

# **“The Time of the End”**

## **Daniel 11:2b-12:4**

This portion of the book of Daniel is the final vision/prophecy that Daniel received. Chapter ten was the introduction to this prophecy.

The first 35 verses of chapter eleven were a near-fulfillment prophecy for the children of Israel and are now history for us. From verse 36 to chapter twelve, verse four, is yet future (as most evangelical scholars teach). Some make the division at the end of verse three, but it seems that it is carried through verse four, or at least verse four is a transitional verse, connecting the two sections. “The next section, 11:2-12:4, is divided into two major divisions. The first, 11:2-35, deals with the immediate future, from Darius to Antiochus; and the second, 11:36-12:4, with the far future, the end times just before the second advent of Christ” (Walvoord).

The phrase “the time of the end” is used three times in this text – 11:35, 40; 12:4. It is used one more time in 12:9, as well. The only time the exact phrase is found in the Bible is in the book of Daniel, and all but Dan. 8:17 are found in these two chapters. The phrase, in its simplest use, points to the end of some event or occasion. As with many prophetic terms, it can have a near and far fulfillment, which is the case in its use in 11:35. The near was the end of the suffering of the Israelites under the wicked kings prior to the time of Christ, as well as pointing to the Millennial reign of Christ when all the suffering of the Jews will come to an end. The phrase, as it is used in chapter 12, is pointing to the end of this age, culminating in the Battle of Armageddon and the ushering in of the Millennium.

## **I. THE HISTORICAL – 11:2B-35**

Because of the amount of detail given here, and because of the sheer volume of material that is available on the historical accounts that this portion covers (see John Walvoord's book on Daniel – "Daniel: The Key to Prophetic Revelation" – for a great overview of this time period), we will only give a brief overview of this portion and not study it in the detail we have studied most of the book of Daniel to this point.

One thing to note at the very beginning: this portion has been particularly attacked by skeptics and liberal scholars as to the authenticity of Daniel authorship simply because the details he gives are so accurate that they cannot accept the fact that it was given as a prophecy before it happened so they insist it was written much later by a spurious author, and not Daniel himself. There may not be a prophetic text in the Bible more detailed than this portion (vs. 2-35), demonstrating to us, as believers, that the God we serve is, in fact and truth, omniscient – knowing the beginning from the ending.

### **A. *Four kings – vs. 2***

The first part of the prophecy of chapter eleven deals with the history of the Persian Empire (which, when given by Daniel, was still future prophecy), and its defeat by Alexander the Great (verses 2-4). "The prophecy came to Daniel in the third year of Cyrus (10:1). The four kings would then be Cambyses (529-522 B.C., not mentioned in the Old Testament), Pseudo-Smerdis (522-521 B.C.), Darius I Hystaspes (521-486 B.C., Ezra 5, 6), and Xerxes I (486-465 B.C., Ezra 4:6)"

(Walvoord – page 256). Dr. Ferguson agrees with this conclusion (specifically of the final one being Xerxes): “Many commentators understand the prophecy to refer to Xerxes...The definiteness of the statements makes this interpretation more likely than the view that the four kings are representative of the Persian Empire” (page 222).

### **B. “The mighty king” – vs. 3-4**

The mighty king of verse three is accepted by most conservatives as being Alexander the Great. “The ‘mighty king...who shall rule with great dominion’ (v. 3) is clearly a reference to the ‘goat’ of chapter 8” (Ferguson – page 223). Dr. Jeffrey makes it clear: “The reference in verse 3 to the ‘mighty king’ refers to Alexander the Great, who conquered the Persian Empire and the whole of the known world in only a dozen years” (page 146).

This kingdom is seen (in verse four) being divided into four parts after the king is broken. Dr. Ferguson describes it this way: “Alexander could not even secure what every father desires, namely, that his children inherit his achievements. His two sons were soon assassinated, and, as we have already seen, his empire passed into the hands of several others (cf. v. 4). Scripture’s judgment of Alexander is that he was a broken horn (Dan. 8:22)” (page 223). Dr. Walvoord draws the same conclusion: “The angel predicts to Daniel that his kingdom shall be broken and divided to the four winds of heaven. This was fulfilled literally in that his kingdom was shattered after his death and not only divided to the four winds, but divided among his four

generals" (page 257). "Cassander was to rule Macedonia, the home kingdom in Greece; Lysimachus was appointed to rule Thrace and Asia Minor; Ptolemy I was to rule Egypt (the Ptolemaic dynasty ruled Egypt for three centuries from 323 to 30 BC); and Seleucus I was to rule the kingdom of Syria and the major portion of the Near East" (Jeffrey – page 146).

