Survey of God's Program with Israel

Daniel — The 5th Revelation: Gog and the Time of the End

A 6-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These are Lessons 33–38 of the 38-lesson eighth part (Daniel) of the Survey of God's Program with Israel. They finish the last verses of Daniel 11 — the time of the end, with another king of the north — and take up Daniel 12, whose first three verses are the last piece of the sweep of the fifth revelation given to Daniel. Daniel is the one God gave the time schedule information to regarding the 5th course of punishment, beginning with the Assyrian and Babylonian captivities; its 5th installment, the final seven years on that time schedule, has the day of the Lord's wrath and the tribulation period in it. Lessons 33–35 identify the king of the north of Daniel 11:40 — who cannot be the man of sin, because he fights against him — as Gog of Ezekiel 38–39, and trace the judgment the Lord brings upon Gog and all his bands, fulfilled in Revelation 19. Lessons 36–37 turn to Daniel 12:1: once the one-month period at the midpoint has gone by, Michael, Israel's great prince, stands up, and the promised deliverance begins — starting with the angel of God's presence and ending with the Lord Himself coming back. Lesson 38 shows that the deliverance concludes with a resurrection (Daniel 12:2–3), and takes the time-schedule information of Daniel 12 through verse 11: the 1,290 days and how long the midpoint lasts. Things are viewed from Daniel's perspective: the present dispensation of grace was a mystery in Daniel's day, and God revealed nothing about it.

www.enjoythebible.org

Lessons at a Glance

Lesson	Core Focus
L33	Gog: Another King of the North — Daniel 11:40; Joel 3; Zephaniah 3:8; Ezekiel 38; Genesis 10
L34	Gog and Magog Dealt With Twice — Ezekiel 38–39; Isaiah 24; Psalm 83; Revelation 19–20
L35	The Destruction of Gog and His Bands — Ezekiel 38:18 – 39:20; Job 38; Revelation 16 and 19; the Cemetery of Gog
L36	At That Time Shall Michael Stand Up — Daniel 12:1; Matthew 24; Jeremiah 30:7; Isaiah 26:20; Isaiah 63
L37	The Guardian Angel Concept for the Remnant — Daniel 12:1–3; Isaiah 63–64; Psalms 34 and 103

Lesson	Core Focus
L38	Resurrection: Part of the Deliverance Package — Daniel 12:2–11; Isaiah 24–25; I Corinthians 15; Hosea 13–14

Lesson Summaries

L33

Gog: Another King of the North *Daniel 11:40; Joel 3; Zephaniah 3:8; Ezekiel 38; Genesis 10*

Where the Study Stands (Daniel 11:40–45)

- The last six verses of Daniel 11 deal with the time of the end on Israel's time schedule, the final installment in the 5th course of punishment
- From the midpoint on, the man of sin leaves Jerusalem for Babylon and sets up the headquarters of Satan's plan of evil in the land of Shinar — returning everything to where Satan began it, at the Tower of Babel

Another King of the North (Daniel 11:40)

- This king of the north cannot be the man of sin, because he ends up fighting against him
- The man of sin has been called the king of the north all along — an Assyrian — but leaving Jerusalem he goes to Babylon, not back to Assyria; his desire now is to be king of the world
- The king of the south starts the problems for the man of sin, but the king of the north is the primary character he must deal with — chariots, horsemen and many ships: a land assault and naval assaults

More Players at the Time of the End (Joel 3; Zephaniah 3:8)

- There are more players than the man of sin and his confederacy: when the Lord pleads with them in the valley of Jehoshaphat, it is all nations, not just the ten nations of the confederacy
- Zephaniah 3:8 exhorts Israel to wait for the day of the LORD, the final installment in the 5th course; "all the earth shall be devoured with the fire of my jealousy," not just the part around the land of Israel
- Rising up to the prey is what the Messiah does as Israel's Deliverer and Avenger; the five mandates of the Davidic covenant are Redeemer (the cross), Deliverer and Avenger (the day of the Lord's wrath), King and Blesser (the established kingdom)

Gog of the Land of Magog (Ezekiel 38:1–6; Genesis 10)

