christ's shoulders! That is why all peoples, nations, and languages serve Him. It is in order for Him to bring "many sons to glory"(Heb 2:10). For that to be accomplished we needed a Man in heaven who had passed through this valley of tears, and gained the victory. We needed a Representative in heaven to whom every personality is subject, who can get Divine resources to us and subdue our enemies – One who is able to be touched with the feelings of our weaknesses. We needed One to whom Satan and his hosts are subject. We required One whom the Father honored, and to whom He listens. We had to have a Man next to God who has, in fact, received all power in heaven and earth! By the grace of God, we have such a One – praise the Lord! It is the glorified Christ whom Daniel saw!

Chapter 34 - THE DURATION OF HIS KINGDOM, #1

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

Lesson 34 of 39

THE DURATION OF HIS KINGDOM, #1

"His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan 7:14)

One of the primary purposes of "all Scripture" is "that the man of God may be complete, thoroughly equipped for every good work" (2 Tim 3:17, NKJV). No word of Scripture is a mere statement or commentary of a man. No word of God is a lifeless account of history, a mere human biography, or the surface recollection of mortal men. There is Divine purpose in Scripture, and an unalterable intention in revelation. That purpose or intention is not to ensure we obtain all of the facts, or have an exact and thorough view of history. Although, to be sure, such things are involved, they are not the paramount reason for the Word of God. The Word of God contains history, but it is not a History Book. It contains commands and directives, but it is not "How-To" manual.

The aim of the inspiration of God, and the moving of holy men by the Holy Spirit, is to stabilize the children of God – those who are in Christ Jesus. It is to make their faith strong, ensure the validity and power of their hope, and increase their joy in the Lord. All of this is intended to prepare men for death, the day of judgment, and Divine sanction and approval. If we read the Word of God without these objectives in mind, we will inevitably be drawn into unproductive and fruitless bypaths. Those who emphasize such things as marriage, young people, health and wealth, and the maintenance of a sect, are on a bypath that does not lead to Divine approval or heaven. Further, an earthly career, the effects of which, do not blend with the world to come, is not a Divinely supported career. God will not honor such emphases, for they do not require Christ, atonement, justification, or Divine empowerment.

If this is NOT seen, scholarship becomes a thief and a robber, and history is reduced to a mere distraction. One of the great disservices of contemporary Christian education is that it is sorely lacking in an emphasis of Divine objectives. The Bible is too often viewed as a compilation of facts, rules, and proof texts, without due regard for what God is actually accomplishing through Scripture. Such an approach allows for the assignment of too much value to academic pundits who have little or no expertise in the things of Christ's Kingdom. Such people have no rank in "the kingdom of Christ and of God" (Eph 5:5)!

The text before us is one in which Divine objectives must be seen. These things "were written for our learning, that we through patience and comfort of the

Scriptures might have hope” (Rom 15:4). Thus Daniel is given a view of the Messiah that will be of incalculable benefit to succeeding generations of believers. He will be shown things that bear directly upon the faith and hope of those in Christ Jesus. Under the inspiration of the Holy Spirit, Daniel will now confirm the solidity of our hope, assuring our hearts that, by grace, we have become part of a glorious Kingdom that will never end. In perfect harmony, it will blend with eternity toward which everything is moving by Divine appointment. A theological thrust that competes with Christ’s Kingdom, which is forever, will be destroyed at the coming of the Lord, and rendered absolutely unavailing. If what religious people are doing does not require a reigning Jesus with all power in heaven and earth, they have adopted a wrong agenda.

Chapter 35 - THE DURATION OF HIS KINGDOM, #2 HIS DOMINION

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 35 of 39

THE DURATION OF HIS KINGDOM, #2 HIS DOMINION

“His dominion is an EVERLASTING dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:14)

“His dominion . . .” Other versions read, “His authority” (BBE), “His power” (DOUAY), and “His rule” (NJB).

This is the “dominion” that was given to Him upon His triumphant return to heaven (Dan 7:14a). A “dominion” is an empire, or area over which the Sovereign rules. We have already been told this area includes “all people, nations, and languages.” The Gospel message informs us it also includes the heavenly host and demonic hosts as well: “And Jesus came and spake unto them, saying, ALL POWER is given unto me IN HEAVEN and in earth” (Matt 28:18). “Who is gone into heaven, and is on the right hand of God; ANGELS AND AUTHORITIES AND POWERS being made subject unto Him” (1 Pet 3:22). “Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, FAR ABOVE all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come” (Eph 1:20-21). If Jesus is reigning in heaven, it is impossible that He is not simultaneously reigning on earth, which is under the control of heavens, for “the heavens do rule” (Dan 4:26).

