

Daniel 12 (TAC)

Tuesday, September 8, 2026

12:32



Good Evening, Arising Church!!

Here we are...Daniel 12! We have reached the end! So far, we have had over 24 hours, a full day's worth, on the book of Daniel, and it has been so beneficial to our Body!

What is beautiful is that over 154,000 words and 252 slides have been written and created about the treasures that are found in this book and all of that has been recorded for the generations that come behind us to be blessed by and to take further than we have.

But before we open the final chapter, we must do what we have set out to do since our very first evening together: **we must connect the book of Daniel, not merely dissect it.**

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Introduction — Recap of Daniel

We have not wanted twelve disconnected Bible studies. We have wanted to understand the unified message of the book. There are 3 important aspects of the book we want to remind you of that has really helped us understand this book:

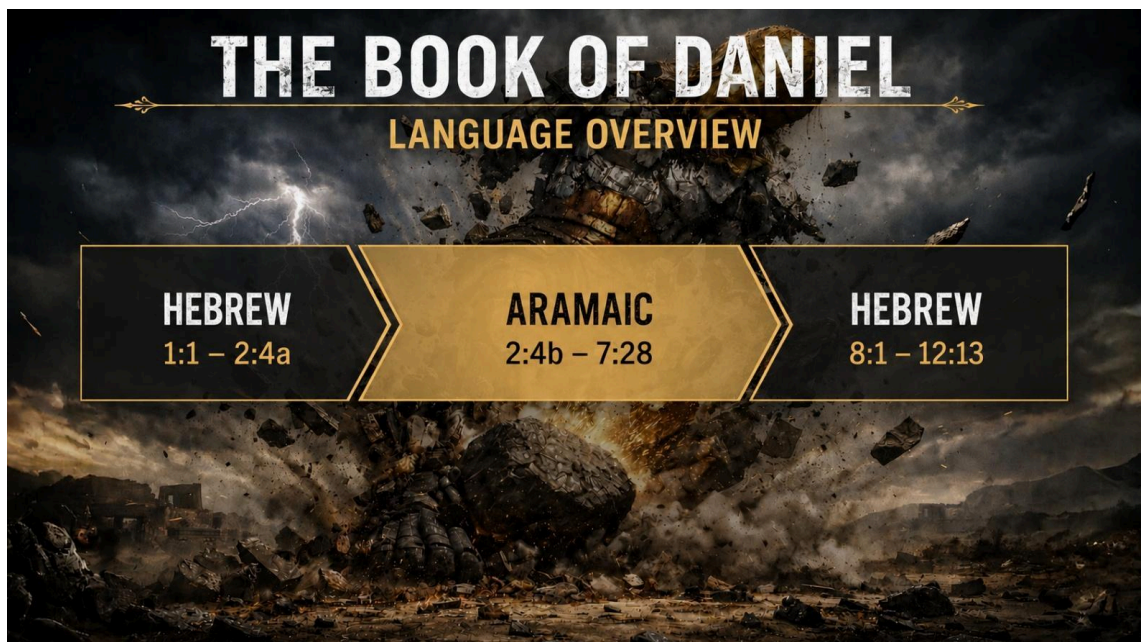


The **first** is that Daniel is in the Ketuvim, the Writings. And from our first evening together, we have refused to treat Daniel merely as a prophetic codebook for figuring out the end of the age. Daniel certainly reveals the future, but it reveals the future in order to teach the people of God how to live faithfully in the present.

Daniel teaches us what covenant faithfulness looks like when Jerusalem is far away, Babylon surrounds you, pagan kings rule over you, your circumstances are outside your control, and faithfulness to God may cost you everything.

In other words, Daniel doesn't merely tell us what will happen. It teaches us how to live because of what will happen. It teaches you how to act when you are caught between two allegiances. Your allegiance to the king of the universe and your allegiance to the king of the location where you are living.

The **second** aspect that we learned is that even the language structure teaches us.

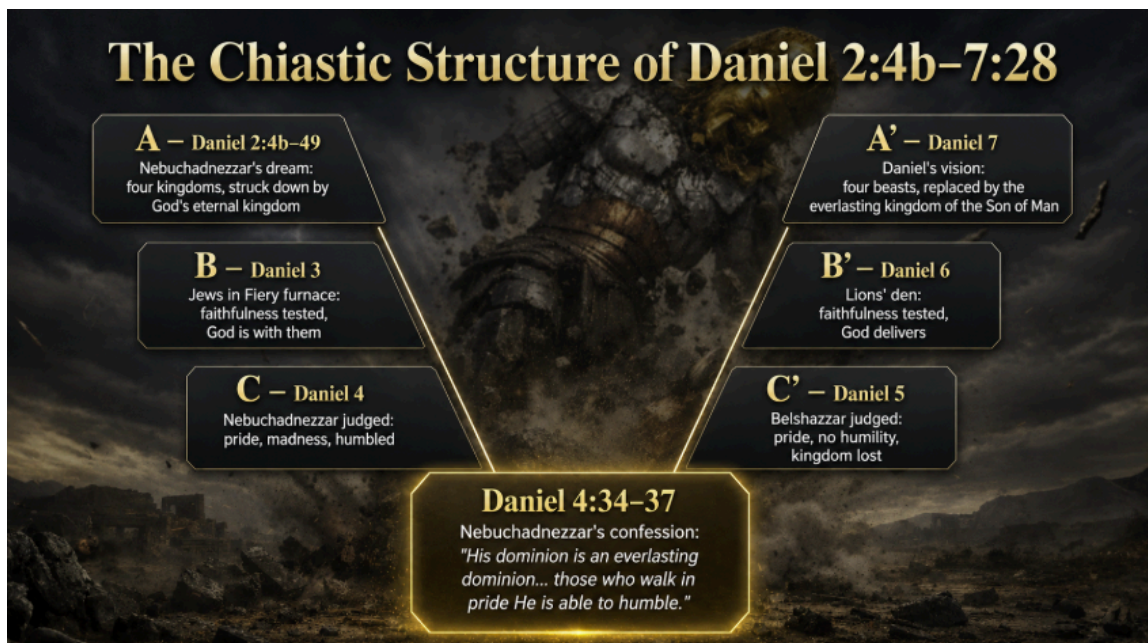


Daniel's languages help reveal the book's structure and focus. Daniel begins in Hebrew, but when Babylon speaks in Daniel 2:4, the book shifts to

Aramaic, the international language of the day. From Daniel 2–7, the focus is largely on the Gentile nations and their kingdoms, demonstrating that the God of Israel is sovereign over their wisdom, rulers, and empires. After Daniel 7 culminates with the Son of Man receiving everlasting dominion over all nations, the book returns to Hebrew in Daniel 8, where the focus narrows again to Israel, Jerusalem, the sanctuary, Israel’s suffering, and ultimate deliverance.

In short: Hebrew addresses the covenant people; Aramaic confronts the nations; Hebrew returns to Israel’s future and hope.

In the middle Aramaic section, there was the chiastic structure that we have covered:



- In Daniel 2, we saw the earthly perspective: A magnificent statue of metal that decreased in value but increased in destructive strength
 - In Daniel 7, we saw the heavenly perspective of the same empires, but as deformed beasts.
- In chapters 3 and 6 we saw the faithful Jewish brothers survive the fire and Daniel survive the lion's den
- In chapters 4 and 5 we saw two kings, Nebuchadnezzar repent and praise God to the entire known world, but his grandson Belshazzar

refuses to humble himself and was found wanting and slain that same night and the entire empire of Babylon fell.

The **third** aspect of the book that we learned very early is that Daniel should not be read as though chapter 1 happens, then chapter 2, then chapter 3, and so on in uninterrupted chronological order.

The book is arranged thematically, not chronologically.



CHRONOLOGY OF DANIEL	
CHAPTER 1	Babylonian Captivity and Training in Babylon
CHAPTER 2	Nebuchadnezzar's Dream and Interpretation
CHAPTER 3	Nebuchadnezzar's Image and the Fiery Furnace
CHAPTER 4	Nebuchadnezzar's Dream of a Tree, Interpretation, and Pride
CHAPTER 7	The Dream of the Four Beasts and Interpretation
CHAPTER 8	The Vision of the Ram and the Goat and Interpretation
CHAPTER 5	The Writing on the Wall: Babylon Falls to Persians
CHAPTER 9	Daniel's Prayer and Vision of Seventy Weeks
CHAPTER 6	The Lions' Den
CHAPTERS 10-12	Closing Visions

That means the arrangement itself is teaching us something.

The visions of chapters 7 and 8 occur during the reign of Belshazzar, before the events recorded in chapter 5. By the time Daniel stands before Belshazzar in chapter 5, he has already received revelation concerning the rise and fall of future kingdoms.

That changes the way we read the book. Daniel is not simply reporting events. He has arranged the events so that one section sheds light on another.

This is why our focus has been on **connecting Daniel**.

- Chapter 2 helps us understand chapter 7.

- Chapter 7 helps us understand chapter 8.
- Chapter 8 leads us directly into chapter 9.
- And chapters 10–12 expand the same conflict that chapters 8 and 9 introduced.

Since the book is arranged thematically, and not chronologically this is what it looks like:



If we were going to summarize the first half of Daniel in one phrase, we would call it **faithfulness in the kingdoms of men**. These chapters showed us what covenant faithfulness looks like from ground level. Daniel, Hananiah, Mishael, and Azariah do not control Babylon. They do not choose the kings, the laws, the culture, or even the names they are called. Yet none of that prevents them from being faithful. That is one of the first great lessons of Daniel: **your circumstances do not have the authority to make you unfaithful**. Babylon can change their location, their names, their education, and even threaten their lives, but Babylon cannot make them abandon their God. Kings change, empires change, but Daniel remains. **Faith can outlast empires.**

In these chapters the people of God are forced to choose between obedience to God and preservation of their own lives, and they continue to choose God.

That pattern has been preparing us for the prophetic half of the book because Daniel is teaching us something very important: **the people of God may appear to lose before they are vindicated.** We must not confuse suffering with defeat, persecution with abandonment, or the verdict of an earthly kingdom with the verdict of heaven.

Right in the middle of the Aramaic section, we arrive at Daniel 4, where Nebuchadnezzar—the greatest ruler in the known world—is humbled. The lesson is stated plainly: **the Most High rules over the kingdoms of men.** The story is not merely given so we will understand Nebuchadnezzar. The dream itself says its purpose is that **the living** will know that the Most High rules. Everyone who reads Daniel 4 is supposed to learn the lesson. Kings reign because God permits them to reign. Kings fall because God permits them to fall. Empires rise, empires disappear, but God remains.

Then chapter 5 gives us the other side of that truth. Babylon looks powerful. Its walls appear secure. Its king is feasting. The vessels from God's Temple are being profaned. And by the end of the night, Babylon is gone. The kingdom that appeared immovable is handed to another people. So if we could summarize the first six chapters, perhaps we would say this: **God's people can remain faithful in the kingdoms of men because God is in control.**

In the last 6 chapters, the perspective changes. The first 6 chapters primarily showed us what faithfulness looks like on earth. Beginning in chapter 7, the curtain is pulled back and Daniel begins to see what these empires look like from heaven.

The empires are no longer beautiful statues and gardens...they are beasts. The empires that humanity has been admiring as glorious are actually like monsters rising from a chaotic sea to God. And yet, Daniel 2 gives us the rock, and Daniel 7 gives us the Son of Man and both receive an everlasting kingdom.

The book of Daniel repeatedly teaches us that appearance is not reality. In Daniel 8 we start to see a wicked ruler coming out of named empires. He exalts himself, uses deception, attacks Israel, and desecrates what belongs to God. For a time, it looks as though he wins...but ultimately he will be destroyed and not by human power.

