

## Sermon to the Saints which are at Topeka, Kansas -- Sunday, January 11, 2026

***“¶ And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” (Daniel 12:1)***

The opening of this last chapter of Daniel quite undeniably launches the final era of time for the Jewish people before the promise of Abraham is finally – and completely – fulfilled. It is a fully logical, and I believe required, conclusion to draw since Daniel was so plainly told by the angel Gabriel ***“I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.” (Daniel 10:14)*** It would be *illogical* to speak of the time progression for any other ***“people”*** but the Jews. It would be *illogical* to speak of any other time setting – but ***“the latter days”*** as we come to the close of his words. Expositions that land short of that framing of time – or go farther than the Jewish race – have disposed of (or at least have forgotten) these plain words of Gabriel.

Except where relevant non-Jewish parties are specifically identified in some nuance of the vision, our analysis of the passage should remain comfortably bound by the parameters set in the angel’s words. When we began this examination, nine periods of time were identified<sup>1</sup>. All of these times allow us to reasonably track the movement of providence for this race of people who angered God, and therefore were increasingly distressed within – and then fully removed out of – that portion of the land promised to Abraham that they had been allowed to occupy. We are living in the seventh period identified – and I believe we are rapidly coming to the eighth period. In my last sermon I provided the many proofs of how that eighth period brings forward the Antichrist beast to furiously contend with the saints. That confrontation comes to a consequential showdown in Jerusalem that immediately precedes the second advent of Jesus Christ.

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- <sup>1</sup> 1. Daniel 11:2-4 relates to the completion of the Persian Empire and its fall to the Grecian King Alexander the Great.
  2. Daniel 11:5-14 relates to the ebb and flow of warfare between the dominant Grecian King of the South (Ptolemies) and King of the North (Seleucids) that was fought heavily across the cities in northern and southern Palestine – and created a lot of engagement with the Jewish people who were constantly trying to gain a foothold that would allow them to reclaim the Jewish state.
  3. Daniel 11:15-19 relates to the multiple wars under the strong period of the Seleucid kingdom under Antiochus the Great (Antiochus III), when the Jews were heavily involved in the transition of dominant Grecian power from the King of the South (Ptolemies) to the King of the North (Seleucids), and which also involved increased engagement by the emerging Roman Empire.
  4. Daniel 11:20 relates to the brief reign of Seleucus Philopator – the eldest son of Antiochus III, older brother to Antiochus IV. He was poisoned, making the way for his younger brother to take the throne.
  5. Daniel 11:21-31 relates to the rise of Antiochus Epiphanes (Antiochus IV) and how he demonstrates himself as the 5th iteration of Antichrist (including the abomination of desolation).
  6. Daniel 11:32-33a relates to the remainder of the inter-testamentary period that follows the treachery of Antiochus Epiphanes and the temporary establishment of a Jewish state.
  7. Daniel 11:33b – 35 relates to the New Testament period ... or more specifically the period between Christ’s crucifixion and His return.
  8. Daniel 11:36 – 45 relates to the activities contained in the first 3.5 years of the Apocalypse.
  9. **Daniel 12:1-13 relates to the activities contained in the second 3.5 years of the Apocalypse and transitions to the preparation of Christ’s millennial reign.**

Now it is time to go into what is surely the most compelling collection of words in this prophecy. So many long roads of time and providence lead the race of Jews into full and open conflict with the Gentiles. The powers of heaven are on the cusp of emptying fully into the earth to establish Christ's kingdom there. Those who dwell in the earth – together with the earth-bound satanic hosts – are left with only two choices; fight or concede. And because the Sovereign of the creation has determined it to be so, the focal point of the fight will be fully upon the Jewish people.

