

The End of the Prophecy. the Great Tribulation and Israel's Deliverance. the Epilogue

by Arno Clemens Gaebelein

Arno Clemens Gaebelein delves into the prophetic truths of Daniel, focusing on the time of trouble and Israel's deliverance during the last 3 1/2 years. He emphasizes the significance of Michael, the great prince standing for the Jewish people, and the role he plays in the events of that time. Gaebelein clarifies the misinterpretations around the deliverance of Daniel's people and the awakening of those in the dust of the earth, highlighting the distinction between the godly remnant and the apostate mass of Jews. He concludes by discussing the 1290 and 1335 days, pointing to the literal days and the blessings awaiting those who endure till the end.

Description

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Transcript

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heading: "B. The duration of the great tribulation will be 3 1/2 years" - heading: "C. The Lord will be manifested at the close of the great tribulation" - heading: "III. The Epilogue" - heading: "A. The book of Daniel is sealed until the time of the end" - heading: "B. The wise among Daniel's people will understand the book at the time of the end" - heading: "C. The Lord will give Daniel a loving answer and tell him to wait for the time of the end" faq: - q: "What is the time of trouble and how long will it last?" a: "The time of trouble is a period of great trouble for the Jewish people, and it will last for 3 1/2 years." - q: "Who will be delivered during the time of trouble?" a: "The deliverance of Daniel's people will be a deliverance out of the time of trouble, and it will be for those who are written in the book." - q: "What is the meaning of the 1290 and 1335 days?" a: "The 1290 and 1335 days are literal days, and they refer to the time period after the great tribulation, when the full blessing for Israel and the establishment of the glorious rule of Israel's King will have come." - q: "What will happen to Daniel at the end of the days?" a: "Daniel will rest and stand in his lot at the end of the days, and he will share in the coming Glory." - q: "What is the significance of the book of Daniel being sealed until the time of the end?" a: "The book of Daniel is sealed until the time of the end, and it will be understood by the wise among Daniel's people at that time." quotes: - "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." - "Then our Lord saith 'then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be'" - "Blessed is he who waiteth, and cometh to the thousand three hundred and five and thirty days" applicationPoints: - "We should be prepared for the time of trouble and the great tribulation, and we should trust in the Lord's deliverance." - "We should study the book of Daniel and understand its prophecies, so that we can be prepared for the time of the end." - "We should wait for the Lord's return and the establishment of the glorious rule of Israel's King." keywords: - "time of trouble" - "great tribulation" - "Israel's deliverance" - "Michael the great prince" - "Daniel's people" - "book of Daniel" - "sealed until the time of the end" - "1290 and 1335 days" - "literal days" - "glorious rule of Israel's King" ---

How closely this chapter is connected with the events, which we have just left in the closing verses of chapter xi. is seen by the first words with which the final chapter in Daniel starts in. " And at that time." What time? The time when the willful King domineers over the Jews and commits his evil deeds in Jerusalem and when the King of the North has entered the glorious land.

The Time of Trouble and Israel's Deliverance.

This is the subject of the first two verses.

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. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever (verses 1-3).

Important prophetic truths are here brought into view. As stated above it relates altogether to the time of the end, the last 3 1/2 years. The information is now given that this time will be for Daniel's people " a time of trouble, such as never was since there was a nation even to that same time." And this statement is repeated by our Lord in Matthew xxiv. in that part of His Olivet discourse, which relates to the Jewish people and contains His prophecy touching the seventieth week. Then our Lord saith " then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matthew

xxiv. 21). In verse 15 of the same chapter our Lord mentions Daniel and the abomination of desolation. This according to our Lord's words introduces the time of trouble, the great tribulation, the time of the end. What harmony is here! And still more significant it is that in Daniel xii. this abomination is mentioned (see verse 11). Now there are such who teach that all our Lord said in Matthew xxiv. speaks exclusively of what happened to Jerusalem in the year 70. In fact this is the general interpretation of our Lord's discourse. But it is completely disproven by the twelfth chapter in Daniel. As we shall see with the time of trouble there is associated the deliverance of Daniel's people and their restoration. Now were the Jews delivered and restored in the year 70 when the Romans took the city? No. As we saw from chapter ix. the city and sanctuary were destroyed. The nation itself was scattered.

