

Daniel 06-05-28a

This is the 28th of May, 2006. We continue our worship this morning by addressing ourselves to the study of God's Word, the book of Daniel, chapter 11 and 12. We have a few details to finish in chapter 11 and then we'll move into chapter 12 this morning.

Let's take a moment as we approach the study of God's Word to clear our minds, prepare our hearts, and recognize that it is God's Holy Spirit who is the true teacher for each one of us. Shall we pray? Father, we express together our gratitude for our salvation, for our Savior, the Lord Jesus Christ, who did not retain his equality with you as a thing to be grasped, but he emptied himself, he took on the form of a servant, he was tested in all points like as we are, yet he did not sin. He, without relying on his own deity, lived the life that we are called to live in the power of your Word and in the strength of your Spirit.

And we are grateful that because of his love for us, because of your love for us, and his work on the cross as a part of your plan, we have been rescued from a lost and hopeless condition. We have a life that has meaning, that has purpose, that is well-defined, it has goals, and we are so grateful for the revelation of those truths in your Word. We thank you for the Holy Spirit, the guarantee of our salvation, the means by which we can live the life of faith and obedience to which we have been called, and we know that his presence, along with the truth of your Word in our souls, is the source from which any good in our lives must necessarily spring.

We thank you for the nation in which we live. On this Memorial Day weekend, we recognize the values upon which our nation was founded, the understanding that generations before us had of the necessity to guard our freedom and to ensure that the Christian principles and the biblical foundation of our nation would always be preserved. We thank you for those who have served, often at the risk or the expense of their lives, so that we can sit in freedom and in safety and pursue our understanding of your Word and our life before you as believers in Jesus Christ.

We ask your blessing on all those who continue to serve on active duty and on those who determine the policies and the guidelines and the places under which they serve, those in our government, we pray for the President and his cabinet and staff, those who are believers and who are seeking to please you in the fulfillment of their duties. We ask your blessing on us now as we fellowship and study your Word together. May God the Holy Spirit impress each of our hearts with those truths from your Word that will thoroughly equip us for every good work.

We ask it in Jesus' name. Amen. As I said, we have a few details here at the end of Daniel chapter 11.

Just as a quick reminder, we have seen many, many changes in the lifetime of Daniel. As a youth, he is taken from his homeland along with his three friends and taken to the royal courts of Nebuchadnezzar. He is made a eunuch in the process.

He is separated forever from his family, his future, his possessions, all of the expectations he

might have had as a young man. He is put in a strange land among strange people who know not the God of his fathers. Many times in our modern society, or actually, technically speaking, we are in the post-modern society.

I always thought modern was just a synonym for the latest thing, but modern is kind of like Renaissance or Middle Ages or any one of another of the designations for a period of time in culture and in history. We've actually left the modern age and now they don't know what to call the new one. They can't figure out.

They just scratch their heads and look at it and say, well, it's after the modern, so we'll just call it post-modern. But in the day in which we live, we often feel like fish out of water. We feel like strangers and sojourners in a foreign land because we are believers in the Lord Jesus Christ.

But the world at large, the culture that we are immersed in, is intent upon denying God and denying biblical values, denying biblical faith, and is antagonistic to everything that we believe and everything that we pursue in our lives. Think about Daniel. You can imagine that he had a very similar experience.

Daniel had one of the most successful lives recorded in the Bible. Can you think of a major sin committed by Daniel? Can you think of a failure? Can you think of a faux pas on Daniel's part? Almost any other biblical figure that you name, whether it's Moses or Joseph or Abraham, Isaac, Jacob, Noah, Elijah, name your Old Testament figure and with rare exceptions, you think of King David, you think of Solomon, with rare exceptions, there's only a few you can think of where there's not some major failure recorded. Solomon had his failures, his father David had his failures, the prophet Samuel had his failures.

Daniel is one of the few about which we don't seem to have any negative information at all. Daniel was faithful, he was consistent, he lived a long, long life in the service of God. So we come now, having seen the details and some biographical events in his life, the lion's den, the handwriting on the wall, the change of governments, he's now in his third set of governmental leaders, and he is distressed because he knows the time for the return of his people to their land is coming.