The opening piece of work, then, is to establish why this first verse must necessarily be the dividing line between the pre-advent 3.5 years of Christ's Revelation and the post-advent 3.5 years. Chapter 11 ends with this simple pronouncement:

***“And he [Antichrist] shall plant the tabernacles of his palace between the seas in the glorious holy mountain [Zion]; yet he shall come to his end, and none shall help him.” (Daniel 11:45)***

Why would I conclude that these words close the first 3.5 years of the Revelation period? This same Gabriel told this same Daniel in a previous vision that the covenant between God and Abraham would be confirmed with the Jews ***“for one week”*** – which is a *week of years* or seven years. Daniel is there told ***“in the midst of the week”*** – or at the 3.5 year mark – ***“[God] shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate” (Daniel 9:27)***. Something happens in the middle of this seven-year period, called the Day of the Lord or The Revelation of Jesus Christ. I am not going to here re-process all of the passages of scripture that have led to the conclusion that there is a sharp division between the first half of that period of time and the second half of that period of time. Many sermons have been prepared for purposes of defining that work and all of the movement of the key groups of persons – in heaven and in the earth – around that division line. The events relevant to this immediate analysis, include:

- Antichrist comes to significant world power, and positions the seat of his kingdom on Mt. Zion, in a false Jewish temple
- Antichrist fights with the two witnesses, overcomes them and kills them, leaving their bodies in the street of the city for all to behold
- After three and a half days, their bodies come alive and they rise into the air for all to see
- To demonstrate His presence in this work, God prepares an earthquake to strike Jerusalem, creating mass destruction and killing seven thousand
- The Gentile elect present see the work of God in the amazing events and praise Him for it
- The seventh trumpet blows, and Christ reveals Himself – His second advent – in the skies
- Antichrist is killed by glory of Christ's advent

Please put yourself into that lens for this analysis. Many other things are no doubt taking place throughout the earth at this specific time in eschatology, but for our discussion about Daniel chapter 12, let us focus in on this point of transition.

Now, let us look at the words of Paul to the Thessalonians, regarding this transitional event and period. He reveals, this **“man of sin”** (Antichrist) will place himself in the **“temple of God”** (**2 Thessalonians 2:4**), which is situated on Mt. Zion in Jerusalem between the Mediterranean Sea and the Dead Sea at the southern end of the Jordan River – **“between the seas”** (**Daniel 11:45**). If you look at a map of that portion of the world, it fits. The setting up of this temple on Mt. Zion, by Antichrist and the reprobate Jews, is the **“sacrifice and oblation”** that needs to **“cease”**. It is this **“overspreading of abominations”** that causes God to determine that He needs to **“make it desolate”**. So, at His second advent **“the Lord shall consume [Antichrist] with the spirit of his mouth, and shall destroy [him] with the brightness of his coming”** (**2 Thessalonians 2:8**). Whether by the **“great earthquake”** (**Revelation 11:13**) or by other events, that abominable temple and worshipping practice on top of Mt. Zion will be made desolate.

This reference by Paul to Antichrist rising to power and then being destroyed by Christ at His coming fits with what we see in Revelation chapter 11, where Antichrist fights with and kills the two witnesses in Jerusalem. Shortly thereafter, the witnesses are raised from their death and taken up into the air in everyone’s sight. Then shortly after that amazing event, the seventh trumpet blows and Christ’s second advent brings an end to the first 3.5 years of the Revelation period. So we have these three scriptural authors – Daniel, Paul, and John – expressly identifying various components of the same events in the same place. This makes a strong case for the evidence of the point, as the Preacher says: **“a threefold cord is not quickly broken”** (**Ecclesiastes 4:12**).

What I find more compelling about the uniformity of expression in these three prophets’ words, is that in each instance the same activity can be seen coming next, in the author’s description of events. That is, the words describing – whether more or less – the events leading to Christ’s second advent – are then followed by intimations of the same general activities afterward. In John’s words, we have the remarkable language of Revelation 12 and 13, as it pertains to the rising again of Antichrist – expressly with the strength of Satan who has just been cast from the heavenly realm by Michael the archangel. Here’s a snippet of that passage to solidify the point:

**“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. ... And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. ... And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. ... And the dragon was wroth with the woman, and went to make war with the remnant of her seed [i.e., redeemed Jews], which keep the commandments of God, and have the testimony of Jesus Christ. ... ¶ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.”** (Revelation 12:7-9, 13, 15, 17; 13:1-2)

So, in many more words than used in the opening of Daniel chapter 12, John's description of Michael standing for the Jews in battle with Satan and the rise of Antichrist to persecute the Jews lines up perfectly. In both passages, we have the rage of Satan against the returning Christ resulting in his being cast out of the heaven, where he makes use of his human superman to bring a great onslaught against the remaining saints in the earth – who are indisputably the redeemed of Israel. In Revelation 13, the False Prophet is advancing the cause of the risen Antichrist that includes: ***“[the False Prophet] had power to ... cause that as many as would not worship the image of the beast should be killed” (Revelation 13:15)***. That includes those who will not take the mark of the Beast. Those who are not taking the mark are identified plainly in Revelation 14 as being the 144,000 redeemed of Israel.

