

Daniel 06-06-18b

We come now to the final section of Daniel chapter 12. From the time that the daily sacrifice is taken away and the abomination of desolation is set up, there shall be 1290 days. Blessed is he who waits and comes to the 1335 days.

But you, Daniel, go your way till the end, for you shall rest and will arise to your inheritance at the end of the days. And that's the end of the book. Daniel doesn't add anything.

The angel has told him twice. The prophecy is finished. Seal up the words of the book.

So, Daniel, it's kind of like at the end of a blue book test we used to have at school. They'd say, pencils down, and you just stop. And that's what Daniel does.

So, what does this final section communicate to us? It's generally, when you come to the end of a book, you will have some sense of completion, some sense of fulfillment, some sense that you have come to a great stopping place. This is one of the complaints about the Gospel of Mark, is that in chapter 16, after verse 9, basically in verse 8, it talks about the women who went to the tomb and found it empty and came back, and then it just breaks off. And it was so disturbing that there have been several endings of Mark that were written in the early days of the church trying to finish up the book.

And the ending that is in most modern Bibles is marked with an asterisk, and it says, well, this is not in the oldest and best manuscripts. It's acknowledged to be late and by a different author and so on, because it talks about going into all the world and preach the Gospel to every creature, and these signs shall follow them that believe. They will play with snakes and drink poison and so on.

And of course, that's spurious. It's not inspired. It's not a part of the Word of God.

And the whole ending of Mark needs to just be scratched out. Mark may in fact have written an ending to his book, but evidently God was unhappy with it because it disappeared. And maybe Mark did a great job, or maybe he never finished.

Maybe something happened to Mark just as he got to that point in writing down the preaching of Peter. As we know, it's very unlikely that Peter was literate. This is why there is a difference in style between 1 Peter and 2 Peter, because written by two different scribes, no doubt.

Written on different occasions, different circumstances. And with Mark, the ending has been lost. It's very likely that if there was an ending and it was on the final page, it's very easy to lose the last page.

You may have seen paperbacks where the back cover will come off and people get real frustrated because they don't notice. They read the whole book, and when they're looking for the ending, the page is gone. Well, Daniel ends right here.

He says, You will arise your inheritance at the end of the days. Daniel says, That's all I need to know. And he finishes.

Well, why this particular information? We've already been given some lengths of time earlier in the book. Remember the prophecy of the 2300 days? The time times in half a time? The 70th week? Seven years? So, what's going on with this? Well, let's begin at the beginning of this little section. From the time that the daily sacrifice is taken away and the abomination of desolation is set up, there shall be 1290 days.

Now, we've already studied the chronology of the 70th week in two or three of our different studies. We've looked at it in Ezekiel. We've looked at it here in Daniel.

We've looked at it in Revelation. We've looked at it in connection with numerous other studies. It is the halfway mark of the 70th week.

At the beginning of the week, the Antichrist makes a covenant with Daniel's people for one week. We know this from way back in chapter 9, verse 24. Seventy weeks are determined for your people and for your holy city.

There are the sixty-two and seven weeks that have already passed. After the sixty-two weeks, Messiah shall be cut off, but not for himself. The people of the prince who is to come shall destroy the city and the sanctuary, the end of the flood, till the end of the war.

Desolations are determined. Then he shall confirm a covenant with many for one week, for seven years. He will bring an end in the middle of the week to sacrifice and offering.

In the middle of the week. So, he promises seven years, but he only goes three and a half years, and then he breaks his covenant. And he puts an end specifically to sacrifice and offering.

Now, we have words there for sacrifice and offering that are the zabach, is the word for offering, Z-A-B-A-C-H. We get the word for altar from this. You put a name in front of that and it's the place of offering or altar, mizbeach.

So, the sacrifice is zabach, and offering is minkah, which we've studied in detail in the Levitical offerings. So, these are the daily offerings. There are zabach offerings, there are minkah offerings that are made on a daily basis.

Now, here in chapter 12, the word that's used is just daily. You'll notice the word sacrifice is in italics. But, as has been demonstrated previously, the daily is a reference to the sacrifice.

It's the daily ritual, and it comprehends the whole daily worship system. So, from the time that the daily is taken away, the daily ritual procedures at the temple, that's in the middle of the week, three and a half years. When you're using 360-day prophetic years, how many days are in three and a half years? Well, I'll save you the math.

It's 1,260. 1,260 days. Seven times 300 is 2,100.