And yet when he looks around and he sees the spiritual neediness and the spiritual apathy of those who have been in captivity, he despairs that that deliverance can or will be fulfilled. So God sends the angel, Gabriel, to comfort and encourage, to answer Daniel's prayer and to give him perspective that although things look bleak and although things look dark and although things in some areas of his observation look hopeless, it's not. All things work together for good for the Old Testament Daniel just as they do for the New Testament Christian.

So what provides Daniel perspective? What gives him comfort and encouragement and strength? It's the Word of God. And this is the Word of God coming straight from God through the messenger, Gabriel. How do we get our comfort and encouragement and strength when things look hopeless and things look bleak? Where does our comfort come from? It's the same

place.

It's the Word of God. And we're looking at it this morning. Well, in Daniel chapter 11, we saw that things would culminate in the near term with Antiochus Epiphanes, and he by extension represents the Antichrist in the time of Jacob's trouble.

And then beginning in verse 29, that account begins to separate and begins to lift beyond Antiochus and say things that were never fulfilled in history in his time. And it lifts up, just as we've seen with the king of Tyre, just as we've seen with the king of Babylon in Isaiah 14, Ezekiel 28, and all of those lawsongs in Ezekiel 26 through 30 something, all of those, you know, Edom, Moab, Ammon, Philistia, Egypt, Tyre, Sidon, all of those kingdoms represented different facets and lifted up beyond the moment and beyond the time to talk about future things. So, last time we looked at this section, verses 40 through 45 in detail, and we said, this is pretty much entirely about the Antichrist.

Now, do you want to know about the Antichrist? Do you need to know about the Antichrist? Yes, you absolutely do. All scripture is profitable. All scripture rebukes, corrects, instructs, right? We need to know this.

You say, wait a minute, I'm a dispensationalist. I'm leaving in a pre-tribulation rapture. There's a good chance I'll never even see the Antichrist or know who he is except from a heavenly perspective because we're checking out.

So, why do I care about the Antichrist? For those of you that have participated in our study in Revelation, you know that Antichrist, the spirit of Antichrist, has been around ever since Adam and Eve walked out of the garden. It has been manifest. This is the woman who rides the beast.

This is the false philosophy and the false religion that is the tool of government. Sometimes religion drives the government. Other times they trade places.

The government uses religion. People are fond of quoting Constantine when he officialized and nationalized the Christian faith as the religion for the Roman Empire. At the time, people probably thought this was great, but historically it's one of the worst things that could ever happen because it delegitimized Christianity.

People say, the only reason you have a Bible and the only reason you're a Christian is because of Constantine. He saw all of these various cults and he just exterminated all but this one little variant and you just happen to have inherited that variant and that's why you have the Bible you have. That's why you have the church fathers you have.

That's why the apostles and the gospel accounts you have came into being. It's all because of Constantine. In our Tuesday night study, we're going to talk about this bizarre theory and straighten it out so that if anybody tries to float it past you, you'll have five or six good facts with which to debunk and refute it.

At any rate, here in this tail end of Daniel chapter 11, we have an account of the Antichrist. Now, you think, well, it's far off, it's future. Let me give you just a couple of facts before we move into chapter 12.

It says, At the time of the end, the king of the south shall attack him and the king of the north shall come against him like a whirlwind, chariots, horsemen, many ships. He shall enter the countries, overwhelm them, and pass through. He will enter the glorious land.

Many countries will be overthrown, but these will escape from his hand, Edom, Moab, and the prominent people of Ammon. He will stretch out his hand against the countries. The land of Egypt shall not escape.

He will have power over the treasures of gold and silver, over all the precious things of Egypt. The Libyans and Ethiopians will follow at his heels. News from the east and the north shall trouble him.

Therefore, he shall go out with great fury to destroy and annihilate many. He shall plant the tents of his palace between the seas and the glorious holy mountain. Yet he shall come to his end, and no one will help him.