Then, in Paul's words, we find this interesting verse that follows the slaying of the Antichrist beast by Christ at His coming:

***“Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.” (2 Thessalonians 2:9-10)***

That language ***“whose coming”*** is the same Greek word, *“parousia”* that denotes the second advent of Jesus Christ – *“presence, arrival, advent”*. It denotes the coming of this Antichrist ***“after the working of Satan with all power and signs and lying wonders”***. We see that same energy at the rise of the Antichrist in Revelation chapter 13, where it says about the False Prophet or second Beast:

***“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.”***  
(Revelation 13:13-14)

So, after Christ slays the Antichrist at His second advent, that same beast has an advent of his own when he rises from his ***“wound by a sword”*** and lives again. His new life is derived from the power of Satan – who himself has just been cast out of heaven by Michael. This rising Antichrist then goes about to deceive the world in unrighteousness with the help of his False Prophet beast. So we have another perfect alignment of these passages that show the presence of the Antichrist after his destruction. In two of them, we see proclaimed that the angel Michael is in pitch battle with Satan over the Jewish remnant.

These points all support the proposition from Scripture that when chapter 12 of Daniel opens up, it is simultaneous with the opening of the second 3.5 year period of the transition between the New Testament Church dispensation and the dispensation of the millennial reign of Jesus Christ in the earth.

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Next we shall take a closer look at this language ***“there shall be a time of trouble, such as never was since there was a nation even to that same time”***. It seems that the first and most obvious point to be made about this statement is that Daniel has himself been given visions and words about a whole host of troubling events and times for the Jewish people. That is very relevant, because it helps us to measure the severity of the time being here referenced. Indeed, we have identified eight previous time periods during which the Jewish people were appointed to suffer – and as history documents, have suffered – under the tyranny of one national or even world leader or another.

When Daniel is told ***“such as never was since there was a nation even to that same time”***, it takes us all the way back to the troubles of Jacob with his brother Esau, through the captivity in Egypt, through the horrific times when they wandered in the desert for forty years, through the times of their conquests in Canaan (which included many losses), through the periods of the judges and the kings, through the splitting up of the people into two nations, through the Assyrian conquests, the Babylonian conquests, the Medo-Persian empire, the Grecian and finally the Roman empires. Then we have the horrors decreed for them during the New Testament dispensation, that included two millennia of every kind of vagabond living within the nations of the earth. Through them all, Jews have been the prophesied by-word and hissing to the people of the Gentile nations, and have been slaughtered and enslaved and discarded. All of that, because when they were mightily blessed by God, they mightily rebelled and brought upon themselves His condign wrath. Yet, those were all mere adumbrations – shadows or faint images – of what is here promised to come upon them.

It is hard, particularly with the hyperbole used by the Jews of our generation to describe their past troubles, to bring our hearts and minds to how severe these things will be that unfold under the reign of the eighth Antichrist king. Daniel is not using hyperbole. He, probably more than any human being who ever lived, knows with what he is comparing this final period of existence for the unregenerated Jewish people. He had some intimate experience with the subject, having been given so many visions. In one such, the vision was so horrifying to contemplate, he reports ***“I Daniel fainted and was sick certain days”*** (Daniel 8:27). When he ***“understood the thing, and had understanding of the vision”*** that we are currently discussing, he reports the effects of that was his own ***“mourning three full weeks, [during which he] ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, til three whole weeks were fulfilled.”*** (Daniel 10:2-3)

And it’s not just because Daniel was a shrinking violet. When John the Revelator is given to see what is coming upon the Jewish people under this second half of the day of the Lord, he reports it thus:

***“I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.”*** (Revelation 10:9-10)

Matthew Poole: ***“And as soon as I had eaten it, my belly was bitter; but when he came to think upon it, it was either so mysterious that he could not comprehend it, or the matter of it was so sad that it gave him great trouble.”***