Seven times 60 is 420. 2,100 plus 420 gives you 2,520 days in seven years, right? Right? Somebody nod their head. I'm an English major.

2,520 is the number of days, 360-day years in seven years. Half of 2,520 is what? 1,260, right? So, the 70th week is going to begin, and 1,260 days of it are going to run, and right at the center point, the Antichrist is going to break his covenant with the people, and put an end to the daily, i.e., the sacrifice and offering, that he allowed them under that covenant to perform. Sacrifice and offering are cut off.

Now, this says, from the time that the daily is taken away, and the abomination of desolation is set up, those things are going to happen basically on the same day. He's going to say, no more worship of the God of Israel in this place. This is what you will worship, and he's going to set up whatever this is, and it'll happen in a day.

From the time that that happens, there shall be 1,290 days. Now, wait a minute. I thought we're exactly halfway through, so in the 70th week of Daniel, there ought to be 1,260 more days to run, but this says there will be 1,290 days.

So, something is going to go beyond the end of the 70th week of Daniel by 30 days, right? What happens at the end of the seven years? What ends the 70th week of Daniel? It is the return of the Lord Jesus Christ. You've got the battle of Armageddon. You've got the armies coming down pursuing the Antichrist, and his whole thing has gone south, and those people are going to overrun him and overrun the holy people, and there's this big mishmash going on in the region of Israel, and north of Israel, and a little bit west of Israel, of Jerusalem, all the way up that big, long valley.

The blood's going to run as high as a horse's bridles for 180 odd miles, right? All of this. What brings this to a conclusion? The Lord Jesus Christ descends from heaven, and He doesn't just have a shout in the voice of the archangel and the trumpet of God, and the people of God don't go up and rise to meet Him in the air. That's the rapture seven years earlier.

This is the second coming, and He descends with clouds. These are clouds of His saints. He's going to come down and plant His feet on the Mount of Olives, and as soon as His heavenly sandals touch that mountain, it is going to split half to the north and half to the south, and it is going to create, there's going to be this huge earthquake.

It's going to create a way of escape. It's going to create a new river. The fountains are going to be discovered that are going to send water out from under the temple mount from the place where Ezekiel's temple will sit, and that is going to end the tribulation period.

It's going to end the bowl and trumpet and seal judgments, sort of in reverse order. The seals, the trumpets, and the bowls. All of those are going to come to an end at that time.

So that's 1260 days. Now, 1260 days, Antichrist cuts off sacrifice and offering. 1260 more days, the Lord Jesus Christ comes back.

It's not like the rapture where the people in the tribulation are up in the hills saying, how long, oh Lord? They'll know exactly. They can look at the calendar. They'll know when He's coming back.

Once He comes back, and there is this resolution of the battle of Armageddon, and the blood runs high as the horses bridle, and people are slain, the enemies are destroyed, Antichrist is destroyed, the beast, the false prophet thrown into the lake of fire and so on. This passage says, after that abomination of desolation, it's going to be 1290 days. There's going to be some kind of a 30-day period that follows the end of the tribulation.

What's going to happen in that 30-day period? Well, let me ask you this. Do you think that Jesus would descend, split the Mount of Olives, huge earthquake, mass destruction everywhere, hundreds of thousands of people slain on the battlefield, and two hours later, He would walk into Jerusalem and say, okay, let's crank up the kingdom. There's a huge mess, right? Unless Jesus supernaturally speaks a word and vanishes all of the corpses and vanishes all of the rubble and instantaneously creates a new city, there is a lot of aftermath.

Do you remember the film after Hurricane Katrina? And they were showing the devastation down in New Orleans and Mississippi and all along the Gulf Coast there. How long has it taken them to clean up that mess? Well, they're still cleaning it up. They're still bulldozing stuff out of the way and trying to rebuild civilization down there.

And it's been months and months since it took place. Well, there is a period of time and not only for physical cleanup, but what happens when Jesus returns and slays all of these enemies? Then what? Well, what did our chapter tell us? What did Daniel chapter 12, verses 2 and 3 tell us? Many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. Remember in other passages, we've seen in Ezekiel where God says, I will cause you to pass under the rod.

Some of you will enter into Jerusalem and some of you will not. Jesus said, you will see many coming and sitting down with Abraham, Isaac, and Jacob in the kingdom and you yourselves thrust out. There is a sorting out process, isn't there? And it is going to begin in this month following the resolution of the battle of Armageddon.

