

Daniel 7 FOUR KINGDOMS – AND THEN THERE WAS ONE: A PROPHECY OF THINGS YET TO BE

This chapter marks a very decided change in the nature of the Book of Daniel.

In Chapters 1-6 we have studied the History of Daniel and his time.

1. Of the Invasion and Captivity of Judah and Jerusalem by the Babylonian king Nebuchadnezzar.
2. Of the rule over Babylon by Belshazzar.
3. Of the fall of the Babylonian empire.
4. Of the rise of the Kingdom of the Medes and the Persians.
5. Of the credibility of Daniel and his three friends – Hananiah, Mishael, and Azariah – during a period of captivity for at least sixty years.

Chapter 7 shifts from the HISTORICAL view to a PROPHETIC view. We begin with Daniel to look into the future – not only that which was future for him, but also that which is yet future for us.

Here is the key phrase to understanding the Book of Daniel.

4:17 - “that the living may know that the Most High ruleth in the kingdom of Men.”

And now, that same truth being presented in the prophetic future in

7:7-18 - “These Four beasts which are four are four kings, that shall arise out of the earth. But the saints of the most high shall take the kingdom, and possess the kingdom forever, even forever and ever.”

FOUR KINGDOMS – Then there was one

I. DANIEL’S VISION AND THE DREAM OF WHICH HE TOLD THE SUM OF THE MATTER.

7:1 – “In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.”

1. He Tells The Time Of The Dream

-- 4.1 - “In the first year of Belshazzar, the king of Babylon---“

That means that Daniel had this dream around the beginning of Chapter 54. Some say this was around 553 BC when Daniel was around 50 years of age.

-- The specific historical reference is a first step in documenting the historical integrity of such an event.

2. He Tells The Process Of The Dream.

-- 4.1 – “Daniel had a dream and visions of his head upon his bed...”

He makes no attempt to conceal the process. He does not shy away from the process as something to be hid.

He may well have recognized that “dreams and visions may be “suspect” and he will in no way attempt to conceal the Process.

He takes the approach that if this thing is of God it will be validated.

3. He Documents The Details Of The Dream.

-- v 1 - “He wrote the dream...”

-- He took no chance on time eroding the memory of particulars or discussions changing the facts.

-- This is an act of God protecting His word for the Ages to Come.

4. He Propagates The Message Of The Dream.

-- 4.1 - “...he told the sum of the matters.”

And that “sum of the matters” is what is unfolded throughout Chapter 7 – and throughout, so far, the next several hundred years of history.

-- Since Daniel’s dream holds such a significant place in Daniel’s message, further comments about dreams are in order.

- Dreams Are A Fascinating Part of Life –
 - Dreams have –
 - Manifested The Truth of God’s REVELATION.
 - Enlivened the Mind with INSPIRATION.
 - Stirred the Guilty Conscience with CONFRONTATION.
 - Revealed Secrets with ILLUMINATION.
 - Corrupted the Senses with TEMPTATION.
 - Frightened the Emotions with INTIMIDATION.
 - Disoriented the Peacefulness of Life with CONSTERNATION.
 - They have
 - Deceived the wise.
 - Damaged the strong.
 - Defeated the weak.
 - They have invaded every nook and cranny (a small opening or crevice) of the human mind.
 - They have revealed the truth to prophets and the insanity of skeptics.
- And so it would be wise to make a few more notes about DREAMS.
 - (A) Some dreams are God inspired, God purposed, and God authoritative.**
 - Jacob’s Dream in Genesis 28.

- Joseph's Dream in Genesis 37.
- The Dreams of the Baker and the Butler in Genesis 40.
- Pharaoh's Dreams of Plenty and Famine in Genesis 41.
- Nebuchadnezzar's Dream in Daniel 2.
- This Dream of Daniel in Chapter 7.
- The Dreams of Pilate's wife in Mt. 27.
- These dreams were obviously God inspired and God purposed.

(B) Other dreams may be God inspired but do not have Biblical authority.