- Gog is of the land of Magog, "the chief prince of Meshech and Tubal" — a king, a head ruler — and the prophecy is against him: the Lord's judgment is pronounced against him
- None of the nations with Gog are part of the man of sin's original ten-nation confederacy; they are an alliance or league of nations
- God uses the names from Genesis 10 so that their original name and placement is set by the Bible: the sons of Japheth went to the isles of the Gentiles, generally north of the land God gave to Abraham, Isaac and Jacob

Placing Gog on Daniel's Time Schedule (Ezekiel 38:8–16)

- Ezekiel describes the time of the end, but not from a time-schedule

perspective; Daniel's time schedule is like the hub of a wheel, and the time references in Isaiah through Malachi are drawn onto it like spokes

- Ezekiel says "in the latter years" but not when; Daniel 11:40–45 tells you it is at the time of the end — Gog comes "like a storm," which is why Daniel 11 says "like a whirlwind"
- Gog comes "out of the north parts," which is why it is appropriate in Daniel to call him the king of the north; the "Lord GOD" here is Adonai Jehovah, the Lord Jesus Christ Himself, coming back to do battle

Not the Gog and Magog of Revelation 20

- Gog and Magog in Revelation 20 is a separate event from Ezekiel 38–39: the names match up, but the details do not

L34

Gog and Magog Dealt With Twice *Ezekiel 38–39; Isaiah 24; Psalm 83; Revelation 19–20*

That Other King of the North (Ezekiel 38)

- What Ezekiel 38–39 describes is the character in Daniel 11: Gog heads it up, and all these folks primarily come out of the north quarters
- None of those mentioned are part of the ten-nation confederacy: those nations are right around the land of Israel, while these are further removed — Japheth's sons, not Shem's sons or Ham's sons
- The north concept is predominant, not exclusive: Persia and Ethiopia, east and south of Israel, join themselves with Gog when he comes down from the north into the land

Brought to the Mountains of Israel (Daniel 11; Ezekiel 39)

- The man of sin, headquartered in Babylon, comes back into the land because of action near the time of the end from another king of the north and a king of the south
- He plants his palace and tabernacle between the seas and the mountains of Israel; with the valley of Jehoshaphat in the middle, God brings everything to that point to avenge His cause with Israel and demolish the entire satanic plan of evil
- The Lord GOD speaking in Ezekiel 39 is Adonai Jehovah, the Lord Jesus Christ, personally coming back as Israel's conquering hero in His great and terrible day
- The ravenous birds and the beasts of the field tie Ezekiel 39 in with Revelation 19

The Kings of the Earth Punished (Isaiah 24)

- Isaiah 24 concerns the day of the Lord as a whole, the entire 5th installment, emphasizing the physical things that happen to this earth as the Lord judges it
- In the valley of Jehoshaphat, when He personally comes back, He punishes "the kings of the earth upon the earth" — the man of sin, the ten-nation confederacy, and Gog with all his bands, gathered into one place
- He vanquishes them and sets up the kingdom; once the mandate of the Davidic covenant is fulfilled — "after many days," the thousand years — they are visited
- The part of the kingdom that fulfills the mandate of the Davidic covenant lasts a thousand years, but the kingdom itself does not come to an end; it goes on

forever

Two Gog and Magog Concepts (Revelation 19–20)

- Some match up the names and think Ezekiel 38–39 is the same as Revelation 20, but Gog and Magog are dealt with twice — one just before the kingdom and one just after it, in Revelation 19 and 20

The Ten-Nation Confederacy (Psalm 83)

- Psalm 83 focuses on the satanic policy of evil against Israel and Satan's final attempt to obliterate the nation; Satan has always employed the nations left in his hands at the Tower of Babel
- The confederacy may look good to apostate Israel, but it is a crafty counsel; counting the people in verses 6–8 gives ten nations, all right around Israel
- "Assur also is joined with them": the one spoken of last heads the whole thing up — the man of sin comes out of Assyria and puts it together
- The confederacy is Hamites and Shemites; Japheth's children are spoken of under Gog and Magog, and come down into the land after the man of sin and his confederacy have sacked Jerusalem and divided the land for gain