“Far above” does NOT mean His enemies do not have access to Him – although they do not. It rather means they cannot escape from Him. He is “above them,” which means He is over them, and can do with them whatever He wills. They cannot resist Him, or wage war against Him. This is confirmed by the posture of their prince, the devil himself. He is depicted as a fierce dragon that has been thoroughly foiled by the exaltation of Christ, and has turned his attention to the people of God, depicted as a “woman” who was enabled to escape from him. In fact, Satan has been so soundly defeated that those who follow Christ OVERCOME HIM "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev 12:11).

Adam could not overcome the devil, nor could Abel. Noah could not overcome him, nor could any of his sons. Not even Moses, Aaron, and David could overcome the devil. Before Christ’s enthronement, even Peter could not effectively resist him. Now, however, those in Christ can, and must, overcome him. Now, when they resist the devil, he flees from them (James 4:7). They are able to do so because of the dominion of Jesus – an unfettered dominion!

This is “HIS” dominion! It was given to Him because of His exploits – because He fulfilled the Father’s commission – a commission that would throw open “the door of faith” (Acts 14:27), and usher in “the day of salvation” (2 Cor 6:2).

This dominion, power, or authority already belongs to Him. It is not something He is going to receive, but what He presently possesses. It is a “dominion,” and will grind to powder all competing governments – just as surely as it has already decimated the four beastly governments of Daniel that rose from agitated and fomenting society (Dan 2:35-44).

Those who teach that Jesus is coming back to earth to reign demean Him. They misrepresent Him. They deny His present exaltation, as though He was not really over all. Such theology is a broken cistern that can hold no water. It teaches people to hope in a future kingdom on this earth, amidst enemies that must be finally subdued only when Jesus comes back to earth. God Himself laughs at them, saying, "Yet have I set My king upon My holy hill of Zion" (Psa 2:6). Those who are not presently worshiping a Christ that is exalted as Head over all, are simply worshiping “another Jesus” (2 Cor 11:4). Their circumstance is more than a mere mistake. It is evidence of blindness and unbelief. No one can afford to be wrong about who Jesus Christ is, His unquestioned exaltation, or what He is doing. Who He is, the extent of His dominion, and what He is presently doing has all been revealed.

Chapter 36 - THE DURATION OF HIS KINGDOM, #3 AN EVERLASTING DOMINION

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near

before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 36 of 39

THE DURATION OF HIS KINGDOM, #3

AN EVERLASTING DOMINION

“His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:14)

“ . . . is an everlasting dominion . . . ” Other versions read, “eternal authority” (BBE), “everlasting power” (DOUAY), “everlasting rule” (NJB), “His rule is eternal” (NLT), and “a dominion age-enduring” (YLT).

Nothing can interrupt this rule, stop the Divine time-clock, or interfere with Christ’s dominion – NOTHING! Jesus is not waiting for this dominion, but possesses it now, and has, as the glorified Man, possessed it from the time He returned to heaven. Since the “Son of man” has been given the Kingdom, there has never been a period of time when, under His reign, it was not dominant. The Kingdom did not begin with Christ’s exaltation, but was GIVEN to Him at that time. It was already in existence, for God has never been without a kingdom. This Kingdom will outlast both the world and time. It is, and ever has been, an “everlasting Kingdom” (Psa 145:13; Dan 4:3,34; 7:14,27; 2 Pet 1:11). One can only imagine how it sounds in heaven when pretending preachers lisp like the unlearned, speaking of Jesus coming back to the earth to reign. You can decide for yourself how that sounds to the God who has already given the Kingdom to His exalted Son.

This is the same kingdom of which the Psalmist spoke. “Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations” (Psa 145:13). That very kingdom has now been given to “the Man Christ Jesus,” and it remains everlasting – like it has always been.

