

# The Peg for End Time Prophecy!



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## Introduction

In this study we will be hoping to give you a solid foundation from which you will be better able to understand end time prophecies. The main aim being to give you ANCHOR points in a prophetic timeline against which you are able to test any teaching you come across and to be able to build a cohesive narrative of end time events.

The Lord once rebuked the Scribes and Pharisees saying, "**Indeed you know how to discern the appearance of the sky, but the signs of the times you are not able.**" Matthew 16:3. The Lord said this expecting them to discern the times from nothing else but from the Scriptures. Likewise we are also now in expectation of the Lord's return, so it is important for us to correctly interpret End time prophecies. The late great teacher Derek Prince, used to teach saying, in order to understand end time prophecy you have to first discover the spine then every other part will easily find its place. Now, there are a wide range of interpretations of end time prophecies mainly because many have not discovered this spine, therefore they have created a disjointed figure of End time events.

Now, the Book of Daniel is the spine from which we are able to construct a cohesive timeline of end time events. Nowhere in the Bible, do we find such a specific detailed sequence of events as we do in this book. You do not have to take anyone's word for it, the value of this book in relation to end time prophecies was established by none other than the Lord God Jesus Christ Himself in Matthew 24:15, which we will explain in due course. Point of note, if you take anything of any value from this study be sure to be grounded on this one fact. Your perception of the Book of Daniel will determine how you understand End Time Prophecies.

## **Chapter 1: The First Half of the Book of Daniel.**

So we will begin this study by giving a brief chapter by chapter overview of the Book of Daniel.

**Daniel Chapter 1**, starts by giving us a picture of Israel in exile in Babylon. And Daniel and his friends, Hananiah, Mishael, and Azariah are selected from among the exiles to undergo training in order to serve the king of Babylon in his court. In this process we are given a snapshot of Daniel's character in his devotion to God, and the gift which God has given to him and his friends, in knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams.

**Daniel Chapter 2**, is the chapter that sets the entire period of the ages to come in a sequence of events. It describes from the present day of Daniel all the way to the Second Coming of the Lord Jesus Christ to reign as King over all the Earth. This is told through the interpretation Daniel gave of the dream the King of Babylon had. In this dream we have the kingdoms of the world set in the shape of a statue of a man, meaning the kingdom of men. The Head of Gold representing the kingdom of Babylon, the chest and arms of Silver representing the kingdoms of Mede and Persia, the stomach and thighs of Bronze representing the Kingdom of Greece, the Legs of Iron representing the kingdom of Rome and finally the feet and toes of Iron and Clay representing our present day. The dream ends, when a Stone cut out without human hands striking the feet of Iron and clay and breaking the statue into pieces. Daniel writes, "And **in the days of these kings [that is of Iron & Clay,]** the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; **it shall break in pieces and consume all these kingdoms, and it shall stand forever.** Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces **the iron, the bronze, the clay, the silver, and the gold** —the great God has made known to the king **what will come to pass after this.**" Daniel 2 verses 44 to 45.

**A Point of Note:** The kingdom of Iron is in relation to a time when the Lord Jesus Christ was born, crucified and was raised to receive the kingdom of His Father. The kingdom of Iron with Clay is in relation to the Second coming of the Lord, to bring to nothing all the kingdoms of the world and to reign as King over all the earth for 1000 years.

**Daniel chapter 3**, is about the three friends of Daniel being faced with persecution for not bowing down before the Idol of Gold which the king of Babylon built, from which God delivers them.

**Daniel chapter 4**, is about God humbling King Nebuchadnezzar for being prideful in seeking to oppose the purposes of God. We see this in the statue of Gold 60 feet high which he built in response to the interpretation Daniel gave him of the dream he had of the various kingdoms that will come to pass after him. So by making the statue from head to toe to be of gold, which is a representation of his own kingdom, he was trying to make a statement that his kingdom will endure to the ages. So God humbled him by making him like a beast of the field, saying, "**Until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses.**" Daniel 4:32.

**Daniel Chapter 5**, is a description of the end of the kingdom of Babylon, when the son of Nebuchadnezzar having taken the throne, in arrogance and pride mocked God by using the articles of His temple to drink wine from, with his nobles and concubines and to praise and worship idols of gold and silver. So he was struck down and the kingdom of Babylon was passed to the Medes and Persians.

**Daniel Chapter 6**, begins with the reign of king Darius of the Medes. This chapter covers the persecution that came against Daniel because of his excellent spirit and faithfulness, so the nobles of the Chaldeans conspired to throw him into the den of lions, from which God delivered him.

We have now reached the halfway point of the Book of Daniel. From this point forward the writing of Daniel takes a different form, describing various visions which Daniel had that gave a detailed account of the structure of the kingdoms of the Earth we were introduced to in Chapter 2. These visions of Daniel repeat the same events, vision after vision, each time giving more detail than the previous. **The key point here is in knowing, it is the same event, over the same time period, told from different perspectives.** And one thing is for certain, the visions of Daniel do not go beyond the destruction of Jerusalem. There is no other book of the prophets that accounts for the destruction of the second temple as clearly as Daniel, which the Lord Himself made reference to when He prophesied of the destruction of Jerusalem, in Matthew 24 verses 15 to 22. This is the crucial point which people miss, the book of Daniel ends at the end of the Kingdom of iron, in relation to the end of the law, portrayed in the destruction of Jerusalem.

This is a pivotal moment in all of human History, where life in the flesh ends and life in the spirit begins, on the account of the resurrection of the Lord Jesus Christ. In respect to which Matthew writes, "And **the tombs were opened, and many bodies of the saints** having fallen asleep **arose.**" Matthew 27:52. This very moment was prophesied by Daniel at the end of his book, saying, "And **many of those who sleep in the dust of the earth shall awake**, Some to everlasting life, Some to shame and everlasting contempt." Daniel 12:2. And the fulfilment of these words were referenced by the Lord, when He said, "Do not marvel at this, **for an hour is coming in which all those in the tombs will hear His voice, and will come forth**— those having done good to the resurrection of life, and those having done evil to the resurrection of judgment." John 5 verses 28 to 29. Please Note, "it is those that are in the Tombs," that heard His voice, meaning those that are already dead and buried. The process by which this was made possible was elaborated on by Peter, saying, "For to this end **the gospel was proclaimed even to the dead**, so that they might be **judged indeed according to men in the flesh**, but they might **live in the spirit according to God.**" 1 Peter 4:6. That is to say, all those in the tombs heard His voice, when the Lord descended to the depth of Sheol to preach to them. **This is a once in all of creation event that is never going to be repeated.** So, when the Lord was raised, all those in the tombs that heard His voice were raised with Him, as Daniel prophesied and Matthew described the fulfilment of. So, it is a grave error to extend the Book of Daniel beyond this time period!

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## **Chapter 2: The Second half of the Book of Daniel.**

The Second Half of the Book of Daniel describes the events that will lead to the conclusion of the Law, Sin and the Flesh from three different perspectives.