But there is also another erroneous view taught. It is claimed that the church is to be on earth during that time of trouble. Thus the church is read into the xxiv. chapter of Matthew. But the time of trouble is not for the church, but for Daniel's people. To put the church into the time of the end is a teaching, which works confusion. When the seventieth week begins, the true church has left the earth.

Michael, the great prince which standeth for the Jewish people, is now also mentioned again. He will stand up and take a leading part in the events of that time. From the Book of Revelation we learn (chapter xii.) that there will be war in heaven, that is where Satan has his dominion now as the prince of the power of the air. Michael assisted by his angels will cast out the great dragon, the devil and his angels. They will be forced down to the earth. Then when Satan and his angels are cast out the great tribulation will be instituted (Rev. xii. 12). Michael will stand up in another sense and take a definite part in the deliverance of Daniel's people. It is not fully revealed what that will be.

The deliverance of which we read in these verses and the awakening of those, " who sleep in the dust of the earth " has likewise been grossly misinterpreted. Because expositors have not seen the application of all this to the Jews in their future history in the land, they have read the church in here and even, what they term, a general resurrection on a general judgment day. But we shall see now what is meant by the deliverance of Daniel's people.

" At that time thy people shall be delivered every one that shall be found written in the book." Daniel's people are the objects of the deliverance in that time of trouble, however there is a further description; not all of Daniel's people, but those only "that shall be found written in the book." These are the godly Jews, the believing remnant of the time of the end. For them the Lord will send help and they will be saved out of that time of trouble. For their sake the days will be shortened. " And except those days should be shortened, there should no flesh be saved, but for the elects' sake those days shall be shortened" (Matth. xxiv. 22). Their deliverance means a deliverance out of the dreadful conditions of the time of the end and after their faithful endurance to the end (Matthew xxiv. 13) they will enter into the Kingdom, which will then be established. The great apostate mass of Jews will be swept into the judgment and be cut off as other Scriptures teach us. " 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" (Zech. xiii. 8-9). That third part will be carried through the fire, the time of trouble and to them the Lord, their King, will say " It is my people and they shall say. The Lord is my God." The evil doctrine that " all Israel shall be saved " (Rom. xi. 26) means not alone the literal salvation of all the wicked Jews who have sided with Antichrist, but also all the Jewish generations, which continued wilfully in unbelief, is in this passage and others as well completely answered.

Physical resurrection is not taught in the second verse of this chapter, if it were the passage would be in clash with the revelation concerning resurrection in the New Testament. There is no general resurrection,

but there will be the first resurrection in which only the righteous participate and the second resurrection, which means the raising of the wicked dead for their eternal and conscious punishment. Between the two resurrections is a space of 1000 years (see Revel. xx.).

We repeat the passage has nothing to do with physical resurrection. Physical resurrection is however used as a figure of the national revival of Israel in that day. They have been sleeping nationally in the dust of the earth, buried among the Gentiles. But at that time there will take place a national restoration, a bringing together of the house of Judah and of Israel. It is the same figure as used in the vision of the dry bones in Ezekiel xxxvii. This vision is employed by the men, who have invented the theory of a second chance and larger hope² for the wicked dead to back up their evil teaching, but anyone can see that it concerns not the Gentiles but the Jewish people and that it is not a bodily resurrection, but a national revival and restoration of that people. Their national graves, not literal burying places, will be opened and the Lord will bring them forth out of all the countries into which they have been scattered. The same distinction holds good, which we have already pointed out. The great mass of Jews, who cast their belief in God and His Word to the winds, who accepted the man of sin and acknowledged the wicked King, will face everlasting contempt, but the remnant will possess all things promised to them and become the heirs of that Kingdom, which is prepared from the foundation of the world. And besides the national blessing which they receive, they will be in possession of everlasting life, for they are born again.

