# Daniel — Fifth Course of Punishment

The Long History of Israel Series · Keith Blades · Enjoy The Bible Ministries®

*Bird's Eye View — 5-Part Structural Overview · 38 Lessons*

## Complete Overview & Layered Outline

*Five parts — 38 lessons — five time-schedule revelations*

### PART 1 · L1–L6

**Daniel in Context**

*The Fifth Course Prophets*

**L1–2** Introduction & Context
Daniel raised up at the commencement of the 5th Course to receive the time schedule — five revelations, progressing from most general to most detailed

**L3–6** First Revelation
Daniel 2 — the Image; Times of the Gentiles; Daniel 7–8 introduced

**6 lessons**

### PART 2 · L7–L14

**The 2nd & 3rd Revelations**

*Daniel 7–8; 9 opened*

**L7–11** Second Revelation
Daniel 7 — Four Beasts, Little Horn & Ancient of days

**L12–13** Third Revelation
Daniel 8 — Ram, He Goat & Little Horn; L14 opens Daniel 9

**8 lessons**

### PART 3 · L15–L22

**The 4th Revelation**

*Daniel 9 — The 70 Weeks*

**L15–22** The 490-year time schedule covering installments 2–5; the dispensation of grace brought in between the 69th and 70th weeks, after the Lord's extension of mercy; L22 opens Daniel 10

**★ Pivotal section**

**8 lessons**

### Parts 4 & 5 · L23–L38

**The 5th Revelation**

*Daniel 10–12 — Time of the End*

**L23–32** Daniel 10:10–11:45 — installments 2–4 summarized; 11:5–20 still future; the coming prince to the time of the end

**L33–35** Daniel 11:40 and Ezekiel 38–39 — Gog, another king of the north; God maneuvers the nations

**L36–38** Daniel 12:1–11 — Michael stands up; the great tribulation; the resurrection; the 1,290 days

**16 lessons**

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# Part 1 · Lessons 1–6

*Daniel in Context & the First Revelation · Daniel 2 (L6 Introduces Daniel 7–8)*

## 1 Daniel in Context

*L1 · The Fifth Course Prophets and the Time Schedule*

- The sixth of seven major doctrinal issues in the Fifth Course of Punishment prophets is introduced — the time schedule, which God gave Israel especially through Daniel: by a rough estimate, about ninety-five percent of its details.
- A brief recap of the five issues already covered: the basic Fifth Course structure, God's Jehovahness through the Messiah (Redeemer, Deliverer, Avenger, King, Blesser), the new covenant, the Day of the Lord's wrath, and Israel's remnant prescription.
- The foundational diagram is reviewed: five installments of the 5th Course from the Assyrian/Babylonian captivity through to the Day of the Lord and the Kingdom — the mystery dispensation of grace is shown as an interruption between the 4th and 5th installments (not one of the five); it is then removed to view things from Daniel's perspective.
- Daniel's five revelations progress from the most general (Daniel 2) to the most detailed (Daniel 10–12), each one narrowing and intensifying in focus.

## 2 The Base Unit of Time

*L2 · Seventy Years and the Base Unit of Time*

- The sixth major doctrinal issue, the time schedule, resumes, with groundwork laid before Daniel 2: the 70 years given to Jeremiah fix years as the base unit of time, so the days and months in Daniel are literal.
- Five distinct time-schedule revelations are identified within Daniel's book: (1) Daniel 2, (2) Daniel 7, (3) Daniel 8, (4) Daniel 9, and (5) Daniel 10–12.
- Each successive revelation narrows its focus and advances the detail — from the general five-installment framework in Daniel 2 to the granular final-installment details in Daniel 10–12.
- The survey scope is defined: only the time-schedule information — chapters without it, such as the lions' den and the fiery furnace, are not examined.