- THE FUTURE MAY REVEAL THEIR MEANING BUT THEIR MEANING CANNOT REVEAL THE FUTURE.
- There is an amazing illustration of this kind of dream in the historical writings of the Jewish Historian Flavins Josephus. This Josephus who lived in the 1st Century AD (+- 37-199), has been described as "a man both learned and worldly" (Encarta – 1997). He was a Non-Christian and yet a pre-eminent Historian. His Histories are widely translated, widely read and highly honored even today.

In his work entitled **THE ANTIQUITIES OF THE JEWS**, Chapter 8, paragraphs 317-318, 327-337, as translated by William Whitson, there is a remarkable story told of two such dreams as I have just described.

(READ PARAGRAPHS – 317-319, 325-337).

And so it is that God may inspire some dreams without giving them Biblical Authority. The future may explain this meaning, but this meaning cannot explain the future.

Then thirdly, we must say:

(C) No dream, other than those in the Bible, has the weight of biblical authority for any purpose whatever.

-- That is a little review of Daniel's Vision: THE DREAM OF WHICH HE TOLD THE SUM OF THE MATTERS.

We now consider:

II. DANIEL'S VISION AND FOUR BEASTS ARISING – (vv.2-8)

-- v.3 “And four great beasts came up from the sea,...”

(II - preached 10-8-00)

“Here David simply states the details. An explanation of the meaning and identity of these “Beasts” comes later in the chapter.” (4-17)

-- But this is known now:

1. They Are Birthed In Turmoil.

-- v. 2-3 “The four winds of the heaven strove upon the great sea. And four great beasts came up from the sea.”

2. They Are Manifested In Diversity.

-- v. 3 “And four great beasts came up from the sea, diverse one from another.”

(1) Diverse In Their Creation.

- Four Winds of Heaven Strove

- Upon The Great Sea

- Here is a multi-faceted conglomeration coming to pass.

(2) Diverse In Their Nature:

-- v3 simply says they were “diverse one from another.”

3. They Are Described In Detail. (v. 4-8)

- (1) The Lion of v. 4.
- (2) The Bear of v. 5.
- (3) The Leopard of v. 6.
- (4) The Dreadful of vv. 7-8.

And with that we are introduced to

III. DANIEL'S VISION AND "THE ANCIENT OF DAYS SITTING." – vv 9-10)

- Before Daniel is given the identity and meaning of "the four diverse beasts" he is given this vision of "the Ancient of Days."
- It is as though God is saying –
 - "Before you experience the terror of the earth, I want you to know the triumph of Heaven."

And so the "sitting" of the Ancient of Days is described in this way.

1. The Demolition Of Competing Authority

v. 9 "I beheld till the thrones were cast down,..."

A little note about translations:

The Aramaic word translated "cast down" is "re-mah" and means "to hurl." "To betray – as if causing to fall." (See New Strong's Dictionary of Hebrew and Greek Words - #s 7411-7412) Most of the most recent translations will say that these thrones were "placed" and some translations give the idea that various "thrones" were put in place for "the Ancient of Days." I do not believe that is the main meaning here.

Since the word can mean "to cast or to hurl," I am following that translation for the following reasons:

- (1) The word can and does also mean just that.
- (2) The KJV translators thought that was its main meaning.

- (3) It seems inappropriate to think that the plural of thrones would be intended for “The Ancient of Days” when his throne is ONE.

(Compare to Rev. 20:4 where “thrones” were occupied by a certain group of Martyrs.)

- (4) Daniel has just described the presence of four powers whose power is to be overcome. It would seem in keeping with the context that the placing or throwing down of those thrones is intended.

- (5) The “casting down” of evil thrones is in keeping with the theme of all of scripture and of the Bible.

-- This is the truth woven through the fabric of all of the Bible. --

-- From the day the serpent of Genesis was made to crawl on his belly like a snake UNTIL the day the serpent of Revelation is bound and cast into the bottomless pit (Rev. 20:2) – THE THRONES OF COMPETING AUTHORITY SHALL BE CAST DOWN – DEMOLISHED.

-- Jesus put it this way when He spoke of Himself –

“All authority is given unto me in Heaven and in earth.”

