

1. Last week I completed an exegesis of Dan 12:5-8; when time expired I had just started an exegesis of Dan 12:9-13.

2. I want to review some of that learned and then we will resume our study but first let me give you an expanded translation of Dan 12:1-8.

Dan 12:1 During the Tribulation Michael, Israel's guardian angel, will establish himself as the protector of your people. Although Israel will experience great distress, Michael will make certain that all which occurs is in the permissive will of God. The trauma will be without parallel. In that period of great persecution true Israel shall be delivered - in fact all whose names are left in the Book of Life shall rule with Him on earth in the Millennium.

Dan 12:2 Many who sleep in the dust of the earth will awake; some will be raised and live forever in ecstatic happiness and others will be raised for judgment, shame and everlasting contempt.

Dan 12:3 Those throughout the ages who wisely believe on the Lord Jesus Christ to come will shine like the brightness of the heavens, and those who lead many to the Lord will shine like the stars forever.

Dan 12:4 Close up and seal the scroll until the time of the end. From now until then, your people will travel all over seeking knowledge but they will not acquire an understanding of the end time. It is only during the time of the great tribulation that Israel will receive comfort from end time doctrines.

Dan 12:5 Then I looked up and there before my eyes were two angels, one on my side of the river and one on the other side.

Dan 12:6 One of them said to the man wearing the linen garment who was standing in the middle of the river on top of the water, "How long will it be before these astonishing things are fulfilled?"

Dan 12:7 The Man in linen lifted both His hands toward heaven, He then swore by the Lord Jehovah, "it will go on for three and one-half years. When Israel has finally been brought to her knees, then shall the end come."

Dan 12:8 I heard everything the angel said, but I did not understand the meaning. So I asked, "My lord, how will all this turn out?"

3. Now we are ready for the concluding words of the angel.

KJV

Dan 12:9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

Dan 12:10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Dan 12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Dan 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Dan 12:13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

NIV

Dan 12:9 He replied, "Go your way, Daniel, because the words are closed up and sealed until the time of the end.

Dan 12:10 Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand.

Dan 12:11 "From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days.

Dan 12:12 Blessed is the one who waits for and reaches the end of the 1,335 days.

Dan 12:13 "As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance."

1. In verse 9, Daniel is once again informed that no further information will be given to him. Here we find the explicit statement that Daniel and his people will not understand until they are involved in the events described.

2. The primary purpose of the revelation was to inform those who would live in the last days, which would certainly include us of the Church Age.

2Ti 3:1 This know also, that in the last days perilous times shall come.

Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

2Pe 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

Jam 5:7 Be patient, then, brothers, until the Lord's coming. See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains.

Jam 5:8 You too, be patient and stand firm, because the Lord's coming is near.

1Jo 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

3. However, in partial answer to Daniel's question, which concerned the purpose of the events revealed, the prophet is informed in verse 10 that the time of the end will have a twofold result: first, it will result in the purification of the saints; second, it will manifest the true character of the wickedness of the human heart.

4. Likewise, understanding the events of the time of the end will be possible for "the wise" who "shall understand," but "none of the wicked shall understand."

4.1 The statement "Many will be purified, made spotless and refined, but the wicked will continue to be wicked" makes clear these passages in our age (the last days) will have an amazing evangelical impact.

4.1.1 This we have certainly seen in the Tim LaHaye and Jerry Jenkins books often called "The Left Behind Series."

4.2 The statement "None of the wicked will understand, but those who are wise will understand" is an early statement of what we know as operation.

4.2.1 The understanding of prophecy, like all doctrine requires spiritual insight and the teaching of the Holy Spirit.

1Co 2:9 However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"--

1Co 2:10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

1Co 2:11 For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.

1Co 2:12 We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.

1Co 2:13 This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

1Co 2:14 The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

5. Even though what we have just studied in Daniel describes in great detail the time of the end, it is obvious that unbelievers will not avail themselves of divine revelation; but it will be a source of comfort and direction to believers who are spiritual.

6. Divine revelation will always be veiled from both the unbeliever or natural man and the carnal believer; doctrine is made perspicuous to the spiritually minded, i.e., to the spiritual man by God the Holy Spirit. Lewis Sperry Chafer was the first to categorize the three types of men; I want to give you several points from his categorization.

6.1 "There is an obvious difference in the character and quality of the daily life of Christians.

6.2 There is also a possible improvement in the character and quality of the daily life of many Christians. This improvement is experienced by all such Christians who fulfill certain conditions. These conditions form an important theme in the Word of God.

6.3 The Apostle Paul has divided the human family into three groups:

6.4 In 1Co 2:9 to 3:4 this threefold classification is taught.

1Co 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1Co 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

1Co 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

1Co 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1Co 2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

1Co 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

1Co 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

1Co 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

6.5 The passage opens as follows: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit."

6.6 A distinction is here drawn between those general subjects of human knowledge which are received through the eye-gate, the ear-gate, or the "heart" (the power to reason--rationalism), and other subjects which are said to have been "revealed" unto us by His Spirit.

6.7 There is no reference here to any revelation other than that which is already contained in the Scriptures.

6.8 Men are classified according to their ability to understand and receive the "deep things of God." Into these "deep things of God" no unaided man can go. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (knows them).