### **Daniel Chapter 7: The First Perspective.**

This chapter gives an overview of the first four kingdoms described in chapter 2. Please note, only four kingdoms! The Fifth kingdom, [if it can be called that] which is of iron & clay is not included in

this chapter nor in any of the subsequent writings of Daniel. And the fact that the kingdom of Iron and Clay is not mentioned, is clear evidence that the writing of Daniel does not extend beyond that of Iron. So in the vision of Daniel described in this chapter, we have a description of **the kingdom of Babylon [that is Gold,]** portrayed as a lion with eagle wings, that is made to stand as a man to whom a heart of man was given to it. Next we have **the kingdom of Mede & Persia [that is Silver,]** portrayed as a bear with three ribs in his mouth with one side lifted up. After this we have **the kingdom of Greece [that is Bronze,]** portrayed as a leopard with four wings and four heads. Last of all, we have **the kingdom of Rome [that is Iron,]** described as a fierce beast with teeth of iron and claws of bronze with 10 horns on its head with the 11th coming among them before whom three of the previous horns were uprooted.

At this point Daniel describes to us two intersecting events, one describes the 11th horn and the Beast that carried it being destroyed and cast into the flame of fire, and the 3 other beasts, that is the Lion, the Bear and the Leopard being stripped of their Authority. [Daniel 7 verses 11 to 12.] At the very same time we have a picture of Heaven where we see God sitting on His throne and One like the Son of Man coming to receive a Kingdom, Glory and Dominion. Daniel writes, "I was watching in the night visions, And behold, **One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days,** and they brought Him near before Him. Then **to Him was given dominion and glory and a kingdom,** that all peoples, nations, and languages should serve Him. **His dominion is an everlasting dominion, which shall not pass away, And His kingdom the one Which shall not be destroyed.**" Daniel 7 verses 13 to 14. This is describing to us how the Lord Jesus Christ received all authority both in Heaven and Earth having disarmed the devil and his hosts through His death and resurrection.

Now, it is very important for us to understand, the books being opened to judge mankind according to their works, is something that was established in the Lord Jesus Christ. In Adam, Death itself was the judgment of God, that is where it ended. So, when Daniel says, he saw the Ancient of Days and Books were opened before Him, it is in respect to the One like the Son of Man coming before Him in the clouds of Heaven. This is the moment everyone is held responsible even those that were in the grave because in Christ a new judgment is established. Meaning, the vision Daniel describes here is the moment this new judgment was established, as the Lord said, "**Now is the judgment of this world; now the prince of this world will be cast out.**" John 12:31.

And the events described here creates for us a sequential link between the book of Daniel and the book of Revelation. That is, Daniel 7 verses 11 to 18, and verses 26 to 27, are describing to us the same events which John also describes to us in Revelation 4 & 5, where we see the Lamb in the throne of heaven coming and taking a scroll from the hand of God. As John writes, "And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, **a Lamb standing as having been slain, having seven horns and seven eyes,** which are the seven Spirits of God having been sent out into all the earth. And **He came and took [the scroll] out of the right hand of the One sitting on the throne.**" Revelation 5 verses 6 to 7. This is a pivotal point! The Book of Daniel links to the Book of Revelation, if you will, end to beginning, that is the End of the book of Daniel is the Beginning of the Book of Revelation. It is the point where the Covenant of the law ends, and the Covenant of grace is established.

Then the Angel describes to Daniel how the time for the holy people and the holy city is to come to an end, by giving an elaborate description of the Fourth Beast [that is of the Kingdom of Rome.] He describes 3 kings being uprooted by the fourth and the persecution he brought against the saints, that is against the Jews in 70 AD which resulted in the destruction of Jerusalem. [Daniel 7 verses 23 to 25.] For historical reference, we can look up the year of four kings in the history of Rome where we come across three kings falling in one year, that is Galba, Otho and Vitellius and the fourth, the Emperor Vespasian coming into power with his two sons Domitian & Titus. And it was during this

dynasty that the Jews were persecuted to the utmost and Jerusalem was destroyed.

Please note, Daniel 7 does not go beyond 70 AD, this is where it ends! And there are key differences between the beast Daniel describes and the one John describes in the book of Revelation. The main one being the one Daniel describes has 11 horns which are consecutive kings of one Empire, while the one John describes only has 10 horns which are collaborative kings of various kingdoms that reign at the same time, the beast itself being the eleventh [that is the Antichrist.] John writes, “**And the ten horns which you saw are ten kings who have not yet received a kingdom**, but receive authority as kings one hour, **along with the beast.**” Revelation 17:12. This ought to give us a clear indication Daniel and John are not speaking of the Same time period! The similarities we find between the Antichrist which John describes, and the 11th horn of the Beast of Rome which Daniel describes, is because it is the same spirit that works in them both! To be precise the Antichrist is the human manifestation of the spirit that once worked in the kingdom of Rome especially in the 11th emperor. Therefore we can say Emperor Vespasian is a close example to what we may expect the Antichrist to be like.

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## **Daniel Chapter 8: The Second Perspective.**

Now remember what we said, all the visions of Daniel are telling us the same events over the same time period told in more detail from different perspectives. So, in chapter 8 Daniel starts by describing to us how the belligerent action of the Medes and Persians brought about the wrath of Greece, under its first king Alexander who brought an end to the Medes and Persian empire and conquered the known world. However, at the height of his power he died leaving no heir so his kingdom was divided into four kingdoms, **the Ptolemaic Kingdom of Egypt, the Seleucid Empire in the east, the Kingdom of Pergamon in Asia Minor, and the Antigonid Kingdom of Macedonia & Greece.** And Daniel tells us at the end of their allotted time, out of these four kingdoms will rise another horn, saying “**And in the latter time of their kingdom**, when the transgressors have reached their fullness, **a king shall arise, having fierce features**, who understands sinister schemes.” Daniel 8:23.

Now, when Daniel says, "a king shall arise," he is not describing to us one specific Emperor of Rome as he did in chapter 7, but **the rise of the prince of the people of Rome himself**, that is the spiritual principality that upheld that kingdom. For reference see Ezekiel 28, where Ezekiel distinguishes the difference between the prince of Tyre as a human representative, against the king of Tyre that is the spiritual principality of wickedness. So, Daniel describes to us all the things this prince of this kingdom will do, saying, “**And out of one of them came a little horn** which grew exceedingly great **toward the south, toward the east, and toward the Glorious Land.** And it grew up to the host of heaven; and **it cast down some of the host and some of the stars to the ground, and trampled them.** He even exalted himself **as high as the Prince of the Host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down.** Because of transgression, **an army was given over to the horn to oppose the daily sacrifices;** and he cast truth down to the ground. He did all this and prospered.” Daniel 8 verses 9 to 12. Here, we have a sequence of events being described that cover a vast period of time, starting from his first beginnings as coming out of the broken Grecian Empire, all the way to bringing an end to sacrifices in the destruction of Jerusalem in 70 AD. The time period described here, which is beyond the life-time of any man, ought to give us a clear indication that Daniel is not speaking of a man! So while Daniel 7 told the same event from the perspective of earthly kings as in the 10 horns with the eleventh coming after. Now Daniel 8 tells the same event from the perspective of one spiritual principality that upheld that kingdom.