## 3 The First Revelation — Part 1

*L3 · Daniel 2: Five Installments and the Times of the Gentiles*

- The first revelation comes to Nebuchadnezzar as a dream; Daniel receives the interpretation from God — the most general and foundational of the five revelations.
- The primary contribution is to set forth the general scope of the Fifth Course: five successive Gentile dominions ruling over Israel during the 'times of the Gentiles' (Luke 21:24).
- The dream presents the five dominions as a single composite image — showing continuity and succession — culminating in God's eternal Kingdom that destroys and replaces them all.
- The first revelation establishes the essential grid upon which every subsequent revelation's details must be placed.

## 4 The Times of the Gentiles

*L4 · The Fifth Course: the Times of the Gentiles*

- Nebuchadnezzar's dream (Daniel 2:31–35) and its interpretation (2:36–45) are reviewed: the image's five component parts are where the five installments of the fifth course come from.
- Head of gold = Babylon (the only one identified in Daniel 2); silver = Medo-Persia and brass = the Grecian empire (identified in chapters 7–8); legs of iron = a fourfold breakdown of the Grecian empire; ten toes = ten kings.
- The five Gentile dominions hold sway over Israel until the Lord judges them all and sets up His kingdom at the end — the whole thing is the times of the Gentiles.
- The second empire is inferior to the head of gold in governmental structure, but still a Gentile empire; iron mixed with clay comes together at times but cannot hold together.

5

### Times of the Gentiles, Fulness of the Gentiles

*L5 · Times vs. Fulness of the Gentiles (Luke 21; Romans 11)*

- Here 'the times of the Gentiles' (Luke 21:24), which describes the whole fifth course, is kept distinct from 'the fulness of the Gentiles' (Romans 11:25), which refers to the end of the dispensation of grace.
- When the fulness of the Gentiles be come in, the dispensation of grace ends and God resumes His program with Israel: the Deliverer comes out of Zion, the covenant is fulfilled, and the kingdom is established.
- Daniel 2 gives no time unit factors yet, but provides essential comprehension so the time schedule, especially in chapter 9, can be properly overlaid upon it.
- In the days of the kings of the fifth Gentile dominion (v.44) the Lord will take the judgment into His own hands, avenge His cause with Israel, and purge His nation of the rebellious element.

6

### Daniel 7 and 8 Go Together

*L6 · Daniel 2:44 and the Kingdom of Heaven at Hand; Daniel 7 and 8 Go Together*

- The first revelation is consolidated: the five-part image, the Times of the Gentiles, the Stone Kingdom — the framework on which the later revelations build.
- The concept of progressive revelation across Daniel's five visions is established: each successive revelation drops the earlier empires and zooms in on the remaining ones, adding new detail.
- Daniel 2 provides the essential grid; without it, the specific details of Daniel 7, 8, 9, and 10–12 cannot be properly placed or understood.
- The four remaining revelations are previewed as a series that will take the student from the general five-empire overview all the way to granular tribulation-period details.

## Part 2 · Lessons 7–14

*The Second & Third Revelations · Daniel 7–8 (L14 Opens Daniel 9)*

7

### Revelations 2 & 3 as Part A and Part B

*L7 · Gentile Dominions Seen as Great Beasts*

- Part 2 opens by reviewing the five-revelation structure and establishing Daniel 7 and Daniel 8 as a natural pair — explicitly linked by Daniel himself at the opening of chapter 8.
- Both revelations go over the exact same material with different emphases, through different symbols (great beasts vs. ram and he goat) — a vision of the night, then a vision of the day two years later.
- Daniel 7 reveals the beastly character of Gentile dominion and the Day of the Lord's conclusion; the third revelation (Daniel 8) will bring out their identity — that the second is Medo-Persia.
- The paired structure confirms that scripture uses multiple vantage points and symbols to illuminate the same prophetic realities from complementary angles.

8

### The Second Revelation Opens

*L8 · Daniel 7:1–5: the Lion and the Bear*

- The formal examination of Daniel 7 opens, showing that the second revelation builds on Daniel 2: the first installment is only briefly mentioned, and more is said about the second, third, fourth and fifth.
- The four beasts follow Daniel 2's pattern: lion = Babylon, bear = Medo-Persia, leopard with four heads = the Grecian empire; the fourth beast, the chief concern, is left for next time.
- The critical advance in the second revelation: the fourth beast has ten horns, and out of those ten horns arises a 'little horn' — the man of sin — who prosecutes war against Israel.
- The structural logic of the five revelations is mapped out: each successive one drops the earlier empires and zooms in further on the final installment.