There is 30 days after the end of the tribulation where these things will evidently take place. The dead are going to be raised and once they're raised, there's going to be celebration, there's going to be adoration, there's going to be an update. All of these old saints, Uriah the Hittite and Rahab the harlot and Naaman the Syrian and Joshua and Caleb and all these other old parties are going to come bursting up out of the ground.

John the Baptist, the last and greatest of the Old Testament prophets is going to come busting out of the ground. And there's going to be a time of rejoicing, there's going to be a time of celebration, but there also needs to be a time of organization. There are going to be announcements, there are going to be allocations, there are going to be assignments, there

has to be communication.

And people aren't just going to burst forth in their resuscitation knowing everything they need to know. There's got to be a process, there's got to be some sorting out. You people go here, you people go here.

Get in line, we're going to pass you under the rod and so forth. Now, that process, I believe, is going to take these 30 days between the 1260 and the 1290. And the cleanup, in fact, the cleanup is going to go on into the Millennial Kingdom.

We know from other passages that it's going to take 7 months to stake out the radioactive debris and bury the dead and so on, which is going to extend into the first year of the Millennial Kingdom, still doing cleanup. But to organize the people, and what is the context here in the book of Daniel? This chapter, this message, is introduced with the idea that many who sleep in the dust of the earth will awake, and that there are two different kinds of resurrection. Everlasting life, shame and contempt.

That is going to sort itself out in this month, this 30-day period. It's interesting to me that on a 360-day year, every so often, every 17 years or so, if I remember right, and I could well be remembering wrong, but every so often, the Jews have to throw an extra month, a 13th month into their calendar. It's not every 17 years.

It's like two times every 17 or 18 years. I forget what it is. The priests have it all figured out.

You can review your Hebrew calendar principles. But on a lunar calendar, on a 360-day year, it very quickly gets off because you're losing five days, and so every seven years, you've added 35 extra days. So every six to seven years, they have to throw in another month to correct the schedule back to where it belongs.

And wouldn't it be interesting if this year that ends the 70th week is one of those 13th month years where an added month is put into the calendar before Rosh Hashanah, before the new year begins, that begins with the Feast of Trumpets followed by the Day of Atonement followed by the Feast of Booths. But when they throw in the 13th month, they throw it in right before the beginning of the year. So this would sort of make sense, wouldn't it? 30 days.

1,290 days. Blessed is he who waits and comes to the 1,335 days. Now, we've added another 45 days beyond the 1,290.

So the 1,260 comes. Tribulation ends. 30 days go by.

You have this sorting and organization and beginning of the implementation of the kingdom, getting everybody sorted out into their allocated spaces, getting them ready to take hold of whatever inheritance they have or say goodbye to whatever inheritance they don't have. Then he says, blessed is he who waits and comes to the 1,335 days. Now, what does this signify? You have 30 days extra.

Now we have 30 more days plus 15 days. So a month followed by another month followed by a half a month. Can you think of a month where there's something that happens at the beginning of the month and goes for 30 days and then there's something that begins at the beginning of the following month and it goes for 15 days and then another thing happens.

Think about your feast schedule in Israel. Do you remember at the beginning of the fall feast cycle they begin one month before Rosh Hashanah the head of the year, the blowing of the trumpet to herald the new year. What do they do for 30 days before that? They blow a trumpet every single day, don't they? For 30 days before Rosh Hashanah there's a blowing of a trumpet and then they have the final big blowing of the trumpet on the feast of trumpets which is Rosh Hashanah.

Remember that? We covered it when we were studying the fall feasts. What does the trumpet call? What does the blowing of the shofar do in Israel? It is a call to assembly, isn't it? It is a call to assembly. Remember they blew the trumpets when Joshua marched around the city of Jericho.

It is a call to assemble. It's a call to arms. It's a call to battle.

It's a call to be where you're supposed to be doing what you're supposed to do. And so from 1260 to 1290 in terms of days you have this sorting out process. Then for another 30 days I suggest you have the calling out.

What happens after Rosh Hashanah in the fall feast schedule? By the way, what do the fall feasts foreshadow? Second coming of Christ, right? Spring feasts are the first advent. Fall feasts are the second advent. So we're not out of our element, we're not out of our depth citing the fall feasts in terms of the second coming of Christ here, are we? They blow the trumpet for 30 days.

They're really the beginning of the fall feast which is a celebration of the harvest, celebration of the ingathering, right? Isn't this the harvest and the ingathering of God's people? Gathering the wheat into His barn, getting rid of the chaff. Well, the first events that take place in Israel are this blowing of the trumpet for 30 days before the feast of trumpets. Then you have that feast of trumpets, Rosh Hashanah, the head of the year.