The thing that's interesting about this is that the Antichrist, this great world ruler, is going to set up his headquarters in Israel. Not in Rome, not in Brussels, not in Paris, not in Moscow, but in Israel. Now, can you imagine the stir that it would cause if the entire European Union all got together and said, well, we're going to have our government, our European Union confederation, we're going to set our headquarters up in Jerusalem.

What kind of sense would that make? I mean, it's a real bizarre choice. And yet, this leader of the revived Roman Empire is going to shift his headquarters down to the Jerusalem area. He's going to pitch his tents and set up his final military stand down there in this ancient land.

Well, Edom, Moab, and Ammon, when he fights against the people from the north, what's straight north of Israel on your modern map? If you just got in your Cessna with plenty of fuel and started flying north, you're going to go north and what's the first big country you're going to hit? After you get over Lebanon and some of the rest of it, where are you going to end up? Turkey. You're going to go straight into Turkey. And if you keep flying north of Turkey, what do you hit? Russia.

It's the Ruskies and the Turks. That's who's up north. Who is to the south? Well, you have to either kind of go southeast or southwest.

If you go southeast, you get into Saudi Arabia. If you go southwest, it's Egypt. South is always Egypt for Israel.

They're kind of oriented, a little askew. And so for them, south is Egypt because there's nothing out in the Arabian desert in those early days. Still not much, but oil rigs.

So now, when he pushes back these forces from the north and he pushes back the forces from the south, it says there's three that will escape from his hand in verse 41. Who is it? Edom, Moab, and Ammon. These three are often linked together.

We saw this in the 26th chapter of Ezekiel. 26, 27, along in there. Edom, Moab, and Ammon.

You see it at the end of Jeremiah. Woe songs against Moab. Why? Where are those countries today? What country or countries make up the land that was formerly occupied? The modern equivalent of these countries is Jordan.

Jordan is fully overlaying what used to be Ammon and Moab and Edom. Now, where were these three specifically? Let me draw on my air map for you. You remember you've got the Mediterranean Sea over to the west, and that curving coastline, and then you've got the land of Israel, and you remember you've got the Sea of Galilee, Jordan River, and Dead Sea down at the bottom, right? Right kind of at the eastern edge of Israel.

Well, think about the Dead Sea down south. The north tip of the Dead Sea, if you go west, you wind up at Jerusalem and Jericho and that area. Well, on the eastern side, we take Am, A-M-E, A-M-E, Ammon, Moab, Edom.

As you travel north to south, and it's actually sort of southwest just like you're heading toward Egypt, it's Ammon, Moab, Edom. That's what they are. Now, if you remember anything about your Old Testament, well, not if you remember anything, but here's one detail you might remember from your Old Testament study.

What was the capital of the Ammonites? Remember Og, king of Bashan, and he had his iron bedstead? Where was that located? Rabbah of the Ammonites. Rabbah was the capital city of the Ammonites, okay? Now, look at our verse. These shall escape from his hand, Edom, Moab, and the prominent people of Ammon.

In Hebrew, this is the heads. The heads of the sons of Ammon. Ammonite capital is Rabbah.

You know what Rabbah's name is today? The very same city? Ammon. A-M-M-A-N. This is the capital of Jordan.

The heads of the sons of Ammon now live in Ammon, which is ancient Rabbah. So, you can't necessarily cite this as a prophecy and say, look how prophecy was fulfilled, but isn't it interesting that of the three countries, the prominent people, the heads, are listed in Ammon. And today, Jordan, the single country of Jordan that comprises these three countries, the capital city is Ammon, which is ancient Rabbah.

And that's where the heads are. Now, what is Jordan famous for in the last 50 or 60 years? Although they joined in with a lot of the other Arab nations in trying to attack Israel, they opposed the formation of the Israelite state. They had all kinds of problems with refugees fleeing when Israel became a nation in 1948.

They had had a very small population of refugees and it just blossomed. A bunch of people went over the border. Not enough, in my opinion, but they should have taken them all.