6.9 An unaided man may enter freely into the things of his fellow man because of "the spirit of man which is in him." He cannot however extend his sphere. He cannot know the things of God.

6.10 Even though man, of himself, cannot know the things of God, the Spirit knows them, and a man may be so related to the Spirit that he too may know them.

6.11 The passage continues: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we may know the things [the "deep things of God," which eye hath not seen] that are freely given us of God."

6.12 "We [that is, all saved] have received the Spirit which is of God." Here is a great potentiality. Being so vitally related to the Spirit of God is to have Him abiding within, it is possible, because of that fact, to come to know "the things that are freely given to us of God." We could never know them of ourselves: the Spirit knows, He indwells, and He reveals.

6.13 This divine revelation is transmitted to us in "words" which the Holy Spirit teacheth, as the Apostle goes on to state: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."

6.14 God's Book is a Book of words and the very words which convey "man's wisdom" are used to convey things which "eye has not seen, nor ear heard, neither have entered into the heart of man."

6.15 Nevertheless unaided man cannot understand these "deep things of God," though couched in words most familiar to man, except as they are "revealed" by the Spirit. Just so, in coming to know these revealed things, progress is made only as one spiritual thing is compared with another spiritual thing.

6.16 Spiritual things must be communicated by spiritual means. Apart from the Spirit there can be no spiritual understanding."

Now back to our analysis of Dan 12:11 and 12.

7. In verses 11 and 12, two important revelations are given by way of clarification of the duration of the time of the end. According to verse 11, a period of 1,290 days will elapse from the time that the daily sacrifice is taken away until the time of the end is consummated.

8. The time that the daily sacrifice is taken away is equated with "the abomination that maketh desolate" which occurs in the middle of what is commonly known as Daniel's Seventieth Week.

9. Lets me summarize our previous teaching of the Seventieth Week.

KJV

Dan 9:24 Seventy weeks (490 years) are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Dan 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks (483 years): the street shall be built again, and the wall, even in troublous times.

Dan 9:26 And after threescore and two weeks ( $49+434=483$ ) shall Messiah be cut off, but not for himself: and the people of the prince (Romans in AD 70) that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Dan 9:27 And he shall confirm the covenant with many for one week (7 years): and in the midst of the week ( $3\frac{1}{2}$  years) he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

9.1 In the concluding four verses of Daniel 9, one of the most important prophecies of the Old Testament is contained. The prophecy as a whole is presented in verse 24.

Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

9.2 The first sixty-nine sevens is described in verse 25.

Dan 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

9.3 The events between the sixty-nine sevens and the seventieth seven are detailed in verse 26.

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

9.4 The final period of the seventieth seven is described in verse 27.

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

9.5 In his book *Armageddon* Col. R. B. Thieme has written an excellent summary of the seventieth week:

"This 490-year period is reckoned from the decree of Artaxerxes I (Artaxerxes Longimanus) of Persia on March 5, 444 B.C. to rebuild Jerusalem (compare Neh 2:1, 5-6).

"Exactly 483 years (sixty-nine weeks) transpire from that time to when Jesus Christ rode into Jerusalem and was hailed by some as the promised Messiah, the Son of David and ridiculed by others (Mat 21:8-9, 15). This is known in Christendom today as Palm Sunday. The crucifixion of Christ was the beginning of the interruption of the prophecy of 490 years leaving one remaining week (seven years) to be fulfilled. Intercalated between the sixty-ninth and seventieth week of Daniel is the present Church Age during which Israel is temporarily set aside as a client nation. Dan 9:26 demonstrates the silence of the Old Testament prophets with regard to the "mystery" or the Church Age ...

"When any Old Testament prophecy deals with events chronologically, the Church Age is omitted and information concerning the Tribulation, Millennium, or eternal future follow sequentially.

"Although Daniel received communication regarding the Tribulation, he understood only that the events referred to a time of great trouble for his people. What were unknown and unrelated facts to Daniel were clearly revealed to the Apostle John later on the Island of Patmos. John was divinely inspired to record the details of the Tribulation in the Book of The Revelation."

9.6 Let's review what we have learned:

9.6.1 Four hundred and ninety years are given Israel from the command of Artaxerxes Longimanus of Persia until the Second Advent.

9.6.2 Four hundred and eighty-three years from that command until the first Palm Sunday have already been fulfilled.

9.6.3 Seven years are still owed to the Jew. Their seven years will begin with the Rapture and terminate with the Second Advent.

9.7 As you have seen the Church Age is an intercalation. The Tribulation is a Jewish kind of thing and called "a time of Jacob's trouble."

9.8 Verse 24 details this prophecy; the four hundred and ninety years are cut out for Israel in order: to finish the transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up all visions and prophecy and to establish the most holy place - the Temple.

9.9 Let's look at verses twenty-four and five in expanded translation:

Expanded Translation:

Dan 9:24 Daniel I have heard your prayer; four hundred and ninety years have been cut out for your people. I have not forgotten my beloved Israel. It is within this 490 year period that I will: anoint the Temple, make an end of sins, bring in everlasting righteousness, and fulfill the Messianic promise by establishing the Messiah as Israel's King.