Then what happens? What's next in the fall feast schedule? Count off how many days. Oh, you're so rusty on the fall feasts. What happens on the 10th? Day of atonement.

Day of atonement. The high priest goes in and does his thing and the blood that is offered for the sins of the people, the priest offers sacrifices for himself, sanctifies himself, and then he goes in and offers stuff on behalf of the people. And you have Ezazel and you have the... Oh boy, don't get me started on Ezazel.

The National Geographic talking about the Antichrist and Ezazel and the Book of Enoch and all the rest of it. But that's the scapegoat, remember? And the sins are carried away into the

wilderness and so on. That's on the 10th day.

The high priest goes in and does his thing on behalf of the people. Then what happens? What's the next thing in the fall feast schedule? How many days go by? Oh, five days. Five days.

What happens on the 15th? What do we call the feast? Sukkot. Booths. Sukkot.

Now, do you find it significant at all that you have 30 days of trumpet blowing, then you have 10 days from Rosh Hashanah to the Day of Atonement, and then you have five days until Sukkot? What does the Feast of Booths foreshadow? God dwelling with us. God with man. It is the Millennial Kingdom.

You're back to dwelling under the branches of the trees like the Garden of Eden type of thing. God with us. Emmanuel.

It's the fulfillment of the promise of Christ's birth that should have happened at the first Advent is now happening at the second Advent. So, you have 30 days of trumpet blowing and then you have 15 days of sanctification and preparation so that you can dwell with God for this holy week. So, now we go back and we say from the middle of the tribulation period until the end, there will be 1,290 days.

There's an extra month in there for administration and cleanup. But, blessed is he who waits and comes to the 1,335 days. Those who wait, wait on the Lord, be of good cheer, He shall strengthen thine heart.

They who wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary.

They shall walk and not faint. Blessed is he who waits. Blessed is he who comes to that 45 days after.

Who hears the call of the trumpet. Who responds to the call of the trumpet. Who recognizes the beginning of God's new year.

Who spends the ten days in preparation and comes to the day of atonement and receives the blessing and the benefit of the high priestly ministry in applying the blood and covering over sins. Sending them away into the wilderness to not be dealt with until a later time which will be the end of the millennial kingdom where there is the sheep and goats judgment. And who is thus having made himself pure and white and refined comes to the end of those days and is ready to dwell with God.

Blessed is the one who waits. Blessed is the one who comes to. The word for come to here is not halak or bo, which are both words that are often translated to come to in Hebrew.

Halak, you know, to walk, to come, to go. Bo, B-O means to come to a place. Neither one of those words is used here.

This is the word that means to reach out and touch. To reach a thing. And in the metaphorical sense it means we say, well, I finally reached my destination.

Well, it's not a literal stretching forth of the hand but it has the implication I extended myself, my journey proceeded until I reached my destination. I started from a place and so there's a visual, there's a mental image of reaching your goal, reaching your destination, reaching up to an achievement. That's what's inherent in this Hebrew word.

By the way, this is the very same word that was used in Esther. Remember when Mordecai is trying to encourage Esther because this decree has come out and Mordecai is in sackcloth and ashes, he's wailing and he sends a message to Esther and he says, who knows but that you have come to the kingdom for such a time as this. The word come to is this very same Hebrew verb that means who knows but that you have attained to, that you have reached this place of royalty for such a time as this.

Those who wait will attain, will reach, will come to the 1,335 days. Now, do you think Daniel is in this category as he demonstrated through these 12 chapters his love for God, his faith, his obedience? The final word in the book of Daniel is personally to Daniel and it says, you, Daniel, go your way until the end. Daniel is going to go the way of all the earth.

Daniel is going to be gathered to his people. He's going to sleep with his fathers until the time of the end. Then it says, you shall rest, that's why we say RIP on the gravestones, and you will arise.

How can people say there's no resurrection in the Old Testament? You go your way, you will rest, you will arise to your inheritance at the end of the days. Daniel is going to have an inheritance at the end of the 1,335 days. Daniel will be in the land.

He has an inheritance. He will be there with Abraham, Isaac, and Jacob with a portion. What is it that Daniel has never had? Daniel was taken as a youth.

What does chapter 1 and chapter 2 tell us about? He never had an inheritance. He never had a heritage. He never had a family.