They should have just said, we'll take you. And all of their people who had crept over into that land and were sort of squatting on the land, claiming it as an inheritance, they should have gone back to Jordan where they came from. Nearly all of the Palestinians, quote-unquote, who are in Israel now can trace their ancestry.

They're mostly Jordanian. Their great-great-granddad was from Jordan. And they crossed over there and they say, well, we were here and now you're trying to take our land away.

Well, Israel can say, look, we've been here for umpteen thousand years and you're the ones who came over and now you're claiming squatter's rights. Well, it's a big debate. It'll never end.

But these escaped from his hand. When the Antichrist comes down, he doesn't bother to attack and conquer Jordan, Ammon, Moab, and Edom. Why? Because historically they have been the enemies of Israel.

If you remember in Ezekiel, turn back one book, keep your finger on Daniel 11, but just turn back to Ezekiel chapter 25. Ezekiel chapter 25. Just look at the headings in your Bible.

If you've got a New King James, what does it say? Proclamation against Ammon, proclamation against Moab, proclamation against Edom. That's the first 14 verses. And what is the declaration? Son of man, set your face against the Ammonites, prophesy against them, say to the Ammonites, hear the word of the Lord, thus says the Lord God.

You said, aha, against my sanctuary when it was profane and against the land of Israel when it was desolate and against the house of Judah when they went into captivity. They were not the instigators. They just joined in and said, oh yeah, rah, rah, good for the people that are desolating the land.

And this has been the role of Jordan. You can go all the way back to King Hussein who came to the throne. His grandfather was assassinated in Jerusalem.

And there was an assassin who came in and sprayed bullets all around, killed his grandfather who was the current king of Jordan. And the future King Hussein who was Prince Hussein at the time who would be the king for like 50 years to follow, the only reason he was not killed is when the assassin's bullet hit him, it hit a medal that his grandfather had given him. He had a medal on a ribbon attached to his coat.

And the assassin's bullet headed for his heart hit the medal and bounced off and he lived. And his father was king for a few years but he was an old guy and he died. And so then Prince Hussein became King Hussein in 1952.

And from then all the way until just recently, just a few years ago, he was the longest reigning

monarch in the world. He'd been around longer than Queen Elizabeth or anybody up until the point that he died. And now his son, Abdullah II or III or something, is the king of Jordan.

But here's the point. All during King Hussein's... He came in just shortly after Israel became a state. And he has always been... He's got a website.

He was big on the internet. And he's got a personal biography up there. He's got kinghussein.com or something is up there.

And you can read his biography. And he proclaims himself as the man of peace, as the compromiser, as the one who tried to settle. Yes, Jordan sort of went rah-rah, but they never really sent troops across the line.

They participated in the 1967 war. They got clobbered and they lost the West Bank and so on. And since then they signed a peace accord in the 70s and they signed another one in 1994.

You can read all of that history. But here's the point. They have been cheering on other people who went and attacked Israel.

But they've done very little attacking of their own. And now they advertise themselves as being neutral. They kicked a bunch of PLO people out of their country.

They have tried to be diplomatic and can't we all just get along and so on. And that's their... But anytime things start turning strongly against Israel, they're the first ones to say, Aha, okay. Oh yes, we've been with our Arab brothers all along.

So they're sort of duplicitous. And they say peace and safety, but what they're really hoping is that all their Arab brothers will get down there and start exterminating Israel and then they can jump on the bandwagon. Well, they get indicted for this way back in Ezekiel's day.

For the very same thing. And the reason the proclamations against Moab and Edom here are so short is they are subsumed under Ammon. That's where the capital is.

And they are, although they were separate countries in this day, God knew that eventually they were going to be part of the same thing. And they're all going to be under the heads of the sons of Ammon which is now Ammon. And you remember when we studied Ezekiel 25, we saw that the indictment for these countries was all pretty much the same.

You said, look, the house of Judah is like all the nations. They don't deserve any special treatment. They shouldn't prevail.

