

**Dominion**  
**Daniel 7**  
**A Vision of The King**

**INTRODUCTION:** So far in Daniel he has focused on how God used Daniel, Shadrach, Meshack and Abednego, to demonstrate God's glory to the three different Kings in the city of Babylon - 2 Chaldean Kings (Nebuchadnezzar, Belshazzar) and one Mede King in the Medo-Persian Empire of Cyrus the Great (Darius). As such, chapters 1 through 6 are narrated stories, however, the style and focus abruptly changes in Daniel 7. Daniel 7 through 12 are still stories of actual events, but instead of Daniel telling us a story in the 3<sup>rd</sup> person with Pagan Kings as the main characters, he now switches to telling us stories with him as the main character. Specifically, he tells us the stories that reveal the prophetic visions God gave him and as such he uses metaphoric/apocalyptic language to describe to us the reader, what he saw and heard.

It is key to understand something before we even read the first word. Although it is compelling to look at Biblical prophecy through the lens of history, we must first understand it in the context and purpose of the prophecy itself claims. History, nor even the most pious, theologically educated view of the providential work of God are the authoritative interpreter of Biblical prophecy, but rather the Bible itself; and most specifically the purpose and context stated in the actual prophecy or vision. After studying the actual vision in its stated context, purpose and if given, the stated interpretation within the prophecy itself, then and only then can we properly look to the rest of Scripture to speak to it or about it. Otherwise, we will force a Biblical interpretation that isn't correct and thus, ironically, unbiblical! Therefore, we cannot draw conclusions where Scripture doesn't intentionally point us, meaning, a passage that is like the prophecy is only like it unless the Bible makes it clear that it is pointing to it or from it. Third, if what the immediate context of the passage and the rest of applicable Scripture teaches us about the passage is also witnessed in history, we can then, and only then, claim its historical fulfillment.

This is vital to remember, because the tendency of writers and preachers is to begin to assert an interpretation of Daniel 7:1-14 before Daniel himself has even had a chance to give the interpretation that actually came to him from God. We find ourselves telling Daniel what the text means instead of listening to Daniel tell us what God said it meant!

Therefore, as tempting as it is to illuminate Daniel 7:1-14 with historical observations, or even other Biblical observations, we must not look past the obvious divinely delivered interpretation that we know for a fact explains Daniel 7 with authority. We must not look past the divinely appointed commentator to infer anything not inferred by Him.

In addition, Daniel chapters 7-12 are not in chronological order, but much more in thematic order, as such, Daniel 7 is the introductory vision to all the other visions. Put a different way, Daniel 7 is the overarching vision that chapters 8 through 12 are meant to take us deeper. Certainly, the visions can give details to what we learned about in Daniel 2, but Daniel 2 isn't the context we are meant to study Daniel 8 through 12, but rather Daniel 7.

Finally, it needs to be noted that as we study the second half of Daniel, just like the other narratives, Daniel is inviting us in to see and feel what he saw and felt. One scholar noted,

**“While it is important to try to interpret the historical significance of the vision, the fact that the revelation is given in visual form underlines the importance of its appeal to the senses as well as to the reason; it is intended to create impressions, not merely communicate propositions.”<sup>1</sup> (S.B. Ferguson, *New Bible Commentary*)**

The point being the ultimate purpose of Daniel 7 through 12 is not to give tantalizing facts of events we can now study in ancient history or future. We can certainly do that because God’s Word is true and history testifies to that fact, however, the ultimate purpose is not to know events, but to KNOW GOD! That is, just as the stories in Daniel 1 through 6, these prophetic visions are meant to encourage our faith in the only Living God. They are meant to remind us that He alone is all powerful, eternally sovereign, and as such His Dominion is everlasting in scope and time. These visions are meant to both encourage our faith in God and lead us to a life of repentance that flees the Lordship of our sin and runs to the Lordship of Christ!