As we have illustrated, the events described in Daniel 7 were directly linked to the events described in the Book of Revelation chapters 4 and 5. Likewise, Daniel 8 is also linked with the events described

in Revelation 12. Now, Revelation chapter 12 is an overview of a new beginning, starting from Israel that is "**a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars,**" giving birth to the Lord Jesus Christ. And this is followed by the Lord being taken up to God to receive a kingdom, which resulted in a war breaking out in heaven, the consequence of which was that the devil and the third of his angels [that is stars] were cast down to the earth. And the outcome of this war was expressed on earth in the fierce persecution the devil brought against the Jews, followed by the persecution he brought against the offspring of Israel that is the Christians. So, the events described in Daniel 8 merge with the events described in Revelation 12, from the casting down of the hosts to the persecution of the saints, resulting in the destruction of Jerusalem. So while the vision described in Revelation 12 is the beginning point for the Age of the Covenant of Grace, the same events described by Daniel points to the outermost of his vision as it relates to the end of the Covenant of the Law. So what Daniel sees to be the End, in the persecution of the Jews and the destruction of Jerusalem in 70 AD, John sees that to be the opening event as it relates to the offspring of the woman, that is the Christians.

Now, Daniel describes the end of the spiritual principality of Rome as, "**He shall even rise against the prince of princes; But he shall be broken without human means.**" Daniel 8:25. This event was described by Daniel in chapter 7 saying, "**I watched till the beast was slain, and its body destroyed and given to the burning flame.**" Daniel 7:11. That is to say, the beast itself which cannot be dealt with according to human means was killed and cast into the bottomless pit by the judgement of God. However, the day will come when this beast will once again rise from the bottomless pit which John describes saying, "**The beast that you saw was, and is not, and is about to come up out of the abyss and go into destruction.**" Revelation 17:8. And again, John says, "[He is called,] **the angel of the abyss. His name in Hebrew is Abaddon, and in the Greek, he has the name Apollyon.**" Revelation 9:11. And it is the same beast whose antics are described in Revelation 13 and 17. So, this spiritual principality that was cast down to the bottomless pit, that is the abyss, will be raised up in the final days to bring in the close of this age. Whose final end is to go to destruction, as John describes saying, "**And the beast was captured, and with him the false prophet, the one having done the signs before him, by which he deceived those having received the mark of the beast and those worshipping its image. The two were cast living into the lake of fire burning with brimstone.**" Revelation 19:20. In fact, from all the creation of God under the heavens, this spiritual principality and his false prophet, that is to say his human representative, are the first to enter the flames of hell even before Satan himself.

So the important point for us to bear in mind is that, the events Daniel describes to us in chapter 7 and 8 are all in our past. However, the Antichrist to come which John describes in the Book of Revelation embodies the characteristics described in these chapters because it is the same spiritual principality. So we can expect the Antichrist to be just as deceitful, cunning, scheming, and he will even once more seek to destroy the Jews. So as described above we need to clearly see the underlying relationship that exists between the 10 kings described in Daniel 7, with the 11th being the pinnacle, in respect to the spiritual principality that was at work in that kingdom described in Daniel 8. Likewise, the embodiment of the person of the Antichrist as it relates to the union between this spiritual host of wickedness with that of his false prophet, as described in Revelation 13 and 17. This would solve so many of the problems we encounter in the interpretation of the book of Daniel and our understanding of end time prophecies will greatly benefit.

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## **Daniel Chapter 9: The Third Perspective.**

In this chapter we see Daniel coming to realise from the writing of Jeremiah, that the days of the exile of the Jews has come to an end, so he sets himself to seek after God with fasting and prayer,

confessing his sins and the sins of his people, so that God may restore them back to their land as he promised to Moses and king Solomon. [Deuteronomy 4 verses 25 to 31, 1 Kings 8 verses 46 to 53.] And while he was in the process of making supplications, an angel was sent to give him a detailed account of the restoration of the Jews to their land, saying “**Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.**” Daniel 9:24. In this one statement the angel encapsulated for us everything that is to take place within the 70 weeks period. So the 70 weeks are specifically aimed at the Jews, that is to say Daniel's people, To Jerusalem that is to say Daniel's city, and all that is to be achieved by the Messiah, that is all! No other event is included! So when we extend the last week of the 70 weeks to some unknown distant future in order to accommodate Gentiles, then we have misinterpreted this book. Daniel does not extend beyond 70 AD nor does the 70 weeks!

Now after this the angel breaks down the 70 weeks saying “Know therefore and understand, that **from the going forth of the command to restore and build Jerusalem until Messiah the Prince**, there shall be **seven weeks and sixty-two weeks**; The street shall be built again, and the wall, **even in troublesome times.**” Daniel 9:25. Here, Daniel gives us a starting point, that is the announcement made by king Cyrus of Persia in the first year of his reign declaring that the Jews are able to go to their own land with instruction to build the Temple of God, and giving them permission to use the treasury of his kingdom to achieve this objective. [Ezra 1 verses 1 to 4.] So the first period of 7 weeks, which equates to 49 years, marks the building of the streets, walls and the Temple of Jerusalem as Daniel says, “**in troublesome times.**” That is even though Cyrus the king of Persia decreed it, the Jews who went back were met with fierce resistance by those who dwelt nearby. And they employed every measure of trickery to hinder their progress from restoring Jerusalem, as described in the Book of Ezra in respect to building the Temple of God, and in the Book of Nehemiah in respect to the building the walls of Jerusalem. [Ezra 4 verses 4 to 5, and Nehemiah 4 verses 7 to 8.]

The Second period of 62 weeks, describes a period from the restoration of Jerusalem until the coming of Messiah the Prince. This period which equates to 434 years includes the time which the Angel described as, “**to seal up vision and prophecy.**” This is describing a period when no more visions or prophecies were coming forth from God, until the silence was ended when the angel Gabriel appeared to Zechariah the priest to bring him the good news that he will have a son born to him. [Luke 1 verses 13 to 17.] This announcement was followed 6 months later when the angel Gabriel appeared to Mary to bring her the good news that she will bear the Son of God. [Luke 1 verses 30 to 33.] This was the fulfilment of the prophecy of Malachi, “**Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.**” Malachi 4 verses 4 to 6. So the 62 weeks includes the life and ministry of the Lord, who was born under the law, as Paul says, "But when the fullness of the time had come, **God sent forth His Son, having been born of a woman, having been born under the Law**, that **He might redeem those under the Law**, so that we might receive the divine adoption as sons." Galatians 4 verses 4 to 5.