### ***C. The war between the north and the south – vs. 5-35***

From verse five through verse thirty-five is referred to by Dr. Ferguson in the heading to this section in his book as "The Wars of Northern – and Southern – Aggression" (page 224). Albeit a thought-provoking title, it is fitting for this section. Dr. Walvoord explains: "Beginning in verse 5, the struggle between the various kings of the south, that is Egypt, and the kings of the north, that is Syria, begin and are traced by Daniel in this prophecy to the time of Antiochus IV Epiphanes (175-164 B.C.), a period of about 150 years" (page 257).

Dr. Jeffrey says this on the subject:

The complex and rather convoluted history of the conflict between the two major successor kingdoms of Alexander's Greek Empire, Syria and Egypt, is prophetically described in Daniel 11:3–27. Daniel prophesied the unusual and deadly career of the future king of Syria, Antiochus IV (Antiochus Epiphanes), who was symbolized in Daniel's prophecies as the "little horn" (Daniel 8:23–25). Daniel also predicted the defiling of the Jewish Temple by Antiochus

Epiphanes that lasted for precisely three years, from 168 to 165 BC. [page 148]

## **II. THE PROPHETICAL**

As mentioned at the beginning of this text, many authors see a change take place in the prophecy, beginning with verse thirty-six, and they see this section pointing, ultimately, to the final Antichrist at the end of this age. Dr. Ferguson: "A new phase of activity begins at verse 36 and introduces us to probably the most difficult section in chapter 11. The spotlight has been on Antiochus Epiphanes in verses 21-35, but it is widely recognized that the section that follows no longer focuses on him" (page 235). Dr. Jeffrey: "The same Syrian king is the focus of Daniel's vision in Daniel 11:36. However, in verses 36-45, the prophet looks forward in time to the last days and reveals the final Antichrist, the willful king, and his satanic activities during the Tribulation period and ending with his death at the battle of Armageddon" (page 148). Dr. Walvoord: "Beginning with verse 36, a sharp break in the prophecy may be observed, introduced by the expression the time of the end in verse 35. Up to this point, the prophecy dealing with the Persian and Grecian Empires has been fulfilled minutely and with amazing precision. Beginning with verse 36, however, an entirely different situation obtains" [page 270].

(The secondary points and the verse divisions are taken primarily from Dr. Walvoord's work on Daniel.)

### **A. "The king" – the "little horn" (of chapter 7) – "the beast" (of Revelation 13) – vs. 36**

1. This verse describes the character of the Antichrist, and how he perceives himself, and how he will be perceived by the world during the Tribulation. The previous verses, as well as the "little horn" of chapter seven, points to the ancient Roman Empire, which will be revived during the Tribulation.
  - a) "Do according to his will" – this is true and allowed by God as He accomplishes His will on the earth in judgment.
  - b) "He shall exalt himself, and magnify himself above every god" – again, this is going to be fulfilled in its detail.

#### 2 Thessalonians 2:3-4

<sup>3</sup> Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

<sup>4</sup> Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

#### Revelation 13:5

<sup>5</sup> And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

- c) "And shall speak marvellous things against the God of gods"

*(1) The word for "marvellous" – וּפְלִאֵוֹת, from פִּלְאָ – is one that means to be distinguished, to be great,*

*extraordinary – “he will speak great things,” i.e. impious words, most atrocious blasphemy against God (GHCLOT).*

*(2) “Against the God of gods” – this phrase demonstrates the principle of Scripture that there are other “gods” that people worship, and during the Tribulation (particularly, the last half) the Antichrist will be worshipped as a god because he will demonstrate god-like attributes.*

d) “And shall prosper till the indignation be accomplished”

*(1) This, as does the term “time of the end,” and similar terms used throughout the prophetic books, as well as the prophetic portions of the New Testament, points to the predeterminate time that God has set, in His infinite wisdom and will, for the blasphemous works of the “king” to be completed (a time defined for us in both the book of Daniel and Revelation as three and half years).*

*(2) “Till the indignation be accomplished” -  
עַד-כִּלְהוֹת יַעַם - “until the punishment sent from God be completed” (GHCLOT).*

e) “For that that is determined shall be done” – the irrevocable will of God, as some put it, will be accomplished, for the set time has already been determined.

[Job 23:13-14](#)

<sup>13</sup> But he is in one mind, and who can turn him? and what his soul desireth, even

that he doeth.

<sup>14</sup> For he performeth the thing that is appointed for me: and many such things are with him.