With that said, let me walk you through the vision Daniel recorded in chapter 7. There are two sections of this vision. The first section presents us with the 3 main elements of the vision and the second section gives us the interpretation.

### **The 3 Noteworthy Elements of the Vision**

**Proposition 1: There are 3 noteworthy elements of Daniel’s vision in Daniel 7:1-14.**

**The 1<sup>st</sup> noteworthy element of his vision is ...**

#### **(1) The Four Beasts. (7:1-12)**

**Note: 1 In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter. 2 Daniel declared, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea. And four great beasts came up out of the sea, different from one another.**

##### **A. The 1<sup>st</sup> beast resembled a lion. (7:4)**

**Note: 4 The first was like a lion and had eagles' wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it.**

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<sup>1</sup> Ferguson, S. B. (1994). [Daniel](#). In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 756). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

B. **The 2<sup>nd</sup> beast resembled a bear. (7:5)**

**Note: 5 And behold, another beast, a second one, like a bear. It was raised up on one side. It had three ribs in its mouth between its teeth; and it was told, 'Arise, devour much flesh.'**

C. **The 3<sup>rd</sup> beast resembled a leopard. (7:6)**

**Note: 6 After this I looked, and behold, another, like a leopard, with four wings of a bird on its back. And the beast had four heads, and dominion was given to it.**

D. **The 4<sup>th</sup> beast with 10 horns was unlike the other three. (7:7)**

1. **7 After this I saw in the night visions, and behold, a fourth beast, terrifying and dreadful and exceedingly strong. It had great iron teeth; it devoured and broke in pieces and stamped what was left with its feet. It was different from all the beasts that were before it, and it had ten horns.**
2. Notice this fourth beast is not devouring the other beasts, as you will see concrete proof of later, but rather it's pattern of existence is to use its iron teeth to devour (literally means to eat and consume) all in its path. What it doesn't eat it bites and breaks into pieces. Finally, whatever is eaten or broken it smashes with his feet. He does this with terror, dread and strength that are unique to it above the other three beasts and thus why those are listed as distinguishing features.
3. But Daniel sees something else about the 10 horned beasts that is VERY important. An 11<sup>th</sup> horn appears.

E. **An 11<sup>th</sup> horn emerged on the 4<sup>th</sup> beast where three horns were removed. The 11<sup>th</sup> horn had the eyes of a man and spoke impressive things. (7:8)**

1. **8 I considered the horns, and behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots. And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.**
2. The explanation doesn't focus on the fact that there are now 8 horns. In the vision there will be no effort at all to address any other horn other than that this little horn that took the place of three of the ten.

**The 2<sup>nd</sup> noteworthy element of his vision is ...**

**(2) The Ancient of Days (God) and His Court of Judgement. (7:9-12)**

There are two key parts to this element of his vision. The first part is that ...

A. Daniel sees God in all his majesty, glory, and power! (7:9-10)

1. **9 "As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. 10 A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened.**
2. Now we know who the Ancient of Days is, this is a well-established title for God. We are meant to understand exactly who this is in this part of the dream, so much so that the details of what Daniel saw are meant to inspire us of the absolute worthiness of God to be worshiped and obeyed! The purpose of the various thrones is not given, so let's not try and figure that out, but rather see what Daniel sees. He sees a court room, with various thrones, but only one person sits on any of them - the Ancient of Days, and this Ancient of Days is AWESOME in every way!
3. **"The description in vv. 9–10 of the Ancient of Days is one of the most awesome and awe-inspiring portraits of God anywhere in Scripture. ... the oft-heard allusion to God as "the man upstairs" is a far cry from what Daniel is describing. Daniel's imagery is designed to evoke awe and reverence and wonder, whereas "the man upstairs" is a rather flippant and derogatory reference to God that diminishes his transcendent majesty."<sup>2</sup> (Sam Storms, Daniel)**
4. It is a constant theme in Daniel that we understand what it means for God to BE God! Everything in life is centered on this fact. When you reduce God to be anything less than who He says he is, then you at that moment invent your own god to serve; and being you invented that god, that god is only as powerful as you, and only has as much as dominion as you, because that god IS you!