Dan 9:25 I want you to understand, that from the commandment to rebuild the city of Jerusalem which will occur only once until the Messiah arrives in Jerusalem on the first Palm Sunday shall be 483 years to the day. The streets of Jerusalem and its inner and outer walls shall be restored, even in dangerous time, Nehemiah and his people will work on the city walls with a trowel in one hand and sword and spear in the other.

9.10 I repeat: seven years then are still owed to the Jew, [490 minus 483] the Lord will make good on His promise by giving Israel the seven year Tribulation but in between the 483 years and the 7 there is an indefinite span - the Church Age.

9.11 The crucifixion of Christ is predicted in Dan 9:26; it is said to occur after the 483 years but before the last seven years owed. We will later see more of this in our expanded translation and commentary by Lewis Chafer.

9.12 Verse 27 gets highly specific by describing that which will occur in the tribulation. For example in the NIV: "He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination"...



Expanded Translation:

Dan 9:27 After the removal of the church from the planet the Antichrist will make a treaty with Israel guaranteeing peace and freedom to worship Jehovah God in a "restored Temple." Be aware however that in the middle of that 7 year period the Antichrist will break that treaty and all Temple worship will cease.

9.13 In Daniel's prophecy of the seventy weeks, God through Gabriel predicted that exactly 483 years from the commandment to rebuild Jerusalem, Israel would officially be offered the Messiah on the first Palm Sunday.

9.14 Daniel not only told us when Jesus would enter Jerusalem on what we call the first Palm Sunday but he also tells us God still owes Israel seven years - the Tribulation.

9.15 In retrospect then we can see the prophecy was fulfilled to the letter; accordingly we can know as a fact there will be a future fulfillment for Israel in what the Scripture calls "a time of Jacob's trouble."

9.16 In concluding our summary of the Doctrine of Daniel's Seventieth Week I want to quote from Volume IV of Lewis Sperry Chafer's Systematic Theology.

"Again the interpretation is angelic and therefore not subject to question. From a reading of Jeremiah written at the time of the captivity -- Daniel learned that Jehovah would accomplish seventy years in the desolation of Jerusalem (Dan. 9:2 cf. Jer. 25:11-12)-- the desolation then in effect because of the captivity which seventy years were about accomplished, he turned to specific prayer . . . While he was thus in prayer, the angel Gabriel appeared with information which constitutes the vision of the ninth chapter... The words are, like all plain prediction, to be taken in their natural meaning, just as Daniel himself accepted Jeremiah's prophecy of seventy years as seventy actual years. The translation of the Hebrew term ... weeks is misleading. In this instance, history provides the interpretation, and, as will be seen, these are years rather than weeks. Seventy years of captivity had been predicted and accomplished for the captors ... the angel asserts that, beginning with this release, a new prophetic period begins which is 70 sevens of years, or 490 in all.

"In this time all prophecy concerning Israel is to be fulfilled, even to the finishing of Israel's transgression ... and the anointing of the most Holy. This prediction reads: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan 9:24) ... the period of 490 years (in the Hebrew) ... is divided into three subdivisions, namely,

(1) from the edict to the restoration and rebuilding of Jerusalem, which is said to be 7 seven's, or 49 years;

(2) a period of 62 weeks, or 434 years, which is marked with respect to its end by the "cutting off" of Messiah, or the crucifixion of Christ; and

(3) a period of one week, or 7 years, which must follow the crucifixion.

"In that eventful seven years all that remains to be fulfilled of the 490 years both as concerns the end of Gentile times and the bringing in of Israel's blessings must be fulfilled -- Israel's transgression will then be finished, an end of sin secured, reconciliation by the death of Christ will have been brought in, all vision and prediction will be sealed by fulfillment, and the Holiest anointed. The last period of 7 years is properly termed Daniel's seventieth week, and is yet unfulfilled.

"In recognizing the point in time when this seven year period -- so momentous in itself -- will become history, it is necessary to observe again the unrelated character of the Church age, which as an intercalation is thrust between the death of Christ and the departure of the Church from the earth ... The time feature ... is stated in Daniel 9:25-26, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself." The period of 490 years is distinctive in the divine measurements ... the 490 years that were to follow the captivity are of a different character. In this time, Jerusalem was to be rebuilt; the Messiah cut off in sacrifice; the city and sanctuary were to be destroyed, as they were in 70 AD; and the prince's people ... should do this work of destruction -- the Romans. The prince himself does not appear until after the experience defined as "The end thereof shall be with an overflow, and unto the end, war -- desolations determined", ... which evidently refers to the present age and may be considered the nearest any prophet of old ever came to an anticipation of this age ... It is then, at the end, that the prince himself shall come, and his wickedness is seen in the fact that, having made a covenant with Israel for these eventful seven years, he breaks the covenant when half accomplished, or at the end of three and a half years ..."

10. In conclusion let me give you an expanded translation of Dan 9:24-27:

Expanded Translation:

Dan 9:24 Daniel I have heard your prayer; four hundred and ninety years have been allotted for your people. I have not forgotten my beloved Israel. It is within this 490 year period that I will: anoint the Temple, make an end of sins, bring in everlasting righteousness, and fulfill the Messianic promise by establishing the Messiah as Israel's King.