Psalm 33:10

<sup>10</sup> The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

Proverbs 19:21

<sup>21</sup> There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

Isaiah 46:10

<sup>10</sup> Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Acts 4:28

<sup>28</sup> For to do whatsoever thy hand and thy counsel determined before to be done.

Revelation 10:7

<sup>7</sup> But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Revelation 17:17

<sup>17</sup> For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

## ***B. The religion of the "king" – vs. 37-39***

1. There is much similarity here to the "false

prophet" of Revelation. Although it is the Antichrist himself here described, it is nonetheless important that we see the correlation between this prophecy and that of the false prophet in Revelation 13.

### Revelation 13:11-18

**11** And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

**12** And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

**13** And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

**14** And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

**15** And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

**16** And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

**17** And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

**18** Here is wisdom. Let him that hath understanding count the number of the

beast: for it is the number of a man; and his number is Six hundred threescore and six.

Following are the notes used when we studied that text in Revelation:

- a) This beast is called the false prophet in 19:20

**Revelation 19:20**

(20) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

- b) Vs. 11 - This is called "another beast" which is another of the same kind - points to its origin and power

*He has "two horns like a lamb" which would conjure up the aspect of the "Lamb that was slain" - he is an imitator of the Messiah (the first beast, the antichrist, is an imitator of Christ as king rather than the suffering Messiah-Redeemer).*

- c) He speaks "as a dragon" - showing his authority to speak comes from Satan. Vs. 12 shows that he has equal power as the antichrist, the first beast, and his purpose is to cause all the people of the earth to worship the first beast as god - this shows that he is the head of the Apostate church during the first part of the Tribulation before he takes his true form half way through.

- d) Vs. 13-14 show his power

- (1) *He does "great wonders," calling fire to come down from heaven – much like Elijah did.*
  - (2) *He deceives mankind by those miracles that he did, and he directs them to make an image of the first beast – an idol.*
  - (3) *This idol is the center of worship on earth during the Tribulation – it is referred to three times in this chapter and 7 more times in the book.*
- e) Vs. 15 shows this image, this idol, was given power to speak and if it wasn't worshipped, it had the power to kill those that refused.
  - f) Vs. 16-18 is the first mention of "the mark of the beast."
    - (1) *This mark is to be either in their forehead or right hand and all, no matter who they were, had to have it – it was a tattoo, if you would.*
    - (2) *Without this mark no one can buy or sell anything.*
    - (3) *The mark is, I believe, simply the number 666 – it's a pretty simple declaration for which much has been said.*

## 2. "Neither shall he regard the God of his fathers"

- a) The word for "God" here is אֱלֹהִים – Elohim – a plural noun that can mean God or gods. The context will dictate which one is

correct.

- b) The capitalization of the word "God" here would seem to point to the God of heaven, but this may be an exception to that rule. Most English translations, and most scholars (both conservative and liberal) would write this with a little "g" and translate it as "gods of his father." They do this because the context indicates the Antichrist comes from the revived Roman Empire, and the God of Daniel was not worshipped by them (outside of those in Israel).

"God that his fathers or ancestors had worshipped: That is, he would not be bound or restrained by the religion of his own land, or by any of the usual laws of religion. He would worship any God that he pleased, or none as he pleased. The usual restraints that bind men - the restraints derived from the religion of their ancestors - would in this case be of no avail."  
(Barnes)

- c) The most common way for this phrase to be used in the Old Testament to make clear that it was speaking of the God of heaven is written as, "the LORD God of his fathers" (2 Kings 21:22; 2 Chron. 21:10; 28:25; 30:19; 33:12).
- d) This is a verse that is used to support those that teach the Antichrist will be a Jew. This is not out of the question, considering Israel was part of the ancient Roman Empire, but verse 38 seems to point to a Roman world ruler rather than an apostate Jew.
- e) The point here is not necessarily on

whether it is the God of heaven, or the gods of the world, but rather it is on the fact that the Antichrist will have no regard for any god – whether it be the God of heaven or any other god. “[H]e shall set himself free from all religious reverence transmitted from his fathers, from all piety toward the gods in which he had been trained...”