L35

The Destruction of Gog and His Bands *Ezekiel 38:18 – 39:20; Job 38; Revelation 16 and 19; the Cemetery of Gog*

The Other King of the North

- Before Daniel 11, Ezekiel 38–39 speaks of a chief prince called Gog who heads up armies and nations from the north that come into the land of Israel at the time of the end
- One event settles the matter: the judgment the Lord brings upon Gog and all his bands — the same thing Revelation 19 shows when the Lord returns

"my fury shall come up in my face" (Ezekiel 38:18–19)

- The anger of the Lord is described in a zenith sense; this is the terminology for His great and terrible day
- Wrath intensifies and builds up throughout that period, and His judgment comes not only on the man of sin and his ten-nation confederacy but on further nations beyond that (Zephaniah 3:8)
- His jealousy is for avenging His cause with His people; what precipitated it is the man of sin's execution of the policy of evil to exterminate Israel in the middle
- God purposes the destruction of Gog and his bands, along with the man of sin and his, to avenge His cause with Israel and demolish the plan of evil

A Great Shaking and the Day of Battle

- The "great shaking in the land of Israel" is at His coming, not at the beginning of the 5th installment; He has brought Gog into Israel's mountains
- Ezekiel 38:19–23 describes the cataclysmic judgments just before and in connection with the great and terrible day of the Lord
- The Lord told Job of hail reserved "against the time of trouble, against the day of battle and war" — the time of trouble being the great tribulation; it comes when He Himself comes back and conducts the battle

The Battle of That Great Day (Ezekiel 39; Revelation 16–19)

- When the Lord slays them, their carcasses lie on the mountains of Israel, and He calls the beasts of the field and the ravenous birds to consume their flesh;

Ezekiel 39:17–20 details verse 4

- The book of the Revelation presents the judgments in an ever-increasing, intensifying way, capped off with the great and terrible day of the Lord
- The sixth vial makes it so Gog and all his armies can come into the land with convenience; the Lord is orchestrating it, as in Daniel 11, and the head of the kings of the earth will be Gog
- Revelation 19 is when Ezekiel 38–39 is fulfilled, its beginning being the sixth vial of Revelation 16; the angel calls the fowls because God told Ezekiel it must be said at that day

The Cemetery of Gog (Ezekiel 39:11–16)

- The flesh is consumed because He wanted the bones left: He sets up a cemetery of Gog, a testimony throughout the kingdom of what happens when anybody dares to touch Israel
- Three testimonies stand in the land through the millennial reign: the open pit (Isaiah 66), the cemetery of Gog, and the zoo of the demons

L36

At That Time Shall Michael Stand Up *Daniel 12:1; Matthew 24; Jeremiah 30:7; Isaiah 26:20; Isaiah 63*

The Promised Deliverance Not Yet Placed

- Daniel was given a 490-year time schedule; the 5th installment, the final seven years on it, has the day of the Lord's wrath and the tribulation period in it
- The sweep so far focused on the man of sin and his armies working their hardest to wear out the saints of the Most High; the previous revelations simply mentioned that Israel would be delivered
- They did not say how, or exactly when in the 5th installment, God would swing into action as their deliverer; Daniel 12:1 tells when Michael, their great prince, will stand up
- "at that time thy people shall be delivered" — what Daniel has been waiting to hear about

"at that time": Back to the Midpoint

- Daniel 10–11 gave the scope of the entire seven-year span; as in the previous revelations, God first gives a sweeping scope, then backs up and places things on it
- Daniel 11:30–39 focused on the one-month period at the midpoint, and 11:40–45 ran through the last three and a half years; God backs Daniel up to the midpoint
- Once that one-month period has gone by, Michael stands up in the heavenly places; the remnant will never see it, but they are told it will take place

The Lord's Confirmation (Matthew 24)