It is a general truth – that you will hear often expressed from this pulpit within the discussions of various aspects of practical divinity – that we have a duty to simultaneously rejoice at God’s sovereign will and power in His earth-judgments, while possessing a spirit of mourning at how the great sins of man bring about such great sorrows. Whether it be our own great sins, or that of others. The two witnesses of Revelation are ***“clothed in sackcloth”*** as they prophecy of the wrath and vengeance that accompanies the return of Christ for ***“a thousand two hundred and threescore days” (Revelation 11:3)***. It is a mournful thing to witness the justified punishments upon this sin-terminal generation. As we examine the words here from Gabriel, it is a solemn matter for our spirits to contemplate how great an event must be to receive such distinction in the Word of God.

This ***“time of trouble”*** is referenced in other prophecies, to help us to consider the gravity. Here are words from Jeremiah about the returning of the Jews to Israel and the severe outcome.

***“For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.” (Jeremiah 30:3-7)***

The time is the same, as it is after God has reversed the captivity – the diaspora – in His providence causing the Jews to ***“return to the land that [God] gave to their fathers, and they shall possess it”***. The reference to ***“Israel and Judah”*** intimates that it is all 12 tribes involved, which is a thing that is likely not to be knowable until the 144,000 Jews have been redeemed (Revelation 7:4-8). The rhetorical question Jeremiah poses presents the picture of a people who are in such severe distress, they have lost all capacity to stand. How different is that behavior from what we see out of today’s Israel when they are attacked? Arrogant talking heads fill the social media and mainstream media with their talking points. The picture here is they have such extreme fear and hopelessness, they behave like a woman who has reached the point in her delivery process where talking is replaced by the continual presence of pain and the anticipation of the next contraction. ***“Every man [has] his hands on his loins, as a woman in travail, and all faces are turned into paleness”***. John Trapp has a colorful way to describe the scene:

***“Wherefore do I see every man, Every strong or mighty man.***

***With their hands on their loins, and not on their weapons.***

***And all faces turned into paleness, Through extreme fear, the blood running to the heart, and the heart fallen into the heels. The Septuagint, for "paleness," have the yellow jaundice; the Vulgate, gold yellowness; Piscator, morbus regius; the royal sickness, the Hebrew properly implieth the colour of blasted corn. {De 28:22 } It importeth that the most stout-hearted warriors should be ... bloodless and spiritless, as travailing women."***

Ezekiel gives many graphic descriptions of this event, giving the lie to the presumptuous nature of today's Israel, regarding their power to bring the Messiah forth by their own hand. In one prophecy he describes the culling and purging of that people in terms relative to the rebellion in the wilderness<sup>2</sup>. In another, he presents the event with the language of purging metal:

***"Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you."*** (Ezekiel 22:18-22)

This picture of consummation resembles the strong language of the prophet Malachi, who describes the returning Christ as Him that is in this Ezekiel passage described as the ***"I [who will] blow upon you in the fire of my wrath"***:

***"[T]he Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."*** (Malachi 3:1-3)

A common reference point among this body – about the time of terrible distress for the Jewish people – is found in much broader words of Zechariah than what we often quote, and includes another reference to this purging element:

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<sup>2</sup> ***"¶ As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the land of Egypt, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD."*** (Ezekiel 20:33-38)

***“¶ Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.¶ Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.”***

**(Zechariah 13:7-9; 14:1-2)**

An interesting component to this prophecy, that fits with what we have discovered in the examination of Daniel’s vision of chapters 10-12 is this language ***“two parts therein shall be cut off and die; but the third shall be left therein.”*** The word translated ***“parts”*** comes from ***“peh”***, which refers to the utterance or command ... or ***“sentence”***. The meaning being that the Lord God is pronouncing three sentences or decrees against the rebellious Jews. The first two sentences will cause those Jews covered under them to be cut off from the land and to die (or dwindle or perish from the land). The third is the refining or purging event. So, as we have seen in Daniel’s vision, the period of time when the Jews were punished perpetually within their land – including the appearance that they were going to die out. The second period or sentence was for them to be fully cut off from the land – during the New Testament period. The third is the most severe, and occurs when the Jews are brought back into that land. Then the language of verses 13:9 and 14:2 do the work of the third sentence against the Jews who are then within the land of Israel.