9

## The Four Beasts and Israel

*L9 · Beastly Gentile Conduct Under Satan's Policy of Evil*

- Each beast in Daniel 7 illustrates the character of its corresponding Gentile dominion as it relates to Israel under the fifth course of punishment and Satan's policy of evil.
- The lion with eagle's wings (Babylon) — plucked and made to stand as a man; the bear raised on one side with three ribs (Medo-Persia) — devouring and consuming without restraint.
- The four-headed leopard with four wings (Greece under Alexander, then fourfold division) and the terrifying fourth beast with iron teeth (a four-part breakdown of the Grecian empire) — crushing and stamping down.
- The beastly characterisation is not incidental: it reflects the nature of Gentile dominion under Satan's influence throughout the entire Times of the Gentiles.

10

## The Fourth Beast and the Little Horn

*L10 · God the Father Comes; the First Piece of a Time Schedule*

- The most critical elements of Daniel 7: the fourth beast's ten horns, the little horn that arises among them, and the Ancient of days scene that ends the dominion of the beasts.
- Daniel 7:25 — the little horn 'shall wear out the saints of the most High, and think to change times and laws'; they are given into his hand 'until a time and times and the dividing of time' = 3.5 years.
- Daniel 7:21–22 — the little horn prevails against the saints 'Until the Ancient of days came, and judgment was given to the saints of the most High' — at the end of that period God sets up the kingdom.
- The ten horns are the ten kings that make up the confederacy — the ten toes of Daniel 2, each representing a king.

11

## The Ancient of days and the Coronation

*L11 · Daniel 7:13–14, 26–27: the Son of man Receives the Kingdom; Daniel 8 Introduced*

- Recap of the Ancient of days scene: the Ancient of days is God the Father, personally present on this earth.
- Daniel 7:13–14 — the Son of man comes 'with the clouds of heaven' to the Ancient of days and receives dominion, glory, and a Kingdom that will not pass away. This is the coronation.
- The Son of man is presented to the Father to receive the kingdom and the coronation on this earth — His public one, in the eyes of men and of all the angelic beings.
- The ten thousand times ten thousand before the throne (v.10) are there to worship Him in connection with His coronation.

12

## Completing Rev 2; Isaiah 14; Opening Rev 3

*L12 · Isaiah 14's Victory Song; Daniel 8: the Ram and He Goat*

- Daniel 7 is completed with Isaiah 14: the victory song Israel will sing in that day, a reminder of what the plan of evil is all about; the man of sin, head of the ten-nation confederacy, will locate himself in Babylon.
- Isaiah 14:12–15 — the taunting song over Lucifer, fallen from heaven and cut down to the ground.
- The third revelation (Daniel 8) is opened: a ram with two unequal horns (Medo-Persia) and a he goat with a notable horn (Greece under Alexander) — the same empires now identified by name.
- The geographic map is introduced to understand Daniel 8: the ram's position 'before the river' and the he goat coming from the west are precise geographic references to known locations.

13

### The Third Revelation — Daniel 8

*L13 · Why the Little Horn Is Not Antiochus Epiphanes*

- Keith works through Daniel 8 with a map: the third revelation's advance is to identify the dominions ethnically and geographically; from verse 9 it goes straight to the fifth installment.
- The ram's two horns are Medo-Persia; the he goat's great horn is Alexander the Great; when broken at his height, four notable horns arise — the fourfold division of Greece after Alexander.
- Out of one of the four horns comes a 'little horn' that waxes great toward Israel — the popular Antiochus Epiphanes identification is rejected: the little horn is the same man of sin as Daniel 7, placed in the fifth installment.
- The reasons: the little horn of verse 9 is Daniel 7's term, where even the Antiochus Epiphanes promoters see the man of sin; and three other times the revelations put this event in the fifth installment.