(Mt. 28:18)

-- The thrones were cast down –

-- The thrones of agnosticism, of atheism, of perversion, of deceit, and fraud, and of greed and lying and left and the throne of all forms of immorality.

The throne of cruelty and scorn.

The throne of world powers – and self power.

The thrones of the lust of the flesh, the lust of the eyes, and the pride of life. (I John 2:16)

That is one reason why the Bible says “every knee shall bow and every tongue shall confess that Jesus Christ is Lord.” (Phil. 2:10-11).

-- THIS IS CERTAIN –

-- If the phrase in v 9 does not mean that the thrones of evil are “cast down” – then it does mean that “the thrones of THE ANCIENT OR DAYS are put up – AND THAT HAS THE SAME EFFECT.

-- That is what we see clearly in the next phrase of v 9.

(END HERE – 10-15-2000)

2. The Exaltation Of Ancient Authority.

-- v. 9 “...and the Ancient of Days did sit,...”

-- It is the symbolical way of saying –

“GOD POSSESSES THE THRONE.”

-- It is the vision of Isaiah –

“I saw the Lord sitting upon a throne, high and lifted up....” (6:1)

-- It is the ultimate affirmation of all creatures –

-- Rev. 5:13 “And every creature that is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying blessing, and honor, and glory, and power. Be unto him that sitteth upon the throne, and unto the Lamb forever and ever.”

Our great opportunity today is the opportunity to know The Ancient of Days sitting – To Glorify God – To see Him and to worship Him as The Enthroned One.

NOW IN DANIELS’S VISION OF “THE ANCIENT OF DAYS SITTING,” THERE IS NOT ONLY –

1. The Demolition Of Competing Authority and
2. The Exaltation of “Ancient Authority.” There is also

3. **The Presentation of Pure Authority**

- v. 9 Whose garment was white as snow, and the hair of his head like the pure wool...
- Here is One on the throne that is pure, uncompromised, unspotted.
- Isaiah said that when the angels saw Him they cried “Holy, Holy, Holy is the Lord of hosts...” (6:3)
- And when Isaiah saw Him he cried, “Woe is me! For I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts.”
- It should be no wonder that a corrupt society seeks to enthrone corrupt kings.

And there shall be no doubt that the Ancient of Days in spotless purity shall be the One enthroned when all other thrones are cast down.

Here is the great beauty of our God – He is CLEAN, PURE, HOLY. He keeps Himself that way. He does not compromise with sin. He defeats all efforts to soil His virtue. He is the Standard of Holiness. All Holy claims shall be measured by His Holy Character.

This is what prompts the angels to ascribe to Him the trilogy – “Holy – Holy – Holy.”

- (1) He is Holy because that is His name. Suggest to Him a compromise and your suggestion dies in the pit of the shameful arrogance.
- (2) His Holiness protects His ability to protect us. We should never decry the High and Holy Standard of God.

But Daniel is not through describing what he has seen in his Vision of THE ANCIENT OF DAYS SITTING. For not only has Daniel seen

1. THE DEMOLITION OF COMPETING AUTHORITY and
2. THE EXALTATION OF ANCIENT AUTHORITY and
3. THE PRESENTATION OF PURE AUTHORITY. He has also seen

4. The Revelation Of Judging Authority – (v.v. 9-10)

-- V. 9 (last part) "...His throne was like the fiery flame, and His wheels as burning fire." - and V. 10 continues

(1) THE SERIOUSNESS OF THE JUDGMENT

i. V9 His throne was like the fiery flame."

-- That is the authority of judgment.

ii. V. 9 "His wheels as burning fire."

-- That is the movement of judgment. It searches out.

-- This "Movement" of Judgment is what is described in Rev. 6 when "the king of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondsman, and every free man, hid themselves in the dens and in the rocks of the mountains: "And said to the mountains and rocks, fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." (vv. 15-16

iii. v10 "A fiery stream issued and came forth from before Him."

-- That is the constancy of JUDGMENT.

-- This is AUTHORITATIVE, MOVING, CONSTANT JUDGMENT.