The Next event Daniel describes is, “**And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary.** The end of it shall be with a flood, and **till the end of the war desolations are determined.**” Daniel 9:26. This has to do with what is to be achieved when the Messiah will be cut off that is the crucifixion of the Lord Jesus Christ, through whose sacrifice, “**transgression was finished, sins were put away, reconciliation for iniquity was made, and everlasting righteousness was brought.**” That is to say, “**He has been revealed once in the consummation of the ages for the putting away of sin by the sacrifice of Himself.**” Hebrews 9:26. Through which He reconciled us to God, as Paul says, "For if, being enemies, **we were reconciled to God through the death of His Son.**" Romans 5:10. The result of which is that, He gave us the gift of Righteousness in the Person of the Holy Spirit, as Paul says, "But **if Christ is in you**, the body is indeed dead on account of sin, but

**the Spirit is life on account of righteousness.**" Romans 8:10. [Romans 5:17.] Now, in the same breath that encompasses the crucifixion of the Lord, Daniel describes the destruction of the holy people, of the Temple and of Jerusalem by "**the prince of the people to come,**" that is to say the spiritual principality of the people of Rome.

Now, when Daniel says, "**till the end of the war desolations are determined.**" The war he speaks of is not that of earthly origin but the one that came about in Heaven, which John writes about in Revelation 12. That is, even though Satan has been an adversary and an accuser of mankind from the days of the garden of Eden, yet the full expression of the war was not manifested until the day the Lord was raised to heaven and Satan cast out. And the events that came upon Israel was a direct outcome of this war. So here, Daniel is saying the desolation of Israel will be perpetuated by some measure until this war is brought to an end, which is on the day the Lord returns in His Second coming. As Luke also says, "**Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled.**" Luke 21:24.

The main point is, there are two main events that are described after the 69th week, that is the crucifixion of the Lord and the destruction of Jerusalem. So before the prince of the people of Rome makes a covenant with the Jews for the last week that is the 7 last years of the 70 weeks through his representative the 11th horn, there is a substantial amount of time that passes between from the day the Messiah is cut off to the destruction of Jerusalem. This apparent disjointed time period can be accounted for when we consider what was achieved by the crucifixion of the Lord Jesus Christ. Matthew records this moment as, "And **Jesus, having cried again in a loud voice, yielded up His spirit.** And behold, **the veil of the temple was torn into two from top to bottom.** And the earth was shaken, and the rocks were split." Matthew 27 verses 50 to 51. So the tearing down of the veil of the temple marks the end of the law, meaning every consecutive 69 weeks prior to this event were all under the dispensation of the Law, however the Last week is under the dispensation of the Covenant of Grace. [Hebrews 9:15.]

Now, we need to remember the entire 70 weeks has to do with the Jewish people. So, this apparent disjointed period which is close to 40 years is the period of grace given to the children of Israel to come into faith in the Gospel of the Lord Jesus Christ through the preaching of the Apostles of the Lord. [Daniel 11:33.] Which is akin to the time the children of Israel spent in the wilderness outside the promised land. [Hebrews 3 verses 16 to 19.] And this period is described by John as, "**And I saw another angel,** having ascended from the rising of the sun, having the seal of the living God. And he cried in a loud voice to the four angels to whom it had been given to them to harm the earth and the sea, saying, "**Do not harm the earth, nor the sea, nor the trees, until we shall have sealed the servants of our God on their foreheads.**" Revelation 7 verses 2 to 3. And again, "And when He opened the seventh seal, **there was silence in heaven for about half an hour.**" Revelation 8:1. After which the first angel was released to blow the trumpet and famine came upon the whole world. The main point we need to keep in mind is that, the 70 weeks starts from the moment Cyrus king Persia decreed the restoration of Jerusalem, and it ends with the deceptive action of the 11th horn of the Beast of Rome to destroy the people, the Temple and Jerusalem. [Daniel 7:25, Daniel 8 verses 11 to 12.]

Now keep in mind the angel says to Daniel, "**the people of the prince who is to come shall destroy the city and the sanctuary.**" And, "**But in the middle of the week he shall bring an end to sacrifice and offering.** And on the **wing of abominations shall be one who makes desolate.**" Daniel 9 verses 26 to 27. Here, it is important to note, in these two statements, Daniel himself gives us the definition for "**the Abomination of desolation,**" that is to say, an act of abomination that causes Jerusalem to be desolate. So the events described here, are referring to the same event which Daniel described in the previous chapters saying, "**He even exalted himself as high as the prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast**

**down.**" Daniel 8:11. So, Daniel chapters 7 to 9 are all speaking of the same events, the first was told from the perspective of the 11 emperors of Rome in Daniel 7, the second was told from the perspective of the spiritual principality that worked in the Empire of Rome in Daniel 8, last of all the same event was told from the perspective of the people of Israel in Daniel 9.

**Point of note,** If you take anything from the explanation of this chapter, be grounded on this one fact, **the 70 weeks cannot be separated beyond that of 70 AD**, as also described in Daniel chapters 7 & 8. Remember, it is the same event, over the same Period, told from different perspectives, only this time it is told from the perspective of the nation of Israel. So, any teaching that separates the last week to some distant future is in absolute error! This is a very important point to bear in mind, Daniel is writing about the Jews only, that is why the angel said to him, "**Seventy weeks are determined for your people and for your holy city.**" The emphasis being, "**Your people and Your city.**"

Now, we are coming close to discovering the peg of all Prophecies, which has to do with the statement "**on the wing of abominations shall be one who makes desolate.**"

### **Daniel Chapter 10: An introduction to Daniel 11.**

Interestingly it is in this chapter that Daniel meets the pre-incarnate Lord Jesus Christ. Daniel describes saying, "I lifted my eyes and looked, and behold, **a certain Man clothed in linen, whose waist was girded with gold of Uphaz! His body was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and feet like burnished bronze in colour, and the sound of His words like the voice of a multitude.**" Daniel 10 verses 5 to 6. As in the previous chapter, the purpose the Lord appeared to him was to make him know what will happen to Daniel's people in the coming days, saying, "Now **I have come to make you understand what will happen to your people in the latter days**, for the vision refers to many days yet to come." Daniel 10:14. The emphasis being, "**Your people,**" that is the Jews. Another valuable point we want to highlight from this chapter is the fact that every group of people or nation has a spiritual principality that represents them. In this chapter we come across **the prince of the people of Persia**, as well as **the prince of the people of Greece**, and in the previous chapter we have come across **the prince of the people of Rome**. Last of all we are introduced to **the Angel Michael who is the prince of the people of Israel**. This ought to give us an understanding on how it is that the Antichrist whom John writes about in the Book of Revelation resembles the characteristics of the beast Daniel writes about in his book.

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### **Daniel Chapter 11: A SUMMARY of the THREE Perspectives.**

In this chapter the Lord gives Daniel a detailed account of the life of the rulers of these kingdoms, from their rise to their fall, told in one consecutive narrative. Now there are detailed accounts given in this chapter which are very hard to attribute to a moment in history without having an ultimate knowledge of the time period described. However, as novices as we might be in such matters, we are still able to point out significant moments in History from which we can be assured to get our bearings from.