### 3. “Nor the desire of women”

- a) Much debate has been made on this particular phrase, but considering the simplest explanation is most often the best, it would seem that this simply states that the Antichrist will have no “regard,” not time for, no need for, no natural affection for that of a woman.
- b) Dr. Ferguson – “God has made humanity as male and female, interrelated and interdependent, to reflect His glory. There is nothing more basic to human life, biologically, psychologically, emotionally, and socially, than the male-female distinction-within-unity. The “love of women” (2 Sam. 21:6) is synonymous with deep and lasting affection and devotion. For this the AntiChrist has no regard. It is no surprise that empires that bore some of his traits should be painted in the Book of Daniel as beasts.” [pages 237-238]
- c) Dr. Walvoord gives an alternate view to consider. He does not say that he completely accepts it, considering Daniel gives no further light on the matter, but it is what he thinks is “plausible”:

“Although Daniel is not specific, a plausible explanation of this passage, in the light of Daniel's Jewish background, is that this

expression, the desire of women, is the natural desire of Jewish women to become the mother of the promised Messiah, the seed of the woman promised in Genesis 3:15. The expression then becomes a symbol of the Messianic hope in general.” [page 274]

- d) Staying within the context here, it would seem that this is a simplistic way to show that the Antichrist will defy everything that is holy – including the sanctity of marriage.

#### 4. “Nor regard any god”

- a) Again, the word for “god” here is the same as that of “God of his fathers” earlier in the verse – אֱלֹהִים – this time the context is clear as to what it is referring.

- b) He will simply defy all gods – and, as we saw in Revelation 13, he does this to set the stage to be worshipped as god himself.

#### 5. “For he shall magnify himself above all” – above all gods, above all people, above all natural affections, above all nature itself.

#### 6. Vs. 38 are seen as “the characteristics of his theology” (Walvoord). These characteristics, as described here, seem to be that of worshipping materialism rather than deity – which would account for his desire to be worshipped as a god.

Dr. Walvoord:

Examining all other passages relating to the end time, it becomes evident that the sole confidence of the final world ruler is in military power, personified as “the god of

war," or "god of fortresses." In other words, he is a complete materialist in contrast to all previous religions and all previous men who claimed divine qualities. This is blasphemy to the ultimate, the exaltation of human power and attainment. He is Satan's masterpiece, a human being who is Satan's substitute for Jesus Christ, hence properly identified as the Antichrist.

- a) There is another usage of the Hebrew word for "God" or "god" here that needs to be addressed. As before, the Hebrew word is the word "elohim" and is speaking, not of the God of heaven, but of a lesser deity – in both instances of its use in this verse.
- b) Both time the word "God," or "god" is used it is the same Hebrew word, and it is given without the definite article. That is not necessarily uncommon, but the context here gives it an important distinction. The word is **אֱלֹהִים** in the first use and **אֱלֹהִים** in the second (the only difference is the holem waw is shortened in the first use).
- c) Literally, the first part of the verse would read, "But a god of forces (or fortresses) in their place he shall honor." It isn't saying that in the estate, or place, of the Antichrist, but it should be read as the Antichrist replacing the gods of his father, and all other gods, with this "god" – with war and materialism.

The ESV reads, "He shall honor the god of fortresses instead of these." The NASV is similar: "But instead he will honor a god of fortresses..." The Bishops Bible (predating the KJV) reads, "But in his place shall he

honour the God Mauzzun (a simple transliteration of the Hebrew word used). The Geneva Bible is similar: "But in his place shall he honour the god Mauzzim."

K&D commentary makes this point:

The "god of fortresses" is the personification of war, and the thought is this: he will regard no other god, but only war; the taking of fortresses he will make his god; and he will worship this god above all as the means of his gaining the world-power. Of this god, war as the object of deification, it might be said that his fathers knew nothing, because no other king had made war his religion, his god to whom he offered up in sacrifice all, gold, silver, precious stones, jewels.

7. Vs. 39 is another difficult verse if taken without the understanding of verse 38, and the "god of fortresses" being the god of war and materialism.
  - a) "Thus shall he do in the most strong holds" – the word for "strong" here is the same as for the word "forces" in vs. 38. Literally, "against fortresses of the strong," speaking of the people rather than the buildings, it seems.
  - b) "With a strange god" – again, the "strange god" is a god his fathers didn't worship, a god different and unusual to normal understanding of a "person" of god – hence, the god of war and materialism.
  - c) "Whom he shall acknowledge and increase with glory" – the god of war will be the recognized "deity," and it will be given all the worship a personal deity would.

- d) "And he shall cause them to rule over many, and shall divide the land for gain" – seems to be something of a "read between the lines" principle here. Those that follow the Antichrist, specifically those rulers that follow him, will be given special places of authority in the New World Order, but it will cost them – in land, in resources, in money, in people ("gain").

### ***C. The final world war erupts – vs. 40-43***

1. The Antichrist – the king mentioned in the previous verses – is now attacked (in a battle at the end of the Tribulation) by "the king of the south" and "the king of the north." Although this was Egypt and Syria, respectively, in the historical portion of chapter 11, these armies will represent much more than those two countries.