The 2<sup>nd</sup> key part to this element of his vision is that ...

B. Daniel watches the 4<sup>th</sup> beast get destroyed while the other three are temporarily allowed to live without dominion. (7:11-12)

1. **11 "I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire. 12 As for the rest of**

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<sup>2</sup> Storms, S. (2016). Daniel (Da 7:28). Edmond, OK: Sam Storms.

**the beasts, their dominion was taken away, but their lives were prolonged for a season and a time.**

2. After the 4<sup>th</sup> beast and presumably the little horn that's on it are destroyed, the other three beasts, who are still alive, lose their dominion, but they continue living for an undisclosed amount of time. Their authority is gone but they still exist, unlike the fourth beast who is destroyed.
3. This is a key part of the passage to remember because it tells us three of the beasts are going to lose their dominion but still be around. This appears to be decided after the fourth beast and all his horns are utterly destroyed. The presence of these three beasts (Kingdoms) plays a significant role in the various schools of theologically conservative eschatology. But for now, just make a mental note that these three beasts are still alive without dominion while the fourth one has been destroyed.

**The 3<sup>rd</sup> noteworthy element is that ...**

**(3) Jesus ("one like a son of man") is given eternal rule over everyone and everything. - (7:13-14)**

- A. **13 "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. 14 And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.**
- B. Daniel doesn't know who he sees approach the Ancient of Days, so he describes what he sees as, "one LIKE a son of man." That is, the one who appeared before the Ancient of Days looked to be a human.
- C. **like a son of man was coming** The Aramaic phrase used here is an idiom that can be translated as "one like a human being." Jesus adopts this phrase as a title ("Son of Man")<sup>3</sup>
- D. This is another spot that Scripture is so clear we don't have to wait on Daniel to tell us who the one is that looks like a son of man. As a matter of fact, nobody truly knew who He was until Christ proclaimed Himself as the son of man. Jesus is called the "Son of Man" 81 times and the title always comes from the lips of Jesus or those quoting him!

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<sup>3</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). [Faithlife Study Bible](#) (Da 7:13). Bellingham, WA: Lexham Press.

- E. Sometimes the reference is meant to imply the suffering and true humanity of the one who is God and Man – Jesus. But the New Testament also echoes what Daniel just saw, this son of man is given power and dominion! For instance,
- F. **6 But that you may know that the Son of Man has authority on earth to forgive sins"--he then said to the paralytic-- "Rise, pick up your bed and go home." (Matthew 9:6)**
- G. **8 For the Son of Man is lord of the Sabbath." (Matthew 12:8)**
- H. **27 For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. (Matthew 16:27)**

So that brings us to the end of Daniels presentation of the three main elements of the vision. He now transitions to the implications of those three elements, that is, what they mean.

### The 3 Substantial Implications of the Vision

**Proposition 2: In Daniel 7:15-28 God reveals three substantial implications of the vision.**

#### The first is in verses 15-18

- A. **15 "As for me, Daniel, my spirit within me was anxious, and the visions of my head alarmed me. 16 I approached one of those who stood there and asked him the truth concerning all this.**
  1. The effect of the vision on Daniel was a feeling of anxiety and alarm. He had a deep concern that what he just saw was seriously significant and thus the feeling of anxiety and the sense of urgency that he needed to know what this was about (alarm).
  2. Therefore, while Daniel is still in the vision, he approaches somebody standing in the courtroom where the Ancient of Days sat on the throne. In verse ten Daniel saw, **"a thousand thousands served him, and ten thousand times ten thousand stood before him."**
  3. But here Daniel asks a broad question about what he just saw, that is, he wanted to know the truth about the entirety of what he just saw; as in what was this about.
- B. **So he told me and made known to me the interpretation of the things. 17 "These four great beasts are four kings who shall arise out of the**

earth. 18 **But the saints of the Most High shall receive the kingdom and possess the kingdom forever, forever and ever.**