Dan 9:25 I want you to understand, that from the commandment to rebuild the city of Jerusalem until the Messiah arrives in Jerusalem on the first Palm Sunday shall be 483 years to the day. The streets of Jerusalem and its inner and outer walls shall be restored,

even in dangerous times, Nehemiah and his people will work on the city walls with a trowel in one hand and a sword in the other.

Dan 9:26 After the 49 years it will take to complete Nehemiah's construction work, will be another 434 years, and after which (49+434=483) the Messiah will be crucified, but not on behalf of Himself but rather as a substitute for the sins of the world. Later the Romans as a precursor of the antichrist will come and destroy the city and the Temple. The traumatic destruction in AD 70 is but a representation of what the future will hold for Israel. The destruction of the Temple and the city by Titus in AD 70 will begin an uncertain time gap in the 490 years. Many will later style it "the church age."

Dan 9:27 After the removal of the church from the planet the seven years owing your people will begin; it is then that the Antichrist will arise and make a treaty with Israel guaranteeing freedom to worship Jehovah God in a restored temple. Be aware however that in the middle of that 7 year period the antichrist will break that treaty and all Temple worship will cease.

11. So much for our review of the Seventieth Week. Now let's return to our study of Dan 12:11 and 12 where we conjecturing the meaning of the 1290 and 1335 days said to begin with the establishment of the "abomination that causes desolation."

Dan 12:11 "From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days.

Dan 12:12 Blessed is the one who waits for and reaches the end of the 1,335 days.

Dan 12:13 "As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance."

12. The predicted event (the abomination) had its corresponding anticipation in the desolation of the temple by Antiochus Epiphanies in the second century B.C.

13. That the events described in Dan 12:9-13 are future however and not a reference to the historic desecration by Antiochus is apparent given the prophecy of Christ in Mat 24:15 where "the abomination of desolation, spoken of by Daniel the prophet," is given as a sign of the start of the Great Tribulation.

13.1 From these passages, it is obvious that the last three and a half years of the time of the end is in view.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

14. Seiss summarizes this interpretation as follows,

"Nor shall this state of things be only for a few days, weeks or months, but for a full three and a half years. In not less than six different places, and almost as many different ways is this declared in the prophecies, including both Testaments.

"It is for "a time and times and the dividing of time" (Dan 7:25) - It shall be for a time, times, and a half" (Dan 7:7)"the holy city shall be tread underfoot forty and two months" (Rev 9:2) - "the woman fled into the wilderness, a thousand two hundred and three-score days" for "a time, and times, and half a time" (Rev 12:6, 14)--"and power was given him to continue forty and two months" (Rev 13:5)."

15. All these passages refer to one and the same period of oppression and trouble under the Antichrist, and in each instance the measure is three and a half years, dating from the breaking of the league and the suspension of the daily offering to the destruction of the monster by Jesus Christ.

16. Our Lord ministered on earth approximately three and a half years and the Antichrist shall enact his Satanic ministry for the same length of time.

17. The three and a half years of Daniel 9:27, however, are normally taken to be three and a half years or forty-two months of thirty days each, following the custom of the Jews.

18. This would be only 1,260 days. That the duration of the great tribulation as forty-two months is confirmed by Rev 11:2 and 13:5, which is considered equivalent to the "time, times, and and half" of Dan 7:25 and 12:7.

Rev 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

Rev 13:5 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.

Dan 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Dan 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

19. Why then are thirty days added to the 1,260 days? This question is further complicated by verse 12 which states that there is a special blessing for the one who attains to the 1,335 days. This is still another forty-five days beyond the limit of verse 11.

Dan 12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Dan 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

20. Although the angel does not explain these varying durations, it is obvious that the second coming of Christ and the establishment of His millennial kingdom requires time.

21. The 1,260 day period or precisely forty-two months of thirty days each, can be regarded as culminating with the Second Advent itself. There are events which follow the Second Advent and yet precede the Millennium.

21.1 These events may be the explanation for the additional time added to the 1260 days.

21.2 For example the Advent is followed by several divine judgments such as the judgment of the nations (Mat 25:31-46), and the regathering and judgment of Israel to determine who shall go with Christ into the Millennium (Eze 20:34-38).

21.2.1 The Second Advent judgments of Israel are also explained in two parables found in (Mat 25:1-30). First let me review Eze 20:34-38 and later we will look at the two parables.

Eze 20:34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

Eze 20:35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

Eze 20:36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

Eze 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

Eze 20:38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

22. These great judgments beginning with the living on earth and purging out of unbelievers who have worshipped the beast, although handled quickly, will require time.

23. There is also a time following His Second Advent when Christ shall destroy Babylon; additionally there will be a time of cleansing by the carrions of planet earth. These events will require added time before the Millennial Kingdom is formally launched.

24. Those who attain to and through this period are obviously those who have been judged worthy to enter the kingdom. Hence, they are called "blessed."

25. In any case, there is no justification for the attempts to link this with Antiochus Epiphanes as Montgomery does.

26. Even Zockler, another liberal theologian admits, "The troubled events of the Maccabean period, which might deserve notice as the points of the beginning and the end of the historical equivalent of the three and a half years, do not present a satisfactory reason for as such vacillating predictions; for the exact period required cannot be found in that epoch, however its limits may be fixed."

27. Here, as throughout the book of Daniel, the expression the "time of the end" is the end of Gentile power which obviously extends beyond the present age to the Second Advent.