In Daniel 9, Daniel does the opposite of the ruler in the previous chapter who embodies rebellion. He humbles himself and identifies with the rebellion of his people and says, "we have sinned...we have done wrong." He intercedes for his people and God responds and gives him a message that the Messiah would come and conquer through humility, sacrifice, faithfulness, and resurrection.

When we get to Daniel 10 and 11 we are shown where the real battles are taking place, unseen spiritual powers are responsible for the visible conflict. Empires rise and fall and the land of Israel is at the center of it all. We are given the promise that even under the most intense pressure there will remain a faithful people. They will know God, they will firmly resist the enemy and instruct many in the ways of the Lord while doing it.

Daniel keeps reminding us, despite everything going on, who actually wins?

The enraged kings are not the end, the fiery furnace is not the end, the lion's den is not the end, exile is not the end, persecution is not the end. Even death is not the end.

And that is exactly why Daniel 12 is such an amazing way to end this book, because the final chapter tells us what happens after the people of God appear to have lost everything...Daniel 12 is the destination which the entire book has been moving us toward...no matter what happens the saints of the Most High WILL receive the Kingdom and they will possess it forever.

PRAY AND READ

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Verse 1 — Michael Arises -

1 “At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered.

This verse opens with the phrase, "at that time." This phrase is a clear continuation of the content we were just covering in chapter 10 and 11. Consider how Daniel 11 Ended:

- **Daniel 11:40 (ESV)**
40 “At the time of the end, the king of the south shall attack him, but the king of the north shall rush upon him like a whirlwind...

Clearly we see here that Daniel 11 ends declaring this to be the time of the end and Daniel 12 just continues the interpretation of the vision. So really, Daniel 12 is not different than Daniel 11 at all even though we tend to separate them in our own minds because of the chapter break.

Further, Chapter 12 is talking about a time of unparalleled trouble, which we showed last week can only be speaking about the end, the last heptad in Daniel's seventy sevens.

Reading this verse carefully, It seems that only at the END of the time of unparalleled trouble does Michael the chief prince arise. It is as if Michael had been seated, removed, or otherwise kept out of the battle so that this time of trouble could proceed. When Michael arises, it brings an end to the matter, and deliverance begins, followed immediately by the resurrection of the dead. This makes Michael arising the sort of hinge on which the chapter turns from the people of God being defeated and destroyed, to the victorious resurrection of the dead.

Who Is Michael? A Complete Biblical Résumé

Since Michael's arising is the hinge on which this whole chapter turns, it is worth pausing to discover who this figure is and what role he will play in the end times.

To begin with, Michael in Hebrew means "who is like, God." His name alone gives the impression that he is a close representative of Adonai himself.



Since he only appears in a few passages we think it's appropriate to go through each passage he appears in to build a sort of resume of Michael the Archangel.

- **Daniel 10:13 (ESV)**

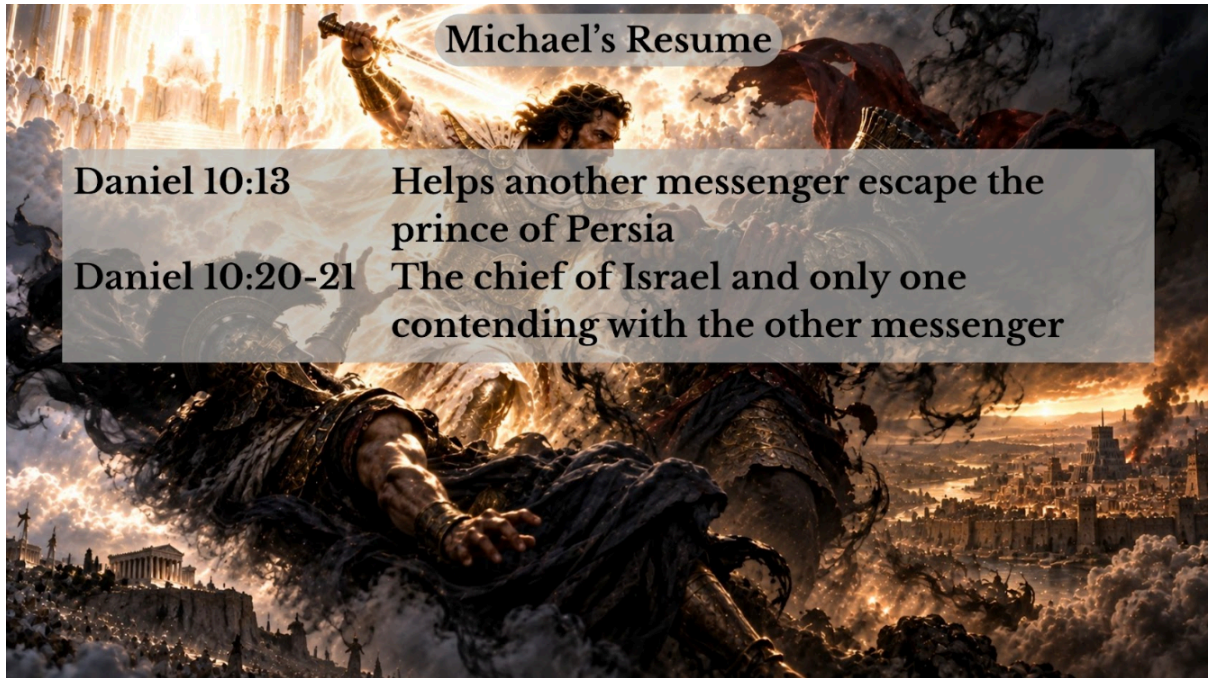
13 The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia,



Here, when a message was being prevented from reaching Daniel because of celestial opposition, Michael's arrival on the scene changed the situation and helped this other messenger. Something about Michael's arrival on the scene allowed the messenger to push passed the opposition of the prince of Persia.

- **Daniel 10:20–21 (ESV)**

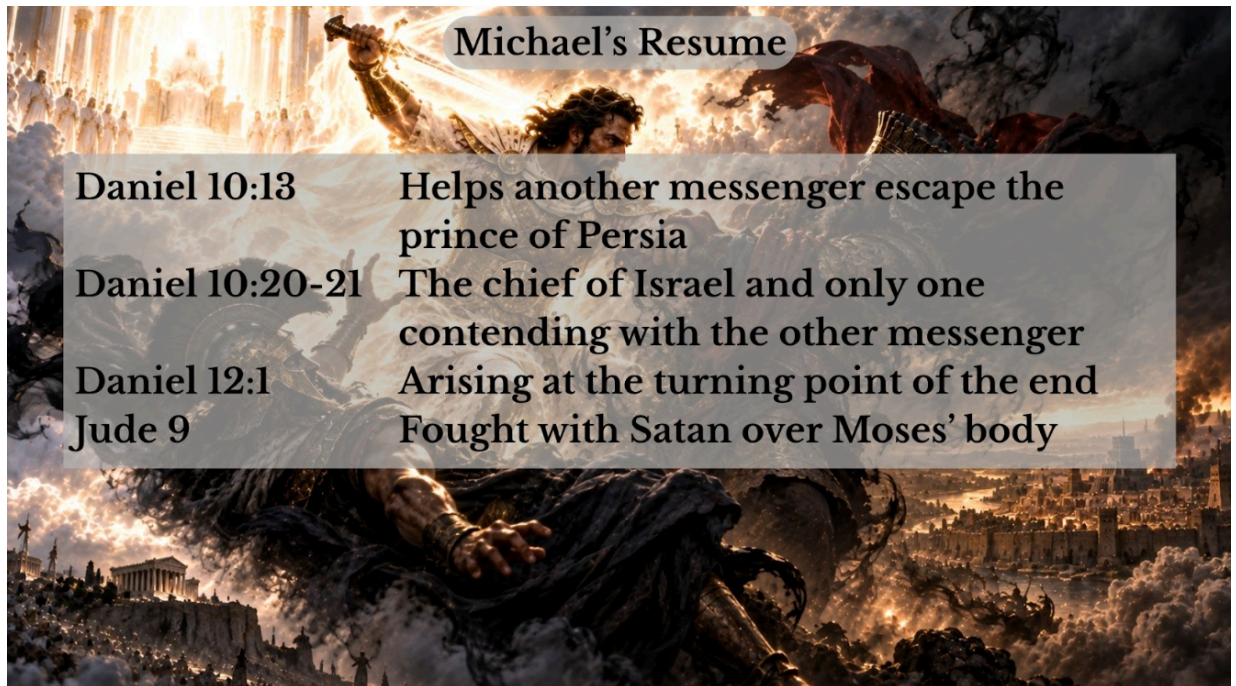
20 Then he said, “Do you know why I have come to you? But now I will return to fight against the prince of Persia; and when I go out, behold, the prince of Greece will come. 21 But I will tell you what is inscribed in the book of truth: there is none who contends by my side against these except Michael, your prince.



Here Michael is identified as the celestial prince assigned to the welfare of Israel, ie. "your prince". He is seen as the only one contending against the celestial powers behind the Gentile beastly empires of Persia and Greece except for Michael.

- **Jude 9 (ESV)**

9 But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, "The Lord rebuke you."



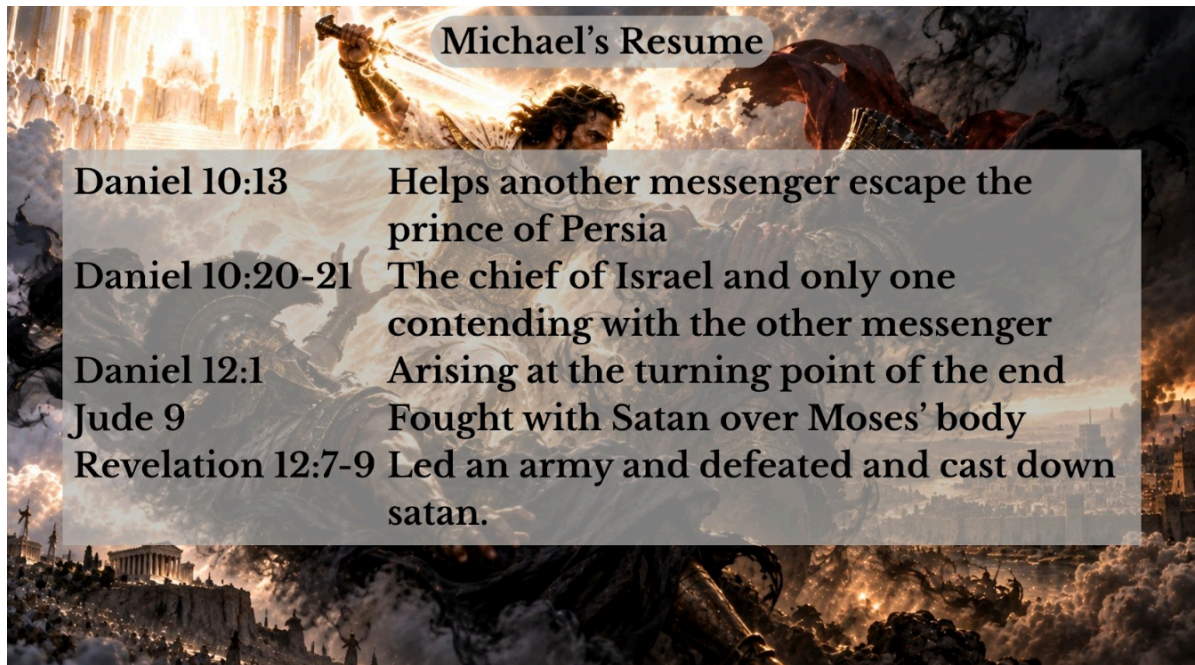
Michael's Resume

Daniel 10:13	Helps another messenger escape the prince of Persia
Daniel 10:20-21	The chief of Israel and only one contending with the other messenger
Daniel 12:1	Arising at the turning point of the end
Jude 9	Fought with Satan over Moses' body

Jude, Jesus brother, calls Michael "the archangel" — meaning the angel of high position. Michael is here viewed as being in contention with Satan himself, over the body of a faithful Jew. If Satan is the ultimate deceiver and enemy behind all rebellion, what level of angel would it take to be entrusted to fight against Satan himself?