The Lord begins by giving an account of the kingdom of Mede and Persia, described as a bear with one side lifted up with three ribs in his mouth in Daniel 7:5 and as a ram with two horns, one horn being higher than the other in Daniel 8:3. Now, the significance of one side of the bear being lifted up, and one horn higher than the other is explained in the fact three more kings will come from Persia, the fourth being the richest. And Pastor Benny Hinn pointed out that the three ribs in the mouth of the

bear are a representation of the kingdoms that were subdued by this empire, which are **the kingdom of Lydia, the Babylonian Empire and the kingdom of Egypt**. But at the height of this empire, their belligerent action trying to push westward provoked the kingdom of Greece to wrath. From here the Lord proceeds to describe how the kingdom of Greece after defeating the Medes and Persians was broken into four kingdoms and the war that ensued between these kingdoms. In the north we have the **Antigonid Kingdom of Macedonia & Greece, and the Kingdom of Pergamon in Asia Minor**, and in the South we have **the Ptolemaic Kingdom of Egypt and the Seleucid Empire of the east**.

**The First Marker in History.** Please take this at your own discretion. This period is describing a time when the Seleucid Empire was losing ground to the northern emerging power of the Roman Empire. It is against the Seleucid Empire the Maccabean revolt of the Jewish people is recorded to which we believe this verse refers to, saying, "Now in those times many shall rise up against the king of the South. Also, **violent men of your people shall exalt themselves in fulfilment of the vision, but they shall fall.**" Daniel 11:14.

**The Second Marker in History** is in regard to the expansion of Rome, which Daniel described in a previous chapter saying, "And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, **and toward the Glorious Land.**" Daniel 8:9. And this event is described in this chapter as, "But he who comes against him shall do according to his own will, and no one shall stand against him. **He shall stand in the Glorious Land with destruction in his power.**" Daniel 11:16. This is referring to, according to the history of Rome, the conquest of Judea that is the Glorious Land by the Roman General Pompey, after he subdued the Seleucid Empire. And this event is followed by some conflict, mainly surrounding the Roman Civil war, most likely of the one between Pompey and Caesar, since the next emperor to come was described as rising after him. And neither Mark Anthony nor Pompey were ever described as being rulers of Rome.

**The Third Marker in History** is in respect to the one that rises from this turmoil, whom history identifies as the first Roman Emperor, that is Octavian Caesar Augustus, Julius Caesar's adopted son. Daniel describes him as, "There shall arise in his place **one who imposes taxes on the glorious kingdom.**" Daniel 11:20. And it is this Emperor whom Luke identifies saying, "And it came to pass in those days, **a decree went out from Caesar Augustus to register all the world.** This registration first took place when Quirinius was governing Syria. And all were going to be registered, each to his own city." Luke 2 verses 1 to 3. The registration was for the purpose of levying taxes on the glorious kingdom, and it was during this time the Lord Jesus Christ was born in Bethlehem. As Luke writes, "**And Joseph also went up from Galilee out of the town of Nazareth, to Judea, to the City of David,** which is called Bethlehem, because of his being of the house and family of David, **to register with Mary the one being betrothed to him, she being with Child.**" Luke 2 verses 4 to 5.

**The Fourth Marker in History** is in respect to the succession of Octavian Caesar Augustus, by his adopted son, Tiberius Julius Caesar Augustus. Whom Daniel describes as, "And in his place shall arise **a vile person, to whom they will not give the honour of royalty;** but he shall come in peaceably, and seize the kingdom by intrigue. With the force of a flood they shall be swept away from before him and be broken, **and also the Prince of the Covenant.**" Daniel 11 verses 21 to 22. The main significant point here is that, it was during the reign of Tiberius that the Lord Jesus Christ was crucified. That is, when Daniel said, "**the Prince of the Covenant,**" it is in regard to the description Paul gives to the Lord saying, "**He is the mediator of a new covenant,** so that, death having taken place for redemption of the transgressions under the first covenant." Hebrews 9:15. And Luke encapsulates this moment for us from the time John the baptist came out to minister saying, "**And in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee.**" Luke 3:1. These are the three men that defined the time when the Lord Jesus Christ was crucified.

Now we have come to **the Fifth Marker in History** which we have termed to be the peg for End Time Prophecies, which has to do with the term, "**the abomination of desolation.**" Daniel writes, "So he shall return and show regard for those who forsake the holy covenant. And forces shall be mustered by him, and **they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation.**" Daniel 11 verses 30 to 31. This is the immovable point, which the Lord Himself referred to saying, "Therefore when you shall see '**the abomination of desolation,**' **having been spoken of by the prophet Daniel, standing in the holy place—** the one reading, let him understand— **then those in Judea, let them flee to the mountains.**" Matthew 24 verses 15 to 16.

What we are trying to impress upon you is that, Daniel 7:25, which states, "He shall speak pompous words **against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law.** Then the saints shall be given into his hand **for a time and times and half a time.**" And Daniel 8 verses 11 to 12, which states, "He even **exalted himself as high as the Prince of the host;** and by him **the daily sacrifices were taken away, and the place of His sanctuary was cast down.** Because of transgression, an army was given over to the horn **to oppose the daily sacrifices;** and he cast truth down to the ground. He did all this and prospered." And last of all, in Daniel 9 verses 26 to 27, saying, "And after the sixty-two weeks **Messiah shall be cut off,** but not for Himself; And **the people of the prince who is to come Shall destroy the city and the sanctuary.** The end of it shall be with a flood, **And till the end of the war desolations are determined.** Then he shall confirm **a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering.** And on **the wing of abominations shall be one who makes desolate.**" All these are speaking of the same cumulative events that bring about "the abomination of desolation." And our unshakable Ground by which we can be certain is the words of the Lord Jesus Christ Himself, who refers to this very verse in relation to the destruction of Jerusalem and of the Temple of God and the Jews being sold into captivity in 70 AD. Remember, the details described in Daniel chapter 11 are aimed at revealing what will happen to the Jewish people, no one else is included in these prophecies.

So, the destruction described in Matthew 24 verses 15 to 22, along with Mark 13 verses 14 to 20, and Luke 21 verses 20 to 24, are all speaking of this event which Daniel so laboriously, again and again from every conceivable point of view sought to convey to us. So in all honesty any end time prophecy that seeks to portray Matthew 24 verses 15 to 22, to be in the distant future has got their foundation wrong, that is they have a very wrong perspective of the book of Daniel, as a result every subsequent event of their interpretation of End time prophecy will be out of place. And most in order to fit their own perspective of End time prophecy are forced to invent the construction of the third temple even before accounting for the destruction of the second. So if you take anything from this study be assured of this fact, it is the word of the Lord that firmly fixes Matthew 24 verses 15 to 22, & Mark 13 verses 14 to 20, to the period of 70 AD through a reference He makes to Daniel 11:31 in relation to "the abomination of desolation." **This is what makes this point unshakeable!** It is as if the Lord hammered a peg in the middle of all prophetic timeline from which we are able to get our bearings, our north star so to speak, and it is important for us to find our footing in this truth.

