

Kings and Prophets 17-07-27

This is Thursday, the 27th of July 2017. We continue our study of Kings and Prophets. We are in the closing moments, the closing verses of the book of Daniel.

We'll finish that and position ourselves, orientate ourselves, as they used to say at the basic school, and move forward in our study tonight. Let's take a moment to go to the Lord in prayer, dedicate our time and our concentration, cultivate the ministry of God's Holy Spirit, and think of ways that we can bless and be a blessing in our fellowship, whether near or far, and then we'll begin. Father, we thank you for another opportunity to spend this time in learning the truth of your word, seeing its pertinence and applicability to our own lives, seeking to be in your presence and to live before you in a way that reflects your glory to those around us, so that they will see Christ in us, ask us a reason for the hope that is in us.

We know that your word is a lamp to our feet and a light to our path, and we pray that this portion will serve to illuminate our thoughts and our actions in the days ahead. We ask it in Jesus' name. Amen.

Well, this book of Daniel, even in our overview over the past many weeks, is very fascinating. You could spend as much time as you want and never plumb all of its depths. But we've come to chapter 12, and we saw last time that it opens with the appearance of Michael, your prince.

Your being Daniel, being representative of the nation of Israel. So this is the angel, the guardian angel, if you will, for the nation. And there's an interesting thought there, that as goes the nation in the Old Testament, so goes the individual believer in the New.

Many of the things we see by way of God's dealings with his people, Israel, as a nation and as a people, are reflecting principles that affect us as individual believers in this age. Matt, you want to hit that space bar? Oh, is it? Oh, it said zero. I thought my time was gone.

We just barely began. It counts up. Good.

I think I requested that and then I've forgotten. Good. Well, we've got all the time we need.

And then some. So as we approach Daniel 12, you see, at that time Michael shall stand up, the great prince who stands watch over the sons of your people. And you think, well, this is great.

He's the guardian angel of the nation. So whatever distress and whatever hardship we have seen in these preceding chapters, and you remember that 10, 11, and 12 of Daniel is all one revelation. Chapter 10 was the introduction.

Remember that lengthy introduction? Chapter 11 gives the detailed sequence of events. Remember, it's so involved and so detailed that we just sort of used some samples and showed how there was an immediate fulfillment in the following days of the Persian Empire and the Greek Empire. And then it kind of lifts off the ground like an airplane on the runway and begins

to overlay and overlap.

And you begin to see the end times showing through to a greater and greater extent. So that about halfway through chapter 11 and two-thirds of the way through chapter 11, you begin to see things that don't have a complete historical fulfillment, because these are now talking about the end times. And there's this back and forth.

You see the past and then you see the future. You see the past and you see the future. And we're going to have a similar notion coming up in something we'll talk about a little bit later this evening.

But just remember that there's a great deal of substance. Daniel told us at the beginning that he came to an understanding of this vision. He says Daniel understood it.

But here's what we notice. There is a lot of bad times in store for God's people. Remember that? They are not going to have suzerainty.

They are not going to have sovereignty. They are not going to be their own nation with their own borders and with authority vested in their own king. They are going to be whipsawed.

They're going to be overrun. The king of the south is going to cross their land. The king of the north is going to attack across their land.

They're going to be a battle ground and a highway for bigger and more powerful armies and empires to do battle. And eventually some of these kings are going to look around and say, I'm kind of tired of these people here in the middle. I'm going to attack them directly.

But they're a side issue. They're just a field on which other events and larger and more powerful entities play out their political and military ambitions. And this is kind of depressing.

What happened to the glory days of David and of Solomon and the great promises that God made about the land and David not liking his son to sit on the throne and their borders extending all the way to the great river. And you remember if Israel's borders extend to the great river that means Babylon doesn't own them. They own Babylon.

Assyria doesn't own them. They own Assyria. But everything that Daniel sees in this preview of coming attractions shows Israel to be a side issue at best.

And the people of God are caught up in events that are beyond their control. And it doesn't seem as though God is in the mode of intervention. Where are the great days where God would intervene? And here's Pharaoh and his armies pursuing them and backing them up against the sea and God intervenes.

Here's the pillar of cloud and the pillar of fire. Here is 186,000 slain overnight and the invading and besieging army is gone. What happened to that? And you wonder and Daniel wonders.

Well as we come to chapter 12, at that time, at what time? At the time that all of these woeful and depressing prophecies are coming true and especially at the time where we've lifted off from historical ground and it's proleptic, it's anticipating, it's looking forward to the time of Jacob's trouble, to the end time. At that time, Michael, your prince, will stand up. And you say, ah, finally! Vindication! Salvation! Deliverance! Now it's going to happen! Michael the great prince is going to stand up! Okay! Game on! Right? Look at the next verse.

At that time Michael your prince stands up and what? There will be a time of trouble such as never was since there was a nation. When Michael stands up, it just gets worse. That's not what I expected.

That's not what Daniel expected. I suspect when the angels got this word from the great book of truth that's written in heaven, they weren't expecting it. So Michael is going to stand up and everything gets worse.

A time of trouble unmatched since there was a nation. Not in the days of the Assyrians, not in the days of the Babylonians, not in the days of the Ammonites, or the Hittites, or the Edomites, or any of the other ites that ever attacked Israel. Not in the worst days of the Philistines, not in the worst days of the judges when you remember the king came up and was cutting everybody's thumbs off.

Not in the days of Saul where he was battling for the survival of the infant nation. Not in the days of Pharaoh coming to pursue them. There's never been a time of trouble like this right after the great prince stands up.

Well this suggests to me two things. It doesn't suggest anything to you. It suggests two things to me, to my mind.

First of all, notice that Michael the prince stands up before the time of trouble comes, which I think is a lot better than him not standing up until afterward. How bad would it be if he didn't stand up until afterward? I heard a great quote, and I need to look it up and get the precise wording of it, but I was listening to an audio book and driving and my memory has never been photographic and it's now only sort of a rude pencil sketch. But the gist of it was some great Chinese philosopher in 200 B.C. said that the part of wisdom is the part of wisdom is to maintain order, not to restore it.