-- We should note some of the effects of FIRE.

i. It purifies

- ii. It destroys
- iii. It changes the nature of things.
 - It can change a field of golden grain into a field of blackened ashes or into a warm loaf of bread.
 - It is with Fire that the Ancient of Days sits.
- But not only does Daniel see The Seriousness of the Judgment, Daniel also sees

(2) THE SCOPE OF THE JUDGMENT

- v 10 “Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him...”
- God may have been outlawed in Babylon and He may be outlawed in America – BUT WE NEED TO KNOW THAT GOD IS NOT LONELY.
- Those who have forfeited the opportunity of His grace – the reality of His salvation – will face the reality that there are multitudes who have stood with Him in trial and will stand with Him at Judgment.
- But not only is the Revelation of Judging Authority seen
 - (1) In the Seriousness of Judgment and
 - (2) In the Scope of Judgment. It is also seen
 - (3) IN THE CERTAINTY OF JUDGMENT.
 - v 10 “...The judgment was set,...”
 - The courtroom is ready. The JUDGE is in place. The witnesses are gathered.

-- There is now nothing – not anyone – not any new philosophy – Not any new delay factors –

-- There are no longer any plausible appeals for a change of venue – there will be no “miss-trials,” no other judge or court will hear the matter or the appeal.

-- v10 ...”THE JUDGMENT WAS SET....”

-- And further – THE REVELATION OF JUDGING AUTHORITY IS SEEN IN

(4) THE DOCUMENTS OF JUDGMENT

-- v10 “...And the books were opened.”

-- God Judges By The Record.

-- That is one of the closing messages of this Bible.

-- Rev. 20:12 ..”I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, ...and the dead were judged out of those things which were written in the books, according to their works.

-- He does not judge by hearsay, or by circumstantial evidence.

He will not judge me by your record or you by mine.

The hypocrite shall be judged for his own record and the man who excused himself through the hypocrisy of others will learn that there is a book of Judgment about himself as well.

And it is this Judgment – in all of its splendoured, majestic ways – in all of its power, purity and authority, that Daniel sees in the VISION OF “THE ANCIENT OF DAYS SITTING.”

-- And that leads us to the next part of Daniel’s Dream/Vision

IV. DANIEL’S VISION AND THE BEAST THAT WAS SLAIN

-- Read 7:11-12

-- There are three notable and objective facts presented in this vision of the Beast (singular) that was slain:

1. Judgment Is Decreed For A Specific Reason.

-- v 11 “I beheld then, because of the voice of the great words that the horn spake...”

-- God Judges By The Record.

2. Judgment Is Delivered With Specific Resolve. v 11

-- “I beheld till the beast was slain...”

-- “His body was destroyed...”

-- “His body... was given to the burning flame.”

3. Judgment Is Delayed With Specific Restrictions.

-- v 12 “As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.”

NOTE: That is a part of the vision which Daniel saw. Here are a few reminders which should be mentioned at this point:

1. At this point in the chapter Daniel does not yet understand his own vision.

2. When he does understand it, and when it is explained to us, it will be important to remember the details of verses 11-12.

3. It needs to be said now that these verses form a significant seed in an understanding of the role and rulership of Gentile World Powers And the prophetic aspect of the coming kingdom.

-- We come now to the next part of Daniel's Vision. It is

V. DANIEL'S VISION AND ONE LIKE A SON OF MAN COMING.

-- READ vv13-14

-- The emphasis of the vision shifts from Four Beasts Losing Their Dominion To One Receiving Dominion.

-- At Least Five Things Are Said Of This One.

1. Concerning His Person

-- "He is like a Son of Man."

-- He appears to a man, but there is something that makes Him different from men.

2. Concerning His Presentation

-- v13 He "came with the clouds of heaven..."

-- kings come with much earthly splendor – this one, who is like a Son of Man – has a Heavenly Presentation about Him.

3. Concerning His Privilege

(1) He has Access to the Ancient of Days

-- v13 "He came to the Ancient of Days"

(2) He has Escort to the Ancient of Days.

-- v13 – "...they brought Him near before Him."

-- He is not merely told He may enter, nor merely allowed to enter – HE IS USHERED IN.

-- THIS IS ROYAL BUSINESS.

-- But OF THIS ONE LIKE A SON OF MAN WE NOT ONLY HEAR

1. Concerning His Person and

2. Concerning His Presentation, and
3. Concerning His Privilege,

We also hear

4. Concerning His Possession.

-- v14 – “An there was given Him, dominion, and glory and a kingdom, that all people, Nations, and languages, should serve him...”

-- Earthly kings:

-- Gain kingdoms by war

-- Experience Dominion by power

-- Display Glory by design

-- This One – Who is like “a Son of Man”

-- Gains DOMINION AS A GIFT

-- Gains POWER AS A GIFT

-- Gains THE KINGDOM AS A GIFT

-- And He Gains All of that as a Gift for a Reason:

v14 “That all people, Nations, and languages should serve Him.”

-- Daniel was very much aware of the process of human kingdoms – the warfare that brought kings to power – the dominion of warfare victors – the forced praise, service and allegiance of warfare captives.

Now he sees in a vision something quite different. Here is an expression of a kingship and a kingdom much to the contrary of that which is human and that which is earthly.

-- BUT OF THIS ONE LIKE A SON OF MAN WE NOT ONLY HEAR

1. Concerning His Person and
2. Concerning His Presentation and
3. Concerning His Privilege and
4. Concerning His Possession, we also hear

5. Concerning His Permanence.

- v14 "...his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."
 - This is a great affirming TRILOGY:
 - His kingdom is everlasting
 - His kingdom shall not pass away
 - His kingdom shall not be destroyed.
 - Of the things held in common by world empires, the following should be noted:
 - They were birthed in conflict.
 - they subjugated rather than freed.
 - The praise of the king was that of force – not of favor.
 - They ended.
 - But Daniel is allowed to see a vision in which the turmoil of the Ages will cease.
- He does not understand it at the time of verse 14, but he sees the Coming of One Who Will Be Given a Kingdom THAT WILL NOT END.
- AND THAT LEADS US TO THE NEXT PART OF THIS VISION WHICH DANIEL HAD.

(Begin here March 2001)

(Read vv. 15-18)

VI. DANIEL'S VISION AND THE GRIEF HE EXPERIENCED (vv 15-16A)

- v 15 - "I Daniel was grieved..."

The Scripture does not tell us exactly why he was grieved. The following may be assumed:

1. The Awfulness of what he saw in the kingdoms.
2. The Seriousness of what he saw in the judgment. (v. 10)

3. The Sadness of what he saw in the absence of Israel.

Daniel experienced astonishment when he understood – in 4:10 the judgment coming to Beltshazzar.

-- We Shall Study Two Aspects of This Grief:

1. The Intensity Of The Grief –

(1) It Impacted HIS SPIRIT - (Ruwach)

-- v15 - “I Daniel was grieved in my spirit...”

(2) It Impacted HIS BODY - (Nidneh – Sheath)

-- v15 - “I Daniel was grieved in the midst of my body...”

(3) It Impacted HIS SOUL*

-- v15 - “...the visions of my head (mind, emotion, will) troubled me.” (STRONGS – NO. SPIRIT 7308, BODY-5085, HEAD –7217)

*HEAD = RESH = CHIEF, HEAD. The Seat of Visions.

-- We can know that it is a good thing to be troubled and grieved when God reveals to us that the things of life are not right – when the kingdom is in the hands of the wrong king.

-- That was Isaiah’s response to seeing his Lord high and lifted in the beauty and prominence of His Holiness – and Isaiah cried – “Woe is me for I am undone....”

-- It is not a manufactured grief. It is that genuine experience of the soul, the spirit and the body when one who lived the Lord and obeys the Lord, and serves the Lord sees both the RIGHTNESS and the NECESSITY OF JUDGMENT FROM THE LORD.

-- SUCH GRIEF IS GOOD.

-- But with Daniel, not only is there –

1. THE INTENSITY OF HIS GRIEF – there is also

2. The Enquiry For The Truth

-- v16 “I came near unto one of them that stood by, and asked him the truth of all this.”

-- When we are grieved in our spirit – When there are things we do not understand, when there are matters that concern us, - There is a simple thing we should do –

(1) WE APPROACH A PROBABLE SOLUTION.

-- v16 “I CAME NEAR unto one of them that stood by,…”

(2) WE ASK FOR PARTICULAR HELP –

-- v16 “I came near…AND ASKED him the truth of all this.”

-- DANIEL’S VISION AND THE GRIEF HE EXPERIENCED leads us to the next section of

VII. DANIEL’S VISION AND THE ANSWER HE RECEIVED (v.16b – 18

-- v 16b - “So he told me, and made me know the interpretation of the things.”

1. There Are Four Kings Who Shall Arise and Fall.

-- v 17 - “These great beasts that are four, are four kings, which shall arise out of the earth.”

2. There Is One Kingdom That Shall Stand.

-- v. 18 - “But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever, and ever.”

-- It is likely that by this time Daniel is beginning to see a similarity between the meaning of his dream in Chapter 7 and the meaning of Nebuchadnezzar’s dream in Chapter 2.

-- But he doesn’t say so. Rather – he targets his search for truth and that leads us to –

-- We come to Daniel’s second request for the truth of this vision: (see v. 16)

VIII. DANIEL’S VISION AND THE PARTICULAR TRUTH THAT WAS REQUESTED (v 19-26)

-- v 19 - “Then I would know the truth of the fourth beast,…”

-- Here we are introduced in clear terms to the Anti-Christ.

-- And here Daniel validates at least seven aspects of the “truth” of this fourth beast:

1. His Diverse Nature –

-- v. 19 -“then I would know the truth of the fourth beast, which was diverse from all the others.”

-- Daniel knows that things in the end are not going to be like they were in the beginning.

For example –

-- v 5 The first king resembled a lion even though it was an unnatural lion with eagle’s wings.

-- v 6 The second king resembled a bear – even though it was an unnatural bear with one of its sides higher than the other.

-- The third king was like a leopard even though it was an unnatural leopard with four wings of a fowl on its back.

-- BUT, this fourth beast could not be described even in perverse unnatural terms. There was nothing in nature to which it could be compared.

Little wonder Daniel desired to know the truth of the matter.

-- But not only was this king described by

1. His DIVERSE NATURE – He was also described by

2. His Dreadful Nature –

* “Dreadful” in KJV – “Terrible” in NIV & ASV

-- v 19 “Then I would know the truth of the fourth beast, which was DIVERSE from all the others, EXCEEDING DREADFUL....”

-- Keep in mind that this is the final king – the display of human nature as the kingdoms of men draw to a close.

-- The Bible also says that we are to know this –

-- "...in the last days perilous times will come for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God;..." (2 Timothy 3:1-4)

-- But not only is this fourth beast noted for

1 - HIS DIVERSE NATURE AND

2 - HIS DREADFUL NATURE – he is also noted for

3. His Destructive Nature – v 19 "...whose teeth were of iron, his nails, of brass; that devoured, brake in pieces, and stamped the residue with his feet..."

-- v 21 "I beheld the same horn made was with the saints, and prevailed against them,..."

-- v 23 "The fourth beast shall devour the whole earth, and shall tread it down, and break it in pieces."

-- Now there is also the matter of –

4. His Divided Nature

-- v 20 "And of the ten horns that were in his head (v.7), and of the other which came up, and before whom three fell..."

-- v 24 "And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue these kings."

-- But not only is this final earthly king marked by

1. His Diverse Nature

2. His Dreadful Nature

3. His Destructive Nature

4. And His Divided Nature –

He is also marked by –

5. His Demeaning Nature – (v 25)

-- Three Particulars about his Demeaning NATURE:

(1) He Demeans the Person of God –

-- V.25 “And he shall speak words against the most high”

(2) He Demeans the People of God –

-- v 25 “and shall wear out (consume, afflict, humble) the saints of the most High;...”

(3) He Demeans the Plan of God –

-- v 25 “and (he shall) think to change times and laws:...”

-- One translator and commentator put it this way –
“His arrogance will be manifest in his intention to change “the foundations and main conditions, emanating from (arising from) God, of the life and actions of men in the world.”

(E. J. Young in The Prophecy of Daniel, P.161)

-- This Fourth king is not only known for –

1. His Diverse Nature
2. His Dreadful Nature
3. His Destructive Nature
4. His Divided Nature
5. His Demeaning Nature – He is also marked by

6. His Dominion Nature

-- v 25b “...and they (the saints of the most high) shall be given unto his hand until a time and times and the dividing of time.”
(See Whitcomb, P. 103) (Read also Young – Pp. 191-221)

7. His Destiny

-- v 25-26)

(1) He is limited in time

-- v 25B “they shall be given unto his hand until a time and times and the dividing of time.”

- (2) He is subject to Authority –
 - v 26 “But the judgment shall sit...”
- (3) His Dominion is Removed –
 - v 26 “And they shall take away his dominion.”
- (4) His Dominion Is Destroyed –
 - v 26 “...they shall take away his dominion to consume and to destroy it unto the end.”

IX. DANIEL’S VISION: AND THE KINGDOM THAT SHALL BE “GIVEN TO...THE SAINTS OF THE MOST HIGH.” v 27

1. It Is a Superior Kingdom

- v 27 This New Domain is described as a Kingdom and dominion with “the greatness of the kingdom under the whole earth.”

2. It Is A SAINTLY KINGDOM

- v 27 “The kingdom shall be given to the people of the saints of the most high...”

3. It Is A Secure Kingdom

- v 27 Describes the kingdom of “the saints of the most High” as “an everlasting kingdom” and then says that “all dominions shall serve and obey him.”

X. DANIEL’S VISION AND THE EFFECT UPON HIS LIFE v28 (COPY)

1. The Extent Of The Effect

- (1) His Mind Was Troubled
 - v 28 “...my cogitations much troubled me.”””
- (2) His Countenance Was Changed
 - v 28 “My countenance was changed
- (3) His Heart Was Occupied
 - v 28 “...I kept the matter in my heart.”

2. The Reasons For The Effect

(These are not specifically stated in the text but are logical observations)

- (1) It Was Divine Revelation.
- (2) It Was Divine Revelation of Long Term Evil Upon the Earth.
- (3) It Was Divine Revelation That Did Not Include Israel's Possible Return to Glory Until the Final Judgment.
- (4) It Was Divine Revelation That Presented the Awfulness of the Rule of Man and The Reign of Terror.
 - ILL. (Compare Man's view of man in Neb. Dream of Chapter 2 and God's view of man in Daniel 7)
- (5) It Was Divine Revelation That Presented The Increasing Awfulness of Humanity.

3. The Lessons From The Effect

- (1) The Need We Have For Discernment –
 - “My COGITATIONS (Aramass = pron. – “RAH-YONE” = “thought” – corresponding to Strong's 7475 which means “longing” or “striving.”)
 - Daniel would not let his mind go. He kept focused in thought.
- (2) The Battle We Have With DESIRE.
 - Daniel said that his “countenance changed.”
 - Truth is not always a friend of a “feel good religion.”
 - Daniel was physically affected by God's revelation. But he did not run to another god or another religion to “make him feel better.”
 - He refused to forfeit Divine Truth to the interest of personal and temporary pleasantness.
 - But the lessons we have from the EFFECT this vision had on Daniel not only deal with

- (1) The need we have for Discernment and
- (2) The Battle We Have with Desire – There is another lesson we have about
- (3) The Problem We Have With Distraction –
 - Daniel “kept” these matters in his heart.
 - That is almost an unheard of thing today –
 - Our society moves in split-second imagery (watch the T.V. commercials)
 - Serious thoughts are erased with a remote control button mentality.
 - Attention Deficit for many is no longer a disorder but a nurtured habit in order to avoid an encounter with the real world of Truth and Consequence.
 - But “DARING TO BE A DANIEL” is not limited to defying pagan kings – Such “DARING” means that I will deal decisively with all Distraction from TRUTH – that I will KEEP proper things in my heart – even – and especially – when it means that I must crucify my other attractions.
 - Those are just some of the Lessons We Learn from the EFFECT Divine Revelation Should Have On Us.

(RLA – final notes on Chapter 7 – revised and expanded – January 31, 2001)