- **Revelation 12:7–9 (ESV)**

7 Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, 8 but he was defeated, and there was no longer any place for them in heaven. 9 And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.



Daniel 10:13	Helps another messenger escape the prince of Persia
Daniel 10:20-21	The chief of Israel and only one contending with the other messenger
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Jude 9	Fought with Satan over Moses' body
Revelation 12:7-9	Led an army and defeated and cast down satan.

In the final book of the canon, Michael is presented as having angels under his own authority, waging war against Satan directly. The result of that battle was the expulsion of Satan from the heavens. This means that Michael and his angels are actually able to defeat Satan!

Set against that whole résumé, return to Daniel 12:1. A time of unparalleled distress is being described for God's people, and then Michael will arise — as if Michael had been seated, held back, or taken out of the way so the time of trouble could proceed. Notice how sovereign *Adonai* is in this: He has Michael step back to allow the fourth empire to rise and oppress His people at the appointed time. When He has had enough, Michael will arise — and Jesus returns with the shout of the archangel. Since Michael is the only archangel named in the Bible Jesus will seemingly return to Michael's war cry.

Paul's Own Commentary: 2 Thessalonians 2:1–12

With Michael's identity and role established, let's read a few verses written by Paul and consider if he could be using Daniel 11-12 as his proof text.

- **2 Thessalonians 2:1–2 (ESV)**

2 Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, 2 not to be

quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come.

Paul, Silas, and Timothy wanted the Thessalonian believers to know that the basic tenets of Preterism — the view that these things have already been fulfilled — are simply wrong. The final heptad had not yet happened in their day, and when it does happen, it will be beyond any dispute.

- **2 Thessalonians 2:3 (ESV)**

3 Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction,

The coming of the Lord will not occur until after the rebellion, this is what Daniel 8, 9, and 11 call and the "abomination that causes desolation". Also notice that the rebellion and the man of lawlessness being revealed is spoken in tandem, because they are intrinsically linked. Paul continues:

- **2 Thessalonians 2:4 (ESV)**

4 who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.

Paul is plainly quoting from the very résumé of the Antichrist that Daniel 8, 9, and 11 have already laid out in such detail. This is not a new revelation, just an exposition on what was already written.

- **2 Thessalonians 2:5 (ESV)**

5 Do you not remember that when I was still with you I told you these things?

It is worth asking: does it seem likely Paul simply improvised these things on the spot, or is it far more likely that he read them to the Thessalonians directly out of Daniel and explained the Scriptures to them? The content that follows is Paul's own teaching straight out of this book.

- **2 Thessalonians 2:6–7 (ESV)**

6 And you know what is restraining him now so that he may be revealed in his time. 7 For the mystery of lawlessness is already at work. Only he who now restrains it will do so until he is out of the way.

Given the biblical description of Michael already traced above, and given the clear context of Daniel that Paul is drawing on throughout this whole passage, it is difficult to see this restrainer as anyone other than Michael himself. It seems like Michael the archangel is restraining the spirit of the antichrist from waging war on the saints, and when he stands down, the following happens:

- **2 Thessalonians 2:8 (ESV)**

8 And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming.

The Antichrist should be impossible for a believer who has read Daniel and the Newer Testament carefully to miss. But if he is missed, it will become unmistakably clear the moment Michael shouts, Jesus returns to destroy the Antichrist with the breath of His mouth, and the dead in Christ rise. Consider 1 Thessalonians 4:16

- **1 Thessalonians 4:16 (ESV)**

16 For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.

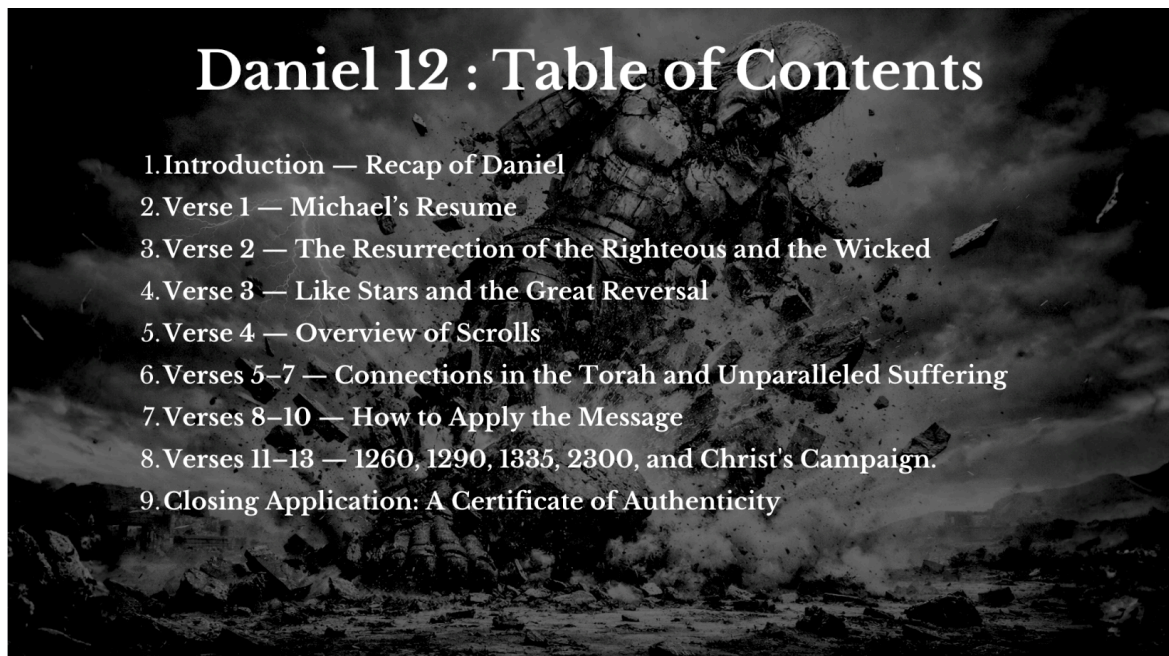
1 Thessalonians confirms that there will be a voice of an archangel and the sound of a trumpet when Jesus returns, as though Michael is finally being put back in the battle. Let's continue on with 2 Thessalonians 2:9-12.

- **2 Thessalonians 2:9–12 (ESV)**

9 The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, 10 and with all wicked deception for those who are perishing, because they refused to

love the truth and so be saved. 11 Therefore God sends them a strong delusion, so that they may believe what is false, 12 in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

Again, there have been more superfluous interpretations of this passage than can be dealt with here. The simplest and most defensible reading is that Paul is teaching directly from the book of Daniel to the Thessalonians, referencing the very delusion this teaching has already traced in detail: the people of Israel will allow a covenant to be made with them and the Antichrist; in the middle of that covenant — forty-two months, 1,260 days, three and a half years — he breaks it, puts an end to sacrifice and offering, and sets up the abomination that causes desolation, until the period ends with Michael's shout, Jesus' return, and the resurrection of the dead. That is what Paul is describing, and he could have known this simply by studying the book of Daniel.



Verse 2 — The Resurrection of the Righteous and the Wicked
2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

The doctrine of the resurrection — of both the righteous and the wicked — is displayed plainly here in Daniel. The state of the person raised is either "**everlasting life**", or "**everlasting shame**" and "**contempt**". There is no third option, all will be subject to one or the other.

Consider how the Youngs Literal Translation translates this word for "**shame**" and "**contempt**".

- **Daniel 12:2 (YLT)**

²And the multitude of those sleeping in the dust of the ground do awake, some to life age-during, and some to reproaches—to **abhorrence age-during**.

Think about the stark nature of this reality. Having been brought to life, to be sent into age-during abhorrence. This word is only used in two places throughout the word. The second place it's used might be able to give us some insight into what it may look like to be in a state of abhorrence.

- **Isaiah 66:24 (LSB)**

24 "Then they will go forth and look
On the corpses of the men
Who have transgressed against Me.
For **their worm will not die**
And **their fire will not be quenched**;
And they will be an *object of contempt* to all mankind."

This is describing a scene of dead people who are being perpetually eaten by worms and perpetually being burned by fire.

So when you read verse 2 of our chapter tonight, consider that it is more than someone being raised to life and sent into shame with the head hung like they just were scolded. The way this word for abhorrence is described in Isaiah is torment.

Consider Daniel 12:2 from the LES:

- Daniel 12:2 (LES2)

² And many of those sleeping in the breadth of the earth will arise, some unto eternal life, but some unto **reproach**, and some to **dispersion** and **eternal disgrace**.

A public humiliation, a scattering, an eternal shame that is placed on them. This is a heavy judgement! As we move into our next section consider the contrasted difference in the reward of what life looks like for the righteous.



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Daniel 12:3 — Like Stars and the Great Reversal

3 Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.

This verse deserves to be read exactly as written, because it is easy to substitute something else for it without noticing. Daniel 12:3 does not say, "Those who believe the right things will shine like the brightness of the heavens, and those who attend church and lead many others to their beliefs will shine like the stars forever and ever." That is not what the text says. The text says that those who are *wise* will shine, and those who lead many to *righteousness* — not merely to correct belief, or to church attendance — will shine like the stars forever and ever. Faith displayed in one's actions, and a life that is genuinely worth following, may be the only certificate of authenticity a believer ever actually possesses. Without a certificate of

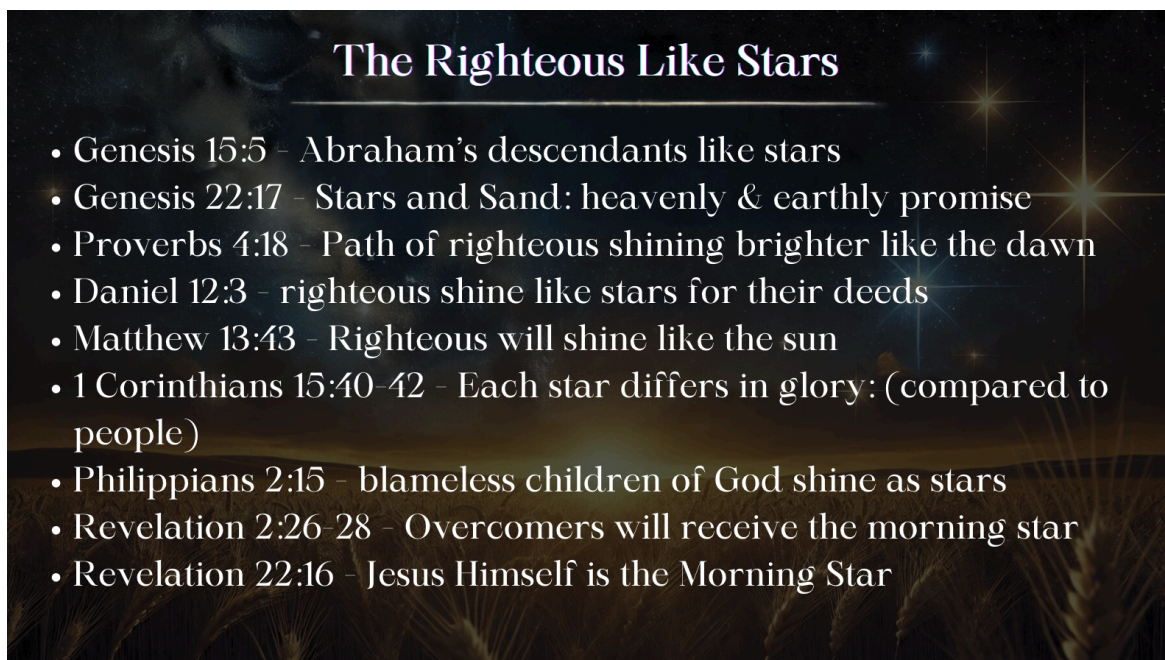
authenticity demonstrated through faith in action, and through leading others to righteousness rather than merely to agreement, a person may not have real assurance of the resurrection of the righteous.