They shouldn't be allowed to violate international law and claim territory that's not theirs. They're like all the nations. Same thing with Edom.

Edom took vengeance and avenged themselves and this duplicitous attack that was made when they were weak and when others had already decimated them. Then this was the bandwagon

effect. Okay, now we're going to come in and spoil what's left.

Well, this is what's in view. You can find the same thing. We won't go there, but at the end of Jeremiah, Jeremiah chapter 48 and 49 rails all over the Edomites and the rest of the people in that place.

So what? Why are we even talking about this at the end of Daniel chapter 11? Because these who seem to be friends of Israel and who seem to be neutral and try to maintain this neutrality, when the Antichrist comes in there and he's whopping the Egyptians and he's whopping the king of the north, those who come from the ancient states that made up the king of the north, like you had the Seleucids down in the south and you had the Ptolemies in the south and the Seleucids in the north. He doesn't fight Jordan. Why? It says Jordan escapes.

Because they say, oh hey, we've been with you from the beginning. They don't need attacking because they're not an enemy of the Antichrist. They say, oh yeah, aha, yeah, they're just like the other nations that you've conquered, good, good.

And so the Antichrist doesn't have to deal with them right then. And you think, oh, well, see, this is the path to preservation. Let's compromise.

Let's all get along. Let's be neutral. But look at the judgment of God in Jeremiah 48 and 49.

Look at the judgment of God in Ezekiel. Look at the judgment of God in Revelation. That land is going to be made desolate.

It's going to be a camel dung heap. It's going to be a place for camel droppings. That's what God's prophecy is.

It's going to be a place where there are no dwellings. Because, look what's going to happen. Look at verse 43.

Antichrist has power. He's got the money. He's got the banking.

Where is a lot of the banking done in the Middle East right now? What is the banker state? Lebanon, Beirut is the banking capital of the Middle East. Well, that's why he wants to be in Israel. Because he can reach right over and grab Beirut by the neck.

And he's got all the banks of the Middle East with their major headquarters there in Beirut. And he's got the gold and the silver. And all the precious things of Egypt.

Right around the corner, on the other side of Israel, you've got Egypt. And you've got the big banking centers in Cairo. And so, by centrally locating himself, he can control the north and he can control the south.

And when they push against him, when it literally says, the king of the south shall attack, that word in Hebrew means to push against. It doesn't necessarily mean a military attack. It means

he's going to start resisting.

He's going to start pushing back and saying, hey, wait a minute. Just because you're the world ruler, we've got some issues here. And that's why he's going to come down and overthrow him.

But look at verse 43. He will have power over the treasuries. The Libyans and the Ethiopians will follow at his heels.

Becca, can you go get the printouts off the printer upstairs, please? I'll show you something about Ethiopia and Libya here shortly. But it says in verse 44, news from the east and the north shall trouble him. Now, what's to the east in the modern day? What's due east of Israel? Well, I'll show you when we get these maps.

But it's Iraq. It's Iran. It's Afghanistan and Pakistan.

That's what's to the east. So he thinks he's taken care of whoever the king of the north is, the Russians or the European Union or whoever. He thinks he's taken care of Egypt and Ethiopia and Libya and all those nations down in northern Africa, especially northeastern Africa.

But just when he thinks he's got that handled, here come the people from the east. Now, they like to say, I've heard people say, well, the king of the east, that's going to be the oriental bloc. That's going to be Japan and China.

Maybe, but I'll tell you who's immediately to the east. It's the Iraqis and the Iranians and the Afghanistans. How many of those are there? There should be 10.

And for you who are listening remotely, this map is also in the folder under the Daniel study under handouts. But take a look at this map and you can see where Israel is. You can see where Jordan is.

See Ammon there, the big star? That's Rabbah. That's the Ammonites. That's why they call it Ammon.

Ammonite. Isn't that amazing? Ezekiel writing in the 500s before Christ, 2500 years ago. And Daniel writing 2500 years ago.

And today you have the Ammonites right there in Jordan. But look who's to the east. If news from the east is going to trouble him, where do you think it's going to be coming from? Iraq, Iran, way over there to the right.