- The Lord takes Daniel 11 and 12 and maps out the last seven years for the apostles, quoting Daniel 12:1; it clicks in as soon as they see the abomination of desolation set up
- The time of trouble of Daniel 12:1 is what the Lord calls the great tribulation (Matthew 24:21), the last three and a half years on the time schedule
- The deliverance caps off with the Lord Himself coming back for His great and terrible day; the angels are sent out (verse 31) because their process started with Michael

Saved Out of It (Jeremiah 30:7)

- "the time of Jacob's trouble; but he shall be saved out of it" — not saved from it, but out of it: there is deliverance in the midst of it
- From the midpoint on there is both the time of great trouble and the time of deliverance, which involves God breaking the dominance of the Gentiles over Israel, especially of the man of sin

A Passover Concept (Isaiah 26:20)

- Hiding "until the indignation be overpast" is a Passover concept: the remnant is protected in the midst of it all and overpassed, as when God brought Israel out of Egypt with the Passover
- The same angel that slew the firstborn of the Egyptians and passed over Israel will stand up again, sent as a military angel to fight against Israel's enemies

The Angel of His Presence (Isaiah 63)

- From Isaiah 63:9 God teaches Israel that what He will do has all been done before, in Egypt's day: "the angel of his presence saved them"
- The angel of His presence is identified as Michael, Israel's great prince; when the remnant cries out, Michael will stand up and they will get the same deliverance as in the days of old

L37

The Guardian Angel Concept for the Remnant *Daniel 12:1–3; Isaiah 63–64; Psalms 34 and 103*

The Last Piece of the Fifth Revelation

- The first three verses of Daniel 12 are the last piece of information in the sweep of the fifth revelation
- After the whole sweep, God backs up to the midpoint of Daniel 11:31–39; at that time Michael, Israel's great prince, stands up in the heavenly places, and the promised deliverance from the time of Jacob's trouble begins
- Daniel 12:1 makes the statement in a few words; the doctrine of it is in passages like Isaiah 63 and 64, and in the Psalms

Daniel as the Hub of the Wheel

- Daniel sits doctrinally, though not numerically, in the middle of the 5th-course prophets between Isaiah and Malachi; all the events can be placed somewhere on his time schedule
- Daniel 12 lets you understand when everything graphically described in Isaiah through Malachi takes place; Isaiah 63–64 is one passage that graphically describes Daniel 12:1–3

The Day of Vengeance (Isaiah 63:1–6)

- Isaiah sees the Lord on the earth coming in His battle strength up from the south: Adonai Jehovah Himself, vanquishing the man of sin, his ten-nation confederacy, Gog and the nations allied with him in one spot
- The five mandates of the Davidic covenant are Redeemer, Deliverer, Avenger, King and Blesser; as the Son of David the Lord Jesus Christ had first to be the Redeemer, which He accomplished on the cross
- "the day of vengeance *is* in mine heart, and the year of my redeemed is come": He comes as the Avenger at the great and terrible day of the Lord — because they are redeemed He comes to avenge

The Days of Old (Isaiah 63:7 – 64:12)

- Isaiah then describes the provision for His avengement of Israel, which begins from the midpoint, and flashes back to the days of old, the days of Moses
- When Israel faces the last installments of the policy of evil, the same kind of deliverance will be put into effect: it starts with an angel of God's presence and ends with God Himself coming
- Isaiah appeals for the deliverance and the avengement of God's cause with Israel, which has been promised

The Five Books of the Psalms

- Each of the five books of the Psalms focuses on one mandate of the Davidic covenant — book two the deliverance, three the avengement, four the kingship, five the blessings; Psalm 22, the cross Psalm, describes the cross that accomplishes the redemption
- What David went through is duplicated by the remnant in the tribulation period; "The angel of the LORD encampeth round about them" (Psalm 34:7) is the provision promised to the remnant
- The same angels, angels "that excel in strength" (Psalm 103:20), will be operating for the remnant, exceeding the very ones who oppress Israel

The Guardian Angel Concept

- Scripture teaches a guardian angel concept, but it is for the remnant of Israel during the last part of the 5th installment of the 5th course of punishment
- Michael heads it up — the angel of God's presence, the angel of the Lord — and stands up at the midpoint; the angel of the Lord's presence starts it, and God in His own presence ends it