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## **Daniel Chapter 12: The Closing of the Age of the Law.**

In this chapter we find the statement that seals all the evidence we have presented thus far. This chapter begins with making reference to the link we described earlier between the book of Daniel and the book of Revelation. In regards to which Daniel states, "**At that time Michael shall stand up, the great prince who stands watch over the sons of your people; And there shall be a time of trouble,**

**Such as never was since there was a nation, Even to that time."** Daniel 12:1. Which is directly related to the event John describes saying, "And **there was war in heaven: Michael and his angels warred against the dragon, and the dragon and his angels warred back.** And he did not have strength, nor was found a place for them any longer in heaven. And **the great dragon was thrown out, the ancient serpent,** who is called the devil and Satan, deceiving the whole inhabited world. **He was thrown down to the earth, and his angels were thrown down with him."** Revelation 12:7-9. That is to say, the consequence that befell the people of Israel is the outcome of this war. This is one of the main reasons why the devil has such hatred for the people of Israel, because it was through the Messiah that came through them that he lost his place in heaven, and is now faced with the unavoidable judgment of eternal hell fire. Which John describes saying, "And **when the dragon saw that he had been thrown down to the earth, he persecuted the woman who had brought forth the male Child.**" And again, "**the dragon was angry with the woman.**" Revelation 12 verses 13 and 17. For which reason the Lord described those days saying, "**For then there will be great tribulation, such as has not been from the beginning of the world until now, and never shall be.**" Matthew 24:21. Now, for the third time we have a reference to the fact that the end of the book of Daniel being associated with the beginning of events of the book of Revelation.

Now the concluding statement that stands in clear opposition to any other interpretation that seeks to push the Book of Daniel beyond that of 70 AD is given as, "And one said to the man clothed in linen, who was above the waters of the river, "**How long shall the fulfilment of these wonders be?**" Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and **when the power of the holy people has been completely shattered, all these things shall be finished.**" Daniel 12 verses 6 to 7. Here we have a summary for all the visions of Daniel in the discussion between the Lord and His angels, that accounts for the Temple being destroyed, Jerusalem broken down, the holy people being completely broken and driven into all nations, the result of which was that Israel ended to be a nation and the land left desolate for more than 1900 years, in utter complete destruction. Luke describes this moment as, "**For there will be great distress upon the land and wrath to these people. And they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled.**" Luke 21 verses 23 to 24.

This should confirm to us Daniel is not speaking a day beyond that of 70 AD! There is no destruction that is to come upon the people of Israel from this point forward as for them to be completely shattered and be driven out of their land. The Antichrist to come with the false prophet will afflict them greatly but never to the same extent, as Zechariah describes the evil day to come saying, "**For I will gather all the nations to battle against Jerusalem;** The city shall be taken, the houses rifled, And the women ravished. **Half of the city shall go into captivity, But the remnant of the people shall not be cut off from the city.**" Zechariah 14:2. And this event will be restrained because the Lord Jesus Christ will return to rescue them and deliver them out of the hand of the Antichrist and the false prophet. As Zechariah says, "**And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east.**" Zechariah 14:4. This is the point that marks the end of the War, when Satan and his Antichrist and the false prophet are defeated, as described in Revelation 19:20. So, there is no future event that is given in any prophetic writing that can be attributed to the statement, "**when the power of the holy people has been completely shattered, all these things shall be finished,**" as it did during the destruction that came upon Jerusalem in 70 AD. Therefore, when Daniel said, "all these things shall be finished," he is saying, everything that was written in his book prior to this point must all come to a close at this event.

Now we close this section of our study by answering the question that seems to blur the interpretation of End Time prophecy by mixing the writing of Daniel with the writing of John, that is the question, **who are the saints Daniel 7:25, and Revelation 13:7, speaks about?** The plain and simple answer

is, the Saints whom both Daniel and John speak about are the Jews. The simple fact of the matter is, the Gospel that is currently being preached mainly among the Gentile nations will come to a close when the Lord returns to receive His bride in the rapture as described in Matthew 24 verses 30 to 31, & 1 Thessalonians 4 verses 16 to 17. From this point forward no gentile will be saved since Christ has been revealed, and the fullness of the gentiles has come in as stated in Luke 21:24. And is described by Paul as, "**For I do not want you to be ignorant, brothers, of this mystery**, so that you may not be wise in yourselves: **A hardening in part has happened to Israel, until the fullness of the Gentiles may come in.** And so **all Israel will be saved**, as it has been written: "The One Delivering will come out of Zion, **He will remove ungodliness from Jacob.** And **this is the covenant from Me to them, when I shall take away their sins.**" Romans 11 verses 25 to 27. So, Paul who was engaged in ministering the grace of the Lord Jesus Christ to the gentiles used this verse to point to the future, to say when the times of Gentiles are fulfilled a way will be made for all of Israel to be saved.

Here, it is very important to point out, during these seven years of tribulation to come there is no new salvation from among the Gentiles. Many mistake the 144,000 Jews described in Revelation 14, as some sort of Jewish evangelists that will sweep across the nations. They do this without accounting, these evangelist have already swept the world, and turned it upside down at the beginning of the year of our Lord. **These are the first-fruits of God and to the Lamb**, and are described in Revelation 7 as **the ones first sealed from every tribe of Israel, before any Gentile was ever saved.** First-fruits means exactly that, they are the first above everyone else. However, during the seven years of tribulation, as Paul said, Israel will be saved, and that through the ministry of the two prophets described in Revelation 11.

So Daniel calls them Saints and the holy people, according to dispensation of the Law and describes the destruction that came upon them in 70 AD at the hands of Rome's 11th emperor. Likewise, John also now calls them Saints in their acceptance of the Lord Jesus Christ through the ministry of the two prophets. However, since they come to faith after the day of Rapture they will have to face the wrath and persecution that comes from the Antichrist and the false prophet. This is what the Lord meant when He said, "**the First will be last and the Last First.**" Israel is God's firstborn son, so the gospel went out to them first, then to the Gentile nations as John showed after the sealing of the 144,000 saying, "And I saw another angel flying in mid-heaven, **having the everlasting glad tidings to preach upon those dwelling on the earth, and upon every nation and tribe and tongue and people.**" Revelation 14:6. So, those from the children of Israel that will enter the kingdom of God after the times of the gentiles are fulfilled will become "**the latter-fruits,**" which is accounted for in Revelation 11, as the 144,000 specified in Revelation 7 are "**the first-fruits.**"

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### **Chapter 3: End Times Expectation!**

Now before bringing this study to a close, we want to explore what our future perspective should be? So, in this section we will give a brief glimpse of what we can expect the future to be like. The Lord said, "And you will **begin to hear of wars and rumours of wars.** Behold, **do not be alarmed**; for it is necessary to take place, **but the end is not yet.** For nation will rise up against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. **And all these are the beginning of birth pains.**" Matthew 24 verses 6 to 8. The Birth Pains the Lord is speaking about started the moment the first trumpet was blown in Revelation 8:7, and the Gospel went out into all the world. And the Lord says to us, when you hear of wars the end is not, meaning War is not a sign for the end, peace and security is. So, as the end is drawing near we have more reasons to expect Times of peace, even though there may be some conflict as the Lord said, for it is necessary to take place, nevertheless the outlook is of peace.