You can see Afghanistan, Pakistan down below it. Possibly others in the Arab bloc. Maybe Saudi Arabia will come and join them.

That's to the east and south. So that bloc is going to get stirred up. Even though, see just below Egypt, the south, Sudan.

That's ancient Put. That's what they used to call, they translated here Libya, but it's actually Put. And Sudan and Ethiopia, you can see they're straight south and supporting Egypt.

And up to the north, look straight to the north. You have Turkey and above that, above the Black Sea, there's where Russia is. And then over to the northwest, you have Greece and all of the stuff that makes up the European Union.

So this is what the Bible is talking about. This is God's prophecy well before the time of Christ. News from the east and north shall trouble him.

He shall go out with great fury to destroy and annihilate many. He will plant the tents of his palace between the seas and the glorious holy mountain. This is what sets up the battle of Armageddon.

How come Armageddon is not up in the Fulda Gap in Germany? How come it's not down in North Africa, where Patton and Rommel and all those guys had their tank battles? How come it isn't over in Iraq, where we had the Gulf War? How come it's not on the Iraq-Iran border? How come it isn't over in Afghanistan? Or any one of a number of other places in the earth? The final battle that resolves history and sets up the time of God's kingdom is where? Within a stone's throw of Jerusalem, between God's holy mountain and the sea. It's incredible that of all of the possible places, and you look at the way things are shaping up, what is the worst hotspot politically and militarily in the whole world right now? It's right there, next door to Israel in Iraq, and the hotbed of terrorism, the hotbed of unrest, the focal point, why is there war in Iraq by the way? Why is the whole Middle East in turmoil? It would be a whole different set of issues if it were not for Israel, and for the United States' support of Israel. We're fighting the Iraqis because Osama Bin Laden was upset at the United States for its foreign policy in supporting Israel, and decided to attack the symbols of American power and try to influence American foreign policy.

That's why we had 9-11. And the Iraq war is a direct result of 9-11, because our president wisely decided, if we're going to fight terrorists, let's fight them on somebody else's ground. We can kill two birds with one stone.

We can get rid of a despotic, murderous, unpredictable, unstable regime that has already demonstrated that it's willing to cross its own borders and attack its neighbors down there in Kuwait. We'll attack that, and anybody who's mad at the U.S. will come meet us on that ground. And that's why we haven't had a terrorist attack here in four and a half years.

That and the great efforts of our intelligence services, our counter-espionage guys, the people who are responsible for our national security. We've taken the fight over where those people are and not allowed them to choose the ground. They tried to attack us in the United States, and they tried to choose the ground.

One of the first strategic principles of military conflict is pick ground that is favorable to you and

unfavorable to the enemy. And our ground here is favorable to the enemy and unfavorable to us, because we are so big, we can't defend everything. We can't defend every football stadium.

We can't defend every airplane and every airport to 100% certainty. So the most misunderstood element of our foreign policy, crafted by President Bush post-9-11, is we will create a situation where we will suck the terrorists into a place where we can deal with them with Americans who are wearing helmets and body armor and are riding around in armored vehicles and have loaded weapons and all kinds of options. And if they want to attack Americans, they can attack the best defended, best equipped, best trained, highly motivated Americans that we've got.

And that's our Marines and our other people who are over there fighting in Iraq and not hapless civilians trying to get groceries and getting blown up by some yo-yo with a couple of sticks of dynamite strapped to his waist. It is a brilliant strategic implementation of policy, and our President has taken nothing but abuse for it. But notice, we have had more success and accomplished more with fewer casualties than any war in history in Iraq.

And no credit is being given because, again, we live in an evil and fallen and woman-riding-the-beast society. But look at that map. This is what the end of Daniel chapter 11 is talking about.

And never before in history has the alignment of powers and the circumstances matched these 2,500-year-old prophecies like they do today. Actually, it's closer to 2,600 years ago now. But that's what you see.