It is the one of which Peter wrote. “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ” (2 Pet 1:11). Peter means we will be inducted into this kingdom in the fullest sense, with no vestiges of mortality or the curse remaining with us, as they do at this present time. We are now in that Kingdom (Col 1:13), but not in the fullest sense. There remains a part of us that is now under the control of that Kingdom, but cannot enter into it – namely “flesh and blood” – our present bodies (1 Cor 15:50). There is also a competing nature within us that cannot enter or inherit this Kingdom – “the old man, which is corrupt according to the deceitful lusts” (Eph 4:22). Now, while we remain in this world, the “old man” is to be “put off” – deprived of any right to direct our thinking, speaking, or doing. He is to be “put off” because he has no inheritance in glory – no place for him to remain, or in any sense be accepted. Yet, even that part is under the Lord’s dominion, and in His

power can be subdued and brought under subjection (1 Cor 9:27). If he were not under the Lord's power and authority, no believer could effectively put him off!
HIS DOMINION WILL NOT PASS AWAY

“ . . . which shall not pass away . . . ” Other versions read, “which will not come to an end” (BBE), “that shall not be taken away” (DOUAY), and “it will never end” (NLT).

Dominion was given to the gold-like kingdom of Babylon – BUT IT WAS TAKEN AWAY. Power was given to the bear-like Persian empire – BUT IT WAS TAKEN AWAY. Authority was given to the leopard-like kingdom of Greece – BUT IT WAS TAKEN AWAY. Dominance was given to the ruthless beastly empire of Rome – BUT IT WAS TAKEN AWAY (Dan 2:28-44). What of this Kingdom – the one that God “set up” on earth in the days of those ancient, and now defunct, global powers, or empires (Dan 2:44)? The Kingdom which is everlasting, has been made discernible on the earth (Matt 12:28; 16:28; Lk 19:11). Provision was made for men to enter that kingdom (John 3:3,5; Col 1:13). Many of the privileges of that Kingdom are now enjoyed by those who are in Christ Jesus – while they are yet in this passing world (Matt 6:33; Mk 10:15; Lk 6:20; 11:20; Acts 14:22; John 3:3,5; Rom 14:17; 1 Cor 4:20; Col 1:13). What about the duration of that kingdom? The answer: “IT WILL NEVER END” (NLT)!

Chapter 37 - HIS KINGDOM SHALL NOT BE DESTROYED

DANIEL'S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 37 of 39

HIS KINGDOM SHALL NOT BE DESTROYED

“His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Dan 7:14)

Other versions read, “that will never be destroyed” (NIV), “which will not come to destruction” (BBE), and “His kingship will never come to an end” (NJB).

Some of the versions are a bit confusing on this verse. The words “come to an end” do not convey the real meaning of “destroyed.” “Come to an end” can refer to something passing away simply because of time or age – like mortality.

In this verse, the meaning of “not be destroyed” is twofold: First, God will never remove Christ's Kingdom, as He did other kingdoms like those of the Philistines, Ammonites, Amalekites, etc. Second, the kingdom Jesus received when He was exalted in heaven will not be replaced by another superior kingdom, as Babylon was conquered and replaced by the Medo-Persian kingdom; which was

conquered and replaced by the Grecian kingdom; which was conquered and replaced by the Roman kingdom; which was conquered and replaced by the Germanic tribes and the Turks.

The Kingdom of God, which has been given to Jesus, did not originate because it overthrew some other kingdom or kingdoms. It is an “everlasting Kingdom,” and has always ruled over all. When it was given to Jesus, He did not have to first overthrow some other kingdoms. Nor, indeed, will His Kingdom be enlarged and enhanced, as some falsely allege, by Him returning to earth to sit on David’s throne in Jerusalem. He IS sitting on David’s throne now, as Peter affirmed on the Day of Pentecost (Acts 2:25-36).

In Nebuchadnezzar’s dream, the four governments that fell were judged by God. He raised them up, and He put them down. However, the Kingdom given to the “Son of man” will never be put down by God – and He is the only One who can put a kingdom down. This Kingdom will never be renounced by Him, or give way to another kingdom of His own appointment. The Kingdom over which Jesus is presently presiding, is both the first and final universal kingdom, some theologies notwithstanding. It will not compete with other kingdoms, but will instead put them all down with finality. The absolute superiority of Jesus, and the everlasting nature of the Kingdom over which He presides, will be confirmed to be everything God has declared it to be when Jesus returns in all of HIS glory, all of the glory of THE FATHER, and all of the glory of THE HOLY ANGELS (Matt 25:31; Mk 8:38; Lk 9:26). The world – indeed, the present heavens and earth – will not be able to survive exposure to that massive display of all glory. John was told that the “earth and the heaven” shall flee away, and there shall be “found no place for them” (Rev 20:11). Peter wrote that when the day of the Lord comes “as a thief in the night . . . the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Pet 3:10). In an instant any and every kingdom of men shall suddenly disappear, to rise no more. That is when all of the enemies of God will be shown to be what they really are – nothing.