Dr. Walvoord:

The king mentioned in 11:36-39 is now attacked by "the king of the south" and "the king of the north." Earlier in this chapter, the king of the south is uniformly Egypt and refers to the warfare of the third and second centuries B.C. which has already been fulfilled. Here the king of the south is clearly the leader of a political and military force that comes from the south of the Holy Land, but the probability is that it involves much more than only Egypt and can be identified as the African army... The king of the north, identified as Syria in the prophecies fulfilled in the second and third centuries B.C., is obviously more than the small territory possessed by Syria at that time and probably includes all the political and military force of the lands to the north of the Holy Land;

hence the term could include Russia as well as related countries. [page 277]

2. This is the last great battle to be fought before Armageddon – it is what leads to Armageddon.

Dr. Ferguson:

Many devastating battles will be fought leading up to Armageddon. The king of the south (Egypt and her African allies) will attack the Antichrist's forces gathered in Israel. Then the king of the north (Russia, Turkey, Syria) will join the invasion by bringing their armed forces from the north in a lightning attack on the armies of the Antichrist. "At the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships" (Daniel 11:40). However, the Antichrist will swiftly counterattack, annihilating the enemy armies from the north and the south. The forces of Satan's prince, the Antichrist, will decisively win the first round of the war against the armies of the king of the north and the king of the south. [pages 180-181]

3. Vs. 41 references "the glorious land" – this is the Holy Land, Israel. It seems that the battle has its central point in the Holy Land, which is where the Battle of Armageddon will take place (the valley of Megiddo).
4. Even though the armies of the Antichrist will be victorious, it isn't a complete victory – Edom, Moab, and the Ammonites escape.

5. Vs. 43 shows the victory to be such as to increase his already vast financial holdings from the defeat of Egypt, and he puts the Libyans and the Ethiopians (African nations) under his rule, most likely as slaves.

#### ***D. The final battles – vs. 44-45***

1. “But tidings out of the east and out of the north shall trouble him” – soon after the victory of the previous verses, another great battle looms, and this one will be lost.

Dr. Ferguson:

Curiously, the narrative is cut short. The king will hear of trouble and plan to destroy it (v. 44). He will set up his headquarters “between the seas [plural although perhaps the Mediterranean is in view] and the glorious holy mountain” (v. 45). His defeat will be as inauspicious as his rise to power was meteoric. There is a devastating—presumably deliberate—anticlimax to the progress of evil. In fact, “The Lord will consume [him] with the breath of His mouth and destroy with the brightness of His coming” (2 Thess. 2:8). Christ will simply blow him away. It will be as anticlimactic as that. [page 238]

Dr. Jeffrey:

The nations of the eastern world (see the reference to the “kings of the east,” Revelation 16:12–14) will unite in a desperate attempt to secure their political freedom by attacking the Antichrist’s armies. Enormous armies of a size never seen before in human history will arise from several nations in Asia. These armies will

march westward toward the Middle East, where they will engage in a cataclysmic struggle with the western armies of the Antichrist. An alliance between Japan, China, India, and the developing nations of Asia could produce the armaments and manpower for such an unprecedented army from the East. [page 181]

#### Revelation 16:12-16

**12** And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

**13** And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

**14** For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

**15** Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

**16** And he gathered them together into a place called in the Hebrew tongue Armageddon.

#### Revelation 17:12-14

**12** And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

**13** These have one mind, and shall give their power and strength unto the beast.

**14** These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

## Revelation 17:16-17

**16** And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

**17** For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Dr. Walvoord:

Taken as a whole, Daniel 11:36-45 is a description of the closing days of the times of the Gentiles, specifically, the great tribulation with its world ruler, world religion, and materialistic philosophy. In spite of its satanic support, the world government fragmentizes into sectional disputes and a great world war which climaxes with the second advent of Christ. This brings the time of the Gentiles to a close with the destruction of the wicked rulers who led it. [pages 280-281]

2. Vs. 45 speaks of the doom of the Antichrist.
  - a) "And he shall plant the tabernacles of his palace" – the Antichrist sets up his temporary palace in the Holy Lands, most likely on, or near, the Temple Mount. This is where he controls this final great battle – where the armies are gathered together, initially to fight this king and his armies, but then they join forces and fight the King of kings in the Battle of Armageddon.

## Zechariah 14:1-4

**1** Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

<sup>2</sup> For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

<sup>3</sup> Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

<sup>4</sup> And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

#### Ezekiel 39:4

<sup>4</sup> Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

#### Joel 3:2

<sup>2</sup> I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

#### Joel 3:12

<sup>12</sup> Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

- b) "Yet he shall come to his end, and none shall help him."