28. The whole approach of the liberal scholar attempting to treat Daniel as history and not prophecy, breaks down when the comprehensive nature of Daniel's prophecies are understood.

29. The explanation of the additional time required to complete the transfer from the time of the end to the time of the millennial kingdom did not help Daniel much.

30. But in the light of The New Testament and what it has to say about eschatological events, it provides the background for the transition from the Great Tribulation to the kingdom of peace and righteousness on earth.

31. The angel predicts that Daniel will "rest," that is, die, and "stand in thy lot at the end of the days," that is, be resurrected in the resurrection of Dan 12:2 and participate in the glorious triumph of Christ as the millennial kingdom is inaugurated.

32. This concluding revelation of Daniel's prophecy, acting as a capstone on all the preceding tremendous revelations, establishes the book of Daniel as the greatest and most comprehensive prophetic revelation of the Old Testament.

33. Its counterpart in the New Testament in the Book of The Revelation provides the final word of God concerning the prophetic program of the ages.

33.1 In the light of the grace provisions of our age, it is possible for us to understand Daniel today as never before in prior dispensations.

33.2 The end times may not be far distant when faithful saints in the midst of trial in the great tribulation will turn to these pages of Scripture and find in them the strength and courage to remain true even though it means a martyr's death.

34. For Christians living in the age of grace and searching for understanding of these difficult days which may be bringing to a close God's purpose in His church, the book of Daniel, as never before, casts a broad light upon contemporary events foreshadowing the consummation which hopefully is drawing near.

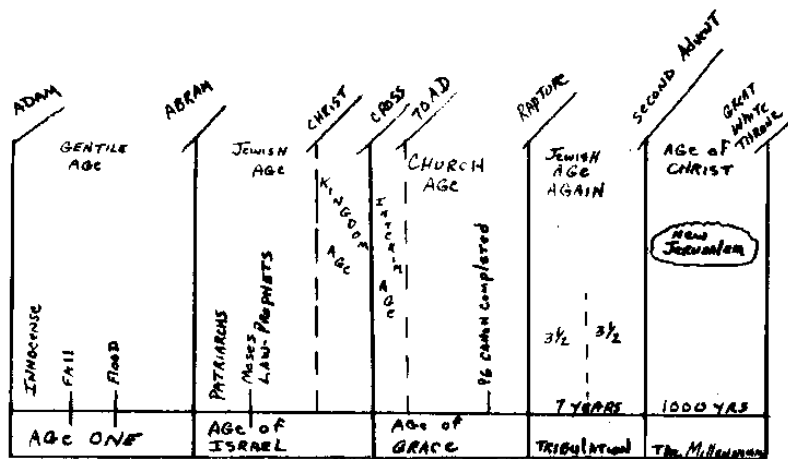
35. As Pretribulationist we look for the coming of the Lord in anticipation of our removal from the earth's scene which will signal the beginning of the end of the time of the Gentiles. When God's plan has run its course, it shall be evident to all that every word of Daniel's prophecy has been fulfilled.

36. As Christ declared "until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished." Mat 5:18

In closing I want to review The Doctrine of The Second Advent Judgments of Israel and The Gentiles.

1. Introduction: In connection with the second coming of Jesus Christ, judgments of both Israel and the nations are included in the great events attending His Kingdom on earth.

1.1 There is also a separate judgment of Jews still living on the earth and another judgment for Gentiles still living on the earth which also attend the events of His second coming.



2. These judgments have to do with the separation of those of the Tribulation counted worthy to enter the kingdom from those who are counted unworthy and are excluded. Worthiness is always a product of faith alone in Christ alone.

2.1 The doctrine of resurrection is a familiar truth of the Old Testament, as discussed in our Doctrine of The Resurrections.

2.2 As you can see from our Chart, in addition to the resurrection which takes place at the rapture of the church, there is also a resurrection of certain righteous dead in connection with the Second Advent of Christ.

2.3 This is mentioned in: Job 19:25-26; Dan 12:2 and Isa 26:19-21.

Job 19:25 I know that my Redeemer lives, and that in the end he will stand upon the earth.

Job 19:26 And after my skin has been destroyed, yet in my flesh I will see God;

Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life ...

Isa 26:19 But your dead will live; their bodies will rise. You who dwell in the dust, wake up and shout for joy. Your dew is like the dew of the morning; the earth will give birth to her dead.

Isa 26:20 Go, my people, enter your rooms and shut the doors behind you; hide yourselves for a little while until his wrath has passed by.

Isa 26:21 See, the LORD is coming out of his dwelling to punish the people of the earth for their sins. The earth will disclose the blood shed upon her; she will conceal her slain no longer.

2.4 The Resurrection of Israel is also seen in connection with her restoration as a nation at the time of the Second Coming.

2.4.1 In Ezekiel 37 in the vision of the valley of dry bones, we learn that the restoration of the dry bones to a living body is symbolic of the restoration of the nation Israel; it is also the time when Israel will be brought out of their graves.

Eze 37:1 The hand of the LORD was upon me, and he brought me out by the Spirit of the LORD and set me in the middle of a valley; it was full of bones.

Eze 37:2 He led me back and forth among them, and I saw a great many bones on the floor of the valley, bones that were very dry.