The wise which are mentioned in verse 3 and those who turn the many to righteousness (lit: teach righteousness) shall then have their reward. These are Jewish witnesses, Jewish teachers, whom God's Spirit enlightens in the time of the end and who render a great service in the witnessing to the truth, most likely the truths concerning the great events which take place and the exhortation with it to repent and walk in righteousness. They are mentioned elsewhere in prophecy. A special reward will be theirs in occupying a prominent place in the Kingdom indicated by the words " shine as the stars forever and ever."

The reward of the church saints and those who bear a testimony now, teaching that better righteousness and declaring the whole counsel of God, is not taught here. But we know it will be a far greater reward in the heavenly Jerusalem above the earth, than the reward in the earthly Kingdom. What an incentive this ought to be to be loyal to an absent, but soon coming Lord !

Daniel Addressed. After this prophecy concerning the time of the end, the great tribulation, the national restoration, the judgment of the apostates and the blessings for the faithful part of the nation, the Man greatly beloved is addressed in verse 4.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

The sealing of the book means that for the use at that time, the prophecy was like a closed book. What a contrast with the Revelation in the New Testament, where John the Penman is expressly told not to seal the sayings of the prophecy of this book, for the time is at hand. To Daniel much was unintelligent, his great book was to be sealed, but in New Testament times nothing is sealed or shut up. The Holy Spirit has come. We have a complete revelation. The great New Testament book of Prophecy, " the Revelation of Jesus Christ," is an unveiling and through its great message we can understand, as God in His infinite Grace has permitted us in a little measure in these pages, the visions and prophecies of Daniel, concerning the time of the end. We often hear people say it is no use to read Revelation or the Book of Daniel, for these are sealed books. Even preachers and Christian teachers speak thus. If it is not

ignorance, such language expresses sheer laziness to turn with diligence to what God has given and what God is willing to unfold to our hearts.

Yet to Daniel's people the Book is still shut up and sealed, not to us as Christians. When the time of the end comes the wise among them will see and understand. And that will be the time when " many shall run to and fro, and knowledge shall be increased." This is true in a certain sense now and is a sign of the times. But the fulfillment comes 3when the time of the end is reached.

Daniel Beholds Angels. The Man Clothed in Linen. Daniel's Question. And now the great book draws to its close. It is the epilogue of this great Book.

Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and a half and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said. Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly : and none of the wicked shall understand, but the wise shall understand (verses 5-10).

We do not enter fully into these words. The river is the same mentioned in the tenth chapter, the river Hiddekel. Two angels are there and the Man clothed in linen. There can be no doubt that the man in linen is the same, who appeared to Daniel in the beginning of this final great vision. (Chapter x. 5.) It is the Lord Himself. One of the angels addresses a question to Him. " How long shall it be to the end of these wonders? " In other .words, how long shall this time of trouble last. We may read here Revel, x. 1-6.

And I saw another mighty angel come clown from heaven, clothed with a cloud : and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open : and he set his right foot upon the sea, and his left foot on the earth. And cried with a loud voice, as when a lion roareth : and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying unto me. Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea, and upon the earth lifted up his hand to heaven. And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

Here we have the same person in the form of a mighty angel. This mighty angel is an uncreated Being and the description and action recorded here fit only one and that is our Lord.

He answers the question Daniel heard asked of Him. These things shall last " time, times and a half," that is 3 1/2 years or 42 months, the duration of the great tribulation during which the little horn (see Daniel vii. 25) and the Antichrist under Satanic power will domineer and the King of the North enters Israel's land. The duration of this great trouble is therefore announced once more, and when the wicked little horn will be through with his part of the work. And Daniel heard all these words and he had to add, though all these great things had been witnessed by him and he was so near to the Lord, " I understood not." All was mystery to him once more. How far better is our lot in possessing the completed Word of God and the Holy

Spirit, who has come down from heaven as the indwelling and abiding guest, to show us " things to come."

