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The Kingdom of Messiah

7: 13-14

The Kingdom of Messiah DIG: What is the sequence of Dani’el’s four visions? How is this the climax of Dani’el’s vision? Where does the term the Son of Man come from? How many times does the Son of Man appear in the B’rit Chadashah? How long is the Kingdom? How did Yeshua use the term Son of Man?

REFLECT: When Kingdom is established, what are the things about our present world that you most look forward to being changed? What do you think “peace in the world” will feel like? Dani’el’s response to this prophecy was one of solemnity and sudden fright. What does Dani’el’s response tell you about him?

Yeshua is son of man and as Son of Man, very man and Very God.

The scene shifts again, this time from the courtroom and **the judgment of the beasts** (**to see link click [Ce](#) - A Vision of the Heavenly Court**) to the description of **Messiah’s Second Coming** (see the commentary on **Isaiah [Kg](#) - The Second Coming of Messiah to Bozrah**). These verses describe the setting up of **the Kingdom of Messiah** following the destruction of **the Fourth Empire** (**[Cd](#) - The Kingdom of Satan**). The sequence is that of **the Second Coming**; a seventy-five-day interval (see the commentary on **Revelation [Ey](#) - The Seventy-Five Day Interval**); followed by the establishment of the thousand-year reign of **Messiah**.



The Second Coming: Dani’el starts: **As my vision continued at night, I looked (7:13a)**. The introductory formula here echoes the formula introducing **his vision, “In my vision at night I looked” (7:2a)**, and forms book-ends for the literary unit **(7:2-14)**. This construction serves to underscore the importance of the final scene as the climax of **Dani’el’s vision**.²⁰⁵ **He saw** a human figure described as one **like a son of man (7:13b)**. The Aramaic phrase (see [Ac -Introduction of Dani’el from a Messianic Jewish Perspective: Languages](#)) for **son of man** is *bar enash*. The Hebrew equivalent is *ben adam*. It appears many times in the TaNaKh in reference to human beings. For instance, in **Jeremiah 49:18, ADONAI** declared that no *ben adam*, no human being, would ever again live in Sodom and Gomorrah. Another example is the prophet **Ezeki’el**, who used the phrase *ben adam* numerous times (for example in **Ezeki’el 2:1**). The Messianic reference of this title, however, does not come from **Jeremiah** or **Ezaki’el**, but from **Dani’el**. In the B’rit Chadashah, **Yeshua** is called **the Son of Man** eighty-eight times. In fact, this is one of **Yeshua’s** favorite titles for **Himself (Matthew 8:20, 9:6, 11:19, 20:18; Mark 8:38; Luke 18:8; John 1:51)**.²⁰⁶

Yeshua had no qualms about confessing **His** own identity from **Dani’el 7:13**. When **the high priest Caiaphas** illegally placed **Yeshua** under oath and demanded that **He** declare if **He** was **the Messiah, the Son of God (Matthew 26:63b; Mark 14:61b)**. But refusing to answer this question would be equivalent to a denial of **His** deity. Therefore, **Yeshua answered** the startled Sadducee: **The words are your own (Matthew 26:64a CJB)**. **The Lord** always says the right things at the right time and here **He** called attention to the words of **His** accuser, not **His**. **This accusation was inadmissible because rule number 14 said that a person could not be condemned on the basis of his own words** (see [The Life of Christ Lh - The Laws of the Great Sanhedrin Regarding Trials](#)). It was

as if **Yeshua** was really saying, “**Caiaphas**, whatever your concept of **the Messiah** is – **I am**” (**Mark 14:62a**). And as such, **He** had a unique relationship with **ADONAI** as **His Son** (**Psalms 2**).