Think about that. The part of wisdom is to maintain order. In other words, if you start out in a new house and you've got a garage that's largely empty and you put in some shelves and put a couple of cans of motor oil and some things in there, maintaining that order is wise.

Letting it look like my garage and trying to restore it is not wise. The part of wisdom is to maintain order, not to restore it. Because to do the latter is like waiting until the larder is empty to go searching for food or to start manufacturing weapons after the war has started.

That's also a loose quote from the Chinese guy. I'll look it up one of these days. I like the

thought, and here's the thing.

Michael the Prince is going to stand up at God's behest before this time of trouble such as never has beset the nation comes. He's already there. And when the time of trouble comes, God's provision is there in advance.

God's provision, here's my thought now, God's provision comes in advance. It does not stop the trouble for the people of God. It preserves the people of God through the trouble.

When Pharaoh pursued them, Moses was already there with that wonderful staff. It didn't stop the Israelites from coming, but Moses with the staff and the power of God and his obedience in invoking that presence and power of God delivered them through a terrible night. The presence and power of God does not deliver us out of trouble, but it is there in advance to see us through trouble.

Now, immediately your mind might run to the tribulation and say, well, is that what's going to happen to the church and we're going to have to go through the tribulation and God's going to deliver us through? No. Different kind of a subject. We're talking here about Israel, and Israel is not raptured out of the tribulation.

Wouldn't that be interesting if we get raptured and then Israel gets raptured as well and the tribulation is just for all the ungodly nations of the earth and God lets Antichrist play with them for three and a half years and then he pours out the bowls and breaks the seals and blows the trumpets and there's no people of God here and it's just all the ungodly upon whom the wrath of God falls. God's people are here. That is the 70th week of Daniel, it is referred to here, and God's people are here and these people are going to be delivered through.

When is it that we go through trial instead of being delivered out of it? It's not the tribulation, it's now. Jesus promised in this world you will have tribulation. We have it now.

We go through our tribulation now. But just know that God's provision is there in advance. Michael the prince stands up ahead of the time of trouble.

Now, if you think about that pattern, and I've reviewed some of the times where God has delivered his people, there seems to be kind of a pattern. Noah went through a lot before the judgment of the flood delivered him and his family. And he was not wafted up on flowery beds of ease into a cloudy perch to watch the flood.

He was in the ark and for 14 months he bobbed around and sat on a rocky crag waiting for the water to recede. There's a sense in which he was delivered from it, but there's also a sense in which he was delivered through it. You look at Israel being delivered from Egypt.

They had hard bondage. You'll make your bricks without straw, your midwives are commanded to kill the male babies and so on. And then you had the nine plagues plus one, right? And they saw the darkness.

They saw the extent of the devastation wrought on Egypt. And they went through several of the plagues, not all of them. Some of them did not strike Goshen, but many of them did.

And the last and final incursion of death for the firstborn was on anybody that didn't have the blood on the doorpost, Israelite or Egyptian immaterial. So there is a second observation. The first observation is God will make provision for his people in advance of troublesome times.

The second observation I would offer you is God's greatest deliverance comes after the greatest troubles. Over and over again in Scripture, why couldn't God have prevented the apostles from ever being arrested instead of Peter being in chains into the middle of the night? Paul and Silas being beaten in Acts chapter 16 in Philippi. Paul being given the forty stripes minus one three different times, stoned and left for dead in Lystra, shipwrecked, bit by a snake, all kinds of hardships he gives the list.

Couldn't God have just delivered him out of all of that? But where is the glory of God shining brightest? It is when we persevere through times of trial and the greatest deliverance and the greatest glory for God comes after our greatest times of stress, our greatest times of hardship, our most severe tests. The greater the test, the greater the deliverance and the reflected glory of God when we persevere in faith and obedience through it. Tiny tests, somebody was just mentioning the great life of ease that they have over in places like Dubai where there is just oil money flowing all over the place and everybody is rich and famous and has luxuries and a huge economy and everybody is young, they kick you out when you get old.

Well, how easy is it to evangelize in a place where everybody has a surfeit of everything? There is no sense of need. We appreciate the Lord Jesus Christ and we appreciate the grace of God when we are brought to cognizance, when we are brought to awareness of our need and our insufficiency. This is the great principle of AA and a lot of the other STEP programs like it.

You have to first recognize that you need something outside yourself before you can recover. You have got to acknowledge that there is an insufficiency in and of myself. And the greater that recognition, the greater the appreciation for God and His grace and what He brings to us in Christ.

And sadly, many of us have to be brought in a very severe fashion to that point in order to come to salvation. But hopefully, the part of wisdom is to maintain the knowledge of our dependency and our blessing in God's grace, to maintain that awareness and not have to be brought back to it subsequently. So that's all in Michael the Prince standing up and then there comes a time of trouble such as was never seen since there was a nation even to that time.

And at that time, your people shall be delivered. It's no accident. If I was making the plan, it would be reversed.

At that time, your people will be delivered. And then Michael the Prince is going to stand up and he's going to put a big can of whoop them on to all of these enemies. I get the people out and I

send Michael.

He's got the sword, he's got the rod of iron, he's got whatever it is he's swinging and he's going to make hay out of all of these enemies. It's the other way around. He stands up.

Troublesome times like never before. Then we're delivered. Why? Think about this life.

We don't get saved and get transported to heaven. We get saved and then we really start living life in a way that counts. And we learn lessons that will stand us in good stead throughout eternity.

We come to appreciate just how valuable the Lord Jesus Christ is as we push through various trials. James talks about that. Count it all joy.

Why? Knowing. Knowing. And notice that this is a necessary precursor to resurrection.

Once the people of Israel have gone through this time of trouble, now everyone found written in the book is going to be delivered and many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. When it says the many, it doesn't say everyone who sleeps in the dust will awake, does it? Who is going to awake? Who are the many? If you think about your time and you've got a dispensational framework in your brain, which is the only way to make any sense of scripture in my view, seven years prior to this, you have the rapture of the church. Thessalonians, Corinthians, moment, twinkling of an eye, the last trump, dead in Christ rise first, we who are alive and remain caught up together with him, so shall we ever be with the Lord, caught up to meet him in the air.