Paul describes the coming of the day of the Lord, that is the event that precedes the revelation of the Antichrist saying, **“For you yourselves fully know that the day of the Lord comes in this manner, as a thief by night.** For when they might say, **“peace and security,”** then suddenly destruction comes upon them, as the labour pains to her having in womb; and they shall not escape.” 1 Thessalonians 5 verses 2 to 3. Please note, it is when the world says, **“Peace and Security.”** The Lord also gave us a glimpse of what those days are going to be like saying, **“And as it came to pass in the days of Noah,** thus also will it be in the days of the Son of Man: They were eating, they were drinking, they were marrying, they were being given in marriage, **until that day Noah entered into the ark, and the flood came and destroyed all.** Likewise, as it came to pass **in the days of Lot,** they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; and **in that day Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed all.”** Luke 17 verses 26 to 29. Here also, men were not bickering and fighting but were at ease, when that day would come upon them suddenly.

However, **“lawlessness will increase,”** that is sin will be much more pronounced, it will be out in the open and the natural side-effect of that is those who seek to live righteously in Jesus Christ will be that much more persecuted, because their manner of life does not adhere to the path of the world. The Lord said, **“[The world] hates Me, because I bear witness concerning it that its works are evil.”** John 7:7. So those who are in Christ convict the world of the error of their ways, hence they will be greatly hated by all. So, it is not to say they won't be hard times, but that when the end of the age comes it is at the sound of peace and security.

Now there is one thing that will weigh heavily on the mind of the unbelieving world that is the condition of the earth. This is what the devil is going to use to grip their hearts of mankind in fear, that they may be so fixated on the natural to the disregard of the spiritual. Luke writes, **“And there will be signs in sun and moon and stars;** and upon the earth **distress of nations with perplexity, sea roaring and surge rolling,** men fainting from fear and expectation **of that which is coming on the earth.”** Luke 21 verses 25 to 26. Please note, the nations are not distressed for fear of war but for fear that the climate has gone awry, and the signs in heaven by which they will continue to be confounded! To this, it is worth pointing out the signs in heaven have to do with the possibility of alien life. Brandon Biggs, has described the warning the Lord has revealed to him that, as the day draws to a close there will be even more increased talks and sightings of these phenomena, by which many will be deceived. For more information in regards to this, see the video titled, **[“A Great alien deception is coming.”](#)** by the YouTube channel “Last Days”.

So even though there is such noise of war all around the world today, the Lord says “do not be alarmed,” we have more reason to expect peaceful times ahead than War. Nevertheless, we ought to be diligent in praying for peace having a confident expectation as Paul says, **“First of all, therefore, I exhort entreaties, prayers, intercessions, and thanksgivings,** to be made on behalf of all men for kings and all those being in authority, **so that we may lead a tranquil and quiet life in all godliness and dignity.** This is good and acceptable before God our Saviour, **who desires all men to be saved and to come to the knowledge of the truth.”** 1 Timothy 2 verses 1 to 4. Peaceful times means the gospel is able to go out much more easily, so that all of mankind may have the opportunity to hear the truth and be saved!

The last point we want to dispel is the concept that the Antichrist is going to bring peace. The Antichrist is not a man of peace, he is a man of lawlessness, as Paul pointed out in 2 Thessalonians 2:3. And when he is revealed he will plunge the world into war, destruction and persecution, which Revelation 9 verses 15 to 18 describes. And the world will say of him, **“And they worshipped the beast, saying, “Who is like the beast? And who is able to make war against it?”** Revelation 13:4. This is an expression of pure fear and not of peace!

## **Chapter 4: An overview of Ezekiel's Prophecy.**

Since this study is aimed at correcting the misinterpretation of prophecies, it would be a remiss, if we do not address the common misapplication associated with the prophecies of Ezekiel 38 in respect to the prophecy of Gog and Magog. We address this subject mainly because the solution gives such a clear structure of End Time prophecy that we can be sure of our footing. We have established how the end of the Book of Daniel is the Beginning of the Book of Revelation. Likewise, we also have here the End of the Book of Revelation merging with that of the writing of the end of the Book of Ezekiel. The Simple rule being, Daniel wrote according to the dispensation of the Law, John according to the dispensation of Grace, and Ezekiel chapters 37 to 48 are a foreshadow of the Age of the Lord to come. This age, which is to come, is unique from any other age, because the people that live during this period will not be influenced by any evil spirit, since the devil will be bound for 1000 years, as described in Revelation 20 verses 2 to 3. So the mystery that merges the book of Revelation which is according to Grace to the book of Ezekiel, is the fact in the Age of the Lord to come the bride of Christ that is spirit-mankind will be on earth along with flesh-mankind, that is those who have survived the destruction the Antichrist and the false prophet will bring upon the whole earth. It is this Flesh-mankind, from among the children of Israel who will face the horde of Gog and Magog, after 1000 years of uninterrupted perfect Peace and Prosperity in righteousness under the rule and reign of the Lord Jesus Christ. So here we hope to create links between the writing of Ezekiel chapters 37 to 48 with that of the book of Revelation, chapters 20 to 22.

**Ezekiel Chapter 37**, Describes a time when the dry bones of the children of Israel are going to be raised up from their graves. [Ezekiel 37 verses 4 to 14.] This is speaking about two points, the first, a way of salvation being granted to the children of Israel after the revelation of the Lord Jesus Christ. For which reason the Lord says in regard to life given to the dry bones, "**Son of man, these bones are the whole house of Israel. They indeed say, 'Our bones are dry, our hope is lost, and we ourselves are cut off!'**" Ezekiel 37:11. So, the reprieve given to the house of Israel in these days, are an expression for bringing in the Latter-fruits. The Second, has to do with the resurrection of those that are in the grave, saying, "Thus says the Lord GOD: "**Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel.**" Ezekiel 37:12. And again, "**I will put My Spirit in you, and you shall live, and I will place you in your own land.**" Ezekiel 37:14. This is not some poetic term, the key point being, "those that are in the grave," that is to say, those that have died bodily.