Then Daniel addresses His Lord. " O my Lord, what shall be the end of these things?" And Daniel, the highly favored prophet, receives a loving word from the Lord. " Go, thy way, Daniel ; for the words are closed up and sealed till the time of the end." The tenth verse applies to the time of the end and not to our times at all. Two classes will then exist, as seen before, among Daniel's people. Many, who believe; these will be purified, made white and tried. They will be brought through the fire. These will understand in those dreadful days. The unbelieving mass will do wickedly and they will be blinded. Similar conditions prevail in Christendom. May all, who are the Lord's have indeed understanding. Alas ! the great mass is blinded by the god of this age and do not understand.

The End of these Things. The 1290 and 1335 Days. Daniel had received a loving answer from the Lord and at the same time his question is answered.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he who waiteth, and cometh to the thousand three hundred and five and thirty days (verses 11-12).

For many readers of Daniel these words have been very puzzling. One might truly say, that the expositors whose commentaries are mostly used have only darkened this final word addressed to Daniel. One of these wrote in 1825 the following:

"Adrian's temple, built in the place of God's Temple at Jerusalem, the church of St. Sophia turned into a Mohammedan mosque, etc., etc., may be termed abominations that make desolate. Perhaps Mohammedanism may be the abomination; which sprang up, A. D. 612. If we reckon one thousand two hundred and ninety years, ver. 11, from that time, it will bring us down to A. D. 1902, when we might presume, from this calculation, that the religion of the false prophet will cease to prevail in the world. Which, from the present year 1825, is distant only seventy-seven years."

But his calculations have proven incorrect. He makes the building of the mosques of Mohammedanism the abomination. We have seen what the abomination is which will happen in Jerusalem in the middle of the week, when Antichrist manifests his full power and the other Beast breaks the covenant. Others by not comparing Scripture with Scripture and not understanding what " the abomination that maketh desolate" is, have given other

years as the probable date when the Lord comes. They have all failed. And if others arise, as no doubt they will, and make other speculative assertions concerning the time, they will likewise fail.

But what is the meaning of these 1290 and 1335 days ? Can there be anything plainer than the fact that these 1290 and 1335 days are literal days? Who authorizes us to make of these days years? By what process of exposition are we to arrive at the conclusion that " days " mean " years ? " It is worse than folly to do that.

Now the great tribulation lasts for 1260 days. But here we have 30 days or a whole month added. The Lord will be manifested at the close of the great tribulation of 1260 days, 3 1/2 years. Matthew xxiv. 29-31 teaches us this. The extra month will in all probability be needed to make possible certain judgment events especially :with the overthrow of the nations, .which came against Jerusalem and the judgment of nations as given in Matthew XXV. 31. We cannot speak dogmatically on all this. But certain it is that 1335 days

after the Antichristian abomination had been set up in Jerusalem, that is 75 days, or 1 1/2 months beyond the time of the great tribulation, the full blessing for Israel and the establishment of the glorious rule of Israel's King, the once rejected Lord Jesus Christ, will have come, for it is written, " Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days." This is as far as any teacher can safely go and here we would rest.

And Baniel the man greatly beloved, the loyal servant of God, the faithful Daniel, the blessed Daniel, the seer of the greatest visions, next to the visions of the beloved disciple John -- what about Daniel?

" But go thou thy way till the end be : for thou shalt rest, and stand in thy lot at the end of the days."

Thrice blessed word! He has entered into his rest, the rest of the Saints of the Lord. In that blessed day, which may so soon be here, when the Lord descends from heaven with a shout and the dead in Christ :will be raised, Daniel will share in that coming Glory. What a glorious lot will be his, when the day of Glory comes for all the Saints of God!

Our task is finished. Humbly we lay this little, imperfect exposition of the Book of Daniel, at the feet of our ever gracious and blessed Lord. May it please Him to use what we have written in dependence upon Himself, to encourage His people in their waiting for Himself. The time is near. Never before has there been such a need to study the wonderful prophecies of Daniel and the corresponding prophetic book, the Revelation, as now. A little time is left to do so. And may it please God, that all 'His redeemed people may walk in closer fellowship with the Lord and manifest in their lives the Grace of the Lord Jesus Christ.

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