Jesus comes in the air, rapture of the church, church age ends, time of the Gentile ends, more about that shortly, then Daniel's 70th week clock starts ticking again. It got stopped at the end of the 69 weeks when Messiah was cut off, but not for himself. And you have this intervention, you have this parenthesis of the age of the Gentiles, Jerusalem trodden underfoot until the times of the Gentiles are fulfilled.

So, up we go, away we go, now you're back in the age of Israel. And when the church disappears, a bunch of people are going to look around and say, you know, I think that Bible might be right, they're going to place their faith in Christ, they will be Old Testament saints, they will be under the law, they will be related to God through Abraham, in the same way that Ruth and Rahab and Uriah and the Gentiles who came to, who's the general I'm trying to think of, Naaman, the leper. You come to faith because you connect to Israel, and you're connected.

Remember, and by the way, just as a side note, we were thinking about this on Sunday, we had a great Sunday school lesson down here at the church, talking about, in Galatians, where Paul is arguing against the Judaizers, and saying, you are cut off from Christ if you go back under the law to try to connect to God. The Jewish believers, they believed in Christ, but they couldn't get away from the idea that you connect to God through Abraham. These Gentiles have got to be

circumcised, they've got to come into relationship with God through the rite of circumcision, which is the heritage of Abraham, Isaac, and Jacob.

And if they're not circumcised, they can't be related to God. And Paul says, no, that is Old Testament thinking, that's Old Covenant. It's valid, but the Old Covenant has been set aside, there's a New Covenant.

Jesus said the New Covenant isn't in circumcision, it's in my blood. Eat this bread and drink this cup. In Christ, we have redemption, forgiveness, relationship.

He is the new and living way through the veil. So you begin to understand the mindset of the Judaizers, the men from James who came and said, well, you know, these Gentiles, if they're going to be related to God, they've got to come under this Abrahamic, Mosaic idea. And Paul says, no, no, no, it's through Christ.

In Christ, there is no Jew or Gentile. There's no male or female. We're in Christ.

You're baptized into His body. You're not united to Israel through circumcision and through keeping the law, you're united with Christ through the baptism of the Holy Spirit. And that creates a new thing.

It's a new creation. Any man in Christ is a new creation. Old things are passed away, all things are become new in Him.

Well, that body goes. And now you're back in that last seven years. And those who come to faith, 144,000 servants of God, notice they're assigned to tribes, right? They're not assigned to apostles.

They're assigned to tribes in Revelation. And at the end of that time is the Battle of Armageddon. Blood running as high as the horse's bridles takes seven or eight months to stake out the radiation corpses and bury the dead and clean up, start to build the Millennial Temple of Ezekiel and the rest of it.

But at the time of the return of Jesus Christ to the earth, when the Mount of Olives splits, that's emblematic of the earth giving up its dead. There's going to be a river of life coming out of Jerusalem, flowing out from under where the temple is going to be. And there will be life from the dead, Ezekiel, the valley of dry bones, prophesied of these bones.

They're going to stand on their feet and live a mighty army. And that's what Daniel says here. Many of those who sleep in the dust of the earth shall awake.

The many are the Old Testament saints. Just as those who are sleeping in Christ will rise to meet the Lord in the air, we who are alive and remain will join them. I say we.

It would be fun if we were alive. I don't know if we will be or not. Nobody knows the day or the hour.

But those who sleep come out from the dust. It's universal throughout Scripture. Everybody comes up from the dead.

They don't come down from the dead. The dead in Christ shall rise. It doesn't say the dead in Christ are going to descend.

It says they're going to rise. They've been asleep. They were experiencing this life, fell asleep, they wake up.

They don't know how much time has passed. What they do see is here's the Lord Jesus Christ. And they get there first.

And those who are still in mortal bodies are going to be... It's like the sign over the nursery. We shall not all sleep, but we shall all be changed. We will then rise to meet the Lord in the air.

So that's what's happening here. Old Testament saints at the end of the tribulation, after the battle of Armageddon, when the Lord Jesus descends to earth, His presence raises the dead. He has the keys of hell and of death.

When He comes in the air, He raises His body, the church. Raises them either off their feet because they're alive or raises them out of the dust because they're asleep. When He comes back the second time, apart from sin for deliverance, when He comes back the second time to Israel as their true Messiah, blessed is He who comes in the name of the Lord, His presence, when He alights on the Mount of Olives, is going to raise all of the Old Testament saints.

Everybody from Adam and Eve and Abel, all the way down to the last one who perishes in the tribulation. They will all be raised. Many who sleep in the dust will awake.

And then they are going to be sorted. They will pass under the rod. Some are going to have this resurrection of everlasting life.

And this is life everlasting in the sense of quality. We've talked about this both in the New Testament and in the Old. It doesn't mean that some are going to be raised to a life that's not everlasting.

This is life olam. This is life that partakes of the eternal. This is pulling heaven down into your resurrection.

And those who by faith and patience inherit the promises are going to have a glorious resurrection. They're going to have opportunities and capabilities. This is what is going to sort us the way the angels are sorted.

Not all angels are cherubim. Not all angels are seraphim. In some past that we know nothing about, they have been assigned greater and lesser levels of responsibility.

Paul says, as star differs from star in glory, so it will be in the resurrection. Some are going to

shine brightly by wisdom. Remember that? We saw that last time.

You're going to shine with wisdom. Others are going to be dim bulbs. It is analogous.

It's the same in both the resurrection of the church and the resurrection of Israel. Some to an everlasting life. Some to shame and everlasting contempt.

And notice the contrast here. You can tell what everlasting life is because shame and contempt is the opposite of it. Life is honor and glory and service and usefulness and fruitfulness in God's plan and purpose.

Shame and contempt is the lack of those things. They're still raised. It says they sleep in the dust and they awake.