L38

Resurrection: Part of the Deliverance Package *Daniel 12:2–11; Isaiah 24–25; I Corinthians 15; Hosea 13–14*

A Resurrection Promised (Daniel 12:2–3)

- A resurrection is promised as part of the deliverance package; it is spelled out because some will be killed for their testimony's sake in the last three and a half years — encouragement that they will not miss the kingdom
- It also includes those commonly called Old Testament saints, such as Abraham, Isaac, Jacob, David, Isaiah and Daniel
- In verse 3 the wise and those turning many to righteousness are promised a special glorification in the kingdom; it probably has to do with ranks and privileges of reigning with Christ

"He will swallow up death in victory" (Isaiah 24–25)

- Isaiah 24 is a whole chapter in graphic detail on the Lord's coming at the end of the 5th installment; the everlasting covenant broken in verse 5 is the covenant with His nation, broken by the extermination policy the man of sin puts into effect
- Isaiah 25 speaks of a resurrection in connection with the establishment of the kingdom: death is swallowed up in victory by raising the dead
- The recipients are first of all Israelites — justified ones from Abraham on, and even ones before him, such as Noah, Methuselah and Shem; swallowing up death is a process

Every Man in His Own Order (I Corinthians 15)

- Paul deals with the resurrection because false teachers were denying it; he shows the order of the resurrections from the Old Testament scriptures
- Christ reigns for a thousand years, fulfilling the mandate of the Davidic covenant; He cannot put all enemies under His feet without destroying death
- When He delivers the kingdom to the Father there is one final resurrection, in which He destroys death — even for unjustified men, though it does not save them

"I will ransom them from the power of the grave" (Hosea 13–14)

- Hosea 13:14 promises a resurrection, just as Isaiah 25 says He will swallow up death in victory; Daniel 12 tells Israel when to plug that verse in
- Hosea 14 looks forward to the days of Messiah, when Assyria will be a big issue: the man of sin, revealed at the midpoint, is the big Assyrian; Assyria will not save them but will put a policy of evil into effect to wipe them out

Seal the Book (Daniel 12:4)

- "shut up the words, and seal the book": the first concluding remark to Daniel is, in effect, "That's it for now."
- "many shall run to and fro" refers to the silence of God after Daniel's ministry — looking for the word of God and not finding it; near the end of the time schedule God speaks again, and "knowledge shall be increased"

Time, Times, and an Half; the 1,290 Days (Daniel 12:5–11)

- The man clothed in linen is identified as Gabriel: time, times, and an half runs from when he has accomplished to scatter the power of the holy people — Daniel 11:39, when they are driven out of their land
- This shows Daniel how long the critical midpoint lasts: simply dividing the schedule into two halves makes it look as if it lasts one day, yet Daniel 11:31–39 has the man of sin doing many things
- The 1,290 days count not from the scattering but from Daniel 11:31, the taking away of the daily sacrifice; the conclusion is that it is thirty days from verse 31 to verse 39 — it only takes him a month

Key Doctrinal Distinctions

Daniel's Perspective vs. the Present Dispensation of Grace

The present dispensation of grace was a mystery in Daniel's day; God revealed nothing about it, so things are viewed from Daniel's perspective and it is not shown on the board. The dividing line between the 4th and 5th installments is where God interrupted His program with Israel and brought in the dispensation of grace in which we live; no time schedule is in effect in this dispensation of grace. Once the dispensation of grace is concluded, the 5th installment — the last seven years on the time schedule — will begin to click off. When the Lord spoke Matthew 24 there was no knowledge of a dispensation of Gentile grace interrupting the program; the flight to the mountains concerns only those in Judea and has nothing to do with us.

Ezekiel 38–39 vs. Revelation 20

Gog and Magog are dealt with twice: one just before the kingdom and one just after it, in Revelation 19 and 20; the names match up, but the details do not. In Ezekiel 38–39 the Lord comes personally, fights them, and calls the birds to eat their flesh and leave their bones; in Revelation 20 He simply calls down fire from heaven, and nothing is left of them.