We also wanted to touch on what it compares the righteous to; namely the brightness of the heavens and the stars. This is not a new concept here that the righteous will be like the stars, it is a clear connection to Genesis 15.

- **Genesis 15:5–6 (ESV)**

5 And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” 6 And he believed the LORD, and he counted it to him as righteousness.

The original faith of Abraham was faith that his descendants would be like the stars. The original wording makes it sound like it is mostly referring to the number of his descendants, but when put in connection with Daniel it becomes clear that the promise is revealing both the quantity AND the quality of Abraham's descendants. This is actually a teaching very well founded in the entirety of scripture, consider the following slide from the 2025 sermon Quality Gentile.



The Righteous Like Stars

- Genesis 15:5 – Abraham's descendants like stars
- Genesis 22:17 – Stars and Sand: heavenly & earthly promise
- Proverbs 4:18 – Path of righteous shining brighter like the dawn
- Daniel 12:3 – righteous shine like stars for their deeds
- Matthew 13:43 – Righteous will shine like the sun
- 1 Corinthians 15:40–42 – Each star differs in glory: (compared to people)
- Philippians 2:15 – blameless children of God shine as stars
- Revelation 2:26–28 – Overcomers will receive the morning star
- Revelation 22:16 – Jesus Himself is the Morning Star

As you can see there are at least 9 scriptures that clearly compare the righteous to the stars. While the quantity portion of this is relatively self-explanatory, what does the quality portion of being like the stars mean? Let's consider the first mention of stars in the scripture.

- **Genesis 1:14–15 (ESV)**

14 And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, 15 and let them be lights in the expanse of the heavens to give light upon the earth." And it was so.

This passage is the first mention of stars in the scripture. They are put in the sky to tell us about the signs and seasons and days and years (or "appointed times" *Hebrew "moed"*). Notice that their first and predominate role is not to provide light, because God had already created light and separated that light from the darkness on day one. In this passage, on day four, he creates the sun, moon, and stars to govern or rule over the light properly apportioning it in its times and seasons.

- **Genesis 1:16–18 (ESV)**

16 And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars.
17 And God set them in the expanse of the heavens to give light on the earth, 18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good.

Notice that these verses contain the first reference to the stars in the scriptures and the first two mentions of the words "rule" in the scripture. This is meant to make a connection in the reader's mind between rulership and stars.

This connection grows all the deeper when considered in light of Daniel 12. Daniel 12 is comparing the resurrected saints to the stars, the original rulers on the earth. Consider that in light of Revelation 20:

- **Revelation 20:4–6 (ESV)**

4 Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. 6 Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

This verse makes clear that those who were killed during the tribulation will rise up and reign with Christ over the earth for a thousand years. Consider also 2 Timothy 2:12

2 Timothy 2:12 (ESV)

12 if we endure, we will also reign with him;

This verse is very peshat, those who endure with Christ will also reign with him! This is similar to Daniel where those who are wise resurrect and become like the stars, rulers on the earth. These and countless other scriptures make this concept clear. This in itself is remarkable, but let's take this even deeper.

- **Job 38:7 (ESV)**

7 when the morning stars sang together
and all the sons of God shouted for joy?

Job clearly shows that we are not the only beings who are compared to the stars, in fact, we are not even the first beings to be compared to stars. Before the righteous were promised to be like the stars, the sons of God or Benai Ha Elohim were called the morning stars. They were the original rulers of the nations, and even today are working behind the scenes to assert their authority and devices on the nations they are over.

- **Deuteronomy 32:8 (ESV)**

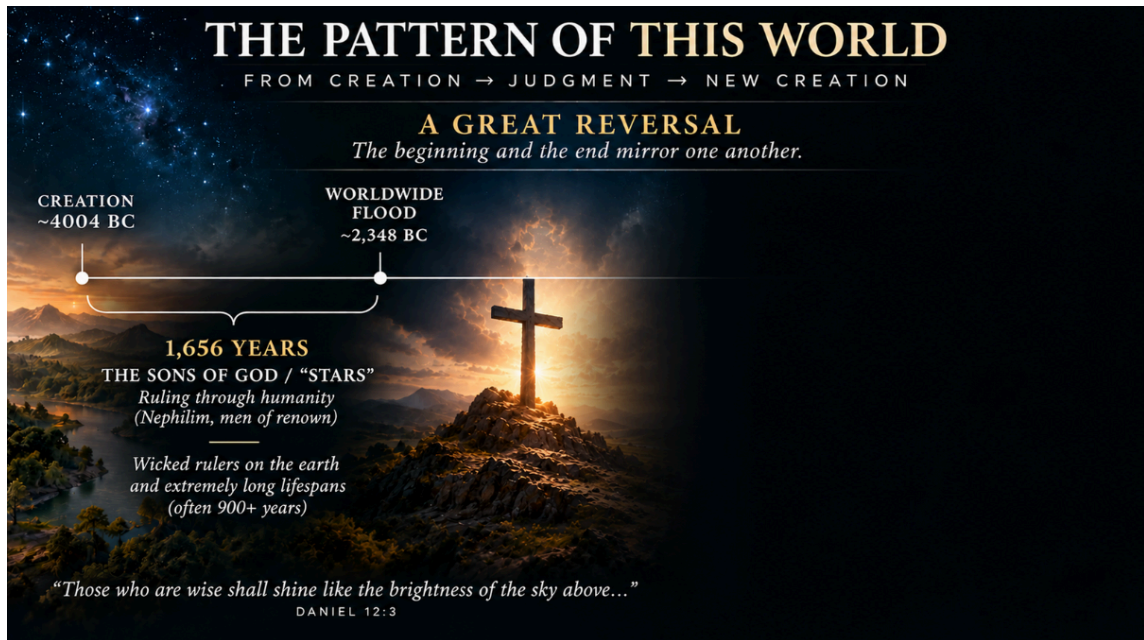
8 When the Most High gave to the nations their inheritance,
when he divided mankind,
he fixed the borders of the peoples
according to the number of the sons of God.

Deuteronomy makes clear that after the flood the nations were divided according to the number of the sons of God, 70 to be exact, but what were things like before the flood, before the nations had been given over to these defunct spiritual powers.

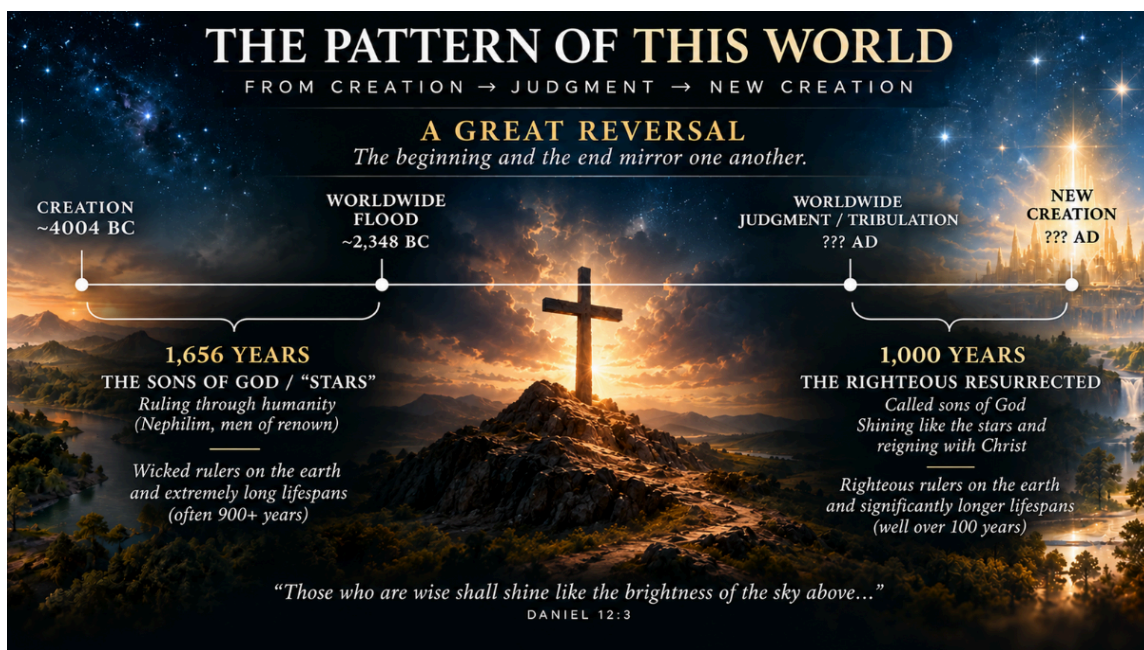
- **Genesis 6:3–4 (ESV)**

3 Then the LORD said, “My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years.” 4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

Before the flood we see that men were living significantly longer, and that physical representatives of these sons of God, also called stars, were on the earth as men of renown. This period lasted just over 1000 years until a world-wide flood destroyed them all.



So consider that this world began with creation, and then around 1,000 years where the Nephilim, physical embodiment of the stars/sons of God, were on the earth. After that time there was a worldwide judgement that destroyed the Nephilim. Consider also that during the reign of these spiritual beings, mankind extraordinarily long lifespans, often lasting over 900 years.



This timeline of the beginning of the biblical narrative is strangely similar to the end. We know that Revelation and Daniel describe a worldwide judgement that initiates a thousand years where the righteous are resurrected, shine like stars and are called the sons of God. During this time, Isaiah tells us that those outside the city who have not yet been resurrected will also be living much longer than current lifespans.

- **Isaiah 65:20 (ESV)**

20 No more shall there be in it
an infant who lives but a few days,
or an old man who does not fill out his days,
for the young man shall die a hundred years old,
and the sinner a hundred years old shall be accursed.

This paints a vivid picture that we don't have time to explore every aspect of tonight. In the beginning he let the Benai Ha Elohim rule but they were wicked, in the end, he himself will rule with a perfected race of resurrected humans who have followed him even unto death. The entire biblical narrative is a giant reversal story where those who were powerful and glorious, yet corrupt, end up dead, and the humans who were weak and powerless but obedient are exalted to rule and reign. This makes Ephesians 3 come alive all the more.

- **Ephesians 3:10 (ESV)**

10 so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.

He has chosen us to rule, reign and even judge angels as 1 Corinthians 6 states. When Daniel states that the righteous will shine like the stars, all of this imagery is packed into that statement.

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Verse 4 — Overview of Scrolls

4 But you, Daniel, close up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge.”

The word translated “scroll” here is סֵפֶר (*sefer*), which can also be translated “book,” “document,” or “written record.” The same word appears in Exodus 32 when Moses asks God to blot his name out of the book He has written. Later Scripture develops this idea explicitly as the book of life.