But it's going to be a sorry resurrection by comparison with those who by faith and patience inherit. Those who are wise shall shine like the brightness of the firmament. Notice what it is that determines the nature of resurrection, whether it's Israel or us.

Those who are wise. Christ has been made to us wisdom, righteousness, peace, sanctification. To know the Word of God, to put it into practice, to live it out.

Paul says, if I've got five words that I can practice with understanding, that I can speak to others instead of confusion and gibberish, using tongues as sort of a metaphor, wisdom, understanding. Proverbs chapter 2, receive my words, hide my commandments with thee, incline your ear, apply your heart, seek it, search for it, lift up your voice, cry out for it, then you will understand the fear of the Lord and find the knowledge of God. Now this is in contrast to something later in Daniel chapter 12.

Those who are wise will shine like the brightness of the firmament. The brightest thing you can imagine, we're going to see one of the darkest things you can imagine or nearly so here in a little less than a month. We're going to have a total eclipse that's going to pass across the United States, August the 21st.

If you're just south of St. Louis, if you're in the vicinities of Kansas City, in our neck of the woods, but even as far down in Dallas, they're selling eclipse glasses in Home Depot in Dallas. But we're going to see a near total eclipse here in northeast Oklahoma, August the 21st. If you want to drive a few hours, you can experience totality for 2 minutes and 38 seconds over in Missouri.

You just got to drive a couple of hours and battle the crowds and get your glasses on and there's going to be a total eclipse of the sun. This is the opposite. This is not shame and everlasting contempt, this is shining with the brightness of the firmament.

The brightest thing you can imagine, the brightness of the noonday sun, the face of the Lord Jesus Christ Himself, the face that we saw a little bit earlier here in Daniel, that's our opportunity. We can shine with the brightest of the angels if we just realize the opportunity that

has been put before us. Israelites, Old Testament and Tribulational can do the same thing.

True wisdom. Those who turn many to righteousness like the stars forever and ever. Notice there is a fellowship function here.

We, by practicing righteousness, don't just benefit ourselves. We don't just say, well, I've got a secure resurrection. Turning many to righteousness.

You can't turn anybody to righteousness if you don't have fellowship, if you don't look for opportunities to minister, if you don't look for ways to be a blessing and to share the bounty that God the Holy Spirit places in our soul. And if you have that desire and if you have that willingness, God will provide the opportunities, whoever you are, whatever your gift is. Turning many to righteousness.

God's not going to say, well, sorry, I'm not going to put you around any many's, and you're never going to have that chance. Those who turn many. If you want to do it, God will give you the opportunity.

Those who turn many to righteousness like the stars. And notice, how do you turn somebody to righteousness? Where does righteousness come from? What is the link here? How do you shine? The wise. Wisdom.

Sharing wisdom, practicing wisdom, fellowshiping in wisdom is the way to turn many to righteousness. You can't just say, here's a right thing, go do it. We exhibit, we live out, and we speak the truth to one another in love.

And that wisdom turns many to righteousness. It's the Word of God in the hands and under the influence of and through the power of God's Holy Spirit. It's the Word of God and the Spirit of God.

We can share that. We can reflect it. We can encourage it.

We can emulate it. We can be examples. It's like they say on your medal certificate or something, it's an example worthy of emulation to the Marine Corps, to the Navy, or to the Army, or to the Air Force.

Like the stars forever and ever, these rewards and opportunities establish something permanent in the life to come. From that time that the daily sacrifice is taken away, notice Daniel asked a question. Those who are wise will shine.

Those who turn many like the stars forever and ever. You, Daniel, shut up the words, verse 4, and seal the book until the time of the end. Many shall run to and fro, and knowledge shall increase.

Now this word knowledge is a different word than the wise and the wisdom up above. And what do we have happening today? Are many running to and fro, gathering knowledge? That's

science. I'm a big fan of science, but running to and fro, trying to better yourself with science is not the way to shine in the ages to come.

It's not knowledge. It is wisdom. Paul says things about knowledge, that it can puff you up instead of love, which builds up.

And you can see that reflected here, turning many to righteousness. This is a function of love. It's a function of seeking out and maintaining fellowship with believers who care about God and care about His plan and purpose.

I, Daniel, looked, and there stood two others, one on this river bank, the other on that river bank. One said to the other, How long shall the fulfillment of these wonders be? Notice, he asks this question, not Daniel. How long will it be? Heard the man clothed in lemon when he held up his right hand and his left hand to heaven, swore by Him who lives forever.

It will be for a time, times, and half a time. A time, times, and half a time. Most people understand this to be the last half of the tribulation, the last half of the 70th week.

Three and a half days, in other words, of that week. A time being a year. A time, one year.

Times, two years. That makes three. Half a time, three and a half years.

Half of that 70th week. The first half is the false peace. It's the attempt by Satan through the Antichrist to show that he is the God of the world, can create a millennial kingdom.

And, of course, it's a dismal failure. It doesn't work. It collapses.

And his own minion, the Antichrist, runs amok. Pride gets him. And he breaks the covenant that he makes.

And everything starts unraveling. And it is at that time that the seals and the trumpets and the bowls begin to unfold. And that is the time of Jacob's trouble.

So, technically, just so you know, if you want to talk intelligently in theological terms, the tribulation is not the 70th week of Daniel. The tribulation is the last half of the 70th week. It is a time, times, and half a times.

If you put that in days, that is 1260 days. Three and a half years is 1260 days. Now, he goes on to say, notice this, again, harking back to the beginning of this chapter, when the power of the holy people has been completely shattered, these things will be finished.

It takes a shattering of what's left of Israel before these things will be finished. It doesn't say, and when Michael has fully empowered them and raised them up and turned them into a mighty army, hacking and slashing, when the power of the holy people is completely shattered, it is at the point that they have come to the end of their strength and the end of their existence. And they are out of options and out of resources.

And they are in their darkest moment. Michael the prince is standing there. They are in a time of trouble like nobody has ever seen for the nation.

And when their power is completely shattered, that's when the complete power of God is going to be displayed. That's the Lord Jesus Christ coming back on the white horse. That's Revelation chapter 19, the last half of the chapter.