He never had offspring. This is the way the book opens, but how does the book close? By the grace of God, by the power of God, and because of the faithfulness of Daniel in purifying himself, making his garments white, refining himself, pursuing not just knowledge, but wisdom, he could easily have made a living for himself in the Babylonian Empire, in the Persian Empire, just by dispensing knowledge. But Daniel has sought to understand.

It has grieved him when he didn't understand. And God sent angels to teach Daniel and to make him understand and to disclose to him the things that would pertain to the people of God and to the plan and the purpose of God. So now he says, Go your way.

You shall rest. You will arise to your inheritance. It is a promise of God.

Whatever happens to Daniel from this day forward, he has the sure promise of God that his inheritance is there. What a great... Can you imagine if tonight when you went to sleep and you woke up at 2 a.m., or maybe you don't go to bed until 2 a.m., maybe you wake up at 3.30 a.m., and there is the angel of God with a message from God to you, and he says, Don't worry. You have an inheritance.

You're going to fall asleep, but when you wake up, you are going to be in God's kingdom. You're going to be shining like the sun. You are one of those that has washed his garments, has purified and refined himself, and you have an inheritance.

Kill me? Kill me now. Why take a chance on messing anything else up? Let's just go and move into the eternal future. I mean, it would be a wonderful assurance, a wonderful comfort.

Well, guess what? God has given us that assurance. We do have that promise. By faith and patience, we inherit the promises.

Paul says, You have an inheritance, incorruptible and undefiled, waiting for you in heaven. Jesus said, Don't lay up treasure on earth. Lay up for yourselves treasure in heaven.

And he said that to the Israelites. We can do the same thing in spades because we have the presence and power of the Holy Spirit as they never had it. We have opportunities.

We have insight from the Word of God that they never had. And if we trust God, if we see the example of Daniel and say, Whatever God allows life to throw at me, look at the example of Job. Whatever God allows the enemy to throw at me, though he slay me, yet will I trust him because I know that I will rest.

There remaineth a rest for the people of God. We went through Hebrews 3 and 4 talking about there remains a rest for the people of God. We will enter rest and we will arise to an inheritance at the end of the days.

It is a great and precious promise. And if there isn't anything else that we remember in the long term from the book of Daniel, look at the life of Daniel. What was unfulfilled in this life in terms of family, in terms of land and prosperity and security and peace and rest.

He was taken to a faraway land. He was beset. He was betrayed.

He was thrown to the lions. His life was threatened. Regimes changed and the future was uncertain.

But what does he have that can never be taken away? He has an inheritance from God. It is a sure promise. Once Daniel writes that down, he says, You know what? That's all I need to know.

And it ought to be good enough for us. It ought to motivate us and encourage us to live our lives in the light of God's word and enter into God's promised rest, knowing that there is an inheritance incorruptible and undefiled that awaits us at the return of the Lord Jesus Christ.

Well, this has been a fascinating study.

It has given us insight along with Ezekiel and Revelation into things which will shortly take place. We know that the end of this phase of human history is near. It was 4,000 years from Adam to Christ.

It has been 2,000 years since Christ. There are 1,000 years for the millennial kingdom. And we have a very short time remaining to us.

Of course, our time on earth is limited by either the return of the Lord Jesus or our death, which is essentially the same thing. And how many days remain to us? The older you get, the more often you have acquaintances and associates of acquaintances and you hear about someone going to the doctor and getting bad news. I just have heard several deaths and predictions of death this past week.

Someone went to the doctor and they've got a tumor and they've got lung cancer. And the doctor says, well, you've got six months at most. So make your peace and settle your affairs.

Somebody associated with a close friend of mine. Well, no man knows the day or the hour of the Lord's return because generally speaking, no man knows the day or the hour of his own death. And that for us is the return of the Lord Jesus.

So how many days do we have left and what are we going to do with them? Well, Daniel is an inspiring example of taking adversity, taking dark prospects and converting them into a life that has eternal impact and has an eternal inheritance by faith. Daniel trusted God and he let nothing sway him. Nothing swerved him off the path.

None of the devil's deceptions, none of the twisted truths, none of the dismaying features of history knocked him off his path and off his course. And God has preserved his life as a parable, as a lesson, as an example for us. Well, it's been a great study as I say and we will start our new study next Sunday in the Gospel of John and that will occupy us for some time to come on Sunday mornings.

But for this morning, we'll close in a word of prayer. Father, thank you for the truth we have discovered in this great book. May God, the Holy Spirit, impress them on our hearts, help us to live our lives in a way that is pleasing in your sight, glorifying to the Lord Jesus Christ.

We ask it in his name. Amen.