Scrolls appear in some fascinating places throughout Scripture, and they are rarely incidental. Again and again, they represent heavenly records concerning earthly realities or divine messages being delivered from the heavenly realm to people on earth.

Ezekiel, for example, is given a scroll containing God's message and commanded to eat it before he is sent to prophesy (Ezek. 2:9–3:3).

- **Ezekiel 2:9–3:3 (ESV)**

⁹ And when I looked, behold, a hand was stretched out to me, and behold, a scroll of a book was in it. ¹⁰ And he spread it before me. And it had writing on the front and on the back, and there were written on it words of lamentation and mourning and woe.

3 And he said to me, “Son of man, eat whatever you find here. Eat this scroll, and go, speak to the house of Israel.” ² So I opened my mouth, and he gave me this scroll to eat. ³ And he said to me, “Son of man, feed your belly with this scroll that I give you and fill your stomach with it.” Then I ate it, and it was in my mouth as sweet as honey.

Both Ezekiel and Daniel have remarkable heavenly experiences that involves scrolls. You should begin to connect these instances together—scrolls are being used as a divine decree originating with God and given to man.

What is different here in Ezekiel is that he is told to eat it! This seems strange, but John experiences something remarkably similar in Revelation 10. He receives a little scroll from the angel and is told to eat it. It is sweet in his mouth but bitter in his stomach, and immediately afterward he is commissioned to prophesy:

- **Revelation 10:10–11 (ESV)**

¹⁰ And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter. ¹¹ And I was told, “You must again prophesy about many peoples and nations and languages and kings.”

The prophetic message is sweet because it is the Word and purpose of God, yet bitter because of the judgment and suffering contained within it. Zechariah is another prophet with an encounter with a scroll. But he doesn’t eat it, instead he sees a flying scroll moving over the land.

- **Zechariah 5:1–2 (ESV)**

5 Again I lifted my eyes and saw, and behold, a flying scroll! ² And he said to me, “What do you see?” I answered, “I see a flying scroll. Its length is twenty cubits, and its width ten cubits.”

It carries God's judgment against the thief and the one who swears falsely. Once again, the scroll represents a divine decree originating with God and being carried out upon the earth.

Revelation 5 adds another important dimension. John sees a scroll in the right hand of the One seated on the throne, written on both sides and sealed with seven seals. No one in heaven, on earth, or under the earth is able to open the scroll until the Lamb appears.

As you follow scroll imagery throughout Scripture, you begin to see that it is connected not only with prophecy and divine decrees, but also with legal documents, ownership, inheritance, and redemption. Jeremiah 32 provides one of the clearest examples. Jeremiah purchases a field, signs the deed, has it witnessed, seals it, and preserves it as legal testimony that although the land is presently under judgment, it will one day be possessed again.

That legal background fits beautifully with the idea of redemption. Ruth 4 gives us the picture of the kinsman-redeemer, the one who possesses the legal right to redeem an inheritance. Revelation 5 brings these ideas together: the Lamb is worthy to take the scroll because He was slain and purchased people for God with His blood. The One who paid the redemption price is therefore the One qualified to take possession of the inheritance and bring God's purposes to completion. This was one of the central connections in the Revelation scroll study.

That background should shape the way we hear the command given to Daniel:

“Seal the book until the time of the end.”

Daniel is not simply being told to write down interesting information. He is being entrusted with a formal prophetic document whose contents concern an appointed future time. And the language of sealing tells us something about the seriousness and authority of what he has written.

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Verses 5–7 — Connections in the Torah and Unparalleled Suffering

Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank. One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?" The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, "It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed."

This scene should remind you of another angelic encounter from a previous Foundations study — Genesis 18.

- **Genesis 18:1–2 (ESV)**

And the Lord appeared to him by the oaks of Mamre, as he sat at the door of his tent in the heat of the day. 2 He lifted up his eyes and looked, and behold, three men were standing in front of him. When he saw them, he ran from the tent door to meet them and bowed himself to the earth.

- **Genesis 18:16–21 (ESV)**

16 Then the men set out from there, and they looked down toward Sodom. And Abraham went with them to set them on their way. 17 The Lord said, "Shall I hide from Abraham what I am about to do, 18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I have chosen him, that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring to Abraham what he has promised him." 20 Then the Lord said, "Because the outcry against Sodom and Gomorrah is great and their sin is very grave, 21 I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know."

Two Encounters, One Pattern

Genesis 18

- Three men appear to Abraham
- Judgment coming on Sodom and Gomorrah
- The Lord will "go down to see"

Daniel 12

- Three figures appear to Daniel
- Judgment coming on the whole earth
- An oath sworn by Him who lives forever

Jesus, Peter, and Jude all tie Sodom's fall to the end of days — Luke 17; 2 Peter 2–3; Jude

Foundations · Daniel 12

Both include three figures appearing to a man with the backdrop of great judgment — the cities of the plain in Genesis 18, and the whole world in Daniel 12. It is no mistake that Jesus, the apostle Peter, and Jude equate the destruction of Sodom to the end of days in Luke 17, 2 Peter 2–3, and Jude.

In this interaction, one figure asks another clothed in linen, "How long will it be before these astonishing things are fulfilled?" The figure responds by making an oath by Him who lives forever.



The content of the oath deserves careful attention: "a time, times, and half a time" — three and a half years — "when the power of the holy people has been finally broken."

A major facet of Daniel 7, 8, 9, and 11 is precisely this breaking of the power of the holy people. What that breaking produces is a refining, a purification, that makes them spotless. This will be a time of unparalleled crisis still to come upon Israel, and upon those grafted into her redemptive plan.

Again, for the sake of clarity — the second half of the heptad, referenced as 42 months, 1,260 days, and time, times, and half a time, begins definitively with the abomination that causes desolation. The following 1,260 days after that event are described by Jesus in this way:

- **Matthew 24:21–22 (NIV)**

21 For then there will be great distress, unequaled from the beginning of the world until now — and never to be equaled again. 22 "If those

days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.

These three and a half years will be so terrible — if they lasted longer there would be no survivors. The most detailed account of these days is certainly in the book of Revelation — something Daniel did not have access to in his day, and which serves as the culmination of the biblical canon.

We are going to provide for you a list of events that either certainly take place during these 1,260 days, or likely take place during those days. This is not meant to be exhaustive but rather an introduction to the level of horror that the Bible details for this period.

Foundations · Daniel 12

Unparalleled Suffering in Revelation

Revelation 8

- 8:7** Hail and fire fused with blood pound the earth; a third of all trees and every blade of green grass incinerated
- 8:8–9** Something like a burning mountain crashes into the sea; a third of it turns to blood, a third of its living creatures die, a third of all ships are wrecked
- 8:10–11** A blazing star named Wormwood falls and poisons a third of the rivers and springs; the water turns bitter and people die drinking it
- 8:12** A third of the sun, moon, and stars are struck dark, plunging a third of every day and night into blackness
- 8:13** An eagle shouts through the sky: “Woe, woe, woe” — three trumpets remain, and they are worse

Unparalleled Suffering in Revelation

Revelation 9 & 16

- 6 **9:1–12** The Abyss is unlocked and disgorges locusts with the power to torment; for five agonizing months people beg for death and death will not come
- 7 **9:13–21** Four angels held captive at the Euphrates are released with an army 200 million strong, and a third of the human race is killed
- 8 **16:2** Vile, festering sores erupt on everyone who bears the mark of the beast
- 9 **16:3** The entire sea curdles into blood like a corpse's, and every living thing in it dies
- 10 **16:4–7** The rivers and springs — the only drinking water left — turn to blood

Unparalleled Suffering in Revelation

Revelation 16

- 11 **16:8–9** The sun is given power to scorch human beings with fire; they are burned alive and curse God instead of turning back to him
- 12 **16:10–11** Total darkness smothers the beast's kingdom; people gnaw their own tongues in agony
- 13 **16:12–16** The Euphrates is drained dry to clear the way for armies converging on Armageddon
- 14 **16:17–21** A voice thunders "It is done"; the most violent earthquake since human beings have existed splits the great city apart, and hailstones weighing roughly a hundred pounds each crush down from the sky

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These details are difficult to fathom. We have seen horrible events in modern history, but they pale in comparison. Consider the magnitude 9.1 earthquake in the Indian Ocean in 2004, which killed over 200,000 people — or the Black Death, which killed an estimated 75–200 million people worldwide between 1347 and 1351, including some 25 million in Europe alone, roughly a third of the continent's population.

Those events were horrible, yet they are small in comparison. In Revelation 6 it says a fourth of the earth is killed — that is 2 billion people, using

today's population as our reference point. Then in Revelation 9, a third of those who remain are killed — another 2 billion — leaving half of the earth alive compared to before the events of Revelation began.

TONIGHT'S APPROACH

Connect,
Don't Dissect

Tonight we will not be attempting to chart for you the order of these events or try to distinguish between the trumpets, seals, and bowls. Within this discussion it is best to connect instead of dissect.

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PATTERN OF THE PLAGUES: EXODUS TO REVELATION		
	Exodus Plagues	Revelation Plagues
1.	Nile to blood	Rev 8:8-9-Sea to blood Rev 16:3 - Sea to blood Rev 16:4 - Rivers & Springs to blood
2.	Frogs	Rev 16:12-14- Unclean spirits like frogs
3.	Gnats	N/A: No Parallel Found
4.	Flies	N/A: No Parallel Found
5.	Livestock	N/A: No Parallel Found
6.	Boils	Rev 16:2 - Malignant sores
7.	Hail & Fire	Rev 16:18- Lightening, thunder, earthquake, Hailstones
8.	Locusts	Rev 9:3-4 - Locusts like horses
9.	Darkness	Rev 16:10 - Beast's kingdom plunged into darkness
10.	Firstborn	N/A: No Parallel Found

The best comparison we have to the events of Revelation are the events of Exodus. This is the pattern we should be connected to in order to properly understand these events. Christians everywhere like to discuss how these judgments will affect believers — will they be raptured before all of this? Will they be present yet spared from it all? Again, Exodus is the best place to begin connecting.

PLAGUES: OVERVIEW				
	PLAGUE	VERSES	WARNING	DISTINCTION
1.	WATER TO BLOOD	Ex 7:14-25	warning	NOT STATED
2.	FROGS	Ex 8:1-15	warning	NOT STATED
3.	GNATS	Ex 8:16-19	no warning	NOT STATED
4.	FLIES	Ex 8:20-32	warning	ISRAEL
5.	LIVESTOCK	Ex 9:1-7	warning	ISRAEL
6.	BOILS	Ex 9:9-12	no warning	NOT STATED
7.	HAIL	Ex 9:13-35	warning	THOSE WHO HEED WARNING
8.	LOCUSTS	Ex 10:1-20	warning	NOT STATED
9.	DARKNESS	Ex 10:21-29	no warning	ISRAEL
10.	DEATH OF THE FIRST BORN	Ex 12:29-32	warning	THOSE WHO PUT BLOOD ON THE DOOR

In Exodus, some of the plagues notably do not affect the Israelites, and in others it is not stated whether they do or do not affect Israel. This is much like Revelation.

Moreover, during these plagues something else is happening to Israel at the hand of Pharaoh.

- **Exodus 5:4, 6–14 (NIV)**

4 But the king of Egypt said, "Moses and Aaron, why are you taking the people away from their labor? Get back to your work!"