Read that. There is going to be a deliverance such as has never been seen because it is a time of trouble like has never been seen. When the power of the holy people is completely shattered.

Do you ever feel like you've come to the complete end of your rope? None of you all have probably ever come to that. I think we all have at various times. Sometimes it's because you're enduring and enduring and it just seems to drag you down and down and down.

Sometimes it's a shock all of a sudden. Sometimes it's a combination of the two. Sometimes it's the varied nature of it.

It's in one area, then it's in another, then it's in another. It starts out with health and then it's employment and then it's friends or relationships. And then it's discouragement.

Sometimes it's personal failure. Sometimes it's failure on the part of others. Sometimes it's the combo platter.

You get the sampler. You get a little bit of all of it. But notice that God shines brightest and His deliverance is the most profound when the power of the holy people is shattered.

That's when the deliverance comes. That's when everything is brought to a wonderful mighty conclusion. So it isn't always this way.

It hasn't always been this way in the history of Israel. Remember there was always a remnant. The Assyrians came but there were survivors in Judah.

Babylon came but there were survivors in captivity. Antioch's epiphanies came but the people were still there. Rome came.

Israel survived. Down through history it has never been as total as it will be here. But there are times, analogous in our lives, when it does really seem like we are utterly out of resources.

That is the time when you can expect God's provision is already standing there and God's power and glory are going to be displayed for the holy people. Notice it is the holy people, not just the descendants of Abraham. Those who continue to do what they are supposed to do in faith and obedience in their darkest hour are going to have their greatest deliverance.

The man in Lennon says, Go your way, Daniel. The words are closed up and sealed till the time of the end. Many shall be purified, made white and refined.

How many times have we visited that picture that you heat the metal and the dross floats to the top and is scooped away. It is the refiner's fire that purifies. Without it you can never get rid of those impurities.

Many shall be purified, made white and refined. The many are similar to the many that sleep in the dust of the earth and are going to awake to that resurrection of everlasting life. The wicked shall do wickedly.

Given the excuse, given the prevailing circumstance, the wicked will do wickedly. None of the wicked shall understand, but the wise shall understand. From that time that the daily sacrifice is taken away and the abomination of desolation is set up, this is sort of halfway through the tribulation period, 1,290 days.

This is something that the wise in that tribulation period are going to latch on to and it's going to be meaningful and helpful to them. This is 30 days beyond the 1,260. So evidently there is a month from the time that the abomination is set up until the sacrifice is cut off and then when that sacrifice is cut off you've got 1,290 days.

Blessed is he who waits and comes to the 1,335 days. There's another 45 days afterward. And if you add this all up, you can divide it into weeks and you get like 191 weeks shy of one day.

190 weeks and 6 days if my math was right. You add all of these together. The 1,290 days isn't an even number of weeks.

You add the other 45 days in and you still don't get an even number of weeks. It's shy of one day. And you get the idea that that very last day is going to be the culmination of all things.

Blessed is he who waits. And this is the thing to remember. Rather than parsing out the days and nobody can really figure out exactly how this all plays out.

I think this is what's been sealed until the time of the end. This will make sense to the people who need it. Blessed is he who waits.

You can circle that. Blessed is he who waits and endures unto the end by faith and obedience. You need a faith and patience so that you inherit.

They who wait upon the Lord will renew their strength. You go your way until the end. You shall rest.

This is going to be after your days. You're going to be one of those who rests in the dust of the earth, Daniel. So know that this is for a future time.

You will arise to your inheritance at the end of the days. That is true for all of us. We will arise and enter into our inheritance at the end of the days.

So, wonderful message of hope that Daniel's prophecy concludes with. This great vision of

chapter 10, 11 and 12 reviews both history, the present and the future. As you think about it, we think about the past and the literal detailed fulfillment of God's promises and prophecies and we know that they will be fulfilled in our own lives in the present and they are going to be fulfilled in the future.

It is just as certain in the future as it has been in the past. If Antiochus Epiphanes is a real historical personage that fulfilled these detailed prophecies in Daniel hundreds of years ago, they are going to be equally fulfilled in our present lives, their spiritual import, the principles and the promises that have been made to us and it is just as certain that it is going to take place at the end of days. Now very quickly before we move forward because Daniel is now anticipating the return of the people to the land and we are going to be looking at the historical record of the return in Ezra and Nehemiah and we are going to be looking at these closing minor prophets who prophesy at that time.

And so just by way of a quick review, let's just think about all of the prophets, all of them. And you think, wow, you are 42 minutes into the lesson, how are you going to review all of the prophets in anything less than a long time? It is going to be quick. So here is my suggestion.

If you are taking notes or if you want to take notes, get a blank piece of paper because we are going to list the prophets and I am going to give you just one or two thoughts, one or two words on each one. And there are some memory aids here and I am just going to give you the ones that I use to help me remember what is a prophet about. We have reviewed most of them.

Now here is my suggestion. You know this, let us sing the major prophets, let us sing, you remember the little song where you memorize the books of the, it goes to, what is the name of that song? No, some other song. Yeah, but there is a song even before that.

I mean that is one, but it is something about Aunt Rhody or I don't remember what it is. Anyway, you have probably learned that song that gives you a little tune. Let us sing the books of history, let us sing the books of poetry, let us sing the minor prophets, let us sing the major prophets.

Well, here is how I suggest and how tonight I want you to list them on your piece of paper. We are going to have 6, 4, and 6. We are going to do all the prophets, 6, 4, and 6. Wonderful biblical numbers. So first of all, we are going to list the six first minor prophets.

So write down Hosea, Joel, Amos, Obadiah, Jonah, and Micah. You remember that, Hosea, Joel, Amos, Obadiah, Jonah, Micah. Those are the six.

And what this is going to do is put these in roughly chronological order for us. Because when you get down to Micah, you are down to somewhere between 750 and 686 B.C. And you think, wow, 721, that was when the Northern Kingdom went out, right? So then we are going to list the major prophets. So after you put down Hosea, Joel, Amos, Obadiah, Jonah, and Micah, now list Isaiah, Jeremiah, Ezekiel, and Daniel.