14

### The Fourth Revelation Begins

*L14 · The Fourth Revelation: Understand the Matter (Daniel 9)*

- The fourth revelation opens — Daniel 9: with the third revelation now complete and the 70 years given to Jeremiah over, Daniel understands from Jeremiah 25 that the first installment is past; the time grid for installments 2–5 is still needed.
- Daniel sets himself in prayer with fasting, sackcloth, and ashes — seeking a time schedule for the rest of the fifth course; the unit of time (years) is already established from Jeremiah, which is why the 70 sevens of verse 24 are understood to be 490 years.
- The third revelation completes the trio of Daniel 2, 7, and 8 which together cover all five Gentile dominions with increasing specificity — now the time grid itself is needed.
- The fourth revelation is previewed: Daniel's personal confession of his sins and the sins of his people on the basis of Leviticus 26, Gabriel's response, and the time schedule for the remainder of the fifth course.

## Part 3 · Lessons 15–22

*The Fourth Revelation — The Seventy Weeks · Daniel 9 (L22 Opens Daniel 10)*

15

### Seventy Weeks Determined upon Thy People

*L15 · Daniel 9 as the Time Schedule Revelation; Gabriel's Response*

- The fourth revelation in Daniel 9 is identified as the most pivotal of the five — it provides the critical time grid: 490 years laid upon installments 2–5 of the Fifth Course.
- Daniel, knowing Jeremiah's 70 years (Jeremiah 25; 29), does what Leviticus 26:40 calls for — personally, as an Israelite under the fifth course, he confesses his sins and the sins of his people (Daniel 9:4–19).
- Gabriel comes 'swiftly' (Daniel 9:21), sent before Daniel even finished because God understood his heart; Daniel now gets the 'skill and understanding' (v.22) he had been seeking.
- Daniel 9 is where all the other prophets' specific details find their chronological place — without this time grid, no other prophecy about the Fifth Course can be properly located.

16

### Times and Seasons; the Kingdom

*L16 · Times and Seasons; To Bring In Everlasting Righteousness (Daniel 9:24)*

- The phrase times and seasons (Acts 1:7; 1 Thessalonians 5:1) is not a generic NT expression but specific prophetic-program language rooted in Daniel 9 — the time schedule for Israel.
- Acts 1:6–7: the disciples ask about restoring the kingdom to Israel; the Lord responds that the Father has put these times and seasons in His own power — they are real and coming.
- 1 Thessalonians 5:1 — 'of the times and the seasons, brethren, ye have no need that I write unto you' — because we in the dispensation of grace have nothing to do with Israel's time schedules or the day of the Lord.
- The dispensation of grace came in at the line between the fourth and fifth installments — brought in by God between the 69th and 70th weeks; the last seven years are still yet to come.

17

## To Anoint the Most Holy

*L17 · To Anoint the Most Holy; the 490 Years in Three Sections*

- Verse 24 lists six accomplishments the 490-year schedule must achieve: (1) finish transgression, (2) make an end of sins, (3) make reconciliation for iniquity, (4) bring in everlasting righteousness, (5) seal up vision and prophecy, (6) anoint the Most Holy.
- Finishing the transgression completes the fifth course's judgments on Israel; God makes an end of sins and reconciliation for iniquity in connection with His own justice, so she can have the kingdom.
- Bringing in everlasting righteousness is the kingdom itself, at the end of the 490 years; sealing up the vision and prophecy finishes off the things Daniel has already seen in the visions.
- Anointing the Most Holy refers to the Lord Jesus Christ: begun when He sat down at the Father's right hand, and given again by the remnant and resurrected saints (Psalm 118) when the kingdom is established.