6 That same day Pharaoh gave this order to the slave drivers and overseers in charge of the people: 7 "You are no longer to supply the people with straw for making bricks; let them go and gather their own straw. 8 But require them to make the same number of bricks as before; don't reduce the quota. They are lazy; that is why

they are crying out, 'Let us go and sacrifice to our God.' 9 Make the work harder for the people so that they keep working and pay no attention to lies." 10 Then the slave drivers and the overseers went out and said to the people, "This is what Pharaoh says: 'I will not give you any more straw. 11 Go and get your own straw wherever you can find it, but your work will not be reduced at all.'" 12 So the people scattered all over Egypt to gather stubble to use for straw. 13 The slave drivers kept pressing them, saying, "Complete the work required of you for each day, just as when you had straw." 14 And Pharaoh's slave drivers beat the Israelite overseers they had appointed, demanding, "Why haven't you met your quota of bricks yesterday or today, as before?"

This is the environment in which the plagues take place — increasing suffering for Israel, so much so that they begin to turn on Moses and blame him for their suffering.

Instead of trying to parse out the differences between the trumpets, bowls, and seals, we recommend seeing Exodus as a shadow and type of what is to come. The suffering of Israel will greatly increase, great suffering and plague will come upon the earth, and the distinction between who is and isn't affected is not always clear or can truly be known.

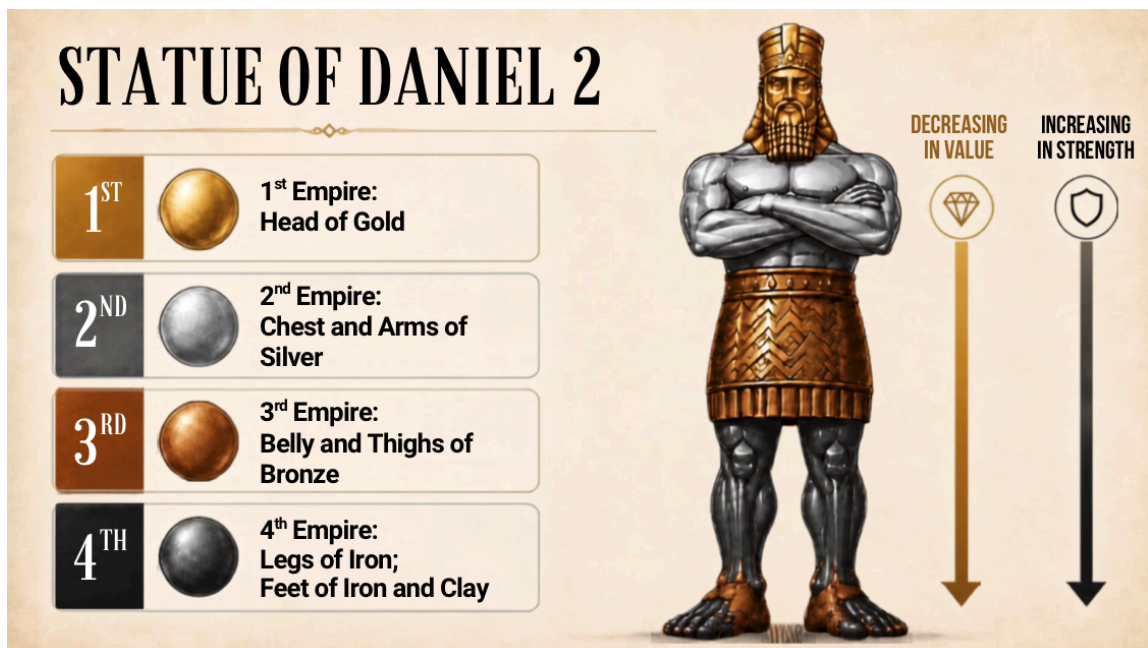
All of this brings us back to Daniel 12, which summarizes the result — "It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed." Just as in Egypt, the power of the holy people will be broken, but they will be made spotless.

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Verses 8-10 - How to Apply the Message

8 I heard, but I did not understand. So I asked, "My lord, what will the outcome of all this be?" 9 He replied, "Go your way, Daniel, because the words are closed up and sealed until the time of the end. 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.



The four Gentile beastly empires are permitted to increase in strength — from gold, all the way down to iron — while simultaneously decreasing in value, for a specific purpose. The fourth empire, when it rises, will be an unparalleled expression of satanic hatred for God's people. Jesus Himself said that His people are blessed when they are reviled and persecuted. The purpose behind God allowing all of this is to make His people pure, spotless, and refined, so that they are proven to be His at His coming. That is how it worked in the life of the Messiah, and that is how it works in the body of the Messiah — the days being described here will conform the body of the Messiah to the image of her King. Nothing could matter more, in light of that, than a believer's love of the truth in the Word of God. He has told His people this in advance so that they may exhibit patient endurance during the refining days that lie ahead.

This is part of the answer to Daniel's question *"My lord, what will the outcome of all this be?"* And there is another part of the answer that is also instructional—"Go your way, Daniel". In Hebrew this is simply the word הָלַךְ (*halak*).

WORD STUDY · DANIEL 12:9

הָלַךְ

halak

(*hā·lāk*)

DBL Hebrew 2143 · Strong's H1980 / H3212 · TWOT 498

SENSE 5 — "BEHAVE, CONDUCT, LIVE, FORMALLY WALK"

"...go about doing certain actions in a regular, more or less consistent manner, so possibly constituting a life or lifestyle, as an extension of the act of walking as regular and patterned."

Also within this one entry: *go / travel · walk · follow · exist, proceed · lead*

- **Leviticus 20:23 (qal)** — "Do not walk in the customs of the nations I am driving out before you"
- **Psalms 86:11 (piel)** — "Teach me your way, LORD, that I may walk in your truth" (ESV)
- **Genesis 5:22 (hitpa'el)** — "Enoch walked with God"

The DBL gives us the simple meaning of this word: *“...go about doing certain actions in a regular, more or less consistent manner, so possibly constituting a life or lifestyle, as an extension of the act of walking as regular and patterned.”* Despite Daniel receiving great, weighty revelation that pertained to the end of days, he was not instructed to go into a panic and make massive life altering decisions to prepare for the coming events. Instead he was instructed to keep on living. Not in a passive unconcerned way—but in a faithful, consistent manner that is able to carry the weight of the world on his shoulders while also be a Godly contributor to the world around him. This is striking similar to the charge Paul gives in his letter to Colossae.

- **Colossians 1:9–11 (ESV)**

⁹And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, ¹⁰so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; ¹¹being strengthened with all power, according to his glorious might, for all endurance and patience with joy;

Paul states that he is praying that the church may be filled with knowledge and understanding but to what end? It is all for the purpose of walking in a manner worthy of the LORD, fully pleasing to him. Just as the conclusion of Daniel receiving all this knowledge was that he should continue to simply walk in a manner worthy, so too must we walk in a manner worthy.

As followers of Yeshua we too are burdened with revelation and expectation for what is to come. The way this revelation instructed Daniel was to keep moving forward—not allowing fear of the future to deter the faithfulness required to live out each day for the Lord.

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Daniel 12:11-13 - 1260, 1290, 1335, 2300, and Christ's Military Campaign.

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

Daniel closes his final vision with two remarkably specific measurements of time:

1290 days and 1335 days.

Earlier, Daniel had been given another unusual measurement:

- **Daniel 8:14 (ESV)**

14 And he said to me, “For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state.”

These numbers are specific. 1,290 days. 1,335 days. 2,300 evenings and mornings.

Yet Daniel does not explain every event that occurs on every one of those days.

We therefore need to approach these verses with humility. We cannot claim to know with certainty the exact order of every event surrounding Christ's return or assign a particular event to a particular day unless Scripture does so.

At the same time, years of studying the prophets have given us a substantial collection of events that we know must take place during the Tribulation, at the return of Christ, and during the period immediately following His return.

So rather than beginning with the numbers and forcing events into them, let us begin with what Scripture tells us must happen and see what kind of picture begins to unfold.

Several passages make it clear that a sanctuary exists during this final period.

Daniel speaks repeatedly of the regular sacrifice being taken away and the Abomination of Desolation being established (Daniel 9:27; 11:31; 12:11).

Paul likewise describes the man of lawlessness entering "God's temple" and proclaiming himself to be God (2 Thessalonians 2:3–4).

Isaiah also speaks of God's sanctuary being trampled:

- **Isaiah 63:18 (NIV)**

- 18 For a little while your people possessed your holy place,
but now our enemies have trampled down your sanctuary.

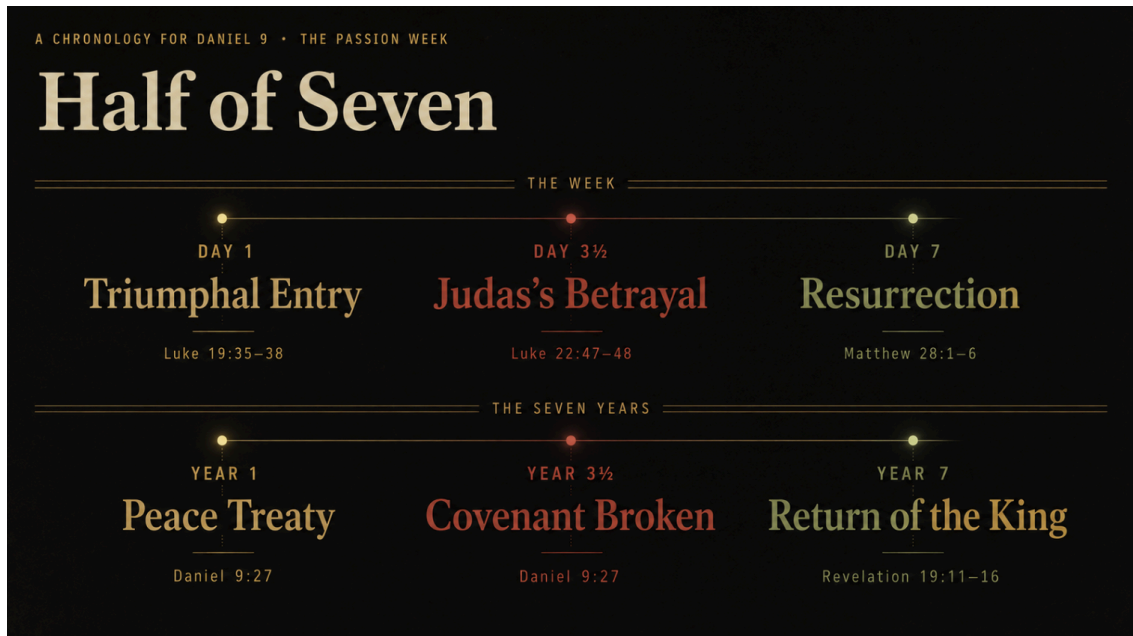
Revelation gives us a specific duration for this trampling:

- **Revelation 11:2 (NIV)**

- 2 But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months.

Forty-two months is the familiar three-and-a-half-year period that appears repeatedly in Daniel and Revelation.

Israel is also protected in the wilderness for 1,260 days in Revelation 12:6,



Last week we considered the parallel between this seven-year period and the final week of Jesus' earthly ministry.

In the middle of Jesus' final week, Judas betrayed Him, and what followed was scattering, suffering and death.

Daniel 9:27 likewise places the breaking of the covenant and the cessation of sacrifice in the middle of the final seven.
From that point forward comes the period Jesus calls the Great Tribulation.

We have already spent considerable time describing the suffering of those days, so we will not repeat all of it here.
But we need to remember what this period accomplishes concerning Israel. Zechariah describes a horrifying invasion of Jerusalem:

- **Zechariah 14:2 (NIV)**
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.