Eze 37:3 He asked me, "Son of man, can these bones live?" I said, "O Sovereign LORD, you alone know."

Eze 37:4 Then he said to me, "Prophecy to these bones and say to them, 'Dry bones, hear the word of the LORD!'"

Eze 37:5 This is what the Sovereign LORD says to these bones: I will make breath enter you, and you will come to life.

Eze 37:6 I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the LORD."



Eze 37:7 So I prophesied as I was commanded. And as I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone.

Eze 37:8 I looked, and tendons and flesh appeared on them and skin covered them, but there was no breath in them.

Eze 37:9 Then he said to me, "Prophecy to the breath; prophecy, son of man, and say to it, 'This is what the Sovereign LORD says: Come from the four winds, O breath, and breathe into these slain, that they may live.'"

Eze 37:10 So I prophesied as he commanded me, and breath entered them; they came to life and stood up on their feet-- a vast army.

Eze 37:11 Then he said to me: "Son of man, these bones are the whole house of Israel. They say, 'Our bones are dried up and our hope is gone; we are cut off.'

Eze 37:12 Therefore prophecy and say to them: "This is what the Sovereign LORD says: O my people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel.

Eze 37:13 Then you, my people, will know that I am the LORD, when I open your graves and bring you up from them.

Eze 37:14 I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the LORD have spoken, and I have done it, declares the LORD."

2.5 In the same chapter David is pictured as a resurrected person serving as a king over Israel under Christ.

Eze 37:21 and say to them, 'This is what the Sovereign LORD says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land.

Eze 37:22 I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms.

Eze 37:23 They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, and I will cleanse them. They will be my people, and I will be their God.

Eze 37:24 "My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees.

Eze 37:25 They will live in the land I gave to my servant Jacob, the land where your fathers lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever.

2.6 In general, the Old Testament clearly teaches a resurrection of the dead but in two steps; first will come the believing dead and then the unbelieving dead.

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

2.7 In Revelation 20 the resurrection of the martyred dead of the Tribulation is said to take place in connection with the second coming of Christ. It probably is combined with the resurrection of the Old Testament saints.

2.7.1 Those resurrected are said to reign with Christ 1000 years and are apparently rewarded much like the church is rewarded at the Bema.

Rev 20:4 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.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

2.7.2 With reference to the martyrs of the Tribulation, Lewis Sperry Chafer writes:

"Their faithfulness to God even unto death and their service rendered are recognized in their sharing in the reign of Christ upon earth. Some confusion has arisen because of the fact that the church is also said to reign with Christ. Scripture seems to indicate that all the righteous raised before the Millennium will share in some way in the millennial reign, each in his own order and according to the sovereign purpose of God. The church will reign as the Bride of Christ; the resurrected saints will reign in their respective capacities as saved Israelites or saved Gentiles."

2.7.3 This is not such a foreign concept in Scripture. An illustration is afforded in the Book of Esther, where Esther reigned as queen while Mordecai reigned as the king's prime minister.

2.7.4 Both Esther and Mordecai reigned, but in different ways and in different capacities.

2.7.5 So it will be in the Millennium, even as the Father is in Heaven reigning and The Christ with David as His Executive Officer reigns on earth and we reign in some capacity in the New Jerusalem.

2.8 Dr. Chafer sums: "Accordingly, it may be concluded that the righteous dead of both Israel and the Gentiles will be raised at the time of the second coming of Christ, and this resurrection will include all who are not involved in the resurrection and translation at the rapture of the church."

2.8.1 The righteous dead here described under point two would include believers of the Gentile Age, Jewish Age Proper, Kingdom Age and Tribulation martyrs.

2.8.2 In our Doctrine of the Resurrections these people are called Battalion III.

### 3. The Judgment of Living Israel

3.1 When Christ returns at His second coming, He will also deliver His people from their persecutors.

3.2 Many will have already been put to death (Zec 13:8-9), but those who survive will be delivered by Christ when He comes (Zec 14:1-9 and Rom 11:26).

Zec 13:8 "In the whole land," declares the LORD, "two-thirds will be struck down and perish; yet one-third will be left in it.

Zec 13:9 This third I will bring into the fire; I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, 'They are my people,' and they will say, 'The LORD is our God.'"

Zec 14:1 A day of the LORD is coming when your plunder will be divided among you.

Zec 14:2 I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city.

Zec 14:3 Then the LORD will go out and fight against those nations, as he fights in the day of battle.

Zec 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

Zec 14:5 You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

Zec 14:6 On that day there will be no light, no cold or frost.

Zec 14:7 It will be a unique day, without daytime or nighttime-- a day known to the LORD. When evening comes, there will be light.

Zec 14:8 On that day living water will flow out from Jerusalem, half to the eastern sea and half to the western sea, in summer and in winter.

Zec 14:9 The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name.

Rom 11:26 And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob."

3.2.1 The definition of all Israel is believing Israel:

Rom 9:6 It is not as though God's word had failed. For not all who are descended from Israel are Israel.

3.3 All the Israelites who are delivered from their enemies, however, are not worthy to enter the kingdom, as some of them are unsaved. They will be gathered before the Lord and judged at His second coming (Eze 20:33-38 and by parable in Mat 25:1-30).