The faint reflection of Divine glory that descended upon Mount Sinai had a remarkable effect on that area. It is said of that occasion, “And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly” (Ex 19:18). And again, “And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness” (Deut 4:11). And again, “The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel” (Judg 5:5). And again, “The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel” (Psa 68:8). And yet again, “And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly” (Ex 19:18). Habakkuk said of

that occasion, "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had horns coming out of His hand: and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet" (Hab 3:3-5).

All of that was nothing to be compared with the glory that shall be revealed when Jesus shall "Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess 4:16). Not even death itself will survive, but both hades and the grave will have to yield up all of the dead. Then the assembled human race will know who Jesus really is, and that His kingdom could not be destroyed.

It is true that, after "the end," Jesus will "deliver up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power." He will NOT "put down all rule and all authority" by fighting, and engaging in a war. Rather, He will consume the worst of all His foes "with the spirit of His mouth, and shall destroy [them] with the brightness of His coming" (2 Thess 2:8). Then, "when all things shall be [openly] subdued unto Him," and bowing before Him, confessing His name, I say THEN "shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Cor 15:24-28). That dear reader is what your salvation cost Jesus! However, this will be the very same Kingdom that was delivered to Him when He returned to heaven leading "captivity captive" (Eph 4:8). Do not be among those who have to learn of Christ's present Omnipotence when He comes again.

Chapter 38 - THE PRESENCE OF THE SAINTS

DANIEL'S VISION OF THE SON OF MAN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

Lesson 38 of 39

THE PRESENCE OF THE SAINTS

His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:13-14)

Apostolic doctrine affirms and confirms, that the purpose for the rule of Christ pertains to the saints of God. They are WHY He is ruling, and His rule will account for their safe and righteous departure from this world, and successful arrival in glory.

Without a single exception, the present reign of Jesus is associated with the saints of God. That rule presupposes, and even necessitates, His absolute dominion over all contradicting and competing powers and forces.

In Christ's death, He conquered and diffused the devil and all of his forces.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that THROUGH DEATH He might destroy him that had the power of death, that is, the devil" (Heb 2:14). And again, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; And HAVING SPOILED principalities and powers, He made a show of them openly, TRIUMPHING over them in it" [the cross] (Col 2:13-15). Other versions read "disarmed principalities and powers (NKJV, NIV). Jesus does not have to return to earth to complete His triumph, for there are no more foes to defeat – death itself being the "last enemy" – and Jesus rose from the dead! It is a sign of the most gross and inexcusable ignorance to teach that Jesus is going to come back to this present evil world to reign and defeat all foes. It is actually a form of denying that Jesus is, at this time, "LORD." Of course, the Lordship of Christ Jesus is hidden to those who do not believe. That is why it is written, "no one can say that JESUS IS LORD except by the Holy Spirit" (1 Cor 12:3).

Those who teach that Jesus is not presently on David's throne, as Peter boldly affirmed (Acts 2:25-36), must tell us how God has "highly exalted Him, and given Him a name that is above every name (Phil 2:9). How is it that angels, and authorities, and powers have been made subject to Him (1 Pet 3:22). In what sense did He "lead captivity captive" (Eph 4:8)? Precisely what is meant by Jesus being seated with the Father in His throne (Rev 3:21). Exactly what does it mean that, at the Father's right hand, He is "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph 1:21). Why is He referred to as "the blessed and ONLY Potentate, the King of kings, and Lord of lords" (1 Tim 6:15). Is it not necessary to deny all of those affirmations to say Jesus is coming back to earth to reign. Is a heavenly reign ineffective on earth? Is it not declared, "the heavens do rule?" (Dan 4:26). Is it not written, "For the LORD most high is terrible; He is a great King over all the earth" (Psa 47:2)? And again, "That men may know that Thou, whose name alone is JEHOVAH, art the Most High over all the earth" (Psa 83:18). The fact that this is not perceived with the eye does not mean the reign does not exist.