The final example of prophecy that I will reference today, related to this transitional timeframe, is that of Christ Himself:

***“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) ... For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.”*** (Matthew 24:15, 21-22)

So again, you find the reference to the rising of Antichrist in the false temple on Mt. Zion – ***“the abomination of desolation ... stand in the holy place”*** – then shortly upon the heels of that the Jews are instructed to be prepared for this time of ***“great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”*** The symmetry is unmistakable, and compels the conclusion that this transition is a thing ... and what is frequently referred to as the ***“Great Tribulation”*** is a thing appointed to the people of the Jews on the back side of this transition of Christ returning, Antichrist rising from the dead, and the people of Jews facing this terrible time of final tribulation before Christ taking His throne.

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These example passages from prophets and from Christ have one remaining component that runs through them all, and will help us to close our examination of this first verse of Daniel chapter 12: ***“and at that time thy people shall be delivered, every one that shall be found written in the book.”***

The first clarification that I believe is necessary requires us to look at the language of a familiar parable from our Saviour:

***“¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”*** (Matthew 13:24-30)

Who are the wheat? Who are the tares? When is this ***“harvest”***? The comparison between this parable ... passages or prophecies similar to it ... and the passage in Daniel 12:1 ... requires a bit of disciplined analysis. So often, as I dig through the prophecies related to eschatology, I find that there is the need to distinguish the language to be clear on to which events of eschatology it relates. This is one of those instances. In Christendom, this prophecy is fulfilled when He returns in the air to take to Himself his elect precious from the grave and those ***“which are alive and remain”*** (1 Thessalonians 4:14-17), then leaves the children of Satan to eventually be bound up and cast into the lake of fire – as we see described in the 20<sup>th</sup> chapter of the Revelation. It is a prophecy related to the New Testament dispensation of the Church.

Differently, this prophetic vision of Daniel chapter 12 is referencing the distinction in eschatology between the redeemed of Israel and the bulk of that peculiar race of persons. The common thread is in the distinction between elect and non-elect – whether Jew or Gentile. All of the elect have their names written in Lamb’s Book of Life, but clearly not all are Jewish. I’m pleading with my friends here to distinguish when you read these prophecies. Applying any passage – that draws a dichotomy between the elect of God and the reprobate – to an analysis of the grace-based distinction is wonderful. But when we are considering eschatology, we will be better spiritually served if we take the time to discern the subjects of the prophecies.

When we, for example, look at the writings of John in Revelation 12, we know that the Gentile saints – whose names were written in the Lamb’s Book of Life – have already been taken to Christ in the air to ever ***“be with the Lord”*** (1 Thessalonians 4:17). But the description of how the ***“remnant of her seed”*** is to be harassed by Satan and protected by God (Revelation 12:15-17), applies to the redeemed Jews and not at all to the elect Gentiles. We see in this passage – and

associated expressions throughout the remainder of the pre-Armageddon treatment of these elect Jews – that that little remnant is preserved because their names are in the Book of Life, and His name is ***“written in their foreheads.”*** (Revelation 14:1)

Similarly, you will note that in both of the Zechariah references to what will happen to the Jews under the tribulation (i.e., the third of the “parts” or “sentences”) includes the element of the remnant being spared, to wit:

***“[T]hey [those left after the purging] shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.”*** (Zechariah 13:9)

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***“[A]nd the residue of the people shall not be cut off from the city.”*** (Zechariah 14:2)

Finally, when Christ Himself is articulating this day, He also declares that ***“but for the elect’s sake those days shall be shortened.”*** That is, the assault on Jewry will come short of destroying those members of that race ***“that shall be found written in the book.”*** Again, the symmetry is perfect within the prophecies related to this tribulation that is to come upon the Jews.

It is the opening verse of this ninth period that sets the tone for the conclusion of Daniel’s final vision ... for the conclusion of the prophecy related to the Jews ... and indeed for the conclusion of the New Testament dispensation. With this foundation, we can prayerfully launch into an examination of so many glorious discoveries for our spirits, related to eschatology. We will see the two witnesses again. We will see Christ again. And, Lord willing, we will gain some understanding about the length of time appointed to these things because remember that Gabriel told Daniel: ***“yet the vision is for many days.”***

I love you all. Amen.