Gog's Alliance vs. the Ten-Nation Confederacy

The man of sin's ten-nation confederacy is nations right around the land of Israel — Hamites and Shemites; Gog and Magog are not part of it, and those with Gog are Japheth's sons, further removed.

Daniel's Time Schedule vs. the Other Prophets' Descriptions

Ezekiel describes the events of the time of the end, but not from a time-schedule perspective; the time schedule is given to Daniel, and the purpose of Daniel 12 is to show when everything graphically described in Isaiah through Malachi takes place.

Guardian Angels: Israel's, Not This Dispensation's

The guardian angels were Israel's angels, with nothing to do with this dispensation of grace; the concept Scripture teaches is for the remnant of Israel in the last part of the 5th installment. Hebrews 13 (entertaining angels unawares) applies to the remnant of Israel, and Hebrews 1 (quoting Psalm 104) to the role angels have in Israel's program. The seven churches of the Revelation are churches of the remnant of Israel, each with an angel given for its protection.

The Davidic-Covenant Resurrections vs. the Mystery Resurrection

In the portion of I Corinthians 15 that shows the order of the resurrections, our resurrection is not spoken of: it is not set forth as part of the mandate of the Davidic covenant, because it is part of the mystery. In the latter part of the chapter Paul tells the Corinthians about the mystery resurrection we look forward to.

Key Scripture References

Genesis 10:1–5	The sons of Japheth in the isles of the Gentiles; the Bible sets their original name and placement
Job 38:22–23	Treasures of the hail reserved against the day of battle and war
Psalm 34	The angel of the LORD encamping round about them — the provision promised to the remnant
Psalm 83:1–8	The ten-nation confederacy; Satan's final attempt to obliterate Israel
Psalm 103	Angels that excel in strength, operating for the remnant

Isaiah 24	The day of the Lord as a whole; the kings of the earth punished, and visited after many days
Isaiah 25	"He will swallow up death in victory" — a resurrection at the establishment of the kingdom
Isaiah 26:20	A Passover concept: the remnant protected until the indignation be overpast
Isaiah 63:1–6	The Lord coming as the Avenger at the great and terrible day of the Lord
Isaiah 63:9–14	The angel of His presence saved them; the days of old
Jeremiah 30:7	The time of Jacob's trouble — but saved out of it
Ezekiel 38:1–6	Gog, chief prince of Meshech and Tubal; nations outside the ten-nation confederacy
Ezekiel 38:8–16	In the latter years, like a storm, out of the north parts — the king of the north
Ezekiel 38:18–23	The Lord's anger in a zenith sense; the great shaking at His coming
Ezekiel 39:1–4, 17–20	Gog's bands given to the ravenous birds — tied to Revelation 19
Ezekiel 39:11–16	The cemetery of Gog, a testimony throughout the kingdom
Daniel 11:31–39	The midpoint: the 1,290 days begin at verse 31; the scattering of the holy people at verse 39
Daniel 11:40–45	The time of the end; another king of the north who fights against the man of sin
Daniel 12:1	Michael stands up; the time of trouble; the promised deliverance
Daniel 12:2–3	A resurrection as part of the deliverance; the wise given a special glorification
Daniel 12:4	Shut up the words; running to and fro; knowledge increased
Daniel 12:5–11	Time, times, and an half from the scattering; the 1,290 days from the taking away of the daily sacrifice
Hosea 13:14	"I will ransom them from the power of the grave" — a resurrection promised
Joel 3:1–8	All nations, not just the ten-nation confederacy, in the valley of Jehoshaphat
Zephaniah 3:8	Wait for the day of the LORD; all the earth devoured with the fire of His jealousy
Matthew 24:15–31	The Lord maps out the last seven years; the great tribulation; the angels sent out
I Corinthians 15	The order of the resurrections; our resurrection not spoken of in that portion
Revelation 16:12–21	The sixth vial lets Gog and his armies come into the land
Revelation 19	When Ezekiel 38–39 is fulfilled; the first Gog and Magog situation
Revelation 20	Gog and Magog just after the kingdom — a separate event