Eze 20:33 As surely as I live, declares the Sovereign LORD, I will rule over you with a mighty hand and an outstretched arm and with outpoured wrath.

Eze 20:34 I will bring you from the nations and gather you from the countries ... with a mighty hand and an outstretched arm and with outpoured wrath.

Eze 20:35 I will bring you into the desert of the nations and there, face to face, I will execute judgment upon you.

Eze 20:36 As I judged your fathers in the desert of the land of Egypt, so I will judge you, declares the Sovereign LORD.

Eze 20:37 I will take note of you as you pass under my rod, and I will bring you into the bond of the covenant.

Eze 20:38 I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the land of Israel. Then you will know that I am the LORD.

3.4 There will first be a regathering of every Israelite from the entire world says Eze 39:28.

Eze 39:28 Then they will know that I am the LORD their God, for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind.

3.5 On the basis of this text, regathered Israel is divided into two classes of people those who have accepted Jesus as their Messiah and Savior and are counted worthy to enter the kingdom, and those who are still rebels.

3.6 Unbelievers are excluded and put to death. While Israel as a nation is a favored nation, and while God has showered special blessings upon them, personal salvation is a result of individual faith in the Messiah.

3.7 As it has been throughout the ages, so at this time there are those who are counted "true Israel" (that is, saved) and those who are Israel only in name, who are unsaved.

3.8 As Paul expresses it in Rom 9:6, "For they are not all Israel, which are of Israel." In Rom 9:8, he describes the unsaved as "the children of the flesh" who are "not the children of God."

Rom 9:6 It is not as though God's word had failed. For not all who are descended from Israel are Israel.

Rom 9:7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."

Rom 9:8 In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.

Rom 9:9 For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."

Rom 9:10 Not only that, but Rebekah's children had one and the same father, our father Isaac.

Rom 9:11 Yet, before the twins were born or had done anything good or bad-- in order that God's purpose in election might stand:

Rom 9:12 not by works but by him who calls-- she was told, "The older will serve the younger."

Rom 9:13 Just as it is written: "Jacob I loved, but Esau I hated."

3.9 The purging of the rebels will leave only the truly redeemed, and it will be their privilege to enter the land and possess it, in contrast with the unsaved, of whom God states, "They shall not enter into the land of Israel" (Eze 20:38).

Eze 20:38 I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the land of Israel. Then you will know that I am the LORD.

Eze 20:39 "As for you, O house of Israel, this is what the Sovereign LORD says: Go and serve your idols, every one of you! But afterward you will surely listen to me and no longer profane my holy name with your gifts and idols.

Eze 20:40 For on my holy mountain, the high mountain of Israel, declares the Sovereign LORD, there in the land the entire house of Israel will serve me, and there I will accept them. There I will require your offerings and your choice gifts, along with all your holy sacrifices.

3.10 The judgments of living gentiles next discussed takes place virtually at the same time and it was our Lord Himself who warned His generation of unbelieving Israelites that at His second coming the believing gentiles of Nineveh and the Queen of The South would by their favored presence stand in condemnation of them.

Mat 12:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

Mat 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Mat 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Mat 12:42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

#### 4. The Judgment of Living Gentiles at His Second Coming

4.1 The judgment of the nations concerns God's individual judgment on the Gentiles in contrast with His judgment on Israel. This judgment is described by our Lord in Mat 25:31-46 as a judgment which immediately follows His second coming.

4.2 In Mat 25:31, it is said to occur in this way: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

4.3 In the description which follows, the Gentiles are described as sheep and goats intermingled and gathered before a shepherd. Differing in kind, they are divided one from another, the sheep being placed on the right hand of the King and the goats on the left.

4.4 Then the King invites the sheep to enter the kingdom. (Mat 25:34-37).

4.5 When the sheep asked the question as to when these deeds were done, the King replies in Matthew 25:40 "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

4.6 Then the King turns to those on the left hand and declares: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mat 25:41).

4.7 The King says to the goats: "you goats did not help these little ones." The goats respond, "Lord, when saw we thee an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" (Mat 25:44).

4.8 The King replies, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Mat 25:45).

4.8.1 The goats are into everlasting punishment whereas the believing sheep are ushered into the blessings of the kingdom.

4.9 This passage has created some misunderstanding because of the emphasis on works. A superficial study would seem to indicate the sheep of the Tribulation are saved because of their works, and the goats of the Tribulation are lost because of their lack of works.

4.10 The Bible, however, makes clear that salvation is never by works in any dispensation. Even the Mosaic law which emphasized works never had among its promises salvation as a reward for faithful works.

4.11 Rather, the norm for all dispensations is stated in Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; Not of works, lest any man should boast."

4.12 Because of man's innate and total depravity, because of his being born with a sinful nature, and because of his position in all men are born lost and in themselves are lost and without hope. (Rom 5:12-14)

Rom 5:12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned--

Rom 5:13 for before the law was given, sin was in the world. But sin is not taken into account when there is no law.

Rom 5:14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

4.13 As we studied in the Apocalypse, the Age of The Tribulation is uniquely designed for a unique people. These wonderful saints have been preselected for special duty as are all saints for all ages.

4.14 Those who believe during the Tribulation refuse the mark of the beast accepting death and/or economic privation rather than forsaking their faith.