Revelation 19:17-21

<sup>17</sup> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

<sup>18</sup> That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

<sup>19</sup> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

<sup>20</sup> And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

<sup>21</sup> And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

3. There is a point to be made here, and Dr. Ferguson does a wonderful job making the point:

After all is said on this difficult chapter, we should not lose sight of the fact that its whole function was to encourage Daniel to

faithfulness in prayer. By showing him that the real conflict lying behind world events is spiritual (cf. ch. 10), the Lord was teaching Daniel that the real weapon of the church is prayer. Fail in the work of prayer, and we fail to understand this great vision. [pages 239-240]

### ***E. The Great Tribulation – “The time of Jacob’s trouble” (Jer. 30:7) – 12:1***

1. There is an important point to make here – something that has been pointed out numerous times in our study of Daniel, and which was referenced in our study of the book of Revelation: this prophecy, and the Tribulation period, has, as its primary characters of oppression, God’s chosen people Israel – “the children of thy people.” The church is already gone at this point, and those believers that are here during the Tribulation will be under the same persecution as the Jews, but the attack is primarily engineered to, once and for all, eliminate God’s chosen people from existence.
2. “And at that time” – pointing back to verse 40, and “the time of the end” – the “time of Jacob’s trouble.”

#### **Jeremiah 30:7**

<sup>7</sup> Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.

3. “Shall Michael stand up, the great prince which standeth for the children of thy people” – as in chapter ten, Michael is seen here coming to the aid of Israel. He is

described here as the special protector of Israel. The word used for “standeth” – **הָעֹמֵד** – is one that means to stand watch over.

4. “And there shall be a time of trouble, such as never was since there was a nation even to that same time”
  - a) “Time of trouble” – already referenced, “the time of Jacob’s trouble.”
  - b) “Such as never was since there was a nation” – there was never anything like this, and there never will be until the Tribulation. Revelation 6-19 describe this time in detail, “where the great catastrophies (sp) which overtake the world in the breaking of the seals, the blowing of the trumpets, and the emptying of the vials of divine judgment decimate the world’s population” (Walvoord).

**Matthew 24:21**

**21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.**

- c) “Even to that same time” – the time that concludes the 70<sup>th</sup> Week of Daniel nine. This is not to be taken, as some Old Testament historical accounts do, to mean to the time of the writing of the book. The word “that” (used as a definite article in this case) is pointing to the time of the events that are prophesied, which would be the period of great tribulation yet to come.
    - d) “And at that time thy people shall be delivered” – at the end of the Tribulation period there will be a special deliverance of

the remnant of Israel. This is not all of national Israel, but those that were faithful “until the end” – those believing Jews that trusted in the Messiah. Salvation has always been, and will always be, by grace through faith in the shed blood of Christ. This truth is born out in the final phrase of the verse.

- e) “Every one that shall be found written in the book” – the only book this can be is the Lamb’s Book of Life, and the only names in there are those of believers, whether Jew or Gentile.

#### Exodus 32:32

**32** Yet now, if thou wilt forgive their sin-- ; and if not, blot me, I pray thee, out of thy book which thou hast written.

#### Exodus 32:33

**33** And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

#### Psalms 69:28

**28** Let them be blotted out of the book of the living, and not be written with the righteous.

#### Revelation 13:8

**8** And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

#### Revelation 17:8

**8** The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the

book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

#### Revelation 20:15

<sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

#### Revelation 21:27

<sup>27</sup> And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

### ***F. The resurrections – 12:2***

1. The first word of this verse – “and” – connects it with the previous verse, and specifically the “time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered...” The “many” that “awake” has as its primary focus those Israelites that suffer and die during the Tribulation. It does, however, have a view of the Rapture as well, but that is not the main focus of the text.

There are good, doctrinally sound men that believe only the Age of Grace saints will be resurrected at the Rapture and that the Old Testament saints will be resurrected at the end of the Tribulation in the resurrection described in this verse. I believe the former – I believe that the saints of all the ages prior to the Rapture will be resurrected and this resurrection speaks of those that die during the

Tribulation. Whether I'm right or not has no bearing on someone's walk with the Lord or their doctrinal soundness – it is something for which we cannot be dogmatic to any great degree.

First Thessalonians addresses this very thing, it seems, and makes a very good "argument" for all those that "sleep in Jesus" at the time of the Rapture. The problem some have is seeing a difference in the Old and New Testament saints – I don't see a difference.

### 1 Thessalonians 4:13-18

**13** But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

**14** For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

**15** For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

**16** For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

**17** Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

**18** Wherefore comfort one another with these words.

2. What is said of this "second resurrection"

(called the “first resurrection”) in Rev. 20:6) of the redeemed is also true of the “first resurrection” – the Rapture of the church, the Bride of Christ.