18

## Daniel — Hub of the Wheel

*L18 · Four Hundred Years of Silence to Israel (Daniel 9:25–26)*

- The 'hub of the wheel' illustration: Daniel 9 functions as the hub, and every detail in the Fifth Course prophets connects back to it as the time framework that gives them context.
- The blank page between Malachi and Matthew represents a great deal of time in which God was saying nothing to Israel — the majority of the sixty-two weeks.
- The 490 years begin at the second installment (Medo-Persia) and run across installments 2–5, ending at the close of the fifth installment with the Kingdom established.
- The hub-and-spoke picture shows why the book of Daniel sits doctrinally in the middle of the fifth course of punishment prophets.

19

## That Extension of Mercy and Forbearance

*L19 · After the 483rd Year: That Extension of Mercy and Forbearance*

- The first of the three sections in the 490-year schedule (Daniel 9:25): seven sevens = 49 years — from the decree to restore and rebuild Jerusalem to the completion of the restoration.
- The second section: sixty-two sevens = 434 years — running from the end of the restoration period to 'Messiah the Prince.' These 483 years end at the cross of Christ.
- The cutting off of the Messiah (Daniel 9:26a) is the line of demarcation at the end of the 62 weeks: He is 'cut off, but not for himself' — dying at the cross for Israel as their substitute Redeemer.
- After the 483rd year the Lord adds a mini time schedule — an extension of mercy and forbearance (Luke 13); when it was over and the seven years were ready to begin, God brought in the dispensation of grace.

20

## How Not to Look at Daniel 9:26

*L20 · Daniel 9:26b: Not Titus — Still the Last Seven Years*

- The final section of the 490-year schedule: one seven = seven years = the 70th week, described in verses 26b–27 — the fifth installment of the Fifth Course (the day of the Lord).
- Titus the Roman cannot be the one who fulfills verse 26b: like Antiochus Epiphanes, he falls in the category of a historical red herring.
- The little horn of Daniel 8 is the same little horn as in Daniel 7, and both are stuck out there in those last seven years.
- The main point is how not to look at Daniel 9:26; how properly to look at it, and verse 27, follow next time.

21

### The Covenant; the Overspreading of Abominations

*L21 · Daniel 9:26–27: the Covenant for One Week; the Overspreading of Abominations*

- Revisited: the foundational framework tracing back to Leviticus 26 — the five courses of punishment laid out by God as the covenant consequences for Israel's persistent disobedience.
- Verse 27: the covenant for one week starts the last seven years; 'in the midst of the week' puts the time, times and half a time in the last half; the overspreading of abominations goes beyond the daily sacrifice.
- The five sections of Psalms each take a look at one of the five aspects of the Davidic Covenant — Redeemer, Deliverer, Avenger, King, Blesser — the whole book of Psalms focuses upon the Jehovahness of God and his grace to Israel through the Messiah.
- The Messiah's five roles from the Davidic Covenant — Redeemer, Deliverer, Avenger, King, and Blesser — are the five things Israel needs God to do for her out of his Jehovahness and grace in order to bring her out of the 5th Course and into the Kingdom.

22

### The Fifth Revelation Begins

*L22 · Daniel 10:1–9: the Appointed Time for the Great Conflict; Gabriel in Battle Array*

- The fifth and final revelation occupies Daniel 10–12: chapter 10 is an integral part of it, and the revelation does not end until 12:4 — the lengthiest of the five.
- The actual revelation is in chapters 11–12 and, like all the previous revelations, is built upon the ones before it — the most detailed regarding the fifth installment itself.
- A cumulative review is provided: each revelation has progressively narrowed — from Daniel 2's general framework to Daniel 10–12's granular details on the final seven years.
- Joel and Zechariah are previewed: after Daniel, they will be taken up, since both look especially at the fifth installment and add something beyond what Daniel sets forth.