**The first substantial explanation of the vision is that ...**

- (1) **God promised His children will be freed from the curse of the rule of Sin and Satan and given eternal life in His Kingdom (His rule). The New Covenant in Christ provides the beginning of that experience now! (7:15-18)**
- A. Restoration of the relationship man had with God in the garden will be restored! That is, the relationship man had with God, in perfect fellowship and submission to God because he was under God's reign, ended when man sinned. He was cast out of God's Kingdom and condemned to forever live under Sin and Satan – death! God set up Angels to keep man from entering back into the Garden, and as such, man was truly kicked out as an act of eternal judgment that only God Himself could redeem us from because it is God's judgment! Listen to what the New Testament tells us,
  - B. **13 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, 14 in whom we have redemption, the forgiveness of sins. (Colossians 1:13-14)**
  - C. **17 But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, 18 and, having been set free from sin, have become slaves of righteousness. 19 I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. 20 For when you were slaves of sin, you were free in regard to righteousness. 21 But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. 22 But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (Romans 6:17-23)**
  - D. **28 Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, 29 for our God is a consuming fire. (Hebrews 12:28-29)**

**The second substantial implication of the vision is in verses 19-26 ...**

- A. **19 "Then I desired to know the truth about the fourth beast, which was different from all the rest, exceedingly terrifying, with its teeth of iron and claws of bronze, and which devoured and broke in pieces and stamped**

what was left with its feet, 20 and about the ten horns that were on its head, and the other horn that came up and before which three of them fell, the horn that had eyes and a mouth that spoke great things, and that seemed greater than its companions. 21 As I looked, this horn made war with the saints and prevailed over them, 22 until the Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints possessed the kingdom. 23 "Thus he said: 'As for the fourth beast, there shall be a fourth kingdom on earth, which shall be different from all the kingdoms, and it shall devour the whole earth, and trample it down, and break it to pieces. 24 As for the ten horns, out of this kingdom ten kings shall arise, and another shall arise after them; he shall be different from the former ones, and shall put down three kings. (Again somehow the other three beasts are still surviving and you will see that in a minute. Therefore, it cannot be concluded that the three horns that were pushed out was the three previous beasts.) 25 He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and they shall be given into his hand for a time, times, and half a time. (See my notes online for a further discussion of this time. But all I'll say for now is that I do not believe it literally means 3 1/2 years, but is rather a figurative amount of time just as this isn't a prophecy of a literal beast with literal horns where one of them has eyes and a mouth that talks.) 26 But (despite how things appear!) the court shall sit in judgment (The court in 7:9-14 that has never gone out of session!), and his dominion shall be taken away, to be consumed and destroyed to the end.

- B. Because of the very future aspect of this, as well as the finality of it, I side with what is known as the *eschatological* view of this passage. J.E. Smith does a great job of summarizing the various views of how to interpret the little horn.
- C. **"According to the *emperorial* view the little horn represents a Roman emperor (or emperors) who waged vicious war against the people of God. Those who hold to the *ecclesiastical* view see in the little horn the Roman Catholic papacy. ... According to the *eschatological* view the little horn is that individual who leads the final assault against the people of God just before the second coming of Christ."**<sup>4</sup>

In other words, the 2<sup>nd</sup> substantial implication of the vision is that ...

- (2) The 11<sup>th</sup> horn is a King who rises up in the 4<sup>th</sup> Empire (4<sup>th</sup> Beast) by defeating and replacing three of the ten Kings (horns) who rule in it. He will be a significantly persuasive leader that violently oppresses God's people until God ends it. (7:19-26)

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<sup>4</sup> Smith, J. E. (1992). *The Major Prophets* (p. 579). Joplin, MO: College Press.