#### Revelation 20:4–6

<sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

<sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

<sup>6</sup> Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Following are the points I gave when I taught through that text in Revelation:

- a) The verses before us show just basic details of the events during the Millennium. For a more detailed view we need to go to the Old Testament, where much is written by several of the prophets for the reign of Christ was prophesied by several and looked forward to by many.
- b) The first thing John saw were “thrones, and they sat upon them” – it doesn’t state who it is sitting upon them, but it can be determined with some accuracy that it is the 24 elders seen previously sitting on the

thrones.

c) He then saw the “souls of them that were beheaded for the witness of Jesus, and for the word of God” – this is the tribulation saints, as seen in the next phrase in vs. 4.

d) It then says that “they lived and reigned with Christ a thousand years.”

*(1) This is referring to the tribulation saints.*

*(2) There is a special place of service for them in the Millennium. Nothing more is really said about it than this, and what is said in vs. 6.*

*(3) The reference to “they lived” means they were resurrected from the dead – just like we will have been at the rapture, so will they be, at some point, at the beginning of the Millennium (it will most likely be the event that begins the 1000 years).*

*(4) They will reign – not as the Age of Grace saints, the Bride of Christ, necessarily, but they will most certainly have a special place with Christ for what they endured.*

e) Vs. 5 mentions those that didn’t accept Christ during the Tribulation as being dead for that 1000 years – they will be in the place of torment that all other lost souls go to before the Great White Throne judgment.

f) Vs. 6 is another of the beatitudes in the Revelation.

- (1) *Vs. 6 is another of the beatitudes in the Revelation.*
- (2) *That is not the same as the resurrection at Jesus' resurrection nor the resurrection the Age of Grace saints will be taken in – this is the first resurrection in relation to the Tribulation period dead.*
- (3) *The Tribulation saints are said to be "priests of God and of Christ" – this could very well be their special place during the Millennium – the teachers of the Word of God to the people born during that period.*
3. "And many" – some theologians that have written on Daniel have this as "all" because all will, in fact, be resurrected, but that is not what the Hebrew word רַבִּים means. It does not mean all – it means many, or a part of the all.

The word "many" is used, either because, as all will not sleep, so all will not be awaked; there will be some that will be alive and awake at Christ's coming, 1 Cor. 15:51, or, as it signifies, a multitude, Psalm 97:1 and so here the innumerable multitude of the dead, who are afterwards distributively considered; and indeed the word is sometimes used for "all"; see Rom. 5:15. (Gill)

[1 Corinthians 15:51](#)

<sup>51</sup> Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

[Psalm 97:1](#)

<sup>1</sup> The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

### Romans 5:15

<sup>15</sup> But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

The רָבִים can only be rightly interpreted from the context. The angel has it not in view to give a general statement regarding the resurrection of the dead, but only disclosures on this point, that the final salvation of the people shall not be limited to those still living at the end of the great tribulation, but shall include also those who have lost their lives during the period of the tribulation. (K&D)

4. "Of them" – the Israelites that have been "delivered" – many Old Testament prophecies by several of the prophetic writers speak to national Israel being restored during the Millennial Reign of Christ, following the Tribulation.
5. "That sleep in the dust of the earth" – see point above – speaks of those that are dead.
6. "Shall awake" – the word for "awake" (יִקְיִצוּ) is one that means to arouse or wake someone from sleeping. It is clearly speaking of a physical resurrection of the dead here, with the connection to "sleep" as those that are dead. Some consider this

to be spiritual – that the awaking is that from a position of being lost to a position of being saved. Suffice it to say, that is not what it speaks to. This is not speaking metaphorically but literally.

## 7. "Some to everlasting life"

- a) This is the only occurrence of this expression in the Old Testament – it is primarily a New Testament term. Seven of the ten times it is used in the New Testament, it is used by Jesus Himself, and this text in Daniel is pointing ahead to the work of Christ in redemption.
- b) "Some" of the "many" that have died for their faith during the Tribulation.
- c) Again, this is speaking of the Tribulation saints that will be resurrected from their "sleep." Added to this will be those few that make it through the Tribulation that will be joined with them, and with the saints of all the ages for "everlasting life."