## Part 4 · Lessons 23–32

*The Fifth Revelation — The Coming Prince · Daniel 10:10–11:45*

23

### Noted in the Scripture of Truth

*L23 · Daniel 10:10–11:4 — Gabriel's Synopsis; the Fifth Installment Outlined*

- The Fifth Revelation spans all of Daniel 10–12: chapter 10 provides the preparatory introduction; chapters 11–12 contain the actual revelation about the fifth installment.
- Daniel, the vision taking its toll on him, is strengthened to receive what shall 'befall thy people in the latter days' (Daniel 10:14) — a word never used in a good sense.
- The prince of Persia and the prince of Grecia (Daniel 10:13–20) are engaged by Gabriel and Michael in the heavenly places — Persia now, and Grecia still when the fifth installment comes.
- Michael, 'your prince' (Daniel 10:21), is Israel's own prince; Daniel 12:1 will come back and say that at that time Michael stands up.

24

### The Lengthiest Revelation

*L24 · Wars and Rumours of Wars: Daniel 11 through Matthew 24*

- The Fifth Revelation is the longest of the five because the fifth installment — the Day of the Lord — is the most critical: all previous revelations have been building toward this final seven-year period.
- Daniel 2:44 is recalled as the aim of God's plan with Israel: 'in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.'
- Once again the dispensation of grace is not on the board: things are looked at from Daniel's perspective.
- From Daniel 11:5 to 12:8 the revelation deals with the last seven years; 11:2–4 is only a quick synopsis of the second, third and fourth installments.

25

## The Coming Prince

*L25 · Daniel 11:21 — the 'Vile Person' Introduced*

- Daniel 11:2–4 summarizes installments 2–4, but verses 5–20 — the wars and rumours of wars — are still yet to come; from verse 21 attention narrows to the coming prince.
- Daniel 11:21 introduces the 'vile person' — at first he doesn't seem to have royal lineage, yet obtains the kingdom 'by flatteries': the coming prince who signs the covenant of Daniel 9.
- Paul's designations are cross-referenced: 'that man of sin,' 'the son of perdition,' 'that Wicked' (2 Thessalonians 2:3–8) — all pointing to this same individual arising in the fifth installment.
- The falling away of 2 Thessalonians 2:3 is the period of Daniel 11:5–20 — the wars and rumours of wars — out of which the man of sin arises.

26

## Identity of the Man of Sin

*L26 · The Songs of Degrees; Paul's Three Designations for the Coming Prince*

- The coming prince's identity, as understood here, is recalled — the king of the north; Sennacherib's reappearance (Revelation; Isaiah 10 and 37) — and the Songs of Degrees are added, written in connection with Sennacherib.
- The Psalms are divided into five books, each focusing on God fulfilling one mandate of the Davidic Covenant; the central issue of the fifth book, the blessing, is the Songs of Degrees.
- Paul's three designations — the man of sin, the son of perdition, that Wicked — are his threefold understanding of who he is, based on Daniel 11; verses 22–24 tell why he is called the Antichrist.

27

## The First Three-and-a-Half Years — Part 1

*L27 · Daniel 11:21–23 — By Flatteries and Peaceably: the Covenant Confirmed*

- Daniel 11:23–30 covers the man of sin's activities during the first three-and-a-half years — the covenant period before the midpoint abomination establishes his full tyranny.
- Verse 22: 'the prince of the covenant' is a title for the ruler of the nation Israel, also overflown before this king — whose work is all done by flatteries and peaceably.
- The covenant of Daniel 9:27 is made with the whole confederacy — ten nations, eleven signatories with Israel — and when it is signed the last seven years of the time schedule click in.
- The man of sin's strategy is deceptive: he enters 'peaceably' and secures his position by flattery and politics before revealing his true agenda at the midpoint.

28

## The First Three-and-a-Half Years — Part 2

*L28 · Daniel 11:23–30: the First Three and a Half Years*

- The fifth installment's seven years (Daniel 9:27, 'he shall confirm the covenant with many for one week') break into two three-and-a-half-year segments.
- Verse 23 — 'after the league made with him he shall work deceitfully': that carries over to all his actions down through the end of verse 30.
- The midpoint (Daniel 11:31–39) is, it appears, a thirty-day span because of the auxiliary time schedule of chapter 12 — its extra thirty days, tied to setting up the abomination of desolation.
- The midpoint month is the critical time of the seven years: Daniel 11:31–39 is a block of information on it.

