

1. Last week I continued teaching Dan 12:12 and 13; when time expired, as part of our study of verses twelve and thirteen, I taught Daniel's Seventieth Week.

2. After which I then began an explanation of the 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.

NIV

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.

3. I want to review some of that learned and then I will continue the explanation of Dan 12:11 and 12.

4. Last week we made it clear from Scripture that from the erection of the image in the Temple in the middle of the Tribulation, 1260 days would transpire and then the Lord Jesus would return to establish His kingdom on earth.

5. It is important for us to know why the thirty days have been added to the 1,260 days?

6. 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.

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.

7. Although the angel does not explain these varying durations, it is obvious that the Second Advent of Christ and the establishment of His Millennial kingdom requires time.

8. 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.

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

8.2 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).

8.2.1 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.

9. 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.

10. 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.

11. 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."

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

13. 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 such vacillating predictions; for the exact period required cannot be found in that epoch, no matter how its limits may be fixed."

14. 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.

15. 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.

16. 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.

17. 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.

18. 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.

19. 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.

20. 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.

20.1 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.

20.2 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.

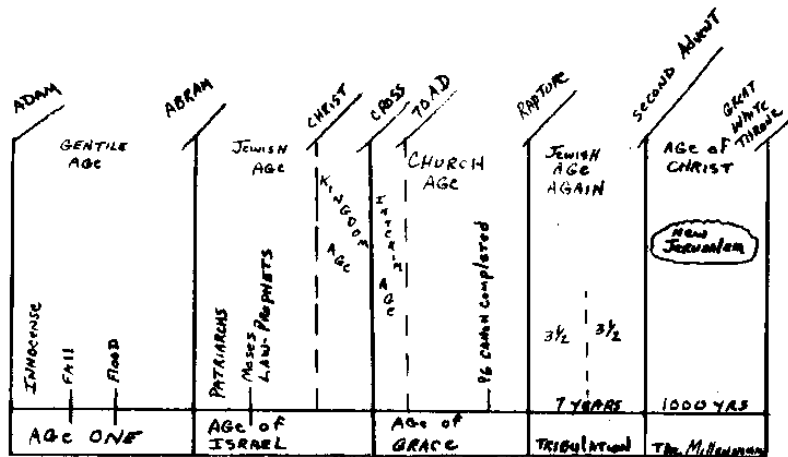
21. For Christians living in the age of grace and searching for understanding of these difficult days which may be bringing to a close God's purpose in His church, the book of Daniel, as never before, casts a broad light upon contemporary events foreshadowing the consummation which hopefully is drawing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

22. 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.

23. 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

24. 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 Jews and Gentiles of Ages 1 and 2 are included in the events attending His Kingdom on earth.



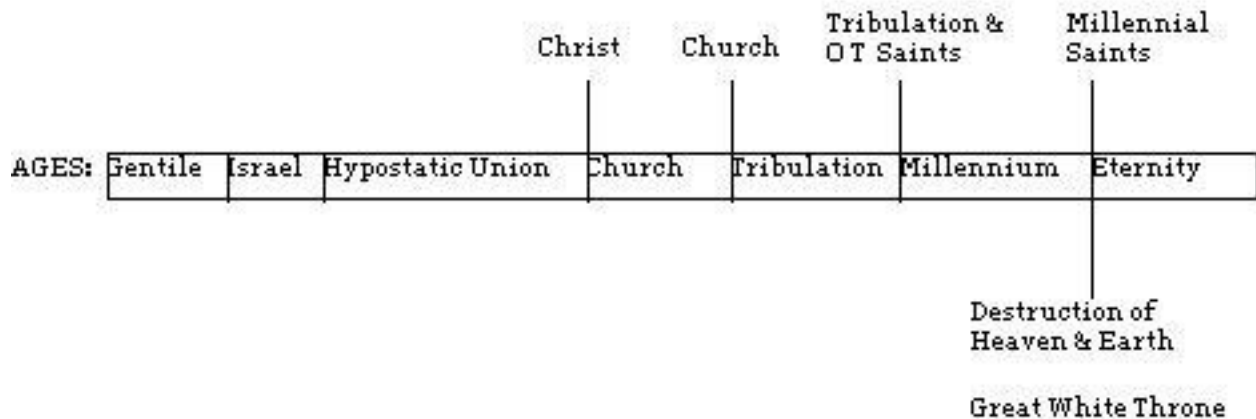
1.1 There is also a separate judgment of Jews still living on the earth and another judgment for Gentiles still living on the earth. These attend the events of His second coming.

1.2 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 excluded. Worthiness is always a product of faith alone in Christ alone.

2. The Judgment of certain Resurrected Israelites and certain Gentiles of the O.T., K.A. and Tribulation:

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

ORDER 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, "Prophesy 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.

End Lesson Taught 7-13-2003