### Psalm 90:2

<sup>2</sup> Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

(1) "Everlasting" – עוֹלָם – *what is hidden, specially hidden time, long; the beginning or end of which is either uncertain or else not defined (GHCLOT).*

(2) "Life" – חַי – *simply means alive, living. For all of time unending all the saints of God will be living in a very real sense.*

*Not just in some sort of mystical, spirit form, but in a real, bodily, corporal form.*

### 1 Corinthians 15:51–52

**51** Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

**52** In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

### Job 14:13–15

**13** O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

**14** If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

**15** Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

8. "And some to shame and everlasting contempt"
  - a) The rest of the "many" that die without Christ during the Tribulation.
  - b) According to Revelation 20, this doesn't occur until the end of the Millennium, rather than at the same time the saints are resurrected, which takes place 1000 years earlier, at the beginning of the Millennium.

### Revelation 20:4–6

<sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

<sup>5</sup> But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

<sup>6</sup> Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

- c) Spanning considerable lengths of time in the same verse is not at all unusual in the prophetic writings, seen most often in Isaiah's writings.

#### Isaiah 61:1-2

<sup>1</sup> The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

<sup>2</sup> To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

- d) The doom of sinners is as everlasting as is the life of the redeemed. This text being in the Old Testament confirms that the everlasting place of mankind is going to be

the same – whether eternal life or eternal damnation. The place at the time of Daniel’s writings might have been different (“hell” and “paradise” were most likely in different places than they will be in eternity according to Luke 16), but the eternal destination will be the same. Jesus “led captivity captive” when He rose from the dead (the saved of the past were taken from Paradise to Heaven) and when the Great White Throne occurs, “death and hell [will deliver] up the dead which [are] in them” (Rev. 21:12) and they will be “cast into the lake of fire” (Rev. 21:15) for all eternity.

- e) “Some to shame” - הַרְפָּהָה - a person or thing which is despised (GHCLOT). For all eternity, the unrepentant sinner will be in a position where he will be despised by all others. Some say they want to go to hell because that’s where all their friends are, and they think it will be some sort of big party (which is how it is depicted in movies and even in children’s cartoons). This one single word proves otherwise. Even if there was a way to know who else is there (I have my doubts, considering it is called “outer darkness” in the Bible – Matt. 8:12; 22:13; 25:30), there would only be utter reproach, disgrace for all and by all.
- f) “And everlasting contempt” – translated “abhorring” in Isaiah 66:24. “An object of loathing. So the Hebrew word דָּרְאוֹן dârâ’ôn, means. It is derived from דָּרָא dârâ’, an obsolete root, signifying, in Arabic, to thrust away, to repel.” (Barnes)

With that definition in mind, what Daniel receives in his vision regarding the eternal

state of the condemned is that God will “thrust them away” for all eternity. They will be “without.”

#### Matthew 7:21–23

**21** Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

**22** Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

**23** And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

#### Matthew 25:41

**41** Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

#### Psalms 6:8

**8** Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

#### Luke 13:25

**25** When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

#### Luke 13:27

**27** But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

### Revelation 22:15

<sup>15</sup> For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

### **G. The reward of the righteous – 12:3**

1. There is a Hebrew parallelism in this verse (seen often in Hebrew poetical writings), where the second clause either repeats, contrasts, or clarifies the first. In this case, the second clarifies and qualifies the first.
2. "And they that be wise" are "they that turn many to righteousness." They ones that awoke "to everlasting life," as well as all the saints of all the ages that put their trust in Christ for their eternal life. They are seen as wise because they chose wisely in comparison to those that are "foolish" – they chose Christ. Not only that, they chose to live in such a way, and to speak in such a way that had such an influence on others that they, also, chose Christ.

### Psalm 14:1

<sup>1</sup> The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

### Psalm 53:1

<sup>1</sup> The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

3. "Shall shine as the brightness of the

firmament" are "as the stars for ever and ever."

As the stars that are distinguished by their size and luster in the firmament. In the former part of the verse, when speaking of those who were "wise," the design seems to be to compare them to the sky as it appears, set over with innumerable stars, and in their numbers and groupings constituting great beauty; in this member of the sentence the design seems to be to compare these who are eminent in converting men, to the particular beautiful and bright stars that strike us as we look on the heavens - those more distinguished in size and splendor, and that seem to lead on the others. The meaning is, that amidst the hosts of the saved they will be conspicuous, or they will be honored in proportion to their toils, their sacrifices, and their success. (Barnes)

James 5:19-20

<sup>19</sup> Brethren, if any of you do err from the truth, and one convert him;

<sup>20</sup> Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

#### ***H. The conclusion of the revelation – 12:4***

Although this verse is connected to those that preceded it, we will actually study it with what is to follow. It is a transition verse that is used to connect what preceded with what is to follow – to help Daniel know that there

are things he isn't going to understand but they are given to help him know that God has always had a plan for His people, and nothing will change that plan.