Let it be clear to you, that the sole reason for the reign of Christ is to bring the son's safely home to glory (Heb 2:10). His reign includes His intercession for the saints (Rom 8:34; Heb 7:25); His mediation of the New Covenant, which pertains exclusively to the saints (Heb 8:6; 12:24); His shepherding of the saints (Heb 13:20); and His teaching of them (Eph 4:20-21; 1 John 5:20). Even with the creation of a "new man," and the indwelling of the Holy Spirit, the saints could

not make it safely to glory without their reigning Mediator and Intercessor, who is in heaven.

All of this presupposes the presence of the people of God in the world until it passes away. They are the reason why the world is here! The reason for this is simply that “the Son of man” is governing the world with their interest in mind, and to bring them to glory. There is no reason for the world apart from the saints of God. The world is GOD’S “field,” made for HIS wheat, and not for tares (Matt 13:24-30,37-44). In this sense, the children of the wicked one are the intruders – the ones who do not belong in God’s field, which is the world. Hence, the wicked are the ones who will be “gathered first” (Matt 13:30), as the holy angels, upon command from the King, will “gather out of His kingdom all things that offend, and them which do iniquity”(Matt 13:37-41).

Those who teach the saints will be removed from the world in a secret rapture, leaving it with only the wicked who will be oppressed by a fierce earthly ruler, have demeaned the Lord’s Christ. They have wholly misrepresented both God and His Purpose, and His Son and His Kingdom. They have an improper view of the world, the redeemed, and the Redeemer. I consider this doctrine to be one of the most damaging theological hoaxes ever perpetrated among the sons of men.

Chapter 39 - CONCLUSION OF SERIES

DANIEL’S VISION OF THE SON OF MAN

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (Daniel 7:13-14)

Lesson 39 of 39

CONCLUSION OF SERIES

The significance of the glorified Son of God has been introduced to Daniel.

Although nearly six centuries would pass before He entered into the world as the Word made flesh, yet a most remarkable revelation of Him is vouchsafed to this faithful prophet. The exalted Christ is the One for whom the government of God is reserved, and in whose hand the will of the Lord will “prosper” (Isa 53:10). All other kings and kingdoms are only temporary. The world was not made by them or for them. While they were employed in the purpose of God, that purpose did not center in them. The heart and core of the heavenly Kingdom find clarity and realization in the Person of Jesus Christ – “the Son of man.”

The Lord revealed to Daniel the rise of ruthless and world-dominating kingdoms. But He did not end there. He made clear that these kingdoms were under Divine control. They did not rise, nor would they fall, apart from Divine intervention.

In order to fix this firmly in the mind of His faithful prophet, the Lord pulled back the curtain to His own throne, showing Daniel the throne from which “the heavens do rule.” That throne has been prepared “for judgment,” and no person, king, or even kingdom, is exempt from the assessment and activity of that throne. The Lord thus turns our attention from the activities and influences of men to the Person and purpose God Almighty.

Even more has been revealed in our text. From the beginning, God determined THE OVERTHROW of all adversarial and competing powers, beginning with the devil himself, and concluding in his most lowly vassal. That overthrow would come from the hands of a Man – the “Seed” of the woman (Gen 3:15). That “Seed” has now been witnessed as “one like unto the Son of man.” He is the One to whom all power in heaven and earth has been given. He is the One who will subdue all enemies, and bring the children of God safely to their appointed haven of rest.

In the words of the prophet, “He shall not fail nor be discouraged” in this great work (Isa 42:4). The kingdom over which He now presides will never end. No other kingdom will succeed it. God will never remove it. No competing government – and ALL other governments DO compete against it – will survive the expansion of this glorious Kingdom.

In view of this, the saints of God are to take courage. They are to engage in the good fight of faith, taking advantage of the “good hope and everlasting consolation” that belong to them in Christ Jesus (2 Thess 2:16). Already, through their faith, the Father has shown them some of the glory of His Son – a glory that will ultimately be displayed to an assembled universe. What we have already been given to see will perfectly blend with that appointed full revelation. When we see Christ Jesus “as He is,” it will be perfectly harmonious with what we have seen thus far. The perceptions of faith will be in full accord with what we see “face to face” (1 Cor 13:12). The glory we have beheld now is the introduction to the glory that will be seen then. Presently, we are witnessing the periphery of that glory. Then, we will see the effulgence of it.

If such marvelous revelations ministered comfort to Daniel in Babylon, much more will they do so to those who “are in Christ Jesus” (Rom 8:1; 1 Pet 5:14). You have every reason to expect the overthrow of all evil. You also are now able to anticipate beholding Jesus in all of His glory, with nothing to distract you!

Given Blakely