So, this is referring to those whom the Lord will raise from their grave when He returns, that is those who gave their lives in resisting the Antichrist and the false prophet, as described by John as, "And I saw thrones, and they sat upon them, and judgment was given to them, and **the souls of those having been beheaded because of the testimony of Jesus and because of the word of God, and those who did not worship the beast, nor his image, and did not take the mark upon the forehead, and upon their hand. And they lived and reigned with Christ a thousand years.**" Revelation 20:4. Following this, Ezekiel 37 ends with David being a King over them and to Shepherd them forever. [Ezekiel 37 verses 24 to 28.] The main point is, when the Lord Jesus Christ first came, He came as a sacrificial Lamb, but He will return as King to rule and reign. So, Ezekiel is speaking of a time when **all of Israel accepts the Lord Jesus Christ as their King.**

Now, the most important thing we have to bear in mind is that, between Ezekiel 37, when the Lord Jesus Christ reigns as King, and the beginnings of Ezekiel 38 there is a vast period that spans 1000 years, when the Devil will be bound and kept in the bottomless pit.

So, **Ezekiel Chapter 38**, begins with describing the events that transpire at his release. And Ezekiel writes of the moment that Gog and Magog conceive of an evil idea saying, **“On that day it shall come to pass that thoughts will arise in your mind, and you will make an evil plan: You will say, ‘I will go up against a land of unwalled villages; I will go to a peaceful people, who dwell safely, all of them dwelling without walls, and having neither bars nor gates’— to take plunder and to take booty.”** Ezekiel 38 verses 10 to 12. This is the same exact moment which John described saying, **“And when the thousand years shall have been completed, Satan will be released out of his prison, and will go out to deceive the nations in the four corners of the earth, Gog and Magog, to gather them together unto the war,** of whom is the number of them like the sand of the sea.” Revelation 20 verses 7 to 8. Please note, how the evil thought coming to their mind is directly associated with the release of Satan. The important point here is that, the people of that generation have not experienced such thought until that moment, which both John and Ezekiel clearly capture.

Now, the main point why the prophecy of Gog cannot be speaking of our age is the fact that God will not pour out His wrath in the Dispensation of reconciliation which we are currently in. The whole world is currently under the Age of Grace, even unbelievers, as Paul says, **“God was in Christ reconciling the world to Himself, not reckoning their trespasses to them,** and having put into us the word of reconciliation.” 2 Corinthians 5:19. However, Ezekiel describes God’s rage in that day saying, **“When Gog comes against the land of Israel,”** says the Lord God, **“that My fury will show in My face. For in My jealousy and in the fire of My wrath I have spoken.”** Ezekiel 38 verses 18 to 19. The outcome of which John describes saying, **“And they marched up over the breadth of the earth and encircled the camp of the saints [that is Israel,] and the city [that is Jerusalem] having been beloved. But fire came down out of heaven and devoured them.”** Revelation 20:9. The point is the destruction of Gog and Magog is an expression of God’s fierce Wrath being poured out, which He will not release in the present age of the Church.

Here, there is an important point we need to address, as Ezekiel writes, **“In the latter years you will come into the land of those brought back from the sword and gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely.”** Ezekiel 38:8. Now, this verse was used to apply to the atrocities of the Second World War and the resulting effect of the creation of the nation of Israel. However, this is not speaking about that, since there has never been a time in modern History that Israel dwelt safely without walls but had to fight and be vigilant every waking moment. This verse is referring to the previous chapter where Israel was gathered by the Lord Jesus Christ, from the time the Lord delivered them from the hands of the Antichrist and the false prophet and granted them salvation. [Zechariah 14 verses 2 to 4.] Which Ezekiel describes saying, **“Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, forever; and My servant David shall be their Prince forever.”** Ezekiel 37:25. The key point is the gathering of Israel goes hand in hand with the Lord Jesus Christ being King over them. We cannot separate these two facts, which also means their deliverance goes hand in hand with their salvation.

The sword is a term used for both death & war, and we find this in the writing of Zechariah, which states, **“Awake, O sword, against My Shepherd, against the Man who is My Companion,”** Says the Lord of hosts. **“Strike the Shepherd, and the sheep will be scattered; Then I will turn My hand against the little ones.”** Zechariah 13:7. The result of which was that Israel has been in a state of partial desolation for the past 2000 years. [Romans 11:26.] And Daniel describes this as, **“And till the**

**end of the war desolations are determined.**” Daniel 9:26. The war here is not an Earthly war as in Rome against Judea but the heavenly one, which Paul also refers to as, “Because **to us the wrestling is not against blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this darkness**, against the spiritual forces of evil in the heavenly realms.” Ephesians 6:12. Bearing in mind both Daniel 12 and Revelation 12 bound the heavenly war with that of the Earthly. So Israel's desolation comes to an end when the Lord returns and binds Satan for 1000 years, after defeating the Antichrist and the false prophet as described in Revelation chapters 19 to 20 which equals to, "**the end of the war.**" So it is from this state of desolation the mountains of Israel are brought back. A Mountain is an expression of worship, which we find in Horeb, Sinai & Zion. The Lord said to the woman by the well, “**Neither in this mountain nor in Jerusalem will you worship the Father.**” John 4:21. Which has been true for the last 2000 years, but when the Lord returns He will sanctify the mountains of Israel, and once more people from every nation will flock to the mountains of Israel to worship the Lord, as described in Joel 3 verses 17 to 18, Zechariah 8:23, and Zechariah 14 verses 16 to 21.

**Ezekiel Chapter 39**, is a chapter that describes the execution of the Judgment of God and the cleansing of the land. It relates to the time which John speaks of in Revelation 20 verses 11 to 14 when the dead were judged and each repaid according to their works, and sinners were once and for all cast away. And Ezekiel 39 ends with giving a summary on how God delivered Israel into captivity for their sins and restored them in His mercy, and was glorified in them before all the nations.

**Ezekiel Chapters 40 to 46**, is a description of Ezekiel witnessing a new beginning, it starts with him being taken up in a vision of God to a very high mountain and shown a city in the shape of a square and is given a detailed description of the Temple. [Ezekiel 40:2.] This relates to the description of the vision John himself had of the New Jerusalem in Revelation Chapter 21. He also uses the same exact words as Ezekiel saying, “**And He carried me away in the Spirit to a great and high mountain, and He showed me the holy city Jerusalem.**” Revelation 21:10. Please Note, this great and high Mountain is an expression for the kingdom of God, which was described to us in Daniel 2 as, "**And the stone that struck the image became a great mountain and filled the whole earth.**" & "**And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed.**" Daniel 2 verses 25 and 44. So both Ezekiel and John are looking at the exact same moment when the kingdom of God is established on the earth.

Finally **Ezekiel Chapters 47 to 48**, is a match to Revelation 22. Here, both Ezekiel and John describe the River of the Water of Life flowing, from Ezekiel's perspective who was under the Covenant of the Law from under the Temple and John who is under the Covenant of Grace from the heavenly Jerusalem. And both books end with the people of God receiving their inheritance.

So we hope we have given you enough evidence to get your bearings for end time events, having your foundation set in the book of Daniel as it relates to the end of the Law, leading to the dispensation of Grace as it relates to the writing of John in the Book of Revelation. Last of all, having a clear understanding of the coming age of the Lord, which is according to the writing of Ezekiel and that of John. So that you may be assured the prophecy of Gog and Magog is 1000 years away, and has no application to our day.

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