Just before this, Zechariah describes an even greater national sifting in Zechariah 13:8–9

Two-thirds perish, while one-third remains.

- **Zechariah 13:8–9 (NIV)**

8 In the whole land,” declares the LORD,
“two-thirds will be struck down and perish;
yet one-third will be left in it.
9 This third I will put 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.’ ”

God says of that remaining third:

“This third I will bring into the fire; I will refine them like silver and test them like gold.”

And the result is:

“They will call on my name and I will answer them... They will say, ‘The LORD is our God.’”

Isaiah similarly says:

- **Isaiah 10:22 (NIV)**

22 Though your people be like the sand by the sea, Israel,
only a remnant will return.
Destruction has been decreed,
overwhelming and righteous.

The Tribulation therefore includes a severe sifting of Israel.

Ezekiel 20 adds another piece to this picture. God says that He will gather Israel from the nations, bring them into “the wilderness of the peoples,”

make them pass under His rod, bring them into the bond of the covenant, and:

“purge you of those who revolt and rebel against me.”

— Ezekiel 20:33–38

The rebels are brought out from the land of Israel where they had gathered into the wilderness of the nations, but they do not reenter the land of Israel.

So before the final restoration is complete, there is a purging, refining and sifting of the nation.

But then everything changes.

- **Daniel 7:26 (NIV)**

26 “ ‘But the court will sit, and his power will be taken away and completely destroyed forever.

The period in which the Beast has been permitted to dominate the saints comes to its appointed end and this is where the return of Jesus changes everything.

When Jesus returns, several things must happen.

First, those who already belong to Christ are gathered to Him.

1 Thessalonians 4:16–17 says that the Lord Himself descends from heaven, the dead in Christ rise first, and then those believers who remain alive are caught up together with them to meet the Lord.

Paul adds in 1 Corinthians 15:51–52 that the living saints are transformed.

So at the coming of Christ we have both:

- resurrected believers, Jew and Gentile;
- living believers who are transformed, Jew and Gentile.

Jesus also does not return alone.

Revelation 19:14 describes "the armies of heaven" following Him.

- **Zechariah 14:5b (NIV)**

...Then the LORD my God will come, and all the holy ones with him.

Jesus says in Matthew 25:31 that when the Son of Man comes in His glory, “all the angels” will be with Him. It is the arrival of the King and His heavenly host, accompanied by His resurrected and transformed saints. But His work is only beginning.

Let's talk for a moment about the greater Exodus. There is a collection of prophetic passages that portray Messiah not merely appearing at Jerusalem instantaneously, but marching toward Jerusalem from the south.

Joel Richardson has assembled these passages extensively in *Sinai to Zion*. He concludes that the biblical imagery gives substantial support to a greater-Exodus movement beginning in Egypt, passing through the Red Sea and Sinai, and then proceeding north toward Jerusalem. He is careful to call his reconstruction a “loose chronological overview,” rather than claiming Scripture provides a detailed itinerary.

He summarizes the movement as proceeding from Sinai “up through Arabia and Edom, toward Jerusalem.”

That gives us a possible geographical framework:



Egypt → Red Sea → Sinai → Paran/Midian/Arabia → Seir/Edom/Bozrah → Judah → Jerusalem

The remarkable thing is that each portion of that route appears in passages describing God's final deliverance of His people.

Isaiah 11 describes Messiah ruling the nations and then says:

Isaiah 11:11–12

The Lord will again recover the remnant of His people from:

- Assyria,
- Egypt,
- Pathros,
- Cush,
- Elam,
- Shinar,
- Hamath,
- and the islands of the sea.

He gathers the exiles of Israel from the four corners of the earth.

Isaiah 19:1 pictures the LORD coming against Egypt:

“See, the LORD rides on a swift cloud and is coming to Egypt.”

Isaiah 10:24–26 also deliberately compares the final deliverance from the Assyrian oppressor with Israel's ancient deliverance from Egypt.

Then something astonishing occurs.

Isaiah 11:15–16 says the Lord will dry up the tongue of the Egyptian sea and make a way for His people to cross.

And then Isaiah explicitly interprets the event:

“There will be a highway for the remnant of his people... as there was for Israel when they came up from Egypt.”

Zechariah 10:10–11 describes the same final regathering from Egypt and Assyria and portrays the people passing through a sea of trouble while God strikes the waves.

Habakkuk 3:15 says this:

“You trampled the sea with your horses, churning the great waters.”

Richardson argues that the greater Exodus may literally retrace the ancient pattern: Egypt, the sea, Sinai, and ultimately Zion.

The ancient songs of Israel repeatedly describe YHWH coming from the south.

Deuteronomy 33:2

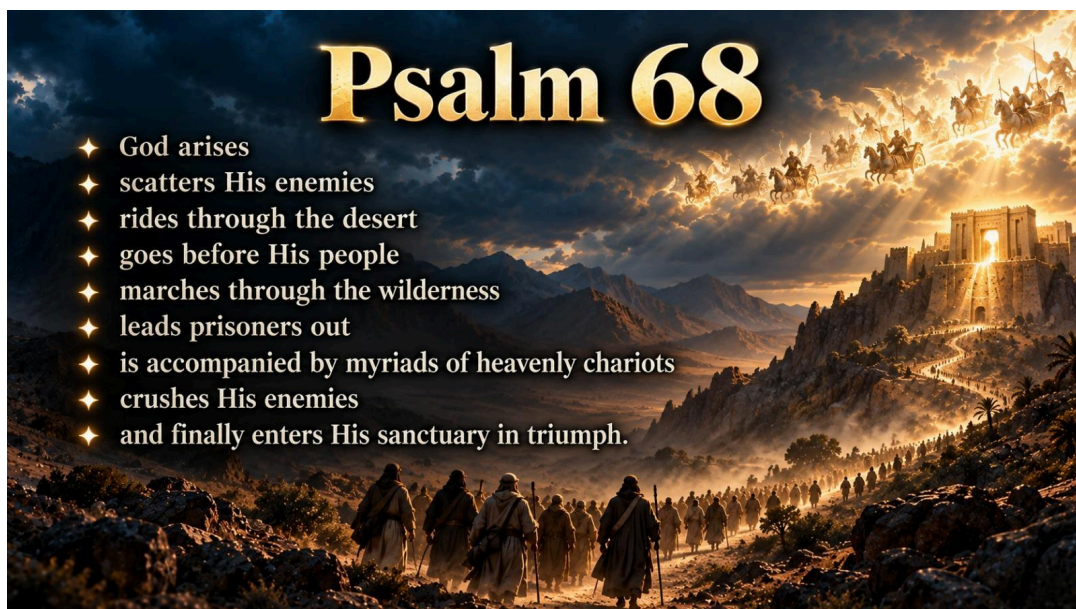
“The LORD came from Sinai and dawned over them from Seir; he shone forth from Mount Paran.”

And He comes:

“with myriads of holy ones.”

Habakkuk 3 similarly says:

“God came from Teman, the Holy One from Mount Paran.”



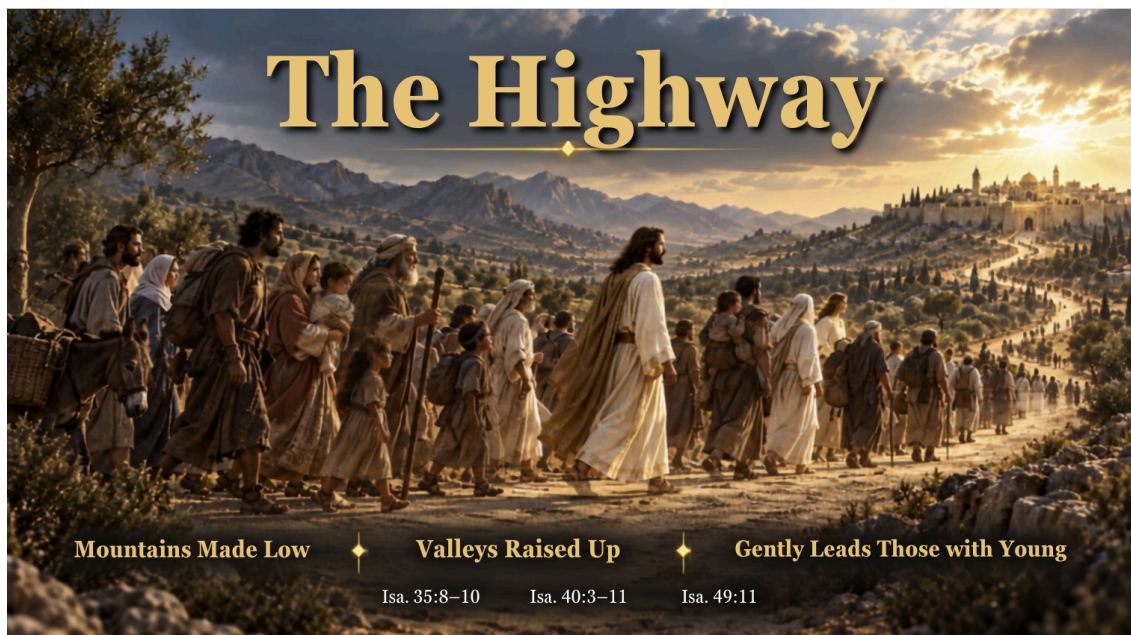
Psalm 68 pictures God:

- arising,
- scattering His enemies,
- riding through the desert,
- going before His people,
- marching through the wilderness,
- leading prisoners out,
- accompanied by myriads of heavenly chariots,
- crushing His enemies,
- and finally entering His sanctuary in triumph.

Richardson describes this as a great victory procession containing myriads of angels and saints together with freed prisoners, all moving toward the presence of the victorious King.

But how does such an enormous group of mortal people move through the deserts and mountains of this region?

Isaiah repeatedly gives us an answer:
God makes a highway.



- **Isaiah 40:3-4 (NIV)**

3 A voice of one calling:

“In the wilderness prepare
the way for the LORD;
make straight in the desert
a highway for our God.

4 Every valley shall be raised up,
every mountain and hill made low;
the rough ground shall become level,
the rugged places a plain.

This is not because Jesus needs an easier path, but rather because he is with the elderly, the recently released captives, pregnant mothers and the like.

- **Isaiah 40:11**

“He tends his flock like a shepherd... he gently leads those that have young.”

So the wilderness itself is transformed before them.

- **Isaiah 49:11 says:**

“I will turn all my mountains into roads, and my highways will be raised up.”

And Isaiah 35 gives the great road its name:

- **Isaiah 35:8**

“And a highway will be there; it will be called the Way of Holiness.”

Who travels this road?

- **Isaiah 35:10**

“the ransomed of the LORD will return. They will enter Zion with singing.”

Before reaching Jerusalem, however, Messiah appears in Edom.