- A. Most people believe this is pointing to an actual climatic anti-Christ or figurative Kingdom whose government and culture will be totally against God and as such persecute all who follow Him. The New Testament has passages all over talking about a climatic anti-Christ. For instance,
- B. **18 Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore, we know that it is the last hour. (1 John 2:18)**
- C. The New Testament is also filled with passages that equip the church for living in persecution whether it's from the little horn or the many other anti-Christ's that will appear until the coming of Christ. Its why Peter wrote,
- D. **13 But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. 14 If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. (1 Peter 4:13-14)**
- E. For time's sake I don't want to go any further down that road today; but I just want to make it clear that this little horn attacks followers of God, and Jesus made it clear you can't be a follower of God if you are not also a follower of Jesus (John 14:6)! I've included some great information from some solid Biblical scholars in my notes on line. Just visit our website this week and you will see them. These notes include information on "they shall be given into his hand for a time, times, and half a time."
- F. Here is some further insight to this passage from two different Biblical scholars,
1. "The kingdom of the little horn would be anti-God to the core. His opposition to the kingdom of God would be vocal, physical and legal. He would speak out boastfully "against the Most High." He would "wear down the saints of the Highest One," i.e., launch a vicious program of persecution. As part of the persecution, he would "intend to make alterations in times and in law." This not only indicates the power of the little horn, but also his pretensions to divine authority. His law replaces God's law; his calendar is substituted for God's. Speculating as to the exact nature of these enactments is useless. The saints would be given into the hand of the little horn "for a time, times and half a time." A *time* is a year. If the expression is meant to be interpreted literally it would mean a period of three and a half years. In Biblical prophecy, however, the expression seems to point to a short but indefinite period of intense persecution (cf. Rev. 12:14). As with the "seven times" of Daniel 4, some writers insist that this expression should be interpreted according to the year-day theory. According to this theory, a day in symbolic prophecy is equal to a calendar year. These writers insist that a prophetic year has 360 days. The "time, times and a half time" (3 1/2 years) would then contain 1260 days, which, according to the theory, should then be

converted into years. These writers then search history for a suitable period of 1260 years to nominate as the fulfillment of the prophecy. This approach to the passage is manifestly incorrect on two counts. First, the “time, times and a half time” is not part of the symbolism in the prophecy, but part of the explanation. Second, the expression points to a period of years. Converting these years into days in order to convert those days back into years makes no sense.”<sup>5</sup>

2. “Second, who or what is the “little horn” mentioned in Daniel 7:8, 11, 20, 21, 24, 25? Is it/he identical with or different from the “little horn” of Daniel 8? It would appear that the “little horn” of Daniel 8 is assuredly Antiochus Epiphanes (175–64 b.c.). The “little horn” of Daniel 7, on the other hand, is probably the end-time “antichrist”. But we should probably not draw too rigid a distinction between them, insofar as “antichrist” may well assume more than one historical form. A. Antiochus Epiphanes (175–64 b.c.), B. Nero (64–68 a.d.), C. Roman general Titus (70 a.d.), D. Eschatological Antichrist (2 Thess. 2:1–10; 1 John 2:18–24; 4:1–6); Rev. 13, 17”<sup>6</sup>
3. “In sum, it would seem that in describing the era of the “little horn” / antichrist as a “time, times, and half a time,” Daniel and John are *not* attempting to tell us *how long* he will hold sway, as if by 3 ½, 42, 1260, etc., they were specifying a period that is chronologically precise. It is *not* the *length* but the *kind* of time that is meant. In other words, 3 ½ and 42 and 1260 are *not a description of the chronological quantity of the period but rather of its spiritual and theological quality.*”<sup>7</sup>
4. “One can only conclude that any tendency to dogmatize on the interpretation of the 10 horns must be resisted. We simply do not know to what or to whom they refer. Perhaps Daniel and John intended it that way. The same may be said for the 3 horns which are uprooted in consequence of the emergence of the little horn (Dan. 7:8, 20, 24). Those who identify the “little horn” with Antiochus Epiphanes, the Syrian ruler who persecuted the Jews in the 2<sup>nd</sup> century b.c., are quick to identify the 3 horns (or kings/kingdoms) as “Demetrius, whom Antiochus IV replaced because of his absence in Rome ..., another Antiochus, son of Antiochus III, and Heliodorus who, though not of the royal line, was a scheming aspirant to the throne” (Anderson, 81; cf. also J. J. Collins, 80–81). The problem with identifying the little horn as Antiochus Epiphanes is that it would demand identifying the fourth beast as Greece and not Rome. In other words, the 4 beasts would then be Babylon, Media, Medo-Persia, and Greece, out of the last of which the “little horn” or