The Ammonites. Who would have ever thought the nation of Moab was wiped out by the time of Ezra and Nehemiah. There were no Moabites.

Moab was gone as a nation. And they're only mentioned in the Word of God retrospectively. But they're back in the nation of Jordan.

Because to define the nation of Jordan, you have to talk about Edom to the south, Moab in the middle, and Ammon to the north. That's the only way you can fully comprise what used to be those three nations under what is now Jordan. So, he will plant the tents of his palace, yet he shall come to his end and no one will help him.

No one will help him. He crafted this great alliance. He had everybody on board.

They're all friends. The world is at peace. And yet, the king of the north is after him.

The king of the south is after him. The king of the north has allies. The king of the south has allies.

And just when he gets them pushed back out of his way, news from the east and news from the north shall trouble him. He thought he had the north squared away, but apparently not. So, he's going to go forth with great fury to destroy Nabata.

He's going to mass his armies and remember in Revelation where it says the blood will run as

high as the horse's bridles for 180 something miles. Well, you know where those 180 something miles are? Between the seas and the glorious holy mountain. One end of it is in the valley of Armageddon and the final denouement, the final coup de grace in every other French word I can think of is going to take place right there in that valley.

Har-Megiddo. The mountain of Megiddo. The valley that that mountain forms.

That long area. These great armies are going to mass and just when the conflict is at its highest and he thinks he's going to prevail and establish himself, the Lord Jesus Christ is going to return and all of these conveniently co-located enemies of the people of God are going to be annihilated by the Lord Jesus at his coming. Well, this brings us to chapter 12.

Let's take a look at just the beginning of this. Now, you say, Sam, wait a minute. It looks to me like you've got this out of order because didn't we just talk about the Antichrist and the Battle of Armageddon and all of these conflicts taking place in Israel? And now it says, at that time there shall be a time of trouble.

It sounds like the time of trouble is after all of this. This is the word etz in Hebrew. We saw this when we studied Ecclesiastes chapter 3. There's a time for this and a time for that.

Etz. And notice, just look at the immediate context here. At that time, at that etz, Michael shall stand up, the great prince who stands watch over the sons of your people, and there shall be an etz of trouble.

A time of trouble, such as never was since there was a nation, even at that time. And at that etz, your people shall be delivered. This is backing up and saying, this is the time when Michael will stand up.

This is the time when there will be trouble. And this is the time when people will be delivered. All of these are the same time.

The time that was described in the preceding verses in chapter 11 is the time when Michael stands up. It is the time of trouble, and it is the time of deliverance. If you're going to try to establish chronology, you can't say, well, it can't be both the point at which there's the great trouble and the point at which there's great deliverance.

You can't have trouble and deliverance at the same time. Once you're delivered, you have no trouble. But this etz is the word that comprises this entire period.

It covers this entire period that has been described in the preceding verses. So, I mean, think about it. Daniel is back here in 5-something, 530-something, 540-something B.C., and he's been talking about immediate and near-term future events, the coming of Antiochus and so on, and then it lifts up and talks about this time at the end.

It is not the time of Antiochus in which there's going to be this great trouble. It's not the time of

Antiochus in which there's going to be this great deliverance. It is not the time of Antiochus in which Michael, the great prince, is going to stand up.

He says, no, no, this time I just got through talking about where the king of the north and the king of the south are in trouble and news from the north and east, and he pitches his tent, but that's the time, this future time, the time of the end, the time of the latter half of the seventieth week. That's when all of these things are taking place, and he makes it clear. And at that time your people shall be delivered.

Now, there are a couple of things we want to look at here in terms of Michael, the great prince, who is Michael? Which is really a funny question if you think about the Hebrew meaning of his name, because we're saying, who is, who is like God? Who is, who is like God? What does it mean that he stands up? What does it mean that he's a great prince? Well, we're going to pause here and take our break, and when we come back, we're going to figure out what is going on with Michael, because there are some real strange ideas about Michael that are wildly popular and that float around. What does it mean that he stands up? That's what we'll look at when we come back from our break.