29

## The Midpoint

*L29 · Daniel 11:31–39 — Abomination of Desolation; Satan's Agenda Implemented*

- Daniel 11:31–39 is identified as the midpoint section — covering approximately 30 days during which the man of sin abandons the covenant and establishes himself as god in Jerusalem.
- Verse 31: 'they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate' — outlawing Judaism and striking at the very heart of why Israel exists.
- Psalm 83 tells who the confederacy is — not European nations at all, but nations surrounding the land of Israel; at the end of verse 39 he divides the land among them for gain.
- The midpoint event triggers the second half of the 70th week — the great tribulation — and launches Satan's full extermination policy against Israel through the man of sin.

30

### The Midpoint Continued

*L30 · Daniel 11:31–35 — The Faithful Remnant's Response and Refining*

- Keith returns to Daniel 11:31–35 in detail — the first part of the 30-day midpoint: the daily sacrifice removed, the sanctuary polluted, the abomination of desolation set up.
- Verses 32–35 show two classes, the rebellious element and the remnant: 'they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame.'
- Some of the remnant also fall, but for a different purpose: 'to try them, and to purge, and to make them white, even to the time of the end.'
- Sword, flame, captivity and spoil all took place in the first installment, and all four are repeated in the fifth installment.

31

### The Man of Sin Exalts Himself

*L31 · Daniel 11:36–39 — Self-Deification; 2 Thessalonians 2:4 Fulfilled*

- Daniel 11:36–39 covers the second part of the 30-day midpoint: the man of sin's formal self-deification — setting himself up as the supreme deity above all gods.
- Verse 36: 'the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods.'
- This is what Paul quotes in 2 Thessalonians 2:4: 'so that he as God sitteth in the temple of God, shewing himself that he is God.'
- Isaiah 14 tells what the plan of evil is: this is Satan's last attempt to be like the Most High on the earth — a mock Godhead established on this earth.

32

### God's Response

*L32 · Daniel 11:40–45 — Isaiah 24; Nations Maneuvered to Israel*

- Daniel 11:40 marks a decisive transition: 'at the time of the end shall the king of the south push at him' — God begins orchestrating the nations to converge on Israel for the Day of the Lord.
- Isaiah 24 shows why the Lord's wrathful response will be so horrific — the man of sin's breaking of the everlasting covenant; Daniel 11:40–45 shows how God brings him and his armies back in.
- 'he shall come to his end, and none shall help him' (Daniel 11:45) — at the glorious holy mountain, Zion, everything the man of sin was after comes to naught.
- Once that one-month midpoint is over, the man of sin leaves Jerusalem and establishes his headquarters in Babylon — though, it must be acknowledged, Babylon is not mentioned in verse 40.

## Part 5 · Lessons 33–38

*The Fifth Revelation — The Time of the End · Daniel 11:40; Ezekiel 38–39; Daniel 12*

33

### Another King of the North

*L33 · Daniel 11:40 with Joel 3 and Ezekiel 38: Gog, Another King of the North*

- Recap: from the midpoint on the man of sin leaves Jerusalem and relocates to Babylon; from there he orchestrates the second half of the seven years.
- Verse 40: the king of the south pushes at him, and a king of the north — not the man of sin but Gog of Ezekiel 38–39 — comes against him; Persia, Ethiopia and Libya are with Gog (Ezekiel 38:5).
- Genesis 10 shows who Gog's peoples are: the sons of Japheth — Gomer, Magog and the rest — whose lineage is in the isles of the Gentiles.
- In the valley of Jehoshaphat (Joel 3) the Lord pleads with all nations for His people Israel — not just the ten nations in the confederacy.