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<sup>5</sup> Smith, J. E. (1992). *The Major Prophets* (pp. 583–584). Joplin, MO: College Press.

<sup>6</sup> Storms, S. (2016). *Daniel* (Da 7:28). Edmond, OK: Sam Storms.

<sup>7</sup> Storms, S. (2016). *Daniel* (Da 7:28). Edmond, OK: Sam Storms.

Antiochus emerges. This view of the four kingdoms, however, though not impossible, is unlikely. Those who argue for a revived, end-of-the-age, Roman empire in which precisely 10 literal kings will rule, similarly insist that the uprooting here noted is an actual historical event involving precisely 3 literal kings whom the antichrist ("little horn") will depose. Others prefer not to speculate on the issue while still others see in this imagery a symbolic description of dissension, i.e., a reference to disunity and internecine conflict throughout the entire reign of the beast."<sup>8</sup>

### The 3<sup>rd</sup> substantial explanation of the vision is in verses 27-28 ...

- G. **27 And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.'28 "Here is the end of the matter. As for me, Daniel, my thoughts greatly alarmed me, and my color changed, but I kept the matter in my heart."**

### In other words, the 3<sup>rd</sup> substantial explanation of the vision is that ...

#### (3) With Christ as **King (7:13-14)**, God's people will rule the earth and all who are on the earth! (7:27-28).

- A. Remember I told you to take note that the other three beast would be around but have no dominion. Here at the end of Daniel 7 we see all dominions serving and obeying the believers who are reigning with Christ. Every dominion is swallowed up by the rule of Christ and as such those who are in Christ rule and reign all with Him.
- B. This is why it's almost universally agreed that Daniel 7 ultimately points to Revelation chapters 20 through 22. Now, that doesn't mean Christians agree on things once they get to Revelation 20 through 22, nor do they even agree on this passage. Its why S.B. Ferguson wrote,
- C. **"The interpretation he received illumines the vision but by no means makes it plain. It is not surprising that commentators have differed in their interpretation of the passage. Its difficulty should warn us not to be dogmatic in explaining it."**<sup>9</sup>
- D. Now the one thing that is not debated among Christians is the second coming of Christ, the resurrection and transformation of all who are in Christ, and that we

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<sup>8</sup> Storms, S. (2016). *Daniel* (Da 7:28). Edmond, OK: Sam Storms.

<sup>9</sup> Ferguson, S. B. (1994). *Daniel*. In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 757). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

will live and dwell with him forever. The debate is over how we end up there, and elements in Daniel 7 are used to support every major position!