And you get a two-fer with Jeremiah because he's got lamentations. You can just put lamb out beside Jeremiah. But those are the four, Isaiah, Jeremiah, Ezekiel, and Daniel.

There's your major prophets. And that's roughly at the time we need them. Now, we're going to list the remaining six minor prophets.

So you've got Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. Okay? Six, four, and six.

What's the big idea with these prophets? We've covered a lot of them, but it was a long time ago and I said, what's Habakkuk about? You'd have to probably scramble back in your notes to remember it. So we just need a little peg in our mind to hang the big idea of each of these prophets on. So let's start with Hosea.

Hosea was the earliest. He's the first one and he's up in Israel. Well, Hosea, his name ends with an A. So Hosea, adultery.

The A goes to adultery. And for these first few, we're going to use the last letter to remind us. Hosea, adultery.

Remember his wife, the adulterous wife? And it's a picture of adulterous Israel, the northern kingdom. He's sent up there to tell them, you've betrayed the covenant. You're disloyal.

You've gone into idolatry. You have betrayed your husband, God in heaven. You've violated your covenant promises.

Hosea, adultery. Gomer, and all of that. That's the big idea.

You've left your promise, your pledge, and you've played the harlot with idols. That's Hosea. That's the big idea.

This was God's warning. Northern kingdom, remember Jeroboam and all of the horrible idolatry and all the rest of it, these pagan altars. And it just went from bad to worse with Ahab and Jezebel bringing in even worse relationship and God's finally going to have to take them out.

So Hosea, Joel. What's the last letter? L. Locusts. Joel is the book with the locusts.

What do the locusts represent? Judgment. They're going to swoop down on the land and eat everything. This is the judgment of God.

The armies are going to come in like locusts and they're going to take everything you have. And this was to Judah. Judah was warned.

But at the same time in Joel, remember Joel is quoted in the New Testament. Peter says after Pentecost, this is that which was spoken by the prophet Joel. Your old men will see visions, your young men will dream dreams, the Holy Spirit will be poured out.

So Joel is a combination because there is judgment but there's deliverance for the faithful. And God's Spirit is going to be their heritage. They're not going to have to worry about whether the locusts ate everything.

God's Spirit is going to be poured out. And there's going to be deliverance and there's going to be provision and there's going to be protection in the midst of judgment. Joel.

And by the way, Joel's name is Elijah backwards. You think about Elijah. L-E-Y-L.

Elohim. Yahweh. L-Y.

L-E-Y. Well Joel's the other way around. It's Yah-El.

Elijah is my God is the Lord. Joel is the Lord is God. So beginning with Elijah and coming down to Joel, it's just swapped.

Joel. Locusts. What's Hosea? Say it.

Adultery. What's Joel? Locusts. Judgment of God but provision for the faithful.

The next one is who? Hosea, Joel, Amos. Amos was what? S. Shepherd. Amos is the shepherd.

Remember he's the fig picker, the fig piercer. He's a shepherd. He's an agricultural guy.

But Amos is the shepherd and he is a prophet again to Israel. And so you've got Israel, Judah, Israel in Hosea, Joel, and Amos. And again, he challenges them because of their faithlessness and they are not following the leading of the Lord.

And that's his challenge to them. He says, look, I'm not anybody from the ruling class. I'm a blue collar worker.

But I'm here to deliver to you the word of the Lord. Obadiah. Now here, because we've got a lot of H's and things, we can't use the last letter.

So the last significant letter in Obadiah is D. Obadiah. And the D there, this is kind of like Edom. Obed-Edom.

Remember there was a guy named Obed-Edom? So Obadiah, you just think Edom. Obadiah has a prophecy against Edom. Now why on earth would God devote an entire book in the Old Testament to talking about Edom? For the same reason that he devotes an entire book of Jonah to talk about Nineveh.

In talking about Edom, he's really talking to his people in Israel and in Judah. What's the problem in Edom? Obadiah says, you are proud and you are arrogant and you are insensitive to your brother. Esau, Edom, is condemned and judged because of their insensitivity.

They take advantage of Jacob when he's down. They take advantage of Israel when they're

being attacked by others. Edom doesn't come to their rescue, they help.

They take advantage of the devastation and get their own part. So it is pride. And another thing you can think of in Obadiah, what's the middle syllable there? Bad.

Edom is a bad brother. Obadiah. Obadiah, Obed, Edom.

It's Edom being a bad brother. Proud, insensitive, taking advantage. This is aggrandizing himself at Israel's expense.

This is insensitivity to the brother. And it's really talking to Israel. You people are proud, you're arrogant, you're insensitive, you take advantage of your brother.

This is what Isaiah talks about. You link house to house and field to field. You don't care about the poor.

You don't care about each other. You've lost your love for one another. Obadiah.

Jonah. Everybody knows Jonah. Where did Jonah go? Nineveh.

And the message of Jonah is salvation for the Gentiles. And Jonah can't stand it. He's jealous, he's irritated, he grouches and complains when God spares the Gentiles in Nineveh.

It foreshadows both God's ministry to the Gentiles and Israel's dissatisfaction with that whole idea. Jonah is Israel in Jesus' day. Jonah is the Judaizers in Paul's day.

They don't like the fact that God has extended salvation to the Gentiles and they were warned ahead of time in Jonah. Jonah goes to Nineveh and through his ministry, his message, they are not destroyed. They are preserved.

They repent and they are delivered. It's a prophecy. And it is not aimed at Nineveh.

It's aimed at Israel. Get used to the idea that God can extend salvation and deliverance to anybody who will repent. He's God.

You don't get to tell God who he can save and who he can't. And you should be looking for opportunities and you should be rejoicing like the angels in heaven over a sinner that repents instead of grouching and complaining. Well, I knew you were a merciful God and it just annoys me.

He was jealous and he was disobedient. Okay, so now we're five prophets down. Hosea, what is it? Hosea, what's the A? Adultery.