- Isaiah 63:1 asks: *“Who is this coming from Edom, from Bozrah, with his garments stained crimson?”*

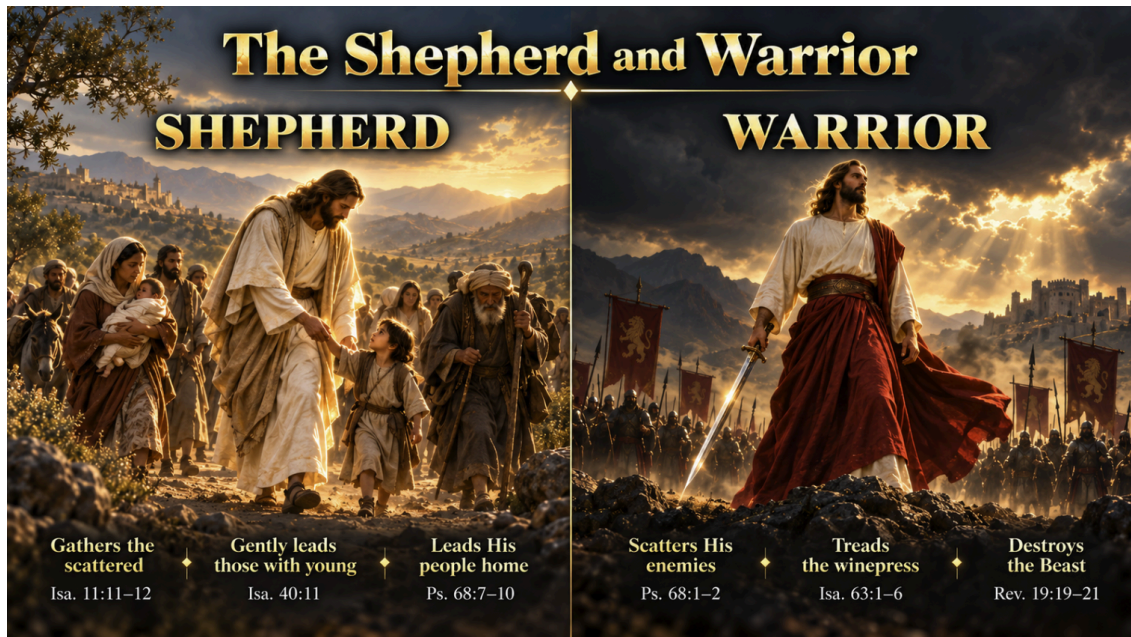
The answer is the One: *“speaking in righteousness, mighty to save.”*

His garments are stained because He has been treading the nations in judgment.

- **Isaiah 63:3 says:**

“I have trodden the winepress alone.”

This means the return of Jesus contains both realities simultaneously:



He is the Shepherd gathering and gently leading His people. He is the Warrior treading down the enemies who have oppressed them. The armies of heaven accompany Him, but He is the one bringing victory and freedom.

Meanwhile the Antichrist still controls Jerusalem and the surrounding region.

- **Daniel 11:44 (NIV)**

44 But reports from the east and the north will alarm him, and he will set out in a great rage to destroy and annihilate many.

Then in Daniel 11:45

- **Daniel 11:45 (NIV)**

45 He will pitch his royal tents between the seas at the beautiful holy mountain. Yet he will come to his end, and no one will help him.

Now we cannot say definitively that these reports he hears are certainly related to Jesus' approaching but picture the antichrist responding just like

Pharaoh did as Israel was escaping, gathering his armies for one final attempt to resist the Deliverer.

Revelation 19:19 tells us plainly that this eventually happens:

- **Revelation 19:19 (NIV)**

19 Then I saw the beast and the kings of the earth and their armies gathered together to wage war against the rider on the horse and his army.

Then the Beast and False Prophet are captured.

Paul describes the same end:

2 Thessalonians 2:8

The Lord Jesus destroys the lawless one:

“by the splendor of his coming.”

The final Pharaoh meets the greater Moses and experiences the same end.



All of this is built off the potential of the 75 day period between 1260 and 1335 potentially being the time of His campaign.

Daniel does not tell us exactly what occurs during those additional days.

Therefore the following should be understood as a working reconstruction, not a prophetic calendar that Scripture explicitly gives. But it is fascinating that moving at a comfortable pace of 10 miles per day, this campaign could safely be accomplished within the 75 day period and Daniel 12:12 says blessed is the one who waits for and reaches the end of the 1335 days seeming to imply that there are things being accomplished right up until that point that some people might not be able to last through.

The overall picture gives us a reasonable explanation for why seventy-five additional days might exist between the expiration of the familiar 1,260-day period and Daniel's mysterious blessing at Day 1,335.

Those days could encompass the triumphant return campaign of Jesus.

There is another important part of this chronology.

The mortal Jewish remnant being rescued is not the same group as the already-glorified saints.

Those who were already in Christ were resurrected or transformed when Christ appeared.

But Scripture also portrays a surviving mortal remnant of Israel who comes to recognize Messiah during this final deliverance.

- **Zechariah 12:10 says:**

“They will look on me, the one they have pierced, and they will mourn for him...”

Then immediately:

- **Zechariah 13:1**

“On that day a fountain will be opened... to cleanse them from sin and impurity.”

Paul describes the result:

- **Romans 11:26**

“And so all Israel will be saved.”

This makes sense alongside the earlier sifting passages.

The rebellious have been purged.
A surviving remnant remains.
That remnant sees its Deliverer.
They realize that the One who rescued them from the nations, destroyed
their oppressors, opened the highway and shepherded them home is:
THE ONE THEY PIERCED.
They mourn.
They repent.
They are cleansed.
And the surviving nation becomes a redeemed nation.



If this reconstruction is broadly correct, something extraordinary now exists on the earth.

Jesus Christ is physically present as King.

Alongside Him are:

- the heavenly hosts;
- angels;
- resurrected saints from Israel;
- resurrected saints from the nations;
- transformed believers who were alive at His coming;
- and a surviving mortal Jewish remnant that has now recognized its Messiah and been cleansed.

Jesus has therefore returned to Jerusalem surrounded by a remarkable company of both heavenly and earthly, glorified and mortal people. But Jerusalem and the land have been devastated by war. So the next work begins: RESTORATION.

Ezekiel 39 describes an enormous postwar cleansing operation. Ezekiel 39:11–16 says Israel spends seven months burying the dead: “in order to cleanse the land.”

Men are appointed specifically to search throughout the land for remaining bodies and bones until the land has been cleansed. This is important because the kingdom does not necessarily move instantaneously from battle to perfectly restored Jerusalem. There is aftermath that requires cleansing, rebuilding, and reordering.

Isaiah 60:10 describes the restored Jerusalem of Messiah's reign.

“Foreigners will rebuild your walls, and their kings will serve you.”

Then in Isaiah 60:13 the glory of Lebanon comes: “to adorn the place of my sanctuary.”

The nations therefore participate in the reconstruction and beautification of Jerusalem.

Ezekiel 40–48 describes an extraordinary temple complex, its priesthood, its sacrifices, its land allotments and the river that flows from the sanctuary that could be the very picture of this time.

This means that the restored kingdom includes an organized priesthood functioning under Messiah's rule.

Zechariah gives us one of the most remarkable statements of all.

Zechariah 6:12–13

“Here is the man whose name is the Branch... It is he who will build the temple of the LORD.”

And:

“he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne.”

The Branch is both KING and PRIEST, and He builds the temple.
Isaiah describes foreigners rebuilding Jerusalem and beautifying the sanctuary.

Ezekiel gives the detailed vision of the temple itself.

Zechariah says the Branch builds it.

Richardson likewise concludes that after Jesus returns He personally oversees the rebuilding of the Jerusalem temple, connecting Isaiah 60, Ezekiel 40–48 and Zechariah 6:12–13.

And this brings us back to Daniel 8:14 that began this entire discussion with another measurement: 2,300 evenings and mornings.

The vision begins with the sanctuary being attacked, the regular sacrifice being taken away and the holy place being trampled.

But eventually in Daniel 8:14

“the sanctuary will be reconsecrated.”



If the 2,300 days begin around the removal of the regular sacrifice and the setting up of the Abomination, then they extend far beyond the familiar 1,260 days.

And if our 1,335-day marker represents the completion of the greater-Exodus/kingdom transition, another 965 days remain before Day 2,300.

That is roughly two years and eight months.

Once this restoration is established, two fundamentally different kinds of redeemed people inhabit the kingdom.

GLORIFIED SAINTS: Those who were resurrected or transformed at Christ's return are immortal.

Revelation 20:4–6 says they:

“came to life and reigned with Christ a thousand years.”

They are priests of God and of Christ and reign with Him.

Revelation 5:10 likewise says:

“they will reign on the earth.”

These glorified believers include both Jews and Gentiles who belonged to Messiah before His coming.

And MORTAL ISRAEL: a mortal Israel living under Messiah's rule just like the prophets describe.

Ezekiel 36:10–12 says the people will multiply and become fruitful.

Ezekiel 37:25 says:

“They and their children and their children's children will live there forever.”

Zechariah 8:4–5 pictures elderly men and women again sitting in Jerusalem while boys and girls play in its streets.

Isaiah 65 describes:

- children being born,

- people building houses,
- planting vineyards,
- living long lives,
- and producing descendants.

These are not resurrected immortals, they are mortal people living under the protection and blessing of M'essiah. Israel has passed through the fire, the rebels have been removed, the surviving remnant has recognized its Messiah and the nation has been cleansed.

And now Israel multiplies in peace beneath the rule of its Shepherd-King.

THE PICTURE THAT BEGINS TO UNFOLD

So perhaps the strange numbers at the end of Daniel are not merely abstract prophetic calculations.

They may represent the transition between:

THE AGE OF THE BEAST

and

THE KINGDOM OF THE MESSIAH.

Closing Application: A Certificate of Authenticity

It is worth returning one more time to Daniel 12:3, because it is easy to read without considering the implications.

- **Daniel 12:3 (LSB)**

3 “And those who have insight will shine brightly like the brightness of the expanse *of heaven*, and those **who lead the many to righteousness**, like the stars forever and ever.

The text does not say that those who believe the right things, or those who attend church and lead others into their own beliefs, will shine like the stars forever. You just having your own faith and personal relationship with Jesus is not the standard, this is the standard, the text says that those who are *wise* will shine, and those who lead many to **righteousness** will shine like the stars forever and ever.

That distinction connects naturally to **James 3:13**

- **James 3:13 (NIV)**

¹³ Who is wise and understanding among you? Let them show it by their good life, by deeds done in the humility that comes from wisdom.

The wise and understanding are called to show it, by actual good deeds, by trust-grounded obedience to the Lord that comes out in everything they do. Namely in the responsibility to lead others to righteousness.

Faith displayed in a person's actions, and a life that is genuinely worth following, may be the only certificate of authenticity any believer ever actually possesses. Without that certificate, demonstrated through faith in action and through leading others to righteousness, **a person may not have real assurance of the resurrection of the righteous.**

As we conclude the book of Daniel, although we have gone through incredible visions of what is still to come and we have now been taught of what to look for in the days to come, remember the purpose of this book.

Daniel is in the Writings: This book was meant to direct our strength

In light of that, as this series draws to its close, it is important to recognize this chapter ends on a cliff hanger... Daniel asks what will be the outcome of all this — the angelic figure doesn't really answer. He just tells Daniel to continue on and live the way he has been. The book doesn't resolve with Daniel in Jerusalem worshipping at the temple. It doesn't end with a clear cut explanation of every event that will take place. But Daniel, who was given these visions and dreams from God simply is told at the end of days he will be resurrected and receive his allotted inheritance.

Consider that in light of Hebrews 11:39-40:

- **Hebrews 11:39–40 (NIV)**

³⁹ These were all commended for their faith, yet none of them received what had been promised, ⁴⁰ since God had planned something better for us so that only together with us would they be made perfect.

Every one of the patriarchs did not receive the promise, they went on their way and lived by faith in the promise of God, because God's plan is that in the end they would receive it with those who with them are raised to resurrection life.

There is something so beautiful in this; when Daniel is told to go on his way, with no immediate resolution he is now faced with the directive to live a life of continued faithfulness to lead the many to righteousness.

As we conclude the book of Daniel, we are faced with this same cliff hanger concerning our only true assurance of resurrection life; the question posed to us: **Will you shine like stars and lead lives of faithfulness to Adonai, by leading the many to righteousness?**