34

## Gog — the Other King of the North

*L34 · Gog and Magog Dealt with Twice (Ezekiel 38–39; Revelation 20)*

- Ezekiel 38–39 describes the other king of the north of Daniel 11 — Gog, distinct from the man of sin — who comes against the man of sin and is brought into the land of Israel at the time of the end.
- Gog, 'the chief prince of Meshech and Tubal' (Ezekiel 38:2), heads up the whole band of northern armies — an alliance or league of nations, not part of the ten-nation confederacy.
- The terminology connects Ezekiel 38 and Daniel 11: he comes in like a whirlwind, the storm concept — at the time of the end.
- Isaiah 24:21 — the LORD shall punish 'the kings of the earth upon the earth': in the valley of Jehoshaphat, when He personally comes back, He gathers them all together.

35

## Ezekiel 38–39 Concluded

*L35 · The Lord's Supernatural Judgment on Gog; Revelation 19 Confirms*

- The connection between Ezekiel 38–39 and Daniel 11 is confirmed: the Lord intervenes supernaturally against Gog on the mountains of Israel — sword, pestilence and blood, overflowing rain, great hailstones, fire, and brimstone.
- Ezekiel 39:4: 'thou shalt fall upon the mountains of Israel, thou, and all thy bands... I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.'
- Revelation 19:17–18 ('the supper of the great God... that ye may eat the flesh of kings') confirms this is the same event: the Lord's return terminates both the man of sin and the Gog invasion simultaneously.
- The aftermath of Ezekiel 39 — the cemetery of Gog — serves as a testimony throughout the kingdom; the battle itself takes place right at the end, when He comes, not at the beginning of the fifth installment.

36

## Michael Shall Stand Up

*L36 · Daniel 12:1: Michael Stands Up; the Deliverance Begins*

- After a brief recap of the time schedule, Keith turns to Daniel 12:1–3: when, in the last seven years, God will begin to function as Israel's deliverer, with Michael standing up.
- Israel's program has been set aside since Paul was raised up; the dispensation of grace — a mystery interruption between installments 4 and 5 — has no time schedule, and when it ends God will resume and fulfill His program with Israel.
- 483 years completed at the cross; the Lord then added one year of 'mini extension' after the cross (Acts 1–7); then unexpectedly raised up Paul (Acts 9) and brought in the present dispensation of Gentile grace — no time schedule is in effect in this dispensation; every day is simply a day of God holding back his wrath.
- Daniel 12:1's 'time of trouble, such as never was since there was a nation' is what the Lord calls great tribulation in Matthew 24:21 — the last three and a half years on the time schedule.

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## Daniel 12

*L37 · Michael Stands Up: the Guardian Angel Concept; the Angel of God's Presence*

- Daniel 12 opens with 'at that time' — linking directly back to the midpoint events of Daniel 11:31 and the man of sin's self-deification; Michael the archangel stands up for Israel.
- Daniel 12:1 tells when; Isaiah 63–64 graphically describes it: 'For the day of vengeance is in mine heart, and the year of my redeemed is come' (Isaiah 63:4).
- The chapter promises deliverance: 'at that time thy people shall be delivered, every one that shall be found written in the book' — the remnant of Israel preserved through the tribulation.
- The guardian angel concept is for Israel's remnant from the midpoint on — none operate with us in this dispensation of grace; Michael heads it up, the angel of God's presence himself.

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## Resurrection; the Book Sealed; the 1,290 Days

*L38 · Daniel 12:2–11: Resurrection in the Deliverance Package; the Book Sealed; the 1,290 Days*

- Daniel is told to seal the book 'even to the time of the end' (Daniel 12:4): 'many shall run to and fro' is the silence of God after Daniel's ministry, and 'knowledge shall be increased' when God begins speaking to them again near the end.
- The 'time, times, and an half' (v.7) — three and a half years, 1,260 days — runs from when he has accomplished to scatter the power of the holy people (Daniel 11:39) until all these things are finished.
- The 1,290 days (v.11) count from the taking away of the daily sacrifice (11:31) — thirty days more than the 1,260 — so the midpoint (11:31–39) is thirty days; the recording ends before verse 12.
- Daniel 12:2 — a resurrection is promised as part of the deliverance package, including the Old Testament saints such as Abraham, Isaac, Jacob, David, Isaiah and Daniel.

*For further study visit www.enjoythebible.org*