Joel, what's the L? Locusts. Judgment and what's the S? Shepherd. You've got to respond to the shepherd.

My sheep hear my voice, Jesus says. Obadiah? Edom. D for Edom and bad for bad brother.

All of the things that they do wrong, Esau ought to be looking. He's the older brother. He ought to be looking out for Jacob.

Instead, it's just the opposite. Jonah, Nineveh, salvation for the Gentiles. Now we come to Micah and Micah, what's the center letter in Micah? It's the letter C. Micah is all about covetousness, about acquisition, about deceit, cheating.

That C can stand for cheating, deceit, covetousness. It is about the materialism for which God is going to judge his people and that's what takes the northern kingdom out. All they care about is getting ahead.

Well, that's your first six minor prophets and if you can remember those little memory aids, you'll remember the theme of the book and its pertinence to us. What do we need to watch out for so that we as people, individuals, don't go out the way the nations in the Old Testament did? Well, first of all, we need to watch that we are faithful and obedient, not adulterous, not prostituting ourselves to materialism or pleasure or stimulation. We need to watch that we are ready when God's judgment comes.

God's judgment may come on this nation. Are we going to be the faithful who are delivered or are the locusts going to eat everything that we have? Do not lay up treasure on earth. Moth and rust corrupt.

Thieves break in and steal. Locusts come and devour it. Lay up your treasure in heaven.

It's eternal in the heavens. It can't be taken away. Listen to the voice of the shepherd, Amos.

Be a good brother. Look out not only for your own interests but also for the interests of others. Let this mind be in you which was in Christ Jesus.

Sacrificial love. Jonah, Nineveh, be glad when God is at work in the lives of others, when he delivers with others. Rejoice with those who rejoice.

Weep with those who weep. Have sympathy. Jesus is moved with compassion several times in the Gospels.

It says Jesus moved with compassion. Are we moved with compassion or are we insensitive, unfeeling, unthinking? Well, they get in there just desserts. They made bad decisions, that's what happens.

Compassion. And Micah, the dangers of materialism, the dangers of distraction, the dangers of being lulled into a deceitful and covetous and materialistic way of life. Then you have your biggies.

And we haven't really given them too much time because we've done detailed studies on all of these books. Isaiah, Jeremiah, Ezekiel, and Daniel. I don't think we've done Jeremiah yet.

We've done the other three. And that's right where they fall, right? Jeremiah and Isaiah right before the captivity. Daniel and Ezekiel during the captivity.

And we've looked at them in some detail. Now afterward, what are we coming to? Nahum. Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

These last, hang with me now, we've only got about four minutes left. Nahum once again is Nineveh. Nahum, Nineveh.

You've just got to remember the two ends go together. And it's sort of a chiasm. On the other side of the major prophets we had Jonah, right? And you had Nineveh.

Well, Nahum is Nineveh also. But Nahum has got a different message. This is judgment on Nineveh.

If Nineveh, the Gentiles who don't avail themselves of the message of salvation, they are going to be judged just like everybody else. If judgment falls first at the house of God, what do you think is going to happen to the rest of them? And Nahum is the pronouncement of judgment on Nineveh. Remember they were the capital of the people that took God's people captive.

And if they didn't learn the lesson, if they didn't embrace the people of God and the message of God and didn't respond to it and repent like they did in the days of Jonah, they too will be judged. And we, having embraced the message, having embraced the people of God, if we're not repentant, if we're not obedient, if we're not faithful, Nahum tells you you're going to go into that resurrection of shame and everlasting contempt. Pay attention.

Be obedient. That's Nahum. You need to respond in faith.

And Nahum is a call to faith because otherwise you're going to go the way of Nineveh. And Nineveh got a reprieve and they had a temporary repentance, but they're like the seed that flowered in a day and then the sun came and it withered and died away and they still went out. What's after Nahum? Habakkuk.

Habakkuk in Hebrew has two Q's. It's H-B-Q-Q. Habakkuk.

And the two Q's are two questions. You can look at the two K's and say well those K's are Q's. Two questions.

Do you remember his two questions? Why does evil prevail and why does God let it go on? Two questions. Two Q's. Two K's.

And God's response is the two K's again. The Babylonian king is coming. K-O-M-I-N-G.

The king is coming. The Babylonian king is coming to conquer. King Kong conquer.

I don't know how you want to remember that, but those K's, just remember those. What are

those? Fricatives? K's? C's? Q's? Whatever that sound is. I can't remember the phonetical term for it.

God says trust my judgment. If evil seems to prevail, don't worry. I've got an answer.

And he says well what about your righteous people? Well I've got an answer for them too. There is judgment on those who are faithless. There is deliverance and vindication coming for those who are faithful.

Habakkuk. The two Q's. The two questions that God answers.

Zephaniah. Zephaniah. And this is either judgment or preservation.

And you can think about the middle syllable. Fan. When it hits the fan, you're either going to be judged or you're going to be delivered.

I know it's silly, but it will help you remember it. When you say Zephaniah, what's going to happen when it hits the fan? You're either going to fall under God's judgment or you're going to be delivered. Remember Jesus said I'm the rock.

You either fall on me and are broken or the rock falls on you and you're ground to powder. One or the other. That's the message of Zephaniah in a nutshell.

It's either the judgment of God or the preservation of the people of God in and through judgment. Kind of like we saw up above with the locusts in Joel. And you can see there's almost kind of a chiastic structure here.

We saw Nineveh on both sides of the major prophets that we stuck in the middle chronologically speaking. And now we've got Zephaniah talking about either judgment or preservation in the same way that we had Joel doing. Haggai.

Haggai. Haggai. Haggai.

Two G's in the middle. Get going. And Haggai has a real interesting message because God says you need to build my temple.

The problem is he says if you build my temple my glory will come to it. Well they built a temple but God's glory did not come. And it's a weird thing.

You read Haggai and God says get my temple built. Why aren't you getting my temple built? You keep reading the book. The gist of it is defilement.

They build it but they don't get rid of the defilement that got them judged in the first place. They build it but it's insufficient. It's inadequate.