4.14.1 In the Tribulation under the endowment of the Holy Spirit in Old Testament fashion we are told the Saints do not take the mark of the beast nor do they worship the beast; in fact many accept martyrdom, varied deprivations and incarceration.

4.14.2 As we see here these same saints also in varying degrees and at different times during the Tribulation have protected the people of God - Israel.

4.14.3 All of these listed works are the direct product of the endowment of God the Holy Spirit; the Spirit operating in the same manner and with the same perfection as we saw in His Old Testament role.

Let me review the Role of God the Holy Spirit in the Age of Israel:

1. In the Age of Israel, the Kingdom Age, there was no indwelling of the Holy Spirit. The same will be true in the Tribulation, also part of the 'Age of Israel.'

2. There was instead an endowment of special powers to perform special jobs. The exit of the restraining ministry of the Spirit with the translation of the church, demands the Spirit's Jewish age function - enduement rather than universal indwelling of every believer.

3. In the Tribulation the Holy Spirit is removed at the Rapture and He then operates as He did in the Jewish Age.

4. In the Jewish Age proper the Holy Spirit empowered only certain believers for special function.

5. Examples, at least in part, of such unique endowments are:

5.1 Joseph was so empowered.

Gen 41:38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

5.2 Bazaleel, a craftsman in gold, silver and bronze.

Exo 31:2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

Exo 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Exo 31:4 To devise cunning works, to work in gold, and in silver, and in brass,

Exo 31:5 And in cutting of stones, to set © them, and in carving of timber, to work in all manner of workmanship.

5.3 Those who made the priestly garments.

Exo 28:3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

5.4 The 70 elders who assisted Moses.

Num 11:25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.



5.5 As can be seen from this verse Moses was endowed with the Spirit, as were the seventy elders.

5.6 Joshua as the political and military leader of Israel.

Num 27:18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

5.7 David as King of Judah and Israel.

1Sa 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

5.8 Elijah and Elisha in their role as prophets.

2Ki 2:9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

2Ki 2:10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

6. In the Tribulation the Holy Spirit will endow certain people to do certain things like not taking the mark of the Beast, not worshiping the Beast and protecting real and ethnic Jews who are brought within their periphery.

Now let's see what we can learn of saints who survive the Tribulation:

1. Only on the basis of the sacrifice of Christ are people saved, be they Old or New Testament saints. These saints are not saved by their works!

Isa 53:6 All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

2. The law of works is only a road to condemnation, whereas the law of faith is the way of salvation (Rom 3:27-28 and Rom 4:1-8).

Rom 3:27 Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of faith.

Rom 3:28 For we maintain that a man is justified by faith apart from observing the law.

Rom 4:1 What then shall we say that Abraham, our forefather, discovered in this matter?

Rom 4:2 If, in fact, Abraham was justified by works, he had something to boast about-- but not before God.

Rom 4:3 What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

Rom 4:4 Now when a man works, his wages are not credited to him as a gift, but as an obligation.

Rom 4:5 However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

Rom 4:6 David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works:

Rom 4:7 "Blessed are they whose transgressions are forgiven, whose sins are ^covered.

Rom 4:8 Blessed is the man whose sin the Lord will never count against him."

3. The principle involved in this judgment is one of works as an evidence of God's sovereign choice of people and their being placed in appropriate ages to do certain things. In this case the works being the product of the enduement of God the Holy Spirit.

3.1 Regardless of the dispensation in which we have been placed, we are all tested but never above and beyond our capabilities. God knows our frame.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

4. The works of the sheep are especially significant in the context of the Great Tribulation through which these people have passed.

5. In this period there will be world wide Anti-Semitism, and many Israelites will be killed. Under those circumstances, for a Gentile to befriend a Jew, even "one of the least of these my brethren" (Matt. 25:40) will be significant.

Mat 25:40 "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

6. In fact, for a Gentile to befriend a Jew at a time when Jews are being hounded to death would be to endanger his own life and freedom. There can be little doubt many Europeans chose endangerment in order to hide and assist Jews who were being sought for Nazi extermination.

7. Kindness to a Jew is especially significant even under ordinary circumstances, but in this context of worldwide suffering for Israel kindness to a Jew becomes the unmistakable mark of divine good and a product of the sovereignty of God and the endowing work of God the Holy Spirit.

8. Dr. Lewis Sperry Chafer has written: "In this judgment the righteous Gentiles are allowed to enter the kingdom. They are not given the Promised Land, which belongs only to Israel, but they are allowed to live in the New Jerusalem above millennial earth, in a time of unprecedented blessing for both Gentiles and Jews."

8.1 These gentile saints of the Tribulation (the sheep) join the Royal Family in the New Jerusalem above planet earth.

9. The goats, on the other hand, are cast into the everlasting fire of Sheol, later to be resurrected for even a second judgment at the GWT.

Dan 12:2 [Multitudes who sleep in the dust of the earth will awake: some to everlasting life] ... others to shame and everlasting contempt.

10. Lewis Sperry Chafer has questioned: Whether this means they are cast into Hades, to be resurrected later and cast in the lake of fire, or whether it refers to immediate entrance to the lake of fire is not entirely clear; in any case they go to everlasting punishment and are denied the privilege of being citizens for the millennial kingdom.

End Lesson 6-15-2003