- E. It all boils down to three basic views. To help educate you let me give you a quick statement on what they are. To see this go to our website and scan through my notes.
- F. **Amillennial – Since the ascension of Christ in Acts chapter 1, Jesus has reigned over His ever-expanding church. He will do this for a “figurative” millennium (1,000 years) until a terrible tribulation occurs that Christ ends at His return. When Christ returns, He will resurrect all the dead, transform the saints to be as He is, judge all, and condemn Satan, Satan’s demons and all unbelievers to eternal Hell. God then gives men a fully restored earth to dwell with each other and Him for all eternity.**
- G. **Postmillennial – The Great Tribulation ended at the fall of Jerusalem in 70 AD and the Church age officially began. The Church will continue expanding until it ushers in a period on the earth where the church rules the earth. Christ will then return, resurrect the dead, transform the saints, judge all, condemn Satan, demons and sinners to eternal Hell and then gives a restored earth to all in Christ.**
- H. **Premillennial – Since the ascension of Christ, the church has lived as His people who are personally ruled by Him, but on an earth still living under the reign of Sin and Satan. This will continue until a terrible tribulation occurs that Christ ends at His return. When Christ returns, he will resurrect the dead in Christ and transform all in Him to be as He is. All those who faithfully labored with Christ will then be honored to rule the earth with Him for 1,000 years. At the end of the 1,000 years, all the dead will be raised, and a final judgement will be issued to Satan, his demons and all unbelievers. They will all be cast into an eternal Hell, while all in Christ will forever dwell with Him on a fully restored earth.**
  - 1. Personally, I am inclined to the historic view of premillennialism that is now called “Historic Premillennialism.” This is the view above and to me it matches Daniel 7 and Revelation 20 the best, thus it has been around for almost all of church history.
  - 2. However, as a side note, in 1830 a man named John Darby invented a new take on Premillennialism called Dispensationalism. Thanks to the popularity of the Scofield Study Bible that taught it, it became the most popular view among most Baptist, Methodist and Pentecostals. Among the many differences with the historic view (e.g., the way it separates the Church and Israel in the interpretation of prophecy), the Dispensational view believes Christ “raptures” the church out of the world before the tribulation and then returns at the end of the 7-year terrible tribulation with His church to reign

for a literal 1,000 years, and thus it is still categorized as a Premillennial view.

- I. "At this point the revelation ended. Nothing more was divulged to Daniel at this time. In the three subsequent visions, however, segments of the prophetic period covered by chapter 7 are amplified. Meanwhile, Daniel had a great deal to ponder. He described for his readers his reaction to this stupendous vision. "My thoughts were greatly alarming me." His inner turmoil produced outward physical consequences as his face grew pale. He kept all this information to himself, awaiting the day when he would make his visions public through the publication of his book."<sup>10</sup>

To wrap this up, I want to be careful not to step on obvious challenges that are coming in future passages as Daniel reveals more and more of the visions God gave him, so I think today we need to just sit on the most basic implication of Christ having dominion, and it comes out real clear in Matthew 28:18-20

**18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me (Dominion). 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." (Matthew 28:18-20)**

Therefore,

**Challenge: Are you building relationships with those far from God and engaging them with the Gospel of Jesus Christ so that they can be rescued from the Kingdom of this world into the Kingdom of Christ?**

It is the job of all of those who are already under the rule of Christ to invite everybody else to join us! The commandments of Christ are very simple to remember. We are supposed to love God with all of our heart, love one another as Christ loves us and, make disciples by building genuine relationships with them (the necessary element of discipleship) and in that relationship teach them the Gospel.

The problem is that people say they don't know what to do when it comes to evangelizing people. Many people freeze up because they are scared they are going to get something so wrong they are somehow going to lead somebody to hell instead of heaven! So, here's what we are going to do.

Beginning Wed night, August 10<sup>th</sup>, Jonathan Pugh is going to lead a 4 week class that will equip you with a basic understanding of the foundational doctrines that make up the Gospel, help you understand how to communicate them to people who have never been to

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<sup>10</sup> Smith, J. E. (1992). *The Major Prophets* (p. 585). Joplin, MO: College Press.

church, and address some of the questions many people worry they will be asked; like, how can God be love and still send people to hell?

So mark your calendar and check your inbox and social media because we are going to blow you up with opportunities to get signed up for this class. And oh by the way, every Wednesday night from 6:30 to 8:00 our High School and Middle School ministry meets at the Hub!