They don't get rid of the defilement that will enable God to come. You remember you had a king go rushing in and got leprosy on his head because he wasn't supposed to be there? These

people build the temple but they don't build the temple in their hearts first. And God will not honor the building of the material temple because they are not honoring God in the temple of their hearts.

Haggai. Get going on the temple. But when they get going it's human strength, human energy, human righteousness and God does not honor it.

He says when you build it my glory will come. His glory never comes to that temple. When is it going to come? And once again Haggai kind of lifts off and the real fulfillment and the real obedience is going to come in the millennium.

When Ezekiel's temple is built God's glory is going to fill that. That's why they call them prophets. They are adumbrations and foreshadowings of the future.

That's Haggai. Zechariah. And you just have to remember that Zachar is the Hebrew word that means to remember.

Zachariah it comes from the word that means to remember. Zachariah is remember the past but it's also remember the future. And Zachariah is a book that largely dwells on the future.

And you have the priest and you have Zerubbabel in there. And Zerubbabel figures prominently in that book. Zachariah and Haggai are contemporaries and God says I need these guys to step up and establish my kingdom.

Well that kingdom never gets established. I need these guys to step up and build my temple. That temple is never really built.

Even when it is built it's not built the way God wants it and you see no glory arriving. But Zachariah talks a lot about Zerubbabel. Think about that name.

Zerubbabel. You know what Babel is? That's like Babylon. Zerubbabel is from the same root as the word for seed.

T-s-e-r-a-s-e-r-a-babel. It's seed of Babylon. Zerubbabel his name means offspring of Babylon.

Seed of Babylon. He's been delivered from Babylon. He's come back from Babylon.

Well when you're delivered what are you going to do? Well God anoints him. God says you're my signet. Stand up.

You've got to get this done. He's the governor. Zerubbabel is the governor of the new Judea.

Well he doesn't get it done. Joshua is the high priest but he's standing there in dirty robes. There's defilement.

There's inadequacy. There's insufficiency. There's lack of obedience.

There's lack of following on the part of the people and they don't get it done. But it's prophetic. When is there going to be a people who come out of bondage and do serve God? When is there going to be a Yeshua who does stand there in righteous robes and wear the crown and become the signet? The two are going to be united in one.

The king priest, the governor priest is the Lord Jesus Christ. And when he comes back in the millennial kingdom what God charges Zerubbabel and charges Joshua to do is going to be fulfilled. These guys don't get it done.

They're like a peg. You hang something on it and it falls. Zechariah, Zachar, remember the Lord.

Zachariah, remember the Lord. Remember him in the past. Remember what he has promised for the future.

And it didn't happen in the past. It's going to happen in the future. Zechariah.

And then finally Malachi. All you have to remember is the first syllable. Mal.

Malpractice. Bad sacrifices. Bad obedience.

And this is the sign-off of the Old Testament. Israel, you're not getting it done. You're defiling my sacrifices.

You're bringing the blind and the lame. In what way have we defiled your altar? We don't see it. We don't acknowledge it.

We don't understand it. Why was Zerubbabel insufficient? Why was Joshua insufficient? Malachi ends the Old Testament on the word curse. Genesis ends in a coffin in Egypt.

Malachi ends, smite the earth with a curse. That's your Old Testament. The first book and the last book, you're in a coffin and you're under a curse.

Pretty well sums up the whole Old Testament. The whole Old Covenant. Malachi.

Malpractice on the part of God's people. So what do we learn from these last ones? Nineveh, you're going to be judged if your repentance is not genuine and lasting. If you don't stick with it.

If you don't persevere. Habakkuk, there is a coming judgment. Where are you going to stand? Same message in Zephaniah.

When it hits the fan, are you going to be on the side of judgment? Is the rock going to fall on you and grind you to powder? Or are you going to fall on it and be broken? God resists the proud and gives grace to the humble. Haggai, build the temple in your heart or you're going to be left out when God builds the real temple that shines in glory. These Israelites are going to be on the outside of the kingdom and not in.

Zechariah, Zachar, remember the Lord. Remember what He's done in the past and what He's going to do in the future is as firm and as solid and as real as history, as a memory. Remember the future just like you remember the past.

The governorship and the priesthood need to be sanctified, need to be cleansed and purged and need to fulfill their duties. Not fall down on the job like the real Zerubbabel and the real Joshua did. Joshua stands there in dirty garments.

How dare he show up in dirty robes? God says, I'm going to put sanctified robes on you, but that's going to be the real Yeshua who is going to come and become righteousness, peace and sanctification. Malachi, honor God's altar. Honor God's sacrifice.

The hearts of the fathers need to turn to the children. The hearts of the children need to turn to the fathers. You want to know about contemporary versus traditional worship? Those hearts need to turn together, right? The biggest problem in the modern church is trying to figure out what do we do with our old blue haired people versus our young people who want to wear jute necklaces and sing praise songs.

How do we unite them? Look at the end of Malachi. That whole problem is malpractice. You've got a spiritual problem if your people cannot unite.

If the hearts of the fathers don't turn to the children and the hearts of the children don't turn to the fathers, and if you don't meet, united, worshiping God, bringing the sacrifices of praise, of thanksgiving, of appreciation for His Word and the power of His Spirit and moving forward together and united, read the book of Malachi. That's what the modern church needs. Malachi.

Those are your minor prophets. Got them all. I only went seven minutes over.

Let's close here in a word of prayer. Father, we thank You for the truth of Your Word. We thank You for how powerfully it speaks to us in the record of Your dealings with Your people Israel, in the coming of the Lord Jesus Christ, in the exhortations and the instructions that are given to us in the epistles and in the New Covenant.

We pray that God the Holy Spirit will minister these things to our heart that we've seen tonight. We pray that as we reflect on them, as we think about our priorities, the goals that we need to pursue and the values we need to maintain and adhere to, that Your Holy Spirit will not only illuminate our path but enable us to fulfill these things so that our lives will reflect the glory of Your Son, the Lord Jesus Christ. We pray it in His name.

Amen.