But just to be sure there was no misunderstanding, **the Lord** added more detail: **I tell you that one day you will see the Son of Man sitting at the right hand of the Powerful One** (or *HaG'vurah*, a common substitute for the actual name of **God**) **and coming on the clouds of heaven** (**Mathew 26:64b; Mark 14:62b; Psalm 68:4; Isaiah 19:1**). To those educated rabbis and priests, the messianic phrase **Son of Man** would arouse a clear image of the appearance of the **Messiah**. In **Psalm 110:1**, the **Messiah** is invited to sit at the place of honor. **Dani'el** spoke of **his** vision of the coming **Messiah on the clouds of heaven (7:13c)**. Those standing in **judgment** of **Yeshua** knew those verses all too well. So it was quite obvious that **the maverick Rabbi** from Nazareth was claiming to be much more than merely a good rabbi or even a prophet. No, **He** claimed to be the unique **Messiah** sent from the **God** of **Isra'el**.²⁰⁷ Just before **Messiah** leaves **heaven** to come to the earth, **He will approach the Ancient of Days (7:9)**, with the angels leading **Him** to the throne of **God the Father (7:13d)**. This verse makes it very clear that **the Son of Man** and **the Ancient of Days** are distinct beings. This points to a plurality in **the Godhead**. **The Son of Man** is submissive to **the Father**, yet **He** is given eternal **authority over all the nations of the world** and is worshiped by **them**.

The Messianic Kingdom: He was given authority, honor, power and sovereignty over all nations of the world, so that people of every race, nation and language would worship Him. His rule is eternal - it will never end, and His Kingdom will never be destroyed (**7:14**). How did **Dani'el** respond to this great revelation? **He** was deeply troubled and **his face turned pale, but he kept the matter to himself (7:28)**. Again, it is important to keep the sequence of **Dani'el's visions** in mind. In **the first vision**, he saw three **beasts** surfacing from **the great sea** (see **Cc - The Kingdoms of This World**). In **the second vision**, he saw **the fourth beast** rise to power. This beast had **ten horns**, and a little horn emerged (see **Cd - The Kingdom of Satan**). In **the third vision**, the **Ancient of Days** held court in **heaven**, and **the fourth beast** was destroyed (see **Ce - A Vision of the Heavenly Court**). The fourth vision deals with **the Second Coming** of **Messiah**. Then **the times of the Gentiles** will end (see **Ao - The Times of the Gentiles**) **His Kingdom** will be eternal and not be destroyed like **Babylon, Medo-Persia, Greece** or **Rome**. In the last stage of **the**

Fourth Empire, all kingdoms will be replaced by **the Kingdom of God**.²⁰⁸

As Iain Duguid asks in his commentary on *Daniel*, so what are we to make of **Dani'el's vision** of a **God-man** - one who shares our humanity, yet at the same time provides **him** with **the fullness of the Deity in bodily form**? It is far easier for us to understand it than it was for **Dani'el**, for we have the benefit of the hindsight of the prophecy's fulfillment. **The son of man** was the perfect title for **Yeshua** to bear on **His work, His strange work, and perform His task, His alien task (Isaiah 28:21)**, precisely because it combined in itself the **strange** ideas of "mere humanity" with the unparalleled glory of **God Himself**. In **His** earthly ministry, it was the "human" aspect of **the son of man** that was most prominent. We see him at dinner with a prostitute, stopping off for lunch with a tax-collector, blessing children, healing the poor, and ignoring the influential Pharisees and wealthy Sadducees. Ultimately, **He** hung pierced and bleeding on a cross; **He** died and was buried in a tomb, surely the most ungodly of acts. But **His** majesty, even though veiled while on the earth, was still present. **He** taught as one with unparalleled authority (**Matthew 7:29**), **He** forgave people their sins (**Luke 5:24**), and **He** spoke of possessing a Kingdom (**John 18:36**). Both divine and human aspects are present because **Yeshua** is **son of man** and as **Son of Man**, very **man** and Very **God**.

For the first disciples, the lesson that **Yeshua** was **the son of man** focused upon **his** humanity. They had to learn that salvation does not come through the arrival of a triumphal heavenly figure bearing a sword, and blasting his opponents with fire from **heaven**. Rather, it came through the arrival of **a baby** in a manger, who grew up to bear a crown of thorns and carry a cross. **The Son of Man did not come to be served** (as one might have expected), **but to serve - and to give His life as a ransom for many (Mark 10:45)**. However, for the readers of the book of **Revelation**, the lesson of **the Son of Man** was reversed. They were in the situation of **Dani'el's** hearers, suffering intense persecution for their faith, and so needed to be reminded of the central lesson of **Dani'el 7**. The Second Coming of our **Lord** will not be the same as **His** First Coming. **Messiah** is not eternally suffering upon the cross, but when the time is right, **He** will return as **the Son of Man** in glory **on the clouds (Revelation 1:7)**, bearing **a sharp sickle** to bring final **judgment** on **His** enemies (**Rev